

★ Ethical Land Tenure † Interreligious Resource Directory

Henry George School of Social Science, 121 East 30th Street, New York, NY 10016 (212) 889-8020

Why this directory?

Approximately twenty important religious groups - Catholic, Protestant, and Jewish - have issued economic justice statements in recent years. These declarations express a searching and compassionate response to the poverty, homelessness, and hopelessness that afflict so many members of our human community.

Examining the need for basic structural changes in our economy is a necessary and stimulating mental and moral challenge for the faith community. The traditional role of charitable institutions sponsored by religious bodies has been a straightforward response to the need for social justice: feed the hungry, shelter the homeless, support the needy. Concerns about economic justice stem from quite a different perspective, asking "Why do those who are not helpless find themselves homeless, hungry, and needy?"

Of all the biblical citations in these denominational statements on economic justice, none are referred to more frequently than the Jubilee laws of Leviticus, chapter 25. These contain rules to assure ongoing fairness in the distribution of wealth and consequent elimination of structural poverty. The fundamental recognition is that the earth is the Lord's, to be fairly shared and stewarded by all. *The land must not be sold beyond reclaim, for the land is mine; you are but strangers resident with me.* (Lev. 25:23)

According to contemporary theologians, one of the tasks of the mission of Jesus was to restore the original intent of the Jubilee. In Luke 4:18 (by way of Isaiah 61:1-3): ... *He has anointed me to preach good news to the poor...to proclaim release of captives...to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.*

As theologian Walter Brueggeman explains in "Land: The Foundation of Humanness," the "acceptable year" is the year of the Jubilee when the land was to be returned to the original holders. The "release of captives" is the release of debt slaves who had lost their land because they could not pay the mortgage. A crucial aspect of Jesus' mission was the reassertion of the land rights of the poor and displaced.

The early Christian communities attempted to live by Jubilee precepts. The creation was recognized as the *koinonia*, God's gift to the community as a whole, for the *autarkeia* or self-sufficient livelihood of all.

BOOKS

Ownership: Early Christian Teaching *Charles Avila*
Essential reading for those concerned with justice in land and the Judeo-Christian tradition, Avila quotes in depth from the writings of the patristic period and describes how, as Christianity became institutionalized, it adopted the Roman land tenure ethic of "dominium" rather than the original Christian ethic of "koinonia." *Orbis Books*, Maryknoll, New York 10545 (914) 941-7590 \$9.95

The Land: Place as Gift, Promise, and Challenge in Biblical Scripture *Walter Brueggeman*
Excellent study of Biblical traditions concerning the land. Discusses the dialectic of gift and responsibility. *Fortress*: Philadelphia, 1977

From Wasteland to Promised Land: Liberation Theology for a Post-Marxist Age *Robert Andelson & James M. Dawsey*
Suggests that the socioeconomic objectives of liberation theology would be better met by a full implementation of the land value tax/community ground rent system than by the centralized planning model of Marxism. The authors, both ordained clergymen, are professors of philosophy and religion, respectively, at Auburn University, Alabama. *Shepherd-Walwin (Publishers) Ltd.*, Suite 34, 26 Charing Cross Rd., London, WC2H 0DH (Forthcoming)

My Neighbour's Landmark *Frederick Verinder*
Beautifully written and an invaluable source of information on the subject of land rights and the Bible. 1911; Memorial Edition, *Land and Liberty Press*: London, 1950

Progress and Poverty *Henry George*
The classic masterwork on the subject of the maldistribution of wealth and how it relates to the land problem. Read by millions and translated into 25 languages, this and other books by George inspired the current land trust and land value taxation movements. *Robert Schalkenbach Foundation*, 41 East 72nd St., New York, NY 10021 (212) 988-1680 Available in hardback and paperback.

