

TRADE WEEK OF ACTION

14-21 OCTOBER 2007



What's in this guide?

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What's in this guide?

This action guide introduces the idea and goals as well as plans for a Trade Week of Action. It looks at one trade issue which you could choose to campaign on, exploring the interactions between trade, agriculture, food and human rights. It considers what the Bible has to say about trade and food, and tells the stories of real people affected by free trade policies. The guide offers tips on campaigning as well as action ideas. It suggests how to team up with others, how to lobby decision-makers, and work with the media. And it offers a liturgy and other worship resources.

Whatever you think you know (or don't know) about trade, whether you campaign on trade in food or other trade issues, and whatever experience you've had in campaigning, this guide is designed to help you play your part – with others in parishes and congregations, community groups, trade unions, non-governmental organizations, peoples' movements, national coalitions and international networks – in the 2007 Trade Week of Action.

The cover of this booklet can also make a good poster to advertize the Trade Week of Action.

**"When I give food to the poor
they call me a saint. When I ask
why the poor have no food
they call me a communist."**

Dom Helder Camara, Brazilian Archbishop

WHY?

Why take action on trade and the right to food?

*Do you eat every day?
Is the food you eat sufficient?
Is it healthy?*

If you say yes to all three of these questions, you're one of the lucky ones. If your answer to any of them is no, then you're one of the 854 million people in the world today who are hungry. This is more than one in ten people. In the developing world as a whole, that proportion rises to one in six, and in sub-Saharan Africa, to one in three. This situation is getting worse, not better.

Yet there is more than enough food produced in the world to feed everyone. One tenth of the world is hungry not because the planet cannot sustain us all, but because of the systems and structures we have created around the way we produce, sell, buy and share food. The good news is that these are things we can change.

Trade is one of the key elements in the complex web of structures that determine whether or not a person has enough to eat. All people have an internationally accepted Right to Food, a right that is being violated for millions of people. This is an outrageous reality of our time, but if we act together we can transform our world.

As Christians and as members of faith communities, we are compelled to action by both the Old and New Testament understanding of justice as taking the side of the poor and oppressed. We are inspired to strive for justice, each in our own place and according to our separate gifts. We are called to the struggle to make trade a means to share the bounty of the earth and the fruits of human labor, and to ensure that people's right to food is fully respected.



Paul Jeffrey/EAA

The Trade Week of Action on 14-21 October 2007 is a chance to tell the world that enforced free trade is inflicting misery on millions of poor people, and that there are alternatives.

Plans for the Trade Week of Action 14-21 October 2007

In April 2005, churches joined together with other civil society groups in a Global Week of Action calling for trade justice. It was a week that brought together the voices of 10 million people in 80 countries, and it was the first big event in the global call to make poverty history. From 14-21 October 2007, churches will build on the 2005 Week.



The Trade Week of Action from Sunday 14-Sunday 21 October is a key moment to call for just trading relations and to join millions of other people who are taking action that week:

- Jubilee campaigns are joining in a Global Week of Action against Debt and International Financial Institutions
- 15-16 October is the day to "Stand Up Against Poverty" organized by the Global Call to Action Against Poverty (GCAP, the global form of Make Poverty History)
- 16 October is World Food Day
- 17 October is the International Day for the Eradication of Poverty, a GCAP White Band day
- 19-21 October are the joint annual meetings of the World Bank and the International Monetary Fund

Join us in a host of actions calling for just trading relations – from fasts and agape meals, marches and hunger tribunals to petitions, street theatre, church services, exhibitions and displays and many other creative and colorful ways of getting our messages heard and seen.

problem

Trade, agriculture and food - What's the problem?

Since the 1980s, rich countries and the institutions they control – the International Monetary Fund (IMF), the World Bank (WB) and the World Trade Organization (WTO) – have been forcing poor countries to implement policies and sign agreements that do them more harm than good.

The debt crisis drove many poor countries into structural adjustment programs as a condition for receiving IMF and World Bank aid. These programs, under various names, contain policies that compel vulnerable countries to expose their farmers to competition with subsidized big agriculture corporations.



