

# Just Living

A resource for parishes committing to  
justice for our earth household



The Anglican Church of Canada  
Partnerships

June 2007



We would like to light a candle  
as an acknowledgement  
that what we suffer from  
is not simply a technological,  
economic or ecological crisis,  
but a spiritual crisis.<sup>1</sup>



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The stock for this booklet, Chorus Art 100# Silk, is FSC (Forestry Stewardship Council) approved, in keeping with the principles of sustainable environment.

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1 World Council of Churches Statement to the High Level Segment of the UN Climate Change Conference (COP11 and COP/MOP1), Montréal, Canada, December 9, 2006.



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# Introduction



*We believe that caring for life on Earth is a spiritual commitment. People and other species have the right to life unthreatened by human greed and destructiveness.<sup>2</sup>*

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<sup>2</sup> World Council of Churches Statement to the High-Level Ministerial Segment of the UN Climate Change Conference in Nairobi (COP2/MOP2), November 17, 2006.

The Partnerships department of The Anglican Church of Canada offers *Just Living* as a starting point for parishes to consider and make choices about the challenges of economic justice and the ecological crisis of climate change. Economy and ecology share the same Greek root *oikos*, which means “household”. Economy has to do with the rules for running the household, while ecology is about the underlying principles, the spirit of the household. Our present world economy contributes much to the impoverishment of family households in every country, and puts our local and global ecologies at the greatest possible risk. We need healing of many kinds.

We must begin by giving up any idea that we can bring about these healings without fundamental changes in the way we think and live. We face a choice that is starkly simple: we must change or be changed.<sup>3</sup>

### **A suggestion on how to use this booklet**

We are all members of the earth household, so while this booklet urges individual action, it is meant for reflection within a gathered community and action in your homes, church, the local community and beyond.

- ⌘ Read through *Just Living* several times so you know its shape.
- ⌘ Ask someone who’s good at leading participatory meetings to facilitate a gathering of parishioners and members of your community through “Considering”, pages 14-18—the more diversity of age, experience and economy the better.
- ⌘ It may take several sessions to prayerfully discern together where to focus your action.

We urge you “to pray for the willingness and wisdom necessary to live in harmony with all of creation.”<sup>4</sup>

Maylanne Maybee  
Coordinator for Justice Education and Networks  
The Anglican Church of Canada

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3 Wendell Berry, “Conservation and Local Economy”, *Sex, Economy, Freedom & Community*, Pantheon Books, 1992.

4 Glen Fox, Chair of the Ecology and Theology Working Group, Diocese of Ottawa.



# Information



ONCE UPON A  
**TIME**  
HOMO SAPIENS WERE AT  
**PEACE**  
WITH THE PLANET  
**EARTH**  
THEN WE BECAME  
**CONSUMERS**  
AND NOW WE ARE AT  
**WAR**  
WITH EVERYTHING  
BUY NOTHING DAY  
NOVEMBER 25, 2006

# A few facts

- ⌘ A child dies every three seconds as a result of extreme poverty. (Make Poverty History)
- ⌘ More people go hungry now than 20 years ago, but the world's crop production has trebled since the 1950s. (Greenpeace)
- ⌘ For the African farmer, conventional fertilizers cost two to six times more than the world market price. (UN Millennium Project)
- ⌘ The richest 20 percent of the world's population consume 86 percent of the world's resources while the poorest 80 percent consume just 14 percent. (UN Development Program)
- ⌘ The effect that our consuming has on the natural environment has been called our "ecological footprint". While the average ecological footprint for each person on Earth is 2.8 hectares (about 7 acres), Canadians require about 7.8 hectares each. The amount of actual productive land and sea available on a global basis is only 2.2 hectares/person. (Waste Reduction Week Canada)
- ⌘ More than one billion people in the world live on less than one dollar a day. In total, 2.7 billion struggle to survive on less than two dollars per day. (UN Millennium Project)
- ⌘ Assets of \$2,200 per adult placed a household in the top half of the world wealth distribution in the year 2000. To be among the richest 10% of adults in the world required \$61,000 in assets, and more than \$500,000 was needed to belong to the richest 1%. (World Institute for Development Economics Research of the United Nations University)

# Trade

Trade means buying and selling. We are all involved in trade locally by shopping and working in stores. We also participate in trade internationally. Canada buys goods grown and produced around the world to supply our demands.

There is more to trade than meets the eye. The processes that products go through before they reach our country, let alone our store shelves, can have a damaging effect on people and the environment.

Trade has the potential to lift millions of people out of poverty. However, at the moment, trade is unfair. “Many people around the world — workers, women, rural producers — and even entire countries have been forced to give up hope in employment as a means to development and empowerment.”<sup>5</sup> Trade regulations are at the root of the problem.

Trade regulations control how countries do business with each other. The purpose of the rules is to ensure that countries compete openly and fairly. However, the rules themselves are often unfair, negotiated in favour of the wealthiest countries and their business interests.