Our God-Given Inheritance: How we lost it, how we can restore it. *Frank F. Bille*
Land, labor, taxes, and money from a faith perspective. Contact the author at 2928 Ashmont Ave., Arcadia, CA 91006

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MAGAZINE ARTICLES



Land & Liberty A bi-monthly journal covers land tenure challenges and solutions worldwide. 177 Vauxhall Bridge Road, London, S.W. 1 or 121 East 30th St., New York, NY 10016 *Annual Sub.*: USA \$10, Canada \$11

Combating Modern-Day Feudalism: Land as God's Gift Walter Rybeck and Ronald D. Pasquariello *The Christian Century*, May 13, 1987 Biblical principles of ownership ethics and their relevance to a land value tax policy approach. Description of successful implementation of a modified land value tax system in several cities in Pennsylvania. Good statistics. *Center for Public Dialogue*, 10615 Brunswick Ave., Kensington, MD 20895 4 pp \$1.00

Land Policy: Towards Better Housing, More Jobs, and Social Justice Tony Meis & Walter Rybeck *Cities*, July/Aug. 1982 Send SASE to *Center for Public Dialogue* (address above).

Land: The Foundation of Humanness Walter Brueggeman *Global Education Associates Whole Earth Papers* #17 Succinct, powerful statements of the Biblical vision of land justice, the challenge of social inequality, and Jesus' announcement of the Jubilee, the year of land release. 3 pp

The Redemptive Politic of Henry George Eileen W. Lindner *Union Seminary Quarterly Review*, #3 March 1988, 3041 Broadway, New York, NY 10027 8 pp*

The Problem of the Modern World John Mohawk *Creation*, May/June 1988, P.O. Box 19216, Oakland, CA 94619 The thesis is put forth that when land became a "commodity" and lost its status as provider and sustainer of life, Western civilization began its history of subjugation and exploitation of the earth and earth-based cultures. 1 p

The Land Question in the Talmud Solomon Solis Cohen Ancient rabbinical discussions concerning the Jubilee, setting forth the principle that those using lands of superior location value would make a compensation in money to the common treasury. 2 pp*

Man's Relation to the Land: A Statement of Principles Which Shall Underlie Our National, State, and Individual Actions *American Journal of Economics and Sociology*, October 1945 Seventy-five prominent Catholic priests, Jewish rabbis, and Protestant ministers signed this clear-visioned and finely articulated document. 4 pp*

The Dispossessed of the Earth: Land Reform and Sustainable Development Eric Eckholm *Worldwatch Institute*, 1776 Massachusetts Ave., N.W., Washington, D.C. 20036 \$2.00

The Twelve Articles of the Peasants in Swabia and Luther's Admonition to Peace *The Christian in Society* Presents the peasants scripturally based appeal for land justice during a time of European enclosures and Martin Luther's reply to the peasants and the lords. 8 pp*

Shut Out from the Land David Redfearn *The Friend*, June 1981 1 p*

Beyond Ownership: A New Vision for Land and Economics Robert Gilman *In Context*, Winter, 1984, P. O. Box 11470, Bainbridge Island, WA 98110 Explores how a humane and sustainable culture might re-invent the "ownership" connection between people and land. This and related articles are available for \$3.50



DIRECTORIES AND STUDY GUIDES

Directory of Religious Statements on Justice in the Economy Includes 17 different denominations and addresses. *Center for Ethics and Social Policy*, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709 (415) 848-1674 Send SASE

Land and Hunger A six part study guide designed as an introduction to the biblical view of the relationship between land ownership, land use, and hunger. The course intends to bring participants to an understanding of the content of the Eckholm paper (listed elsewhere) enriched with the biblical perspectives which underlie it. Well designed, 32 page leaders manual has simulation game. *Bread for the World Educational Fund*, 802 Rhode Island Ave., N.E. Washington, DC 20018 (202) 269-0200 \$2.50 plus \$1 for Leader's Guide

Homelessness (Part I) and Hunger (Part II) in California: Moving Beyond Band-Aids A study/action guide prepared with the purpose of helping church people move beyond providing direct services toward long-range solutions. Assembled by Nancy Warner, *California Council of Churches*, 1300 N St., Sacramento, CA 95814 \$5 each part

Land, People, Wealth in the 90s A 12 page catalog of publications available from the *Robert F. Schalkenbach Foundation*, 41 East 72nd St., New York, NY 10021 (212) 988-1680 Free