Paul Jeffrey/EAA

Through persuasion, threats, bullying and conditions attached to loans and aid, poor countries have been forced to:

- open their markets to subsidized exports from rich countries;
- stop prioritizing domestic producers;
- divert development efforts away from local food markets; and
- privatize essential services.

This trend has continued in the WTO Agreement on Agriculture, as well as through regional and bilateral agreements like the North American Free Trade Agreement (NAFTA) and the Dominican Republic/Central America Free Trade Agreement (DR-CAFTA). And it shows no signs of weakening in current trade negotiations, such as those for the Economic Partnership Agreements (EPAs), between the EU and 76 African, Caribbean and Pacific countries.

Trade *can* offer great benefits and opportunities. But the problem is that all these debt relief conditions and trade agreements are focused solely on increasing the amount of trade in agriculture, not on improving the livelihood and welfare of farmers and other agricultural producers. The theory that the World Bank, the IMF and the WTO put forward is that increased trade will automatically equal improved welfare. This equation has not worked in practice.

"It is not the Kings and the Generals that make history, but the masses of the people."

Nelson Mandela, South African anti-apartheid leader and president

The Bible says...

In the Lord's prayer we ask: "Give us today our daily bread." As Martin Luther explained in the 17th century, "When you ask for your 'daily bread,' you ask for everything that is necessary in order to have and enjoy daily bread and, on the contrary, [protection] against everything that interferes with enjoying it."

After citing various factors that hinder people from accessing the food they need to live, Luther concludes: "How much trouble there is now in the world... on account of daily exploitation... on the part of those who wantonly oppress the poor and deprive them of their daily bread!"

Luther provides a clear theological basis for the right to food for all, as well as a mandate for advocacy to change those trade and other policies that hinder people from growing and selling the food they need to survive.



What

What can I and my church do?

*Can we actually change anything?
If we cry out for justice in trade will our voices
be heard?*

The answer is yes. We have done it before – in the campaigns against slavery and for women’s rights, Gandhi’s Indian Independence Movement, the civil rights movement in the US, and the worldwide anti-apartheid movement, the campaigns to ban landmines and cancel debt, and the recent shift in international awareness of climate change. Time and time again, ordinary people taking action together have been able to change the world.

Across the world, the trade justice movement is strong. Even small actions like signing a petition can make a huge difference to the way trade affects our lives. Together, we have the power to bring about enormous change. We must refuse to settle for a world of poverty and hunger.



Maike Gorsbott

How can my church take action?

- Use or adapt the worship service in this booklet in your church on the Sunday at the beginning or end of the week of action (Sunday 14 October or Sunday 21 October)
- Hold a fast for a day and break your fast with an agape meal made from fairly traded and locally produced food. This can be a joint action on debt and trade
- Hold an unfair football game
- Organize a petition, collecting signatures on paper plates

*For more on these ideas
see pages 13-15.*



Omar Fernandez Obregón

The first thing to do is to get a group together in your church to think of ways to get involved. Perhaps you already have such a group or perhaps you could start one. Talk to your minister or priest about the group and also about holding a service at the beginning or end of the week of action.

Things to consider

- How to get press coverage for your actions? (see tips for working with the media on page 17)
- Are there ways to involve local celebrities?
- Can you involve more churches and other groups? (see tips for working with others on page 15)

Some useful ideas for convincing your church to take action

- Tell them stories of the lives of real people impacted by trade. There are some on pages 8-9.
- Make links with the Bible. Throughout this booklet, look for the texts on “The Bible says...,” like the one opposite.

Register your event and
see what others are doing
at www.tradeweek.org

trade

Global trade in food: a bad deal for the poor

As the world gets richer, so should the poor. But they aren't!

Over the past 25 years, the focus on export agriculture and opening markets have increased the profit margins of large corporations, supermarkets, transport companies and advertisers, as well as helped agribusinesses consolidate their control over the production chain.

At the same time, millions of small farmers have become increasingly disempowered and impoverished. As borders have opened up, prices paid to small producers have fallen and real incomes declined. With big corporations in control, small



Paul Jeffrey/EAA

farmers are unable to obtain fair and stable prices for their produce. Many are no longer able to feed their families, much less produce extra food for sale.

