The Grail Society

The Integrity of our Faith

The challenge of globalisation

Reflections on the Social Teaching of the Catholic Church

Justice shall march before him and peace shall follow his steps

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Introduction

We still live in a world of great beauty. Yet quite suddenly we have come to see that it is all endangered. We have come to realise that the ever increasing pursuit of economic growth and progress are contributing to climate change, the extinction of species plants and wildlife, and poverty. It is as if we are on a train. It is well made, and even more comfortable than when we last travelled on it. The scenery is beautiful. But we notice that the train is gradually going faster and faster. When we look into the driver's cab we are shocked to see that there is no driver on board. We have come to realise that the entire train is in danger. There is a driver's manual however.

The social teaching of the Church is rooted in the scriptures, and has developed over many centuries. By the time of the Middle Ages writers were considering matters such as - What is a fair wage? What is a fair price? It was the thought of St. Thomas Aquinas (1225 - 1274) however, which began to formulate what is now the core principle, 'The common good.'

From the end of the 19th century onwards the teaching has been developed systematically. It now provides us with a complete system of thought with which we can critique our society, and the new economic structures which affect us all - globalisation.

This paper has three main sections:

First, The Church's Social Teaching. This traces how the teaching has developed from the papacy of Pope Leo XIII (1878 - 1903) to the present day. It seeks to increase our understanding of the principle of the common good. It becomes clear that the formation of an informed laity throughout the entire Christian community is essential if progress is to be made in creating a more just world.

Secondly, Who is my neighbour? The parable of the Good Samaritan is developed to show that our response must be far wider than we have up to now realised. Difficult

issues which face us as a result of globalisation are considered. Once we become aware that we personally are benefiting from unjust structures, then we have to look again at our whole way of life.

Thirdly, What can we do? We need to pray that we may see more clearly, and we need to look at our own life-style. We need to change our way of thinking. We will have to become engaged, in whatever way we can, with justice issues.

The Treasure Chest

The Social Teaching of the Church is sometimes called the Church's best kept secret. It has also been likened to a treasure chest, full of the most beautiful jewels. Anyone can open the chest and take out the jewels, but not many do. Sometimes people open the chest and look inside, but the jewels are almost too bright to behold, and so the lid is closed. Let us however, lift open the lid and take out three of the jewels.

The Teaching jewel. How brightly does this jewel shine in our parishes?

The Samaritan's jewel. Who, in our times, is my neighbour?

The Mission jewel. What can each of us do to be true to the Church's social mission?

The Church's Social Teaching

The Papal Encyclicals

The first of the great social encyclicals was *Rerum Novarum (Concerning New Things)*, issued by Pope Leo XIII in 1891, which related to the right of workers to a just wage. Since then the teaching has been developed both by further encyclicals and by the documents of the Second Vatican Council ('Vatican II') held between 1962 and 1965.

Populorum Progressio issued by Pope Paul VI in 1967 called upon all people of goodwill to come together and work for human development and a more just world. We are asked to live simply, sustainably and in solidarity with the poor.

Of the social encyclicals issued by Pope John Paul II two are drawn upon here. Laborem Exercens (On Human Work) was issued in 1981. This considered 'the indirect employer.' If the direct employer exploits his workforce to our ultimate benefit, then we also are culpable. Sollicitudo Rei Socialis (On Matters of Social Concern) was issued in 1987. This enlarged upon the concept of structural sin - the accumulation of morally wrong actions or sins by many individual people. These over time, build up a system or structure which is itself sinful.

The first encyclical of Pope Benedict XVI issued in January 2006, is *Deus Caritas Est* (*God is Love*). In it he speaks of 'the love which God lavishes upon us and which we in turn must share with others.'

The Bishops of Latin America

The mood of optimism and confidence generated by Pope John XXIII and Vatican II gave rise to the publication of very important documents by a Conference of Bishops held at Medellin, Colombia, in 1968. The Medellin documents covered four main topics:

Structural injustice. This arises where structures develop which cause injustice to great masses of people. These are structures which cause and perpetuate poverty sometimes called institutionalised violence. It was recognised that there can be no true peace without social justice.

A poor church. It was recognised that not only must the Church as an institution exercise a preferential option for the poor, it must also at a personal level, following *Populorum Progressio*, live more simply, live in solidarity with the poor and share their suffering.

