

NEW GLOBAL ETHIC IN NIGERIA: IMPACT AND RESISTANCE

Rev. Dr. Richard OMOLADE

SS. Peter & Paul Major Seminary,

Bodija, Ibadan

omoascend@yahoo.com 08073153466

ABSTRACT

Globalization has been a force of change in the last two decades, transforming economies and nations and at the same time affecting cultures and shaping practices. Owing to globalization, boundaries are no longer insurmountable limitations but at the same time, everyone is now subjected to some adverse consequences of a global culture. Hence, it is pertinent to talk about global ethics and its implication for Christian living.

The Church exists in the world but is not of the world. Christians are called to imitate Christ or conform their whole being to Christ. This has become a herculean task in a world that seeks uniformity and at a time when celebrities and pop stars dictate acceptable practices.

The situation is even dire for countries in the developing world characterized by slow development, political turmoil, and international subjugation that make them to be perpetually dependent on others in the areas of policies, and access to the benefits of modern life. This paper, therefore, sets out to highlight the challenges of Christian living in a globalized and pluralistic world and the hope that Christian values offer to the world impacted by unbelief and religious indifference.

INTRODUCTION

Human civilization is often dominated by different values. There have been epochs characterized by the effects of socialization, such that small communities became the norm, but expansionist tendencies of the 15th centuries resulted in the growth and expansion of many nations with the attendant result of the spread of their culture, values and beliefs. The twenty-first Century is characterized by globalization and the shrinking of boundaries that used to separate people and nations, but also with the attendant consequence of global influence of certain dominant nations, values and culture. This portend great consequences for beliefs as they could be easily supplanted. What is the situation with the Christian faith and how is the Christian faith coping with the effects of globalization? What are the opportunities for shaping global cultures and belief systems in the era of globalization? What is the contribution of Christianity to the shaping of global ethic? These

and many more questions must be addressed, and this article is just a simple foray into this complex labyrinth.

WHAT IS GLOBALIZATION?

The term *globalization* derives from the word ‘*globalize*’ and was initially used to refer to the emergence of an international network of economic systems. One of the earliest known usages of the term as a noun was in a 1930 publication entitled *Towards New Education*, where it was used to denote a wholistic view of human experience. Today, there are many definitions of globalization. Here are some of them:

Martin Albrow and Elizabeth King define globalization as "all those processes by which the people of the world are incorporated into a single world society."¹ Another expert, Anthony Giddens defines Globalization “as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.”² In 1992, Roland Robertson, professor of Sociology at the University of Aberdeen gave a cryptic description of globalization as "the compression of the world and the intensification of the consciousness of the world as a whole."³ In *Global Transformations*, David Goldblatt, offers a critical review of globalization when he says:

Although in its simplistic sense globalization refers to the widening, deepening and speeding up of global interconnection, such a definition begs further elaboration. ... Globalization can be on a continuum with the local, national and regional. At one end of the continuum lie social and economic relations and networks which are organized on a local and/or national basis; at the other end lie social and economic relations and networks which crystallize on the wider scale of regional and global interactions. Globalization can refer to those spatial-temporal processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents. Without reference to such expansive spatial connections, there can be no clear or coherent formulation of this term. ... A satisfactory definition of globalization must capture each of these elements: extensity (stretching), intensity, velocity and impact.⁴

¹ Al-Rodhan, R.F. Nayef and Gérard Stoudmann. (2006). Definitions of the Globalization: A Comprehensive Overview and a Proposed Definition. Archived 19 November 2012 at the Wayback Machine.

² Giddens, Anthony. (1991). *The Consequences of Modernity* Cambridge: Polity Press. p. 64.

³ Robertson, Roland (1992). *Globalization: social theory and global culture* (Reprint. ed.). London: Sage

⁴ David; Goldblatt, David; McGrew, Anthony; Perraton, Jonathan (1999). *Global Transformations* Cambridge: Polity Press.

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria **Motto:** Witness to Truth and Mercy through Love and Service with Faith and Reason ISSN 1597 6610 ISSN 2659-0301online

In his book *The Race to the Top: The Real Story of Globalization*, Thomas Larsson, states that globalization: “is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world.”⁵

In a globalized world, with its intensity and extensive nature, values spread quickly and extensively, such that today, what has been called a global ethic is beginning to take shape and influence the lives of many people. The Strange thing in this situation is that hitherto, religion used to be the source of influence. It is now, clear that there is a paradigm shift, a shift from a religious world order, to a secular order and currently, to a pluralistic world order. Sometimes, it is even difficult to know which order gives way to another.