The current global market works only for a few. The model does not work for the rural poor majority in the South.

What international trade means for farmers

Most of the farmers in the world don't produce crops for export - 90% of agricultural produce is actually sold on local and domestic markets. Yet all farmers are being forced to live according to rules that are designed to help the 10% of agricultural produce that is traded internationally.

The international market for agricultural products is dominated by a few enormous transnational corporations (TNCs) who wield massive power and control over market prices. As well as dominating single sectors, TNCs are often integrated between sectors, so that one

group of companies can buy, process, manufacture and sell the food, with no competition within the chain. These agribusiness companies use their power to keep prices low for the agricultural products they buy from farmers. At the same time, prices keep rising for the inputs such as fertilizer and seeds which agribusiness sells to farmers.

International trade is crucial, however, for some farmers in developing countries. Crops such as tea, coffee, sugar and cocoa have always been grown for export. But the prices that these crops make on the international market have crashed in the era of trade liberalization. The international market in these products used to be regulated by "commodity price agreements" that managed supply to stabilize prices. But with trade liberalization, these agreements collapsed. Prices paid to local farmers for coffee, cocoa, rice, palm oil and sugar have been halved over the last two decades.



Paul Jeffrey/EAA

Doubly discriminated

All over the world, women still carry the main responsibility of looking after households. They are on the frontlines in trying to feed their families. They also play a critical role in small-scale agriculture. Women produce between 60-80% of the food in most developing countries, and are responsible for half of the world's food production. Despite this, their crucial role often goes unrecognized.

Most societies still deny women equal access to productive resources such as land and credit that are necessary for anyone hoping to compete in a liberalized agricultural market. As hired farm workers, women often suffer from discrimination, with even lower pay and less job security than male farm workers.

Learn

Some definitions

What are free trade and trade liberalization?

Free trade is trade within and between countries that is free from government intervention – no incentives for producers and no limits on trade. Trade liberalization is the process of moving toward free trade.

Those in favor of free trade argue that it is the best way to allow markets to grow, and so provides the route out of poverty for poor countries. Even in theory, this argument does not stand up, because the concept of free trade only works for trade between equal players, where no one has control of the system. This is hardly an accurate description of our world, with its massive power imbalances based on factors like history, land control and military might.

In practice, rich countries' rhetoric on trade liberalization has been a deception. While they have imposed free trade on poor countries, they have never applied it to themselves when it did not suit them. Instead, at home, they have intervened in markets, provided subsidies and offered protection for their own producers. Free trade has been a tool that rich countries have used to promote their own interests – to grow richer and to allow corporations to access new markets.

What is hunger?

'Hunger' is a word used casually, often just because it is an hour to mealtime. We mustn't forget the family who sit down at their mealtime knowing there is not enough food to feed them all, knowing they have no means to provide more food, knowing they will get up from the meal still hungry. In this booklet 'hunger' is used according to the UN's definition of people who are "chronically undernourished". These are people who are unable to access sufficient, safe, and nutritious food over long periods, so that hunger becomes their normal condition. When this happens, people have less to eat than they need to maintain body weight and support even light activity. Eventually, hunger will kill.

The UN describes those who are hungry as a result of natural disaster or war as "acutely" rather than "chronically" undernourished. Thus when the UN says one in ten people in the world are hungry, the figure does not include short-term crises. It refers only to hunger that

is a result of sustained injustice in social systems. Then there are all those uncounted people who are not quite hungry enough to be considered chronically undernourished, but whose right to food is still being violated.

And trade justice?

Trade justice is about recognizing the right that farmers have to feed their families and send their children to school. It is about allowing domestic industries to develop; it is about access to essential services like water and healthcare, and it is about the right to fair wages and dignified work. It is the best chance for poor countries to work their way out of poverty.



David Abazs

Trade justice is people-centred, respects human rights, and guarantees food security, livelihoods and sustainable development for the whole of society. It recognizes the right of all people to have a say regarding their own future, and all governments to determine their own economic and trade policies.