Conscientisation. It was recognised that poor people often lack any education, and because of a sense of helplessness they are passive. It is necessary to increase the recognition or consciousness by poor people of the true extent, and also the causes, of the injustices suffered by them, so that they may become agents of their own liberation and development.

Liberation. The word here is closely linked to the wish that all people should be able, be liberated, to live as fully human a life as God intended.

The principles underlying these documents became known as liberation theology. Sadly, as the original Medellin Bishops retired or died, the persons appointed as their successors were not happy. The jewels which had been taken out of the chest were just too bright. The jewels were lightening up many dark corners. So the jewels were put back in the chest. A candle and flowers were put in front of it. And the lid was closed.

The Bishops of England and Wales

The documents which arose out of Medellin have nevertheless, had influence on the Christian community world-wide. In 1996 the Bishops of England and Wales published an important document called *The Common Good* - at the heart of the Church's social teaching is the need to serve the common good.

Everyone is made in the image and likeness of God, and thus we have a responsibility to foster the dignity, the inner self-worth and the development of each person. Intrinsic to this is the concept of solidarity, so that if we see someone suffering an injustice, we come to feel this personally, as if an injustice to ourselves. We are all responsible for each other. 'No man is an island, entire of itself; every man is a piece of the continent, a part of the main.'

At another level we should look to our government, both locally and nationally, to work on our behalf towards attaining the common good. Government should work towards the development of the whole community, so that each person has adequate housing and access to meaningful work. So that each person has enough food, clothing, health services, education, culture and personal freedom to be able to lead a life of dignity and self-respect. And so that each person should be able to raise and support a family, and be able to participate fully in society.

The common good is best achieved by devolving power and decision making to the lowest level at which it can be exercised efficiently. This is what is called subsidiarity,

and enables people to have a greater degree of control over their own lives. If needs be though, power should be passed upwards, even to an international body, if that would better serve the common good.

The principle of the common good also applies notably, between nations. Each country has a responsibility for the common good of all countries. We must work towards a universal common good.

Diocesan Justice and Peace Commissions

An important development which followed Vatican II was the establishment in every diocese of a Justice and Peace ('J & P') Commission. One of the principal objects of these commissions is to help foster in the parishes action for justice and peace and the common good.

The J & P Commission of a diocese is appointed by the Bishop, from whom it receives leadership and support. A well led Commission will be working towards establishing a J & P Group in the majority of the parishes of the diocese.

The Parish, and Justice and Peace Groups

It is at parish level that we would expect to experience most directly the social teaching of the Church. But how well is the teaching known and understood by the parishioners? Many of our parishes are good ones, - large and small, they are often very active. They are generous in fund raising. In the homily each Sunday there is a commentary on the Gospel or the readings for the day. We are told how this will help us to deepen our love of God and to become holy and good people.

Yet, often something is missing. It does not connect. It is as if we are being taught history. What we seem to receive is teaching which says that prayer, personal holiness, almsgiving and good works within our own local community are all that is needed. If we pray more, and love God and each other more, God's grace will cause in everyone a transformation of consciousness, and justice will then prevail. It is as if the Gospel values are a spiritual ideal, but not to be taken literally.

But, the values of the Gospel and the scriptures have been before the Christian community for over two thousand years, and where are we now?

We are surrounded by injustice and oppression, and it is getting worse and worse. We in the west are becoming ever richer. We benefit from structures which result in the poor world-wide becoming poorer and poorer, and which cause them to die; and there are serious injustices within our own country.

In *Deus Caritas Est* Pope Benedict says this:

'[The church] cannot and must not remain on the sidelines in the fight for justice. A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply.'

Mention of the common good however, is what is often missing in the parishes. We should receive instruction on how the Gospel values relate not just to our private lives, but also how we are each required to work for the common good. Our priests have many responsibilities. Many of them seem however, reluctant to engage with issues of justice and the common good.

The making of policies by which our country and our world is governed - politics - is the concern of the laity. But what if the laity in a parish still practise a mainly spiritual and privatised faith? Here it is important that the priest should be seen to give help and encouragement to the J & P Group. Without this, the work of the Group will often be regarded as being a fringe activity, of less importance than spiritual and parish matters.

What is to be done though, if the priest in a parish continues to fail in providing support? Then the laity will necessarily have to work on their own, from the grass roots upwards. In any event they will need to study, and to work at various levels, with J & P Commissions, and particularly with the National Justice and Peace Network ('NJPN'). They will have to try to enter with their priest into a long-term dialogue whereby the laity and priest learn from and help each other.