A pluralistic society is one that embraces people of diverse culture, race, religions and values. The inter-mingling of these cultures, values and beliefs is believed to be necessary for a safe and peaceful world order. However, global ethic throws this principle off balance, because global ethic is an emerging culture, a system of values that seems to abhor religious influence, yet surreptitiously has been influencing a great deal of modern life. Global ethic is not derived from religion and is not forced down on anyone but made to look as if it is the result of modern consensus. According to Peeters, adherents of global consensus opined that “the problems of humanity had become *global* and required not only *global solutions*, but also *global values*.”⁶ In essence, the old order gives way to a new order, a new world order. This is what happened:

After the cultural revolution which had deconstructed traditional western values, it was tacitly accepted that the new global ethic should be constructed as it were *ex nihilo*, that is to say as if human nature and Divine law did not exist, through a *process of consensus* (since humanity was assumed to be in a *state of consensus*) and not through the hostile confrontation of opinions which had marked modernity and the cold war.⁷

The new world order is markedly distinct; hence it is a real paradigm shift. The following table offers an insight.

⁵ Larsson, Thomas. (2001). *The Race to the Top: The Real Story of Globalization* Washington, D.C.: Cato Institute. p. 9.

⁶ Marguerite A. Peeters. The globalization of the Western cultural revolution: Key Concepts, operational mechanisms

⁷ Peeters, 22-23

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria **Motto:** Witness to Truth and Mercy through Love and Service with Faith and Reason ISSN 1597 6610 ISSN 2659-0301online

Old Paradigm	New Paradigm
Confrontation	Dialogue
Majority vote	Consensus
Universal values	Global ethic
Happiness	Quality of life
Human lie	Life under all its forms
Religion	Spirituality
Spouse	Partner
Parents	Reproducers
Dogma	Right to error
Elite Culture	Popular Culture

The sustainability of the new paradigm is premised on the ownership by all hence its global nature, such that these new global citizens are expected to commit themselves to these global values and ethic. According to Peeters,

The new paradigm of *multi-stakeholder partnerships* implies that all “global citizens” are supposed to commit themselves, “own” the Agenda, promote it, teach it, apply it, enforce it: not only governments but also NGOs, civil society actors, women’s groups, businesses and industries, scientific and technological communities, families, young people and children, the academic world, umbrella organizations, unions, local authorities, farmers, indigenous peoples, the media, imams and pastors.”⁸

⁸ Peeters, 30

In a new world order, a globalized world of consensus, global ethic embraces all, that is probably its main goal. What this amount to is a global ethic, supreme and unlimited. It extends globally and not constrained by geographical boundaries, it is outside of governmental control and individuals are powerless in its grasp. The situation is scary, and in need of a quick reset and redress.

The global ethic puts itself above everything: above national sovereignty, parents' and teachers' authority, even above the teachings of the great world religions. It bypasses all legitimate authority. It creates a direct link between itself and the individual citizen: a feature... peculiar to dictatorship.⁹

GLOBAL ETHIC IN THE WOMB OF POST-MODERNITY

What is modernity?

The focus of Global ethic according to Michael Ignatieff “is essentially critical, rather than affirmative. Its purpose is to lay bare the ethical presuppositions that underpin injustice and inequality in a globalized world and to devise ideal distributions of resources and responsibilities that would make our world fairer.”¹⁰ Global ethic has a close link to postmodernity, though postmodernity is still an unfolding reality, hence, it is interpreted in diverse ways. It is used to describe the abandonment of values by the West. There is no doubt that we have different era.

In order to understand Postmodernity, it is important to know what modernity all is about.

Modernity is the term used by sociologists to describe the “modern” period which began in Europe several hundred years ago. Some of the main features of this era include the fact that

- i. Economic production is industrial and capitalist, with social class as the main form of social division, such that we have capitalism with the emphasis on production of goods, private ownership of capital, and a class system derived from these characteristics.
- ii. This is followed by Urbanization which is the result of industrialization. Here the focus was on material and the use of materials in the production of good, with resultant effects in almost every aspects of life, such as transportation,

⁹ Peeters, 30

¹⁰ Michael Ignatieff, *Reimagining a Global Ethic*, in *Ethics and International Affairs* Carnegie Council, April 2012, (Assessed June 3, 2019) <https://www.ethicsandinternationalaffairs.org/2012/reimagining-a-global-ethic-full-text/>

communication and the emergence of big cities especially between 18th and 20th centuries.