## The World Trade Organization

The World Trade Organization (WTO) is the main international organization that controls how trade operates. There are WTO rules for almost everything, including goods (e.g. rice or textiles), services (e.g. health or education), and patents (e.g. on HIV and AIDS drugs).

There are 150 member countries in the WTO, including Canada. These countries agree on the trade rules through processes of negotiations. Critics often point out that the wealthy member countries, of which Canada is one, are very influential and operate in ways that are:

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5 From “Stop the WTO Negotiations—save jobs.” Joint statement from NGOs worldwide, November 2005, [www.kairoscanada.org/e/media/lettersTopic.asp#01](http://www.kairoscanada.org/e/media/lettersTopic.asp#01)

*Represented unfairly.* Rich countries can afford more and better-trained negotiators than developing countries. More than 30 developing member countries have no negotiators at the WTO headquarters. Others have only one negotiator who has the impossible task of attending more than 1,000 WTO meetings a year.

*Unjust.* Rich countries continue to give subsidies (grants) to their own farmers but not to developing countries. The goods from rich countries are then sold very cheaply in poor countries. This puts local farmers out of business.

*Destructive.* Rich countries insist that poor countries must open their markets to foreign imports. Local companies cannot compete with the foreign businesses so local people lose their livelihoods.

## **The International Monetary Fund and the World Bank**

The International Monetary Fund (IMF) and the World Bank also influence international trade rules. These organizations attach conditions to aid, loans and debt cancellation. Developing countries are forced to adopt certain trade policies. This often means that countries must make commitments that do not match the outcome of their negotiations at the WTO.

## **Regional Trade Negotiations**

Trade agreements made between two countries or regions are called bilateral or regional trade rules. Regional trade rules are often negotiated in secret where they cannot be scrutinized by parliaments or local people. Canada, for example, is negotiating a Canada-Central America Free Trade Agreement behind closed doors. The danger of these rules is that poor countries are forced to make compromises that are not good for their economies.

*Before you finish eating your breakfast this morning, you've depended on half the world. This is the way our universe is structured... We aren't going to have peace on earth until we recognize this basic fact.*

*—Martin Luther King*

# Changing the trade rules

The only way to reform unfair trade is to change the rules. No matter how hard people in the developing world work, they will always come up against an unfair system unless it changes.

## Make Poverty History

The Anglican Church of Canada supports Make Poverty History, a global campaign that, among other things, calls for urgent and meaningful policy change for trade justice so that:

- ⌘ Poor countries can protect small farmers and staple crops;
- ⌘ Governments can access affordable medicine and maintain public services; and
- ⌘ Trade rules support, rather than undermine, human rights and environmental protection.

You, your church and your diocese can join others in urging the Canadian government to press for trade and investment rules that ensure governments and their citizens can choose the best solutions to end poverty and protect the environment. Go to [www.makepovertyhistory.ca/](http://www.makepovertyhistory.ca/).

## Micah Challenge

The Anglican Church of Canada is also among those churches that support Micah Challenge Canada. Many Anglicans are involved in the Micah Challenge campaign, part of a global movement of Christians urging world leaders to maintain the rights of the poor and oppressed by honouring their promises to achieve the Millennium Development Goals to cut global poverty in half by 2015. [www.micahchallenge.ca/](http://www.micahchallenge.ca/)

## TransFair Canada and fair trade

Fair trade is an international system of doing business based on dialogue, transparency and respect. It contributes to sustainable development by offering better trading conditions for producers and workers in developing countries, including:

- ⌘ Fair compensation for their products and labour;
- ⌘ Sustainable environmental practices;
- ⌘ Improved social services; and
- ⌘ Investment in local economic infrastructure.

Fair trade products always carry the “Fair Trade Certified” logo. The logo ensures that farmers grow their crops sustainably and receive a fair and stable price for their products. TransFair Canada is the Canadian affiliate of Fairtrade Labelling Organizations (FLO) that works with 49 developing countries to certify fair trade products. Look for the Fair Trade logo.



Every year from May 1–15 National Fair Trade Weeks are celebrated in Canada with activities planned in most major cities to promote certified products and increase awareness of fair trade and its benefits. [www.transfair.ca/en/products/difference/events/](http://www.transfair.ca/en/products/difference/events/)



Southern Partners and Fair Trade Corporation now offers fair trade products in Canada.

# Climate change



Crops surviving through drought in Lugala, Tanzania

The earth's climate is changing significantly. Overwhelming evidence indicates that climate change is caused to a great degree by human activity. Burning fuels for energy releases gasses like carbon dioxide into the earth's atmosphere. These are called greenhouse gasses, or carbon emissions.

The overall impact is called the greenhouse effect, or global warming. A layer of greenhouse gasses builds up around the earth, trapping heat inside. Greenhouse gasses act like a blanket, causing the earth to get warmer.