Economic Justice and Land An outline of an eight part series integrating several of the resources listed herein with the *Henry George School of Social Science* course in basic economics. 2 pp*

PAMPHLETS

The Christian Church: Land and Politics presents a political economic analysis consistent with Christian principles. Clarification of an ethical taxation approach. Justice in land quotes from the Bible and the great philosophers. *Georgist Education Association*, 1 Alexander Drive, Mount Lawley, WA 6050, AUSTRALIA 15 pp \$2.00

By Henry George:

Thou Shalt Not Steal Denying that poverty is inevitable and calling attention to the immense value of land in cities, George asks people to join the "noblest cause in which any human being can possibly engage" - the fight against poverty.

Thy Kingdom Come Henry George reminds his audience that "if we are all children of the universal Father, we are all entitled to his bounty," and pleads for a united struggle for an economic system which benefits everyone.

Justice the Object, Taxation the Means Calls attention to the "dark shadow" over civilization and ways to restore light.

The Land for the People Demonstrates that land, labor, and poverty are linked unnaturally and urges a return to first principles and the natural rights of humanity.

Moses - Cecil B. DeMille used George's ideas to help create his image of the Biblical hero in the film, "The Ten Commandments". Considered by some George's most powerful speech. Examines the impact of one man on history and the importance of Moses to contemporary justice.

Ode to Liberty This passage, from the end of *Progress and Poverty*, is regarded as one of the most moving in the English language, extolling the fragile yet vital role of liberty in human progress.

The Earth is the Lord's *Robert V. Andelson*, Professor of Philosophy, Auburn University Clearly describes how the land value taxation policy is a practical way to affirm a fundamental spiritual principle.

The above pamphlets are 25 cents each, available from the Robert Schalkenbach Foundation, 41 East 72nd Street, New York, NY 10021 (212) 988-1680



MONOGRAPHS

Christ and His Church *Jeremiah F. Enright* An imaginary dialog between Jesus and the modern church in which He urges that attention be paid to restoring to all people their birthright to the earth. 1 p*

Land and Liberty Now! Sets forth a proposal for the use of certain federal lands as community land trusts for the development of ecologically sustainable villages as an option for the homeless, unemployed, and underemployed. 2 pp*

The Earth is Precious Chief Seattle's reply to the US President's offer (1854) for a large area of Indian land. Considered by many to be the most beautiful and profound statement ever made on the human relationship to the earth. 1 p*



VIDEOTAPES

Elvia: The Fight for Land and Liberty Tells the story of the landless poor in Honduras through the life of Elvia Alvarado, a grandmother and peasant organizer. *Food First*, 145 Ninth St., San Francisco, CA 94103 28 min. \$25

A Tale of Five Cities Documents how the land value tax reform is helping to revitalize cities in Pennsylvania. *Center for Public Dialogue*, 10615 Brunswick Avenue, Kensington, MD 20895 26 min. Send for brochure.

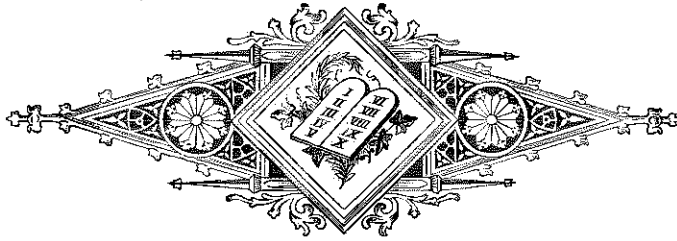
Hunger and Land at Home and Overseas Discussion describes the relationship between loss of family farms in America and similar situations in Asia, Africa, and Latin America. *Maryknoll World Media Relations*, Maryknoll, NY 10545 28 min. \$19.95

Inherit the Land Documentary, looks at the lives of rural Americans whose Appalachian homelands are being stripped by coal mining. Traces causes of poverty and environmental problems plaguing this area to land ownership and use. *Hellel Communications*, Sparkhill, NY 10976 (914)359-6966 28 min. includes study guide, \$19.95