Who is my neighbour?

The parable of the Good Samaritan

'Love God; love your neighbour.' This is based on St. Luke's Gospel, and the full wording as we all know, is:

'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.'

In the parable the question was raised 'Who is my neighbour?' And this led Christ to tell the story of the Good Samaritan. It will be remembered that a man was set upon by brigands, and left for dead. A priest passed by on the other side. A Levite also passed by on the other side. But a Samaritan stopped, bandaged the wounds and took the injured man to an inn. He said to the inn-keeper - Here is some money. Look after this man until I return, and I then will pay you anything else that is due to you.

The question was asked - Who proved himself to be a neighbour of the injured man?

'The man who took pity on him.'

And then Jesus said 'Go and do the same yourself.'

This parable has a further meaning which is not immediately apparent, but let us come back to that later. So, who is my neighbour? Our family and friends; the old man who lives on his own next door; our parish community; our local community; any of these who needs help. We can help with our money and with our time.

We live of course in very different times from those of Christ's day. Let us take the parable a bit further. Welcome the stranger. In certain circumstances our government now refuses asylum seekers, amongst whom are vulnerable women, all benefits and housing. An employer who provides these asylum seekers with work can be fined for doing so. It can be argued that we are making these people destitute and humiliating them in order to drive them from the country, and thereby protect our standard of living. We will never have met these asylum seekers. Can people we have never met be our neighbours?

Can whole communities in our own country, living in poor ghettos, locked in structures of poverty, be our neighbours? The rich too, live in ghettos. They live in neighbourhoods which protect them from encountering less fortunate people. What is out of sight is out of mind. So they do not see that they need to do something about it. Who are our neighbours now?

Next let us look overseas. Over one billion (1,000,000,000) people are destitute. They have to live on less than 70p per day. Thirty thousand people die every day from extreme poverty. This situation has been identified as being largely due to unjust structures of trade, aid and debt - structures created by countries and cultures which have their origins in Christianity. But there is now another matter to consider:

Globalisation

Since the issues of trade, aid and debt were identified, times have moved on. With the development of modern communications technology, a new phenomenon called 'globalisation' has emerged. It has developed rapidly over a very short period of time. The term describes the process whereby countries, companies, groups, finance, transport, trade and labour have all become interconnected to ever higher levels of complexity. It is unregulated, and even Governments must dance to its tune.

Globalisation has given rise to the privatisation world-wide of water supplies, utilities, health services, prisons, transport, education, and public housing. Nearly all assets held on our behalf by the state or public institutions for the common good are for sale. And after the sale the Directors are answerable primarily to shareholders, with little or no need to have regard to the local country or local communities or their employees, or the common good. Patents are being granted world-wide on seeds, plant life, cultural knowledge, and even on the gene structure of our bodies.

Let us have a look at the origins of all this. We have to go back a very long time. The first traces of private ownership of property appeared in about 800 B.C. Prior to that property was generally held in common. Farmers gradually became absolute landowners. Then a farmer say, had a bad harvest. He borrowed from a neighbouring farmer. He defaulted, and lost the farm to his neighbour. And so over hundreds of years landed estates gradually began to emerge.

There was a major change of land ownership in our own country in the years after 1066. Moving on to the 16th century, we had the Dissolution of the Monasteries. An essential part of the work of monasteries was *diakonia*, the relief of poverty and suffering - work as we would now say, for the common good. Certainly reform was needed, but it was not consided. Much later came the Enclosure Act of 1845, privatising the commons. And so progressively property and capital became concentrated in fewer and fewer hands.

The philosophical basis of western economics is contained in a book called *The Wealth of Nations* by Adam Smith, published in 1776. Adam Smith, who in the light of his own times was a moral man, wrote of the invisible hand of the market. His theory was this: It is natural and proper for each person to pursue his own self-interest. Where in a free market economy everyone industriously does this, the end result is prosperity for all, as if guided by an invisible hand. The theory posits that the distribution of wealth must be left entirely to market forces. At first sight, the theory seems to have merit. The system was, and still is, very efficient at generating wealth. But theory quickly became dogma, an economists sacred text, to be applied immutably and without compassion.