The main consequences are:

- ④ Ice caps melting and rising sea levels, exposing 18 million people to extreme flooding and loss of agricultural land, especially in South Asia;
- ④ Water shortages, especially in the Middle East, the Indian sub-continent and parts of Africa;

- ⌘ Disruption to rainfall patterns, increasing drought, flooding, and lowered crop production;
- ⌘ More extreme weather increasing natural disasters, leading to loss of life and the disruption of economies; and
- ⌘ Declining human health, lowering resistance to diseases due to heat stress and malnutrition.

Climate change is not only an environmental problem. According to the Intergovernmental Panel on Climate Change it is very likely that climate change can slow the pace of progress toward sustainable development either directly through increased exposure to adverse impact or indirectly through erosion of the capacity to adapt.<sup>6</sup>

The places where poorer people live are already at risk from drought and flooding. Climate change increases this risk. “Poor communities can be especially vulnerable, in particular those concentrated in high-risk areas. They tend to have more limited adaptive capacities, and are more dependent on climate-sensitive resources such as local water and food supplies.”

“Over the next half-century, climate change could impede achievement of the United Nations Millennium Development Goals,” which aim to halve poverty by 2015.

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6 Quotations on this page are from “Climate Change 2007: Impacts, Adaptation and Vulnerability, Summary for Policymakers” by the Intergovernmental Panel on Climate Change, April 2007.



# Considering what to do



*Nothing in all creation is hidden from God's sight.  
Everything is uncovered and laid bare before the  
eyes of him to whom we must give account.*

*Ephesians 4:13*

# Prayers for the Household

- One* The Lord be with you.  
*All* **And also with you.**  
*One* We come together as members of God's household,  
*All* **children of the earth, this world our home.**  
*One* Unless the Lord builds the house,  
*All* **those who build it labour in vain.**  
*One* Unless the Lord guards the city,  
*All* **the guard keeps watch in vain.**  
*One* It is in vain that you rise up early and go late to rest,  
eating the bread of anxious toil;  
*All* **for God provides for his beloved during sleep.**

## *A brief stillness*

- One* Maker of heaven and earth, of all that is, seen and  
unseen, we come together as daughters and sons of your  
household, this fragile earth, our island home.  
Breathe your Spirit into us  
*All* **that we may set aside the cares that so easily overtake us.**  
*One* Enlarge our hearts and renew our minds  
*All* **that we may open ourselves to your Word and Spirit.**

## *The reading of scripture*

### *Silence*

- One* You are faithful in all your words, gracious in all your deeds.  
*All* **You uphold all who are falling,  
and raise up all who are bowed down.**  
*One* The eyes of all look to you,  
and you give them their food in due season.  
*All* **You open your hand, satisfying the desire of every living  
thing.**  
*One* You are near to all who call on you, to all who call on you  
in truth.  
*All* **We pray for the willingness and wisdom necessary to live  
in harmony with all of your creatures and creation, sharing  
the abundant economy of your reign. Amen.**

Gather with parishioners or members of your community—the greater the diversity of age, experience and income level the better—to consider how you can live more justly for the sake of our earth household. Make sure everyone has equal opportunity and time to speak.

*Never doubt that a small group of thoughtful  
committed citizens can change the world;  
indeed, it is the only thing that ever has.*

—Margaret Mead

## Considering

**Read “A few facts” on page 7.**

Which fact disturbs you most? How does the fact conflict with your understanding of how things ought to be in our earth household?

**Read “Trade,” “Changing the trade rules” and “Climate change” on pages 8–13.**

The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord’s favour. (Luke 4:18)

What might Jesus' words mean for the economy and ecology of our 21st century earth household?

## Committing to change

There are many different ways to begin changing the way we think and do things so we can live more justly in the earth household.

**Read pages 19-25 that detail some of the commitments made by dioceses, justice organizations and people worldwide.**

What changes have you already made to live more justly? (List the changes on a flipchart.) What prompted you to make the changes?

What kinds of changes for just living are happening already in your community, and who is giving leadership for them? (List the changes and people or organizations on a flipchart.)

To what small acts of justice for the earth household will you commit yourselves?

Remember and believe that every journey begins with a single step. Just committing yourself and your Church to taking action for the Earth is a great beginning. Start with making a commitment to do a few things.<sup>7</sup>

Change is never easy. How will you continue to support one another?

The real work of planet-saving will be small, humble, and humbling, and (insofar as it involves love) pleasing and rewarding. Its jobs will be too many to count, too many to report, too many to be publicly noticed or rewarded, too small to make anyone rich or famous.<sup>8</sup>

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7 Ecology and Theology Working Group, diocese of Ottawa.

8 Wendell Berry, Proposition XXIII in "Out of your car, off your horse: Twenty-seven Propositions About Global Thinking and the Sustainability of Cities" in *Sex, Economy, Freedom & Community*, Pantheon Books, 1992.