Trade justice calls for basic changes to the rules that govern international trade. It requires that rich country governments and institutions like the WTO, IMF and World Bank stop forcing liberalization and free trade on poor countries.



The Bible says...

The prophet Ezekiel tells us that the flourishing city of Tyre incurred God's wrath because people traded in an oppressive and exploitative way: "In the abundance of your trade you were filled with violence and you sinned." (Ezekiel 28:16)

Isaiah's prophecy about Tyre, however, looks forward to a time when the city's considerable wealth will be redistributed: "Her merchandise and her wages will be dedicated to the Lord; her profits will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who live in the presence of the Lord." (Isaiah 23:18)

impact

How does trade liberalization impact poor economies?

Dumping:

Rich nations give huge subsidies to their growers, usually big agribusinesses, which implicitly encourage over-production. Excess goods are then sold off at less than production cost in other parts of the world, sometimes just to get a foothold in a country, and destroy local markets. This drives down the price of goods on the world market – a nightmare for poor exporters. And the flood of cheap imports means that small farmers aren't able to compete on their local markets, or to feed their own families.

Power concentrated in very few hands:

A few big buyers – massive agribusinesses – dominate world markets and, directly or indirectly, millions of small producers, who have no power in the marketplace. Three corporations, Cargill, ADM and Zen Noh, control 81% of all corn exports in the world. The same concentration of power applies to the inputs farmers must buy, such as seeds, pesticides, fertilizers and water. Two corporations, DuPont and Monsanto, dominate the world seed market for maize and soya.

Loss of livelihoods:

Removing government support and protection along with rising prices for inputs leads many poor farmers into debt and eventually, to abandon their crops. Eventually, they may lose their land, joining the army of landless day-labourers or migrating to the cities in search of jobs.

Policies that protect and support trade justice:

As the world's richest countries know only too well, government support can be essential for new or struggling industry and primary producers. Such help can take various forms, including:

- limiting unfair competition by reducing cheaper imports, and requiring companies to use local products instead of those from abroad;
- prioritizing local markets by providing small-scale farmers with the supports they need, e.g. preferential credit or tax incentives;
- making sure investment by business benefits poor people by regulating the activities of large transnational companies.

Rising hunger:

Hunger is on the rise again, according to the UN Food and Agriculture Organization. After falling during the first half of the 1990s, the number of hungry people in developing countries increased by 18 million in the second half of the decade. Today, 854 million people are hungry. Eighty percent of these people live in rural areas, and half of them are small family farmers.

Environmental destruction:

Large-scale agricultural production for export is often based on destructive use of natural resources and environmental systems. The impacts include deforestation, unsustainable cultivation of hillsides, and vast exploitation of dry land areas, leading to irregularities in rainfall patterns and exacerbating natural flood and drought cycles.



Armin Paasch/EAA

myths

Trade, agriculture and food: Some common myths

The belief that free trade and liberalization will always bring prosperity for all is commonly held. Let's look at some of the "myths" that underpin it.

Economic growth automatically means growth for all; the benefits "trickle down" to the poor.

Well, no! The impact of economic growth on the cash income of poor people is often marginal. Where does \$100 of growth go in the current global economy? The richest 20% get more than \$83, and the poorest 20% see less than \$1.40 of it. Hunger and malnutrition may actually increase as a result of economic growth if poor people lose access to their land and the other resources they need to grow their own food. Badly managed growth can also use up irreplaceable resources and upset the fragile balance of an ecosystem. Economic growth needs to be part of a coherent development policy that targets the poor.

Developing countries need access to Northern markets to sell food.

Actually, 90% of agricultural products are intended for local and national markets. The international market for food is highly competitive, with high standards on packaging and quality control, and is already over-supplied. Only a few industrialized farmers in the emerging "middle powers", like Brazil, have any chance of breaking in to this market. The vast majority of farmers in developing countries have nothing to gain from open markets. They actually have much to lose when subsidized food from rich countries is dumped in their countries, forcing them out of their local markets. Poor farmers need access to local markets far more than they need access to Northern markets.

Trade liberalization is the path to development.