Some seventy years after publication of *The Wealth of Nations* serious flaws in the theory became starkly apparent. In Ireland between 1845 and 1849 the potato crop, the staple food of the poor, was struck by blight, and failed. All other crops though, were plentiful. Food continued to be on sale, and it was also being exported in large quantities. But the food on sale was priced beyond the means of the poor. The government in London, with full knowledge of the impending famine, declined to intervene in the operation of 'the market,' with fatal consequences for 800,000 of its own citizens.¹

The roots of our economic system go back centuries, and are buried deep in our minds. The system is represented to us as being the norm by our newspapers, television, radio, universities, our schools, - even our churches. It is only now with unregulated globalisation that the awful consequences of this are becoming clear. - We live within a system which puts the unlimited accumulation of profit and capital before people, before the common good.

Throughout his pontificate Pope John Paul II was addressing issues relating to the common good. He recognised the problem of globalisation. His first reference to it was in 1996 when, in a public address, he was calling upon unions to counteract globalisation by engaging in renewal, by widening their activity of solidarity. By 2001 he was saying:

'Solidarity too must become globalised. Economic and social imbalances in the world of work must be addressed by restoring a just hierarchy of value and placing the human dignity of workers before all else. The new realities that are having such a powerful impact on the productive processes, such as the globalisation of finances, economics, trade and labour must never violate the dignity and centrality of the human person, nor the freedom and democracy of peoples. The more the world-wide economic financial system reaches high levels of organisational and functional complexity, all the more priority must be given to the task of regulating these processes, directing them towards the goal of attaining the common good of the human family.'

It is clear that other churches within the Christian community have also been addressing this. A paper called *the Accra Confession*² was published in 2004 by The World Alliance of Reformed Churches.

The Reformed Churches walk in the steps of some very holy and able people, notably Dietrich Bonhoeffer. They have themselves for many years been considering issues relating to global economic injustice and ecological destruction. Their own conclusions are close to existing Catholic social teaching, but expressed more concisely. At their 24th General Council held in Accra in 2004 they said as follows (this being an extract from a lengthy document):

The crisis is directly related to the development of (neo-liberal) economic globalisation, which is based on the following beliefs:

A belief that unrestrained competition, consumerism, and the unlimited economic growth and accumulation of wealth are best for the whole world

A belief that the ownership of private property has no social obligation

A belief that the protection of the poor and the weak are subordinate to the processes of economic growth and capital accumulation

A belief that capital speculation, liberalisation of markets, privatisation of all public assets, and lower taxes, will achieve wealth for all

The Reformed Churches went on to say:

This is an ideology which amounts to idolatry.

We recognise the enormity and complexity of the situation. We do not seek simple answers. As seekers of truth and justice and looking through the eyes of powerless and suffering people, we see that the current world order (disorder) is rooted in an extremely complex and immoral economic system defended by empire. In using the term 'empire' we mean the coming together of economic, cultural, political and military power that constitutes a system of domination led by powerful nations to protect and defend their interests.

We reject any ideology or economic regime which puts profit before people, does not care for all creation, and privatises those gifts of God meant for all.

We reject any teaching which justifies those who support, or fail to resist, such an ideology in the name of the gospel.

We believe that the integrity of our faith is at stake if we remain silent and refuse to act in the face of the current neo-liberal economic globalisation.

Who is my neighbour?

What is the further meaning, already touched upon above, contained in the parable of the Good Samaritan? The answer is not just that anyone and everyone is my neighbour, even though that may seem to be true. The deeper insight of the parable helps us to identify with the injured man set upon by brigands; to feel his distress when the priest and the Levite pass by on the other side. We are asked to identify with him ourselves so that we share his relief and thankfulness when the Samaritan, from a community beyond the pale, is moved by compassion to help. The parable seeks to lead us to a personal conversion, to develop a deeper compassion, so that we can share in the suffering of others and feel solidarity with them.

Again then, who is my neighbour? If we have economic structures which benefit us in the west, but are causing global injustice and ecological destruction, then in the context of the parable of the Good Samaritan, surely the whole world is now my neighbour. Pope Benedict is quite clear about this:

'Anyone who needs me, and whom I can help, is my neighbour. The concept of 'neighbour' is now universalised, yet it remains concrete. Despite being extended to all mankind, it is not reduced to a generic, abstract and undemanding expression of love, but calls for my own practical commitment here and now.'

We cannot pass by on the other side of the road, or on the other side of the equator. God is still speaking to us today just as he did through Isaiah:

When you stretch out your hands I will turn my eyes away. You may multiply your prayers, I will not listen.