# Shopping

***Renewing our Relationship with the Earth: A Guide, What you and your Church can do from the diocese of Ottawa [www.ottawa.anglican.ca/docs/renewing.pdf](http://www.ottawa.anglican.ca/docs/renewing.pdf) includes the following about shopping:***

As consumers, we can influence manufacturers to produce and sell products that are less harmful to the natural environment. There are lots of things that you can do when you are shopping to minimize the effects on the environment, including:

- ⌘ Only buy things that you really need. ‘Impulse shopping’ can lead to buying things that you don’t need and don’t want.
- ⌘ Make a shopping list before you leave home and stick to it!
- ⌘ Buy products with the least amount of packaging. Many items are available with minimal or no packaging such as fruits and vegetables, soap, bulk food items, etc.
- ⌘ Look for products with the EcoLogo that designates products that have been certified as being less harmful to the natural environment.
- ⌘ Avoid buying disposable products such as plastic razors, knives and forks, and cups.
- ⌘ Buy fabric shopping bags that can be reused, instead of single use plastic or paper bags provided by supermarkets and stores. If you use plastic shopping bags, take them back to the supermarket for reuse, or reuse at home as garbage bags or for storing things.
- ⌘ Buy locally produced products whenever you can, especially food. Buy in-season fruits and vegetables and preserve or freeze them for later. Products and food are often transported many thousands of kilometres, using large amounts of fossil fuels for energy.
- ⌘ Consider buying organic food. Many supermarkets now offer a good selection of organic fruits, vegetables and other types of food.

# Reducing greenhouse gas emissions

## Greening Spirit



The diocese of New Westminster has put climate change on its mission agenda, challenging its congregations to bring environmental issues into the forefront of religious life with practical and prayerful attention to the glories of God’s creation and our stewardship role. Bishop Michael Ingham has challenged the provincial government in British Columbia to set binding goals for greenhouse gas reduction.

The diocesan environmental website [www.greeningspirit.ca/](http://www.greeningspirit.ca/) is a gathering place for Anglicans of BC and the Yukon who share a passion for the stewardship of creation and are prepared to pledge action in its care. The Environmental Unit has developed resources like the Energy Calculator, available on the website, to help churches set targets to reduce greenhouse gas emissions.

The diocese is urging each parish to name a parish steward—“every action and decision taken each day has an impact one way or another — and some stewards have felt called to champion the work of environmental stewardship in their congregations.”

Here is a sample position description for an Environmental Steward in the Diocese of New Westminster... you may wish to adapt this to your congregation.

**Position:** Parish Environmental Steward (voluntary, part-time)

**Goals of position:** To give leadership to environmental stewardship at the parish level.

Environmental Stewards will serve as a liaison between the Diocesan Environmental Unit and their respective parish to:

- Flag Parish Council decisions with environmental consequences;
- Advocate green components in parish activities;
- Monitor parish utility use;
- Promote the Environmental Unit's website;
- Serve as a resource person for parish education; and
- Prepare an Annual Report on parish environmental activities.

*While we believe that technological advances may help in the solution of many problems, we do not believe that there are "technical fixes" for everything, so that we must change the way we live and work to meet the challenge.<sup>9</sup>*

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<sup>9</sup> From the Declaration of Just Earth: A Coalition for Environmental Justice, [www.justearth.net](http://www.justearth.net).

# Joining community events

Initiatives like Earth Day and Buy Nothing Day raise public awareness about economic and ecological justice.

## Earth Day Canada

Celebrated every April 22, Earth Day is the largest, most celebrated environmental event worldwide. More than 6 million Canadians join 500 million people in over 180 countries in staging events and projects to address local environmental issues. Nearly every school child in Canada takes part in an Earth Day activity. In Canada, Earth Day has grown into Earth Week and even Earth Month (April) to accommodate the profusion of events and projects.

[www.earthday.ca/pub/index.php](http://www.earthday.ca/pub/index.php)

## Buy Nothing Day

Buy Nothing Day was started in 1993 by the founders of Adbusters and is now an international event celebrated in over 55 countries. The idea is to make people stop and think about how what and how much they buy affects the environment and developing countries.

What will be achieved? Buy Nothing Day promoters want you to make a commitment to consuming less, recycling more and challenging corporations to clean up and be fair. In Canada Buy Nothing Day falls on the fourth Friday of November: November 23, 2007 and November 28, 2008. [www.buynothingday.co.uk/](http://www.buynothingday.co.uk/)



# Talking

**Even the smallest actions like talking can make a difference. Here are some ways in which we can make our voices heard.**

## **Your diocese**

Talk about fair trade and climate change in diocesan and youth synods, outreach, environment, mission and PWRDF committees and ACWs. Ask Companion Diocese partners and Volunteers in Mission about trade and climate change in their contexts.

## **Staff in stores and restaurants**

If you can't see fair trade or organic products on the shelf or menu, ask for them. Businesses buy their stock according to customer demand. If they know enough people want it, they may well start to stock it.

## **Your church and local community**

Organize an event, like a fair trade meal or coffee morning, with information about the impact of unfair trade and climate change. Set up a fair trade stall at the back of church. Organize a service on these themes. Produce some leaflets to communicate the basic facts. Tell local press about what you are doing.