Not true! In fact, no country in the world has ever developed economically solely through liberalizing trade. Countries that are rich now offered protection and assistance to their vulnerable producers and traders when they were beginning to grow, and continue to do so today. In fact, many successful economies today use a mix-and-match approach, i.e. they push to open up sectors where they are strong while continuing to protect others.

If everybody liberalizes and plays by the WTO rules, then producers in rich and poor countries will be on "a level playing field".

In reality, when countries start with such massive differences in terms of power, levels of technology, skilled labor, economies of scale, market intelligence and infrastructure, then forced liberalization locks poor countries into the current unequal, unjust playing field. A multilateral approach to trade could have much to offer, but at present WTO rules just impose a free trade straitjacket on countries' trade policies. Instead of having the space to choose their own development policies and to support them through trade in the mix-and-match way that successful economies have done, poor countries can only do one thing – liberalize and open their markets. WTO rules have also evolved to be much tougher on the types of protection that poor countries use, such as tariffs, than they are on those used by rich countries, such as subsidies.

Lower food prices are good for everyone.

Not necessarily. Around 70 percent of the 1.3 billion people who live on less than \$1 a day rely on farming for their food and livelihoods. When cheap food imports flood poor country markets and compete with goods produced locally, poor people lose the income needed to buy food and often also the resources to grow food for themselves. In addition, corporations do not always pass on low prices to consumers. In Canada, the price that farmers received for wheat between 1975-1999 remained steady and low, but the price of bread rose continually.

Agriculture is a dead end. Governments should invest in getting people off the land into manufacturing and services.

In fact, such alternative sources of employment are scarce in most low-income developing countries, and can't absorb the majority of their populations. Staple food production continues to be an important strategy for low-income countries wanting to help their rural poor to better their living standards. In developing countries, more than half of the working population is engaged in agriculture. In this situation, developing the farm sector is an effective way to generate employment and reduce poverty, as well as to increase levels of health, nutrition and education.

Stories

People's stories



Issahden Muhammed Alhassan (Ghana): "The children suffer most"

Issahden Muhammed Alhassan, a rice farmer in the Northern village of Dalun, Ghana, has watched the price he receives for each bag of rice drop by half since 2000. A visit to the local market shows why. Piled up on market stands are rice bags from the USA, Thailand and Vietnam – one has to search for the darker rice that comes from the local farms. Imports tripled between 2000-2003, devastating local production. When the Ghanaian government tried in 2003 to raise the taxes on imported rice just 5% to protect their farmers, the International Monetary Fund had serious talks with the government which led to the Ghanaian government lowering its tax to the original level just one month after the law was passed.



Armin Paasch/EAA

This was only one example of the pressure imposed by the IMF on the government. Since 1983, the government has had to privatize services, open its markets and increasingly reduce its support for agriculture in order to receive IMF loans.

Farmers and their families suffer most from the current pricing pressure. "We are often in the red and can hardly feed our families," Alhassan says. "When the crops are used up in spring and we are waiting for the next crop, we have to reduce our meals. The children suffer most".



Armin Paasch/EAA

Leissa Carey (Jamaica): "We'd go to bed eating salt and water"

Leissa Carey was 14, the youngest of 12 children growing up outside Kingston, Jamaica, when her mother lost her job as a sugar cane cutter. With very little money coming in, there was barely enough money to feed the family, let alone pay Leissa's school fees. So, with no job prospects around Kingston, Leissa moved to Montego Bay on the north coast and started work at a brothel.

"There was just not enough food, and we'd go to bed eating salt and water", she recalls. "It is not a nice job, but you don't want to just sit down and die of hunger."

Since Jamaica's independence in 1962, economic development has been a problem made worse by market liberalization that has been imposed on and pursued by Jamaica since 1980. Staple food industries that employed poor women, such as sugar and banana cultivation, are in long-term decline, and attempts to diversify away from these cash crops into garment assembly also failed because of trade liberalization. The rising unemployment of unskilled women is devastating for a society in which two out of every five households are headed by women, many of whom have sole responsibility for supporting and raising the children.