Search for justice!

Help the oppressed!

What can we do?

What is to be done? What can we do? What can I do? It is helpful here to refer to a short publication called *'Presence'* by Thomas Cullinan.³ He says we must avoid the idea 'It's very nice to have God around as a spectator, but basically we can do the work ourselves, and he's lucky to have us around.' But we must also avoid the other approach which is - All we need to do is pray for justice, and all will be well.

We need first to ask God to work through us, so that we ourselves may change. This may be the most important step we can take. Let us consider the Grail saying - 'To help one person to grow is to help build the world.' But that person, growing, is now oneself. Gandhi made the same point, putting it slightly differently, when he said: 'If you wish to change society, you must at the same time change yourself.'

How can we change ourselves? We might look first at our lifestyle. St. Francis realised, early on, the need for restraint. It is said that a novice asked if he could have a psalter. St. Francis replied: 'When you have a psalter you will wish to have a breviary, and when you have a breviary you will sit in a chair like a great prelate and say to your brother - 'Brother, bring me my breviary.''

We live in times when the relentless pursuit of economic growth, progress, money and power are destroying our world and our souls. We are constantly being urged to borrow, to consume, to spend, to buy, - to have more rather than to be more. I shop, therefore I am. We need to increase our awareness of the pressures, often very subtle, to which all of us, young and old, are subjected.

We need, in whatever way we can, to live in solidarity with the poor of the world, to disengage from the values and structures around us, to lead a simpler way of life. This does not have to mean a life of great asceticism such as was led by St. Francis or Gandhi. It is more about a life of simplicity and moderation, as outlined in the *Live simply* movement,⁴ and in the *Rule of St. Benedict*. We might also reflect upon this short extract from a book by Yvonne Burgess, published by The Iona Community:⁵ 'Real change starts inside people: not 'privately' as opposed to 'publicly' but *in the consciously-experienced integrity of public and private*.'

All this cannot though, be a withdrawal from the world. The world we live in has structures which dispense injustice, and our whole western society benefits economically from them. So if we are to have any influence on the way our world is run we must remain connected to it and be part of it.

We need to consider whether we now find ourselves in the same situation as the Reformed Churches - 'We believe that the integrity of our faith is at stake if we fail to act.' Putting it another way, we have to ask ourselves whether our situation is this - We must either resist, or we are complicit. It may be that there is no middle way.

"How can we begin to change? Can we please have some small projects to work on?" Well, here are four. First a mental one, then three practical ones.

- Can you call to mind three large organisations which you consider are working for the common good? Then, three large organisations which seem to be going the other way, and which you think have within them structures of sin.
- Now a practical project. Make a small start by doing *something*. Send campaign postcards to your M.P. Later on, personalise these postcards by re-writing them as letters. As you gain confidence, write to Cafod⁶ and tell them you would like to consider becoming 'an M.P. Correspondent.' They will tell you what it will involve. If you go down this route, Cafod will brief you from time to time on matters regarding which they would like you to send a letter to your M.P.
- Another practical project. Become more aware of the ethics to be considered when you are shopping. How can that suit be *such* good value? Moving on, there is a large supermarket chain which does not sell any Fair Trade tea or coffee. See if you can identify it. Then write to the Head Office, and express your concern, and ask what the company policy is. And, of course, buy Fair Trade products, even though they are dearer. You are now, as you have seen, the indirect employer.
- And lastly, write to The Grail Society or your J & P Commission / the NJPN, and ask them to help you to arrange a parish meeting to hold a talk about some of the matters raised in this paper

What else can we do? On our own it may seem that we can do nothing. We cannot directly influence the World Bank, the International Monetary Fund, or the World Trade

Organisation. However, the structures of globalisation have been created by people, and so ultimately they can be changed by people. Given sufficient political will, globalisation can be regulated so as to operate justly. We need to recognise that within the World Bank and other organisations there are some senior people who are well aware of the injustices, and sometimes lead lives of quiet desperation because of their own apparent inability to effect change. They cannot effect change on their own, but a little at a time we can help to empower them.

Consider the words of the late John Seymour: 'I am only one. I can only do what one can do. But what one can do, I will do.'

What we certainly can do is to start to change our own way of thinking.

Perhaps start by reading *Presence* by Thomas Cullinan.

Obtain newsletters and publications from Vocation for Justice, or Progressio, Cafod, Christian Aid, the World Development Movement.