## **Family, friends, neighbours, and workplace**

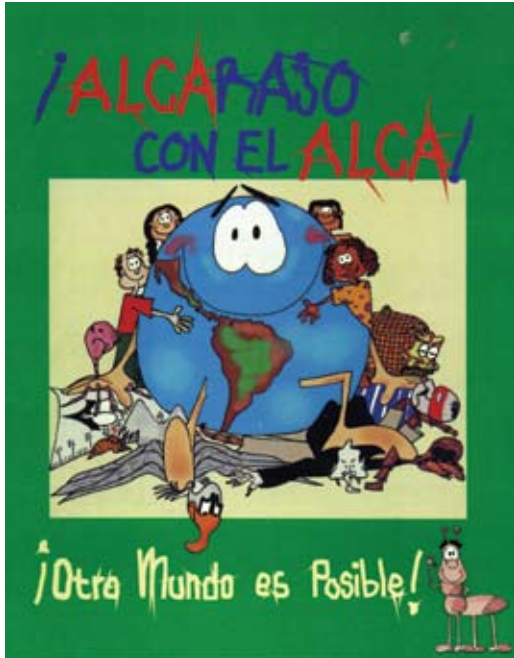
Don't forget the people closest to you! You can mention trade and climate change in any conversation. Spread the word every time you offer hospitality, or when you're chatting.

## **Your elected representatives**

Your county, city or town councillors, mayors and members of provincial and federal parliaments are responsible to the people who elected them. Let them know that economic and ecological issues are important to you and your group by visiting their offices or writing letters.

# Advocating

**KAIROS: Canadian Ecumenical Justice Initiatives works with national and international partners to advocate for economic and ecological justice.**



Popular educational resource in Mexico—Another world is possible!

At the request of Mexican partners, KAIROS organized a Church Leaders’ Delegation to Mexico, including the Bishop Sue Moxley, of Nova Scotia and Prince Edward Island, to witness the impact of the North American Free Trade Agreement (NAFTA) on poor and indigenous peoples. Following is a short excerpt from the “BishBlog”, daily web reflections by the bishop and delegates as they visited Chiapas, Ciudad Juarez and San Luis Potosi, March 11–19, 2005.

*Ciudad Juarez is an industrial zone on Mexico's northern border opposite El Paso, Texas. On day 4 the delegation heard the stories of people who work in maquilas, large scale factories set up to take advantage of free trade agreements. Their workers are generally young women who work for extremely low wages. They do assembly line work making automotive and computer parts for export by foreign owned companies.*

## **Day 5, Ciudad Juarez**

In the morning we met with the leaders of the Juarez Chamber of Commerce. We viewed their publicity video designed to attract foreign investment into Juarez. They told us about the rapid growth of the city with the increasing number of maquilas, and how the infrastructure has not kept up with the growth of the city. They confirmed for us that only 2-3% of the goods used in the maquilas are Mexican. The other 97-98% come in from the outside. It was clear that they were trying to take advantage of NAFTA to improve the situation in Juarez, but it often doesn't work out.

Some of their views on what the maquila workers should be paid differed from what we heard from the workers and worker organizations. We heard over and over again that, in reality, no one can live on the minimum wage.

We reflected on part of a eucharistic prayer that talks about the gifts of creation and the work of human hands and we wondered, "Who are these for? For only a few, or for the whole human family?" One delegate asked, "How do we challenge those who believe that NAFTA is the only model?"

*For the complete BishBlog and trip report, visit [www.kairoscanada.org/e/economic/trade/delegation.asp](http://www.kairoscanada.org/e/economic/trade/delegation.asp)*



# Prayer and Reflection Resources



# Praying and reflecting

## Prayers for the Household

The brief liturgy on page 15 may be copied and prayed as an entry into your group's reflection and discussion of the *oikos*, the economy and ecology of the earth household. The purpose of the liturgy is to focus hearts, minds and souls, to acknowledge God's gifts and Presence, and to be present to God and one another.

Below are some suggested scripture passages that can be read aloud. Many other biblical passages about justice and creation may also be used. People need three to seven minutes of silence after the scripture reading to let go of the day, to slow the pace and to become more truly present to God's spirit in and through the ensuing discussion.

### *Suggestions for scripture reading in Prayers for the Household*

- ⌘ Genesis 1:1–2.3—Creation
- ⌘ Leviticus 25:8–12, 23–24—Jubilee
- ⌘ Deuteronomy 16:20—Justice, and only justice, you shall pursue
- ⌘ Psalm 104:1–15 or 16–24—Bless the Lord, O my soul
- ⌘ Psalm 126:4—May those who sow in tears
- ⌘ Psalm 135:15–18—The idols of the nations are silver and gold
- ⌘ Joel 1:11—Be dismayed, you farmers
- ⌘ Micah 6:8—What does the Lord require of you?
- ⌘ Matthew 6:19–21, 27–29—Do not store up for yourselves, consider the lilies
- ⌘ Luke 23: 25–26—Simon of Cyrene and Mark 8:34–35—If any want to become my followers

## Additional prayers

Use the additional prayers on pages 28–31 when and where appropriate to shed light on God's call to economic and ecological justice.