For more on these and other people affected by trade injustice, visit www.tradeweek.org

stories

People's stories

Eduardo Benitez (Honduras): "We small producers lost"

In the early 1990s, the Honduran government decided to import cheap rice from the US. Almost overnight, rice production in Honduras fell 86 percent. The number of rice producers fell from 25,000 to fewer than 2,000. Employment from rice dropped from 150,000 to fewer than 11,200 jobs. And in spite of the massive imports, the price of rice in Honduran markets went up 12 percent.

According to Eduardo Benitez, a farmer in Guayamán, the changes were designed to profit the powerful by driving peasant farmers out of business. "The millers and the politicians benefited... they made a big profit and we small producers lost."

In recent years, Benitez and other farmers have taken their struggle to the streets, protesting in Honduras and neighboring El Salvador the process of negotiations that led to the Central American Free Trade Agreement. Over the coming years CAFTA will remove the limited trade barriers that still exist to protect Honduran farmers and millers.

Free trade has increased emigration to the north. "Working in the countryside is difficult," says Benitez. "Young people ask why they should kill themselves working for nothing. So they escape to the north. It's hard to convince them to stay."




Paul Jeffrey/EAA

Bujamma Reddy (India): Debt led to her husband's suicide

Bujamma Reddy's husband, Lachi, 32, committed suicide on 2 February 2005. Despite trying to make a living from farming, he was deeply in debt. After swallowing a bottle of pesticide, Lachi went to his wife and told her he could not care for his family. While talking, he collapsed. In 2004 alone, 2,115 farmers like Lachi from India's Andhra Pradesh region took their own lives.

India had been encouraged by the IMF, World Bank and the UK Department for International Development (DFID) to liberalize and privatize its agricultural sector. However, removing government support and protection led to increasing levels of debt for poor farmers. Compounded by fluctuating market prices for crops and rising prices for seeds, pesticides, fertilizers and water, agriculture in the region is in crisis.

 *The stories of rice farmers come from research by the Ecumenical Advocacy Alliance on the right to food in Honduras, Ghana and Indonesia. For three billion people worldwide, rice is a staple food. The incomes of two billion people depend on rice production, 90 percent of whom are smallholders. The stories from India and Jamaica were collected by Christian Aid.*



Christian Aid/John McGhie

right

The right to food

The right to food says that all people are entitled to adequate food that is sufficient, safe, nutritious and culturally acceptable. The right to food was recognized in the 1948 Universal Declaration of Human Rights. It is also included in the 1976 International Covenant on Economic, Social and Cultural Rights.

Access to food is not understood as merely being given food through aid. It means access to an income base either through disposing of productive resources (land, water, seeds, livestock breeds, fish stocks, etc.), work or, if neither of these is possible, adequate social safety net policies.

People and communities can demand that governments **respect, protect** and **fulfil** their needs for appropriate access to sufficient food of an acceptable quality. If people are to actually achieve these rights, government obligations need to be translated into laws.

The obligation to **respect** the right to food requires governments to avoid measures that prevent access to adequate food. The obligation to **protect** requires measures to ensure that no one else deprives other people of access to adequate food. And the obligation to **fulfil** means that states must take active steps to strengthen people's access to, and use of, resources to ensure their livelihood.

It is recognized that not all states are entirely and immediately able to fulfil their obligations to respect, protect and fulfil. But they must work towards that end; they should not take any backward steps.

It is also up to us to take action, to demand our rights! Under pressure from civil society, the Food and Agriculture Organization of the United Nations (FAO) in 2004 adopted "Voluntary Guidelines for the progressive realization of the right to adequate food in the context of national food security". These got the support of all 187 FAO state members! The text is a useful tool with which to challenge unwilling governments.



The Bible says...

The Bible tells us different stories about bread: about famine and plenty, about exploitation and sharing...

The children of Israel are reduced to slavery because of famine. Applying Pharaoh's commodity rules, Joseph takes first their money, then their livestock and ploughs, then their land, and finally themselves in exchange for bread: "...and the land became pharaoh's. As for the people, he made slaves of them from one end of Egypt to the other" (Gen. 47:20b-21).