- iii. The third element is the establishment of a powerful central government and administration, known as a bureaucratic state. In other words, there is a focus on supervision of activities.
- iv. Furthermore, these modern societies developed and worked because people's knowledge is derived from scientific and rational thinking rather than religious faith, magic or superstition. Hence, during this period people looked to science and logical reasoning to explain the world.

Karl Marx and Emile Durkheim are thinkers that represent this era and the values treasured include absolutization of reason, blind faith in science, individualism, human rights, liberal democracy, capitalism and deism to mention but a few.

The political domain saw the separation of Church and State, which also translated into a separation of conscience and spiritual values. "The calculating individual, seeking his or her own interests, became an end in itself and the measure of reality (individualism)."¹¹ Long held traditions are jettisoned and replaced by a new narrative. Obviously, this could not be sustained and soon fell apart because science alone could not answer all issues or provide solutions to every problem. Then comes postmodernity!

What is Post-Modernity?

Post-modernity refers to the view that the institutions and ways of living characteristic of Modernity have been replaced by a new world order such that there is a break from the past to something profoundly new and unique. **Post-modernism** would thus refer to a new way of thinking. Some of the characteristics of post-modernity or post-modern society include, globalization, modern means of communication, a dynamic world of social change, even if sometimes in fragments, a consumer society owing to the freedom enjoy by individuals to choose their way of life and cultural diversity of the world. In other words, the post-modern era is the age of dream, a romantic emancipation from western culture that some deemed repressive, hence it is sometimes couched as the age that signals the end of philosophy, especially western rationalism and intellectualism. Other indications or indices of the postmodern mentality include the erotic revolution of the 1960s, the exaltation of the libido, revolt of the youth, rejection of authority and of moral and social norm. Today, the drift has accelerated and often borders on irrationality.

¹¹ Peeters 32

The shift we are talking about includes the replacement of faith and reason by the Enlightenment, where the supernatural explanation of reality gave way to the data of science, and Christian civilization became supplanted by the process of secularization and modern economy. What we are then left with is absolutization of reason, and the exaltation of science provides a scathing critique when he opined that “As a result, new, hybrid disciplines develop without connection to old epistemic traditions, especially philosophy, and this means science only plays its own game and cannot legitimate others, such as moral prescription.”¹² “The task of postmodernity would thus be to give a final impulse to apostasy to reach a total negation of being, reality and moral commitment.”¹³ Postmodernity may be anti-western, but it is championed by anti-western westerners, and goes beyond the western to attempt to deconstruct and destroy from within all cultures. Among the thinkers of this mould, we have Richard Rorty, Michael Onfray, Jean-Francois Lyotard and even Jacques Derrida, a deconstructionist.

The Nigerian Experience

Postmodernity, incubated, baked and delivered in Europe, is no longer an Europeans-only affair, but a global reality. Global ethic is one of its appendages. With Nigerians’ penchant for anything European and American, there was little or no resistance to the incursion of global ethic into Nigeria’s social-cultural milieu. For instance, it is the belief of many that only Europe and the US offer good education. Values acceptable to these nations are also thought to be ‘cool’ and many others are lured into accepting them. No wonder, divorce is on the increase in many lands where hitherto would not have entertained it. Instances of single parents long accepted as normal in Europe and America are becoming the norm in Nigeria. Homosexuality has left the dark forest of doubt to the glare of modern life even in Nigeria. Individualism is gradually asserting itself as the measure of all things and adherents are getting some serious support from Western nations Governments. In this postmodern era, same sex lovers now fight openly for acceptance, just as family in all its forms did in the 1990s, and it seems it is just a matter of time before their goal is accomplished. Furthermore, in the name of women emancipation, many NGOs have been fighting for equal rights. This is good, but often, equal right is often equated with freedom of choice for women to do whatever they like. Hence, such groups have promoted abortion rights, which is anti-life and detrimental to women. Abortion does harm to human life and in the postmodern era, it is actively promoted as a right of women. The only dissenting voice is that of the Church.