## Reflection

The reflection by the Reverend Dr. Carolyn Langford on page 32 can be used as a longer reading in Prayers for the Household, as a bulletin insert or as a meditation unto itself.

# Additional prayers

## **You are a God of justice**

Creator God, who made the sea and sky,  
who measured the waters in the hollow of your hand,

**You are a God of justice.**

Great God, who weighed the mountains in a scale  
and the hills in a balance,

**You are a God of justice.**

Righteous God, who accounts the power of nations as but dust,  
and brings corrupt rulers to nothing,

**You are a God of justice.**

Loving God, in whose sight all people are precious and valued,  
honoured and redeemed,

**You are a God of justice.**

God, who calls us each by name,  
come among us, give us understanding.

**Teach us the way of justice.**<sup>10</sup>

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<sup>10</sup> From “Balancing the scales: a liturgy for justice in the global marketplace” by Helen Boothroyd in *Holy Ground* by Neil Paynter and Helen Boothroyd, Wild Goose Publications, Glasgow 2005.

## **We dare to pray**

We dare to pray:

**Lord, let the world be changed, for we long to see the end of poverty;**

We dare to pray:

**Lord, let the structures be changed, for we long to see just trade for all;**

We dare to pray:

**Lord, let our lives be changed, for we long to bring hope where good news is needed.**

**In the strength of your Spirit and inspired by Your compassion, we make this promise to work for change, and wait confidently for the day when You make all things new. Amen<sup>11</sup>**

## **Jesus, be there then**

God, Simon from Cyrene was forced to carry the cross for your Son. Give us grace willingly to lift heavy loads from those we meet and to stand with those condemned to die.

*God, hear our prayer.*

***God, graciously hear us.***

When all we are and everything we do are called into question, grant us dignity and direction.

grant us patience:

Jesus be there then.

*God, hear our prayer.*

***God, graciously hear us.***<sup>12</sup>

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11 Adapted from a prayer by P. Graystone, in “Help KAIROS stop unjust trade”, KAIROS Trade Action: November 2005.

12 From *New Zealand Prayer Book*, Harper Collins.

## A Prayer for Gratitude<sup>13</sup>

*St. Francis of Assisi*

Most High, all powerful, good Lord,  
to you all praise, glory and honor and all blessing;  
to you alone, Most High, they belong  
and no one is worthy of naming you.

Praised be you, my Lord,  
with all your creatures,  
especially Milord Brother Sun,  
who brings day, and by whom you enlighten us;  
he is beautiful, he shines with great splendor,  
of you, Most High, he is the symbol.

Praised be you, my Lord, for sister Moon and the Stars:  
in the heavens you formed them,  
clear, precious and beautiful.

Praised be you, my Lord, for Brother Wind  
and for the air and for the clouds,  
for the azure calm and for all climes  
by which you give life to your creatures.  
Praised be you, my Lord, for Sister Water,  
who is very useful and humble,  
precious and chaste.

Praised be you, my Lord, for Brother Fire,  
by whom you enlighten the night:  
he is beautiful and joyous,  
indomitable and strong.

Praised be you, my Lord,  
for Sister our mother the earth  
who nourishes us and bears us,  
and produces all kinds of fruits,  
with the speckled flowers and the herbs.

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13 A Prayer for Gratitude, A Call to Prayer and A Prayer of Awareness were used on Earth Day 1990. From *Interfaith Declarations and Worship Observance Resources: The North American Conference on Religion and Ecology*; 5 Thomas Circle, N, Washington, DC, 2005.

## **A Call to Prayer**

*Hildegard of Bingen*

The earth is at the same time mother,  
She is mother of all that is natural, mother of all that is human.  
She is the mother of all, for contained in her are the seeds of all.  
The earth of humankind contains all moistness,  
all verdancy, all germinating power.  
It is in so many ways fruitful.  
All creation comes from it.  
Yet it forms not only the basic raw material for humankind,  
but also the substance of the incarnation of God's son.

## **A Prayer of Awareness**

*Hildegard of Bingen*

God is the foundation for everything.  
This God undertakes, God gives,  
Such that nothing that is necessary for life is lacking.  
Now humankind needs a body that at all times honors and  
praises God.  
This body is supported in every way through the earth.  
Thus the earth glorifies the power of God.

# Reflection

## **Burying your treasure in order to harvest abundant life<sup>14</sup>**

by Carolyn Langford

*The Reverend Dr. Carolyn Langford is from the diocese of Ottawa. Since January 2006, she has worked at Central Buganda University, in the diocese of Central Buganda, Uganda.*



May those who sow in tears reap with shouts of joy. Psalm 126:5

When I started to cultivate on the farm I found the beans that I had harvested the previous season, and had saved to use for seed, were in our kitchen. We were eating my seeds! The cook was not pleased when I repossessed the sack of beans. There was a tension between eating the beans in the present and planting them for the future.