Later, liberated from slavery and in the wilderness, God gives the Israelites a new economy that begins with a new bread, manna. It proves to be exactly the opposite of Pharaoh's commodity storehouse bread. It can't be stored or it will rot. It can't be exchanged because it is not a commodity but a gift of God's grace: "they gathered, some more, some less... he that gathered much had nothing over, and he that gathered little had no lack; each gathered according to what he could eat" (Ex. 16:18). The economy of God is given shape by this radical new logic of distribution.



"The field of the poor may yield much food, but it is swept away through injustice."

Proverbs 13:23

Paul Jeffrey/EAA

Who

Who needs to change?

The World Bank and the IMF

... who continue to impose conditions on aid and debt relief, forcing trade liberalization on poor countries.

The WTO

... where stagnant negotiations on trade rules in agriculture are now only likely to further force open poor country markets for the entry of transnational corporations.

Rich country governments

... who are forcing poor country governments to liberalize trade not only in the WTO but also in other trade negotiations such as the European Union's Economic Partnership Agreements (EPAs) and the US Free Trade Agreements (FTAs).

Poor country governments

... who need to set trade policy as a tool for development, not as an end in itself.

Big business

... which dominates the market for agriculture and needs to take responsibility for the lives over which they hold power. Agribusiness operates in four areas:

1. Making agricultural inputs, such as seeds, fertilizers, pesticides, oil

Leading companies include:
Monsanto, DuPont,
Syngenta, Limagrain

2. Bulk buying and processing of crops

Leading companies include:
Cargill, ADM (Archer Daniels
Midland), Tyson Foods,
Bunge

3. Making food products saleable to consumers

Leading companies include:
Nestlé, Kraft, Unilever, PepsiCo

4. Selling to consumers

Leading companies include:
Walmart, Carrefour, Metro,
Tesco



The Bible says...

Among the rules that God gave the children of Israel in Sinai is the rule to leave gleanings - remnants of the harvest. The poor are given access to God's economy of life through the right to share in the harvest (Deut. 24:19-22; Lev. 23:22; Ruth 2). Gleaning rights are not voluntary acts of charity, but the poor's right to a livelihood.

And there is the story of Jesus and the loaves and fishes. "And he said to them, 'How many loaves have you? Go and see.' When they had found out, they said, 'Five, and two fish.' Then he ordered them to get all the people to sit down in groups on the green grass. So they sat down in groups of hundreds and fifties. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish." (Mark 6:38-43)



The history of bread and God culminates for the church when we elevate the bread at the Eucharist and give it a new shared communal understanding: "This is my body, broken for you." This bread of life becomes the symbol of all those things which must be distributed if God's children are to live and live abundantly.

"True compassion is more than flinging a coin at a beggar; it comes to see that an edifice which produces beggars needs restructuring."

Rev. Dr. Martin Luther King, Jr., civil rights leader

what

What needs to change?

... are the international and national policies, rules, practices and structures that govern global trade and violate people's right to food. These need to be determined and implemented with the best interests of the majority of the world's people in mind. They need to put people first. They need to be evaluated in terms of their impact on people everywhere. They need to incorporate approaches and measures that bring proven benefits to poor people. Trade needs to work for people!

With trade justice in mind, here are our demands. (The Ecumenical Advocacy Alliance will use this list as the basis for a "Right to Food" petition for use during the Week of Action – see "Petition", page 14.)

To the IMF, WTO, World Bank and rich country governments:

STOP mandatory trade liberalization through any international institution

STOP conditionality (i.e. attaching free trade conditions to aid, loans and debt relief)

ALLOW poor countries to determine their own economic and development policies

ENSURE that independent human rights assessments, including their impact on the right to food, are made prior to trade negotiations

IMPLEMENT workable common international regulation to end dumping

ESTABLISH international commodity agreements that set base stable prices for products

REGULATE transnational corporations (TNCs), especially agribusiness, on a common international basis



Paul Jeffrey/EAA

To national governments:

DETERMINE trade policy, including export strategies, within a coherent development policy

PROTECT sustainable local production that is complemented, not replaced, by exports

GIVE women equitable access to productive resources, including land and credit

PROTECT poor and vulnerable farmers from cheap imports that destroy their livelihoods

SUBSIDIZE the costs of agricultural inputs and technical advice for small producers

MANAGE prices for food staples to ensure stability for producers and consumers

SUPPORT distribution of agricultural inputs and collection of agricultural produce where markets don't exist or don't operate properly

PROVIDE preferential credit to small producers



Paul Jeffrey/EAA

action

Action ideas

Influencing people, making change happen

If no local or national event is planned where you live, why not organize one? Although the same thing may not work in different countries, a high profile action with a clear message that aims for specific changes, relates to the Week of Action, and involves a range of groups and mass participation will provide a powerful impetus for change to happen.