Our Sacred Land *Christopher Spotted Eagle* A beautifully made documentary of the Native Americans and their religious appreciation of their lands. *Credence Cassettes*, 115 E. Armour Blvd., P. O. Box 419491, Kansas City, MO 64141-6491 30 min. \$39.95

The Fruits Thereof Three clergyman petition an agent of God in search of an understanding of major economic problems of our times. *Basic Economic Education*, 2200 Morley Street, San Diego, CA 92111 (619)560-5263 15 min. \$12.50

History of Land in America (4 parts) and **Understanding Economics** (9 parts) These two videotape series were produced to bring an emphasis on land ethics and economics into the high school curriculum. Appropriate for adults as well, they are available to high schools (free) and individuals (free loan). *Henry George School*, 121 E. 30th Street, New York, NY 10016 (212)889-8020



QUOTES

Restore, I pray you, to them even this day, their lands, their vineyards, their oliveyards, and their houses.
Nehemiah 5:11

The land is given us for inheritance. Ezekiel 33:24

The profit of the earth is for all. Eccles. 5:9

Woe unto them that join house to house, that lay field to field, till there be no place. Isaiah 5:8

St. Ambrose: How far, O ye rich, do you push your mad desires? Shall ye alone dwell upon the earth? Why do you cast out all the fellow sharers of nature and claim it all for yourselves? The earth was made in common for all... Why do you arrogate to yourselves, exclusive right to the soil?

St. George the Great (Pope 590-604) rebuked the Romans when he said: They wrongfully think they are innocent who claim for themselves the common gift of God.

St. John Chrysostom: God in the beginning did not make one man rich and another poor; nor did he afterwards take and show to anyone treasures of gold, and deny to the others the right of searching for it; rather he left the earth free to all alike.. Why then, if it is common, have you so many acres of land, while your neighbor has not a portion of it?

John Holmes: Progress and Poverty by Henry George is the only treatise on political economy I know of which ends with a statement of faith in the immortality of the soul.

Henry George: Everything is the product of the land. This flesh and blood of ours is but borrowed from the soil.... The whole structure of society rests upon it.

Matthew Fox: I believe that further investigation of a modified tax on land program as George describes it might well be worth the efforts of our imaginative economists who are also compassionate. A Spirituality Named Compassion, Winston Press, 430 Oak Grove, Minneapolis, MN 55403

Henry George: That we should do unto others as we would have them do to us...is not a mere counsel of perfection to individuals, but it is the law to which we must conform social institutions and national policy if we would secure the blessings of abundance and peace.

Episcopalian:

The National Episcopal Church has established a ministry of community investment and economic justice with a special focus on land trusts, housing cooperatives, worker-owned businesses, and community development credit unions. Their statements include: *Economic Justice and the Christian Conscience and Action Proposals for Economic Justice*.

People without land or without any control over the value of land lack security in a major dimension of their lives. National Bishops General Convention, Action Proposal for Economic Justice 2/22/88

A great deal of what is amiss alike in rural and in urban areas could be remedied by the taxation of the value of sites as distinct from the buildings erected upon them. William Temple, a former Archbishop of Canterbury, in Christianity and Social Order

Equity insists that we cease levying taxes on the fruits of human toil, and make the monopoly value of land be the exclusive basis of taxation. Episcopal Bishop C. D. Williams

Methodist:

All creation is the Lord's and we are responsible for the ways in which we use and abuse it... We believe that Christian faith denies to any person or group of persons exclusive and arbitrary control of any other part of the created universe. Social Principles of the United Methodist Church, 1984



Interreligious Overview:

A Cry for Justice Edited by Robert & Sidney Brown A study of the economic justice statements of nineteen religious bodies; an analysis of the occasion for the statements, the theological content, and the response from various segments of society affected by the statements. *Paulist Press*, 997 Macarthur Blvd., Mahwah, NJ 07430 \$8.95

Jewish:

Talmudic rabbinical discussions (the *Gemara*, "Baba Batra" 122, A) considered how fairly to partition the land of Canaan among the tribes under Joshua. Those with poorer land were to be given more acreage and those with more fertile land would be given less. As for land disadvantageously situated, the adjustment was to be made by money; that is to say, those holding land nearer the city should pay into the common treasury the estimated excess of value pertaining to it by reason of its superior situation, while those holding land of less value, by reason of its distance from the city, would receive from the treasury a money compensation.