I now understood the meaning of “sowing in tears and reaping with joy,” (Psalm 126:5-6). This is the reality of many of the subsistence farmers of the world: the tension between feeding their family now and planting for the future. Children may have to go hungry in order to have seed to bury in the ground. Sacrificing one’s children’s food in the hope of a harvest is indeed an act of faith.

In Lent and Holy Week we experience another form of “sowing in tears.” Was our Saviour’s body not “planted” in the ground? Did he not sacrifice his very life in the hope of an unimaginably bountiful outcome? His broken and buried body, at the resurrection, would become the first in a new order of creation. His resurrection would open the way to eternal life for all people.

These experiences of sacrifice, of burying and leaving behind what one treasures, in the hope of more abundant life, must cause us to reflect on our own lives. What is God asking us to sacrifice in order to know renewed life?

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14 *Anglican Journal*, April 5, 2007. Reprinted with permission.

An area that I observe as commonly needing prayerful attention is our stewardship of money. I believe God's work is suffering because we fail in this area. We have lost the understanding that sacrificial giving of our wealth begins at 10 per cent of our income. We are so imbued with our societal norms of acquisitiveness and pride that we cannot differentiate between want and need. Our wealth has become a millstone around our necks.

Take a look at your latest income tax return. What are the totals for charitable givings and net income? What does it say about your priorities? Jesus was very direct with the rich young man as to what is required to be his follower and enjoy eternal (abundant) life (Matthew 19:16-23).

Organizing your finances around tithing will, at first, feel like dying. It will be dying to self. It will be burying your treasure in order to harvest abundant life; for yourself and for those to whom the Church would minister.

We are not forced to tithe. Nor is the Ugandan farmer forced to plant his beans. He could allow his children to eat them and then turn to others for help when he has nothing to harvest. Jesus was not forced to give up his life — but he did, and we rejoice in the resurrection.

May those who sow in tears reap with shouts of joy. (Psalm 126:5)  
Alleluia! Alleluia!



# Information Resources

# General Information

**The EcoJustice Committee** [www.anglican.ca/ecojustice](http://www.anglican.ca/ecojustice), a standing committee of General Synod, was mandated in 1995 to address issues of social and economic justice, Indigenous justice, peace and nonviolence, and ecology and the environment.

**The Partners in Mission Committee** [www.anglican.ca/partnerships/PIM](http://www.anglican.ca/partnerships/PIM), a standing committee of General Synod, has overseen the work of

- ⌘ Global Anglican and ecumenical relationships;
- ⌘ Mission Education and Companion Diocese Relationships; and
- ⌘ Mission Personnel through the Volunteers in Mission and Theological Students' International Intern programs.

*The Council of General Synod has approved a proposed resolution for consideration by General Synod in June 2007 that would merge these into the **Partners in Mission and EcoJustice Committee**.*

**The Primate's World Relief and Development Fund** [www.pwrdf.org/](http://www.pwrdf.org/) is the Canadian Anglican response for emergency relief, refugees, development, and justice.

**The Millennium Development Goals** [www.un.org/millenniumgoals/](http://www.un.org/millenniumgoals/) form a blueprint agreed to by all the world's countries and all the world's leading development institutions.

**KAIROS: Canadian Ecumenical Justice Initiatives** [www.kairoscanada.org/](http://www.kairoscanada.org/) focuses economic justice work on research, advocacy and action in three areas: debt, trade, and corporate social responsibility.

**Make Poverty History** [www.makepovertyhistory.ca/](http://www.makepovertyhistory.ca/) is part of a global call to action against poverty with national campaigns currently active in more than 50 countries. In Canada, *Make Poverty History* is calling for urgent and meaningful policy change for more and better aid, trade justice, cancellation of debt, and ending child poverty in Canada.

**Micah Challenge** [www.micahchallenge.ca/](http://www.micahchallenge.ca/) is part of a global movement mobilizing Christians against poverty in the spirit of Micah 6:8.

# Trade Justice

**TransFair Canada** [www.transfair.ca/](http://www.transfair.ca/)

monitors fair trade transactions and administers the Fair Trade Certified logo. Provides information on how fair trade works and where to buy products.

**Ten Thousand Villages** [www.tenthousandvillages.com/](http://www.tenthousandvillages.com/)

is a not-for-profit, self-supporting Fair Trade Organization (FTO) supporting retail stores across Canada and the US, on-line shopping and fair trade festivals.

**Just Us! Coffee Roasters Co-op** [www.justuscoffee.com/](http://www.justuscoffee.com/)

is Canada's first Fair Trade coffee roaster. A worker-owned business which offers not only a fair price, but respect and empowerment for Third World producers. Available products include coffee, tea, chocolate and sugar.