¹² Aylesworth, Gary, "Postmodernism", *The Stanford Encyclopedia of Philosophy* (Spring 2015 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/spr2015/entries/postmodernism/>>.

¹³ Peeters 32

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria **Motto:** *Witness to Truth and Mercy through Love and Service with Faith and Reason* ISSN 1597 6610 ISSN 2659-0301online

The Church exists in the world but is not of the world. Christians are called to imitate Christ or conform their whole being to Christ. This has become a herculean task in a world that seeks uniformity and at a time when celebrities and Pop stars dictate acceptable practices. The situation is even dire for countries in the developing world characterized by slow development, political turmoil, and intellectual subjugation that make them to be perpetually dependent on others in the areas of policies, and access to the benefits of modern life. In a situation where populism is the order of the day, many governments are slow to counteract obnoxious values.

While some cultural practices are dying, western music is rapidly spreading among the youth. Traditional modes of dressing are now reserved for ceremonies, while sagging, crazy hairdos are coveted. It is this craze that has also helped to spread such things as internet fraud and “Yahoo-Yahoo” through which many yearn for wealth without hard work! Global ethic is here, and we must do something about it before all rational values are eroded. This is where the Church is called upon to make a difference. The light of the Gospel must be brought in to illumine the situation and give people a better alternative for their way of life.

Resistance

The *Catholic Bishops Conference of Nigeria* (CBCN) organized in 2016 a *Walk for life*. Some other Provincial Bishops Conferences have also done the same in a bid to promote the culture of life in a world seduced by the culture of death. In 2017, the Bishops of Ibadan Province published two books: *A Catechism on marriage and the family: The teaching of the Catholic church*, and *A Catechism on Human Life: From Conception to Natural death*. The goal of publishing these books was to ensure that people have life abundantly and that human life is truly shaped by the values of Jesus and not the values circulating in the world today which are anti-life and anti-family.

The Church in the Contemporary world

The Gospel offers Christians the roadmap to life and strict adherence is the only way to resist the incursion of false and dangerous values in the guise of global ethic and consensus values. Paul urges us along this line when he told the Romans “Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.”¹⁴ The faithful following of Jesus by the early believers impressed their neighbours such that they gave them the name Christians. The time has come for Christians to stand up for Christ by modeling their lives after his. Jesus calls his followers

¹⁴ Romans 12:2 (NIV)

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria **Motto:** *Witness to Truth and Mercy through Love and Service with Faith and Reason* ISSN 1597 6610 ISSN 2659-0301online

to be the “Salt of the earth” and “light of the world”. It will not be easy, but it is not impossible. A credible alternative is needed today, and the gospel is the only *magna carta* that can withstand the onslaught of global ethic.

Some have critiqued the old and established norms as vestiges of era long gone and that our era needs something dramatically different, hence their willingness to accept some of the dictates of global ethic. This is also a false assumption and conclusion. William Spohn avers that:

Jesus did not come teaching timeless moral truths or uniform way of life to be replicated in every generation. Rather his words, encounters, and life story set patterns that can be flexibly but faithfully extended to new circumstances. These patterns lead us to envision analogous ways of acting that are partly the same and partly different. As disciples become more conformed to Christ, their imagination spots these patterns and carries them creatively into new realizations.¹⁵

It is precisely, because of his type of situations that John Paul in *Veritatis Splendor* says that “People today need to turn to Christ once again in order to receive from him the answer to their questions about what is good and what is evil.”¹⁶ Christ himself must take control of a person’s life, so that all his or her words and deeds are infused with the values of Jesus, leading the person to live like Christ. In a Postmodern culture, where agents of social transformation present themselves as masters, Christians believe there is only one master, Jesus Christ. This fact was well attested to by John Paul II in *Catechesi Tradendae* when he declared that the image of Christ the teacher is truly majestic, familiar, impressive and reassuring. This is simply because:

The majesty of Christ the Teacher and the unique consistency and persuasiveness of his teaching can only be explained by the fact that his words, his parables and his arguments are never separable from his life and his very being. Accordingly, the whole of Christ’s life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor...¹⁷

In other words, the onslaught of global ethic calls for a catechesis deeply rooted in Christ, since “catechesis puts people not only in touch but in communion, in intimacy, with Jesus Christ.”¹⁸