Upon the more valuable holdings was to be imposed a tax, or lease fee, the measure of which was the excess of their respective values over a given standard, and the fund thus created was to be paid out in due proportions to those whose holdings were in less favorable locations. In this, then, we see affirmed the doctrine that natural advantages are common property, and may not be diverted to private gain.



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The editor is willing to network with those interested in these ideas. *In a network, all active individuals are at the center of something important and significant relative to the overall objectives of the network group as a whole.*

* If the address is not included in a listing, most items may be ordered at 12 cents per page. Please estimate postage at 4 pages per ounce, and make checks payable to the directory editor at the above address. *Extra copies of this resource guide:* 50 cents each, larger quantities negotiable. Permission to reproduce this directory is hereby granted.

Of Particular Interest to Catholics:

From the Patristic period to the present, the Church has affirmed that misuse of the world's resources or appropriation of them by a minority of the world's population betrays the gift of creation, since "whatever belongs to God belongs to all."
Pastoral Letter on Catholic Social Teaching and the US Economy

The land is a gift of the Creator to all men and therefore its richness cannot be distributed among a limited number of people while others are excluded from its benefits. Pope John Paul II, Bahia Blanca, Brazil, 1986

God intended the earth and all things in it for the use of all peoples, in such a way that the goods of creation should abound equitably in the hands of all, according to the dictate of justice, which is inseparable from charity. Pastoral Constitution on the Church in the Modern World, Vatican II

The right of land ownership and of free bargaining in land are subordinated to the fundamental right of man to obtain the necessities of life. In the force of the fundamental claim of the Commonwealth there is no unconditional right of land ownership. Pope Paul VI, *Populorum Progressio*, 1967

Every man, as a living being gifted with reason, has in fact from nature the fundamental right to make use of the material goods of the earth... Pope Pius XII



The Land Question Henry George This book contains three works: *The Land Question*, *Property in Land*, and *The Condition of Labor*. George describes the dimensions of the land problem and explains how to advance democracy by promoting economic justice for all. Includes Pope Leo XIII's encyclical "De Rerum Novarum". (Schalkenbach Fdn.) 348 pp \$12.00

Father McGlynn on the Land Question Rev. Dr. McGlynn was a pastor of St. Stephen's in New York when he was excommunicated by Pope Leo XIII for advocating Henry George's proposals regarding land tenure and taxation. This pamphlet is the statement prepared by McGlynn and later judged to contain "nothing contrary to Catholic doctrine." The popular priest was reinstated in 1892, having satisfied the Pope's legate on all points in his case. 2pp*

Rebel, Priest, and Prophet Stephen Bell A biography of Dr. Edward McGlynn who was excommunicated for his "land philosophy" for six years but reinstated when a Papal investigation found nothing heretical. Schalkenbach Fdn., 41 East 72nd St., New York, NY 10021 303 pp \$4.00

Personal Statement by Cardinal Luigi O. Ligutti The founder of the National Catholic Rural Life Conference (1940s) describes the strong impact of Henry George's land ethic and policy approach on his thinking and its compatibility with Catholic teachings. 2 p*

Henry George and the Roman Catholic Church on Social Justice and Land Reform A brief but pithy comparison by Robert Scrofani, Director, Henry George School of Northern California 1568 Shrader St., San Francisco, CA 94117 2 pp Send SASE

Response to the Bishops' Pastoral on Catholic Social Teaching and the US Economy Walter Rybeck, Director, Center for Public Dialogue, 10615 Brunswick Ave., Kensington, MD 20895 7pp \$1.00

A Proposal to Provide, as an Alternative to Marxism, a Means to Achieve Land Reform and Social Justice Consistent with the Doctrines of the Roman Catholic Church A more exhaustive comparison of George's ideas and Catholic doctrine, including a wealth of examples of successful and unsuccessful land reform efforts Presented in 1985 at the Vatican to the Justice and Peace Commission by experts working for the land value tax policy. 45 pp*