Read Resurgence.11

Obtain a copy of 'Everyone's guide to Achieving Change'¹² This makes the point that 'Change at the level of the individual is more and more recognised as essential to change in huge world systems.'

If we read papers such as these regularly, understand the issues, and start to act upon them, we will begin to see that another world is possible.

From there we can gradually reach out and influence people we meet. To change structures it is necessary to change minds - millions of minds. Let us reach out to more and more people. We need to become part of an army of concerned termites, millions of us, all gnawing away at the foundations of unjust structures, until those working within them accept the need for change, or lose the will to resist change; until we form a critical mass or tipping point, at which time change happens.

To draw to a close; - We will try to achieve our aim of changing structures, but we must not be motivated primarily by results. It may be that for a long time we will not appear to see any results. But we will be doing God's work, and this is the only right way to live.

The Grail

A short history

The Grail in England and Wales is at present perhaps best known for the Grail translation of the Psalms, which is widely used by the Catholic Church throughout the English speaking world.

The origins of the Grail date back to 1924 when a Jesuit priest, Fr. Jacques Van Ginneken, founded a women's movement in Holland. He sought primarily to establish a movement which would empower Catholic lay women to develop skills, particularly of leadership, both within the church and beyond, so that people would be drawn to a just society based on gospel values.

In 1932 the movement was established also in England. Some years later in mainland Europe the movement was completely suppressed. In 1945 it was re-established, and now operates as The Grail International, still a women's movement, in many parts of the world including Africa, Australia, Europe, and North and South America.

As a result of the enforced separation prior to 1945 The Grail in England and Wales developed along slightly different lines. In 1955 it became a Secular Institute within the structures of the Catholic Church. It also became registered as a charity in 1962.

The Grail Society in England and Wales, which is a movement for both women and men, operates alongside The Grail. It is registered as a separate charity. The objects of The Grail Society are broadly similar to those of The Grail.

The Grail prayer

Lord Jesus

I give you my hands to do your work

I give you my feet to go your way

I give you my eyes to see as you do

I give you my tongue to speak your words

I give you my mind that you may think in me

I give you my spirit that you may pray in me

Above all, I give you my heart

that you may love in me

your Father and all mankind

I give you my whole self that you may grow in me

so that it is you Lord Jesus

who live and work and pray in me

Sources and further reading

Sources:

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- 2 The Accra Confession http://warc.jalb.de home 24th General Council Documents from Accra Covenanting for Justice ...
- 3 Presence by Thomas Cullinan, published by Cafod in 2004 ISBN 1871549 84 1
- 4 Live simply a movement supported by many Catholic organisations and groups, and of which The Grail Society is a member. Launched 2006 http://www.livesimply.org.uk
- 5 The Myth of Progress by Yvonne Burgess, published by Wild Goose Publications, the publishing wing of The Iona Community, in 1996 'A journey into the soul of Western society' ISBN 0 947988 77 http://www.iona.org.uk/
- 6 Cafod http://www.cafod.org.uk/ See also their paper The rough guide to globalisation. Cafod, Romero Close, Stockwell Road, London SW9 9TY
- 7 *Vocation for Justice* http://www.columbans.co.uk/ Faith and Justice Team, St. Joseph's, Watford Way, Hendon, London NW4 4TY
- 8 *Progressio* http://www.progressio.org.uk/ Unit 3, Canonbury Yard, 190a New North Road, London N1 7BJ (Until 2005 known as CIIR)
- 9 Christian Aid http://www.christianaid.org.uk Christian Aid, 35 Lower Marsh, London SE1 7RL
- 10 World Development Movement (WDM) http://www.wdm.org.uk/ WDM, 66 Offley Road, London SW9 OLS
- 11 Resurgence http://www.resurgence.org/. This profound publication is described as being a forum for ecological and spiritual thinking. See Resurgence Subscriptions, Rocksea Farmhouse, Bodmin, Cornwall, PL30 3BR
- 12 Everyone's guide to Achieving Change by Oxford Research Group, 51 Plantation Road, Oxford OX2 6JE http://www.oxfordresearchgroup.org.uk/

Further reading:

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National Justice and Peace Network (NJPN) - www.justice-and-peace.org.uk

The Vatican - http://www.vatican.va/

World Alliance of Reformed Churches home page - http://warc.jalb.de

The Grail Society

"Grail Paper 10 The Integrity of Our Faith - The challenge of globalisation"

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