**The Maquila Solidarity Network** [www.maquilasolidarity.org/](http://www.maquilasolidarity.org/)

is a labour and women's rights advocacy organization promoting solidarity with grassroots groups in Mexico, Central America, and Asia working to improve conditions in *maquiladora* factories and export processing zones. The website includes resources to download, including the sweatshop fashion show, background information on campaigns and links to other campaigns.

**Jubilee South** [www.jubileesouth.org/](http://www.jubileesouth.org/)

is a network of jubilee and debt campaigns and social movements bringing together southern voices on the issue of international debt. The website includes documents related to various aspects of the debt issue from southern perspectives.

**The Ecumenical Advocacy Alliance** [www.e-alliance.ch/](http://www.e-alliance.ch/)

is a broad international network of over 90 churches and Christian organizations cooperating in advocacy on Global Trade and on HIV and AIDS. The website includes news and resources to download.

# Climate Change

**The World Council of Churches' Justice, Peace and Creation**

**Programme Team** [www.wcc-coe.org/wcc/what/jpc/ecology.html](http://www.wcc-coe.org/wcc/what/jpc/ecology.html)

analyzes and reflects on justice, peace and creation in their interrelatedness.

**The Ecology and Theology Working Group, Anglican Diocese of Ottawa** [www.ottawa.anglican.ca/docs/renewing.pdf](http://www.ottawa.anglican.ca/docs/renewing.pdf)

developed the booklet “Renewing our Relationship with the Earth: A Guide, What you and your Church can do” as a tool kit to enable Anglicans to continue or begin our good stewardship of the earth.

**[www.greeningspirit.ca/](http://www.greeningspirit.ca/)**

is the website of the environmental task force of the Diocese of New Westminster, BC, Kootenay and the Yukon and gathering place for Anglicans of BC and the Yukon who share a passion for the stewardship of creation.

**Climate Action Network Canada** [www.climateactionnetwork.ca](http://www.climateactionnetwork.ca)

promotes solutions and provides a basis for collaborative action and a forum for communication, policy development and coordination to its independent members.

**Just Earth** [www.justearth.net/](http://www.justearth.net/),

a citizens’ action group, pledges itself to work towards fundamental change of the political, economic and cultural systems in order to develop a viable relationship with the planet that sustains us.

**“An Inconvenient Truth”**, a film by Al Gore

An extensive study guide can be downloaded at [www.aninconvenienttruth.com.au/truth/guide.htm](http://www.aninconvenienttruth.com.au/truth/guide.htm). Eco-Justice Ministries (not connected with the EcoJustice Committee of General Synod) had produced a Discussion Guide for Churches at [www.eco-justice.org/TruthGuide.asp](http://www.eco-justice.org/TruthGuide.asp).

**The UN Intergovernmental Panel on Climate Change** [www.ipcc.ch/](http://www.ipcc.ch/)

was established to assess scientific, technical and socio-economic information relevant for the understanding of climate change, its potential impacts and options for adaptation and mitigation. Reports by its three Working Groups provide a comprehensive and up-to-date assessment of the current state of knowledge on climate change.

**The Stern Review on the economics of climate change**

[www.hm-treasury.gov.uk/independent\\_reviews/stern\\_review\\_economics\\_climate\\_change/stern\\_review\\_report.cfm](http://www.hm-treasury.gov.uk/independent_reviews/stern_review_economics_climate_change/stern_review_report.cfm)

takes an international perspective on the economics of climate change and asserts that with good policies the costs of action need not be prohibitive and would be much smaller than the damage averted.

# Books

*2 Minutes a Day for a Greener Planet: Quick and Simple Things You Can Do to Save the Earth* by Marjorie Lamb (Harper Collins, 1990)

Tips and common sense that ordinary people can put into practice as they go about their daily lives.

*No Logo: Taking Aim at the Brand Bullies* by Naomi Klein (Random House of Canada Ltd., 2002)

Klein argues that global brands have resulted in the exploitation of third world workers, increased domestic unemployment, reduced domestic wages, and the continual erosion of workers' rights.

*The End of Poverty: Economic Possibilities for Our Time* by Jeffrey Sachs (Penguin Group, 2005)

The economist and director of The Earth Institute at Columbia University forecasts that "Extreme poverty can be ended, not in the time of our grandchildren, but our time."

*More with Less*, 25th Anniversary Edition, by Doris Janzen Longacre (Herald Press, 2000)

A classic cookbook that provides a pattern for living with less and a wealth of practical suggestions from around the world in chapters on money, clothing, homes, transportation and travel, celebrations, and recreation.

*The No-Nonsense Guide to Climate Change*, New Edition, by Dinyar Godrej (New Internationalist, 2006)

A co-editor of New Internationalist magazine looks at the latest findings, explores the options, and shows why measures to clean up our act, cut energy use, and improve energy efficiency are of paramount importance.

*The No-Nonsense Guide to Fair Trade*, New Edition, by David Ranson (New Internationalist, 2006)

A co-editor of New Internationalist magazine delves into the question of what kind of trade we should be practicing, and what kind of fair trade is actually being practiced.

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