¹⁵ W. C. Spohn, *Go and Do Likewise: Jesus and Ethics*. New York: Continuum, 2006, p. 49

¹⁶ John Paul II, Encyclical Letter *Veritatis Splendor*, no 8

¹⁷ John Paul II Encyclical Letter *Catechesi Tradendae* (16 October 1979) no.9

¹⁸ John Paul II no.5

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria **Motto:** *Witness to Truth and Mercy through Love and Service with Faith and Reason*

ISSN 1597 6610

ISSN 2659-0301online

The moral life cannot be built on the logic of human consensus but on the truth revealed and taught by Jesus. Spohn affirms this when he said that “It is a mistake to settle for the lowest common denominator in conversing across viewpoints, or to abstract from particular traditions in order to move to a level of high generality in order to offend no one.”¹⁹ Once again, a biblical catechesis must be enshrined in the faith journey of Christians. For Spohn, “Spiritual practices of meditation, discernment, and life in community train the Christian’s perception by appreciating biblical paradigms.”²⁰ For now, many people see the world through secular lenses and through the corrupt lenses of Pop culture and music. “The Gospels give us a new set of metaphors and paradigms, new lenses, to look at the world. Our experience looks different when seen through the lens of the kingdom of God that Jesus announced and the cross and resurrection, which cracked open history so that God could reign.”²¹ After all, Christ is the one “in whom we live and move and have our being.”²²

Our perception will not change if there is no willingness to be affected by what we see. This perception is not a neutral action as many would want us to believe. We must occasionally step outside of event and look with the eyes of Jesus in order to perceive correctly the values being sold to us. The global ethic comes by stealth, Christians must resist it by every available means. Global ethic is not people oriented; it is anti-life! We cannot continue to wait until we are impacted. As it has been said, the best form of defense is an effective offence! The battle must be waged to unearth its dangerous roots and curtail its poisonous fangs.

EVANGELIZATION AND CATECHESIS

The urgent task before Christians is not only evangelization but evangelization and catechesis. The two must go hand in hand. To evangelize and not catechize people is to leave them to the wolves, the dangerous effects of prevailing and pervading cultures that sweep all in its path. Of course, only people who have answered the call of Christ to be his people and his disciples can be catechized. In the virulent ambient of Global ethic, catechesis cannot be taken for granted and must be enshrined at home, in the form of Family Catechesis, in Schools, as Religious Education and Character formation and in Churches as ongoing formation of the faithful and not just as preparation for the reception of the sacraments. It is only in this light that Christians will come to a better understanding of the mysteries of Christ and enter a life-changing communion with Him. This offer is not just for one person, it is also not even only for Christians, albeit it is offered to all persons. The Christian enterprise is a global experience open to all humanity, since it is a

¹⁹ Spohn, p. 59

²⁰ Spohn p.63

²¹ Spohn, p.71

²² Acts 17:28

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria Motto: Witness to Truth and Mercy through Love and Service with Faith and Reason

ISSN 1597 6610

ISSN 2659-0301online

transforming experience, it comes into the light and invites all would-be-seekers to approach its light and live by it. The Christian experience does not sneak in by stealth, it must be freely embraced and once accepted, a person's commitment must be total. Free, faithful and total are three key words that describe a person's commitment to the Christian ideal. Global ethic is here to supplant religion, and the consequence is religious indifference. Indifference is not a viable tool for Christians today, but committed engagement.

To combat the onslaught of global ethic, people of faith must be deeply committed to their faith tradition. They cannot adopt a pick and choose strategy, picking and supporting doctrines and practices they like and shunning others. This is the avenue that global ethic need to sneak in by stealth. John Paul II in *Catechesi Tradendae* observed that Catechesis is one of the moments of Evangelization, therefore, the two must go hand in hand, so that with a programme of continuous formation, Christians are equipped with the skill to discern the spirit of the time and the values being advertised. Seen in this light, evangelization and catechesis becomes a form of resistance to the pervading and destructive influence of Global ethic. In the nature of Christian witnessing, this approach does not force itself on people, but through persistence, and faithful practice, sequela Christi – the faithful daily following in the footsteps of Jesus, the Christian ideals will begin to take firm roots in the hearts and life of people. This approach, akin to the force of mustard seed (Mt 13:31-32) will then permeate all of life, bringing about the transformation of society. Catechesis is important because according to John Paul II "No one can arrive at the whole truth on the basis solely of some simple private experience, that is to say, without an adequate explanation of the message of Christ, who is 'the way, and the truth, and the life' (Jn. 14:6)."²³

Just as a global economy needs universal policies to guide its operations, a world susceptible to the influence of global ethic needs the light of faith, and the moral values offered by Jesus through the Church to retrace its steps from the brink of relativism and moral decadence. The Church offers such light in catechesis since:

Authentic catechesis is always an orderly and systematic initiation into the revelation that God has given of Himself to humanity in Christ Jesus, a revelation stored in the depths of the Church's memory and in Sacred Scripture, and constantly communicated from one generation to the next by a living, active tradition. This revelation is not however isolated from life or artificially juxtaposed to it. It is concerned with the ultimate meaning of life and it illumines the whole of life with the light of the Gospel, to inspire it or to question it.²⁴

²³ John Paul II. *Catechesi Tradendae*, Catechesis in our time, no 22

²⁴ John Paul II. *Catechesi Tradendae*, no 22.

The CATHOLIC VOYAGE

African Journal of Consecrated Life

A Publication of the Conferences of Major Superiors of Nigeria **Motto:** *Witness to Truth and Mercy through Love and Service with Faith and Reason*

ISSN 1597 6610

ISSN 2659-0301online

Christians must embark on a thorough on-going formation in the faith, this will make them to understand the faith better and be able to incorporate it into their day to day life. Global ethic has become a powerful system in contemporary life and espoused by politicians, NGOs and social change agents. The only way to be shielded from its corrupting claws is to grow in one's faith, hence the importance of the different forms of catechesis.

While global ethic would push to the background, faith, the Church advocates for the coherence of faith and reason. A long time ago, Thomas Aquinas had seen the importance of this combo when he wrote "*Praestet fides supplementum, Sensum defectui*" Faith should supply when our senses are deficient." It needs to be said that the concerns of global ethic are often legitimate, in a changing world, we need new categories that embraces all and are meaningful to every segment of society. This calls for a spirit of discernment and only informed consciences and formed minds can undertake this step. The Church as *Mater et Magister* must therefore rise to the occasion to provide credible alternatives that will inform, mould and guide the thoughts, words and deeds of not only her members, but the world at large. The Catholic Church already has the platform as a universal organization; hence she must not succumb to the dictates of global ethics but purify its positive aspect and offer it to the world in the light of Christ.

The Church's role in transforming the world means that evangelization can no longer be preaching only to natives, and indigenous people who have not welcomed Western civilization. In fact, a greater evangelization is needed by many beneficiaries of the Western civilization. It is in this sense that we understand the Church's call for a new evangelization, new in zeal, in method and expression. While the content of the Gospel remains the same, the salvation offered by Christ is for all people, this message must reach the people of the world, not only in Church building or during Church services, but in the world of work, business, politics and through social media. In this regard, quite often responsibility of adhering to global ethic is often forces on small and poor nations, while many first world countries often exclude themselves from the demand of global consensus when it does not favour them. And then there is not organ to enforce it. A truly global ethic will be written in the hearts of people when they see themselves as part of God's universal plan and allow their will to conform to God's will.

CONCLUSION

In a world shaped by global ethic, heroic response is expected of all, from consecrated men and women, in their exemplary witness and leadership roles, from the people of God in their efforts to change the world of work and business. The 21st Century is rightly tagged as the era of information technology. Global ethic has become ubiquitous thanks to the application of technology and social media. For Christian values to gain any upper hand and have a chance to shape the thinking process of people and inform their actions, Christians must also embrace the wealth of the Internet and Social media, recognizing it as the new field of action. This is what the new evangelization calls for and the time has come to evangelize it. If Christians do not resolve to participate in this new field of enterprise and sanctify it, then global ethic will have unimpeded access.

Finally, the Church cannot do this job alone, all people of God will must be involved. Consequently, the Church must work with people of similar faith and value system to form a synergy to combat the onslaught of global ethic. While global ethic seek consensus, people of faith must also work in solidarity for the common good, for values that bind rather than values that estrange anyone. What we have a war of values, and our collective efforts will determine if Christian values will survive or undergo gradual erosion and eventual demise.