When planning your action, you may want to consider:

- who to target (see page 11)
- what sort of events to organize (see suggestions below)
- how to get other groups involved (see page 15)
- how to get the media to cover your event (see page 17)
- how to lobby decision-makers (see page 16)
- more tips (go to www.tradeweek.org)

Fast + agape meal

Invite individuals, groups and church members to fast for a whole day early in the week. People can ceremonially break the fast with a shared agape meal on Tuesday, 16 October, to coincide with a world-wide “rolling fast” for debt cancellation and an end to global poverty being organized by Jubilee campaigns.



Frank Schultze

A part of many religious traditions, fasting is a way of confronting injustice. It can deepen understanding of what it means to be hungry not by choice, but by necessity. Well-publicized fasting by many people will demonstrate to policy-makers the depth of your commitment to the Right to Food.

An *agape* meal is a Christian fellowship meal recalling the meals Jesus shared with disciples during his ministry and the *koinonia* enjoyed by the family of Christ. Prepare the meal using locally-produced and fairly traded food that relates producers to consumers.

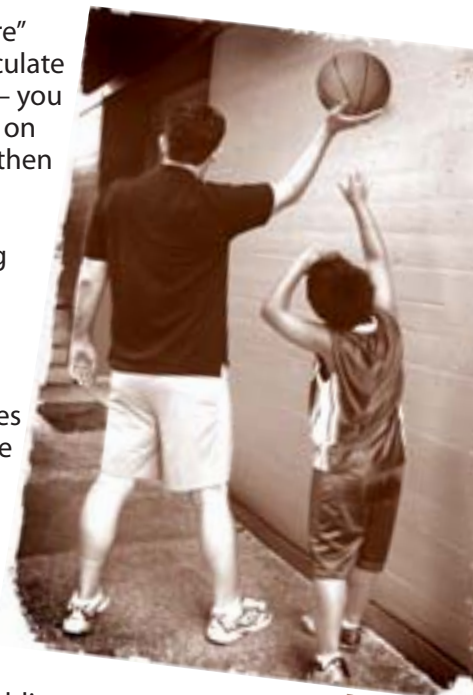
Arrange for “street theatre” during the meal, and circulate a Right to Food petition – you could get people to sign on paper plates! – to strengthen the overall impact. (See “Petitions”, and “Street theatre”, on the following pages.)

Unfair sports

Where global trade is concerned, poor countries are disadvantaged before they even start! Forced liberalization then locks poor countries into an un-level, unjust playing field.

Show people what’s going on by staging a public game of a well-known sport, but play it with rigged rules and unequal terms. Get as many people as possible involved, and publicize it.

You could pitch a team of adults against a team of children, or have one team play with loaded packs on their backs. Film or take photos of the game in progress. Circulate the “Right to Food” petition among the spectators. Send the petition and the pictures off to the people you want to lobby.



EAA

action

More action ideas

Just Food meal

While some of us find enough good food on our plates three times a day, one in ten people in the world today are hungry because of the systems and structures that govern food production, sale, purchase and sharing.

To demonstrate the injustice of how global trade impacts on access to food, invite guests (including local authorities, politicians, celebrities AND the press) to a Just Food meal. Some will receive heaped plates while others are given a small bowl of rice. Who gets what could be determined by drawing straws, or tickets out of a hat. Again, staging "street theatre" and circulating a Right to Food petition during the meal will help to make the point.



Aleksander Wasyluk

March

Organize a carnival procession through your city. On the floats, show tableaux of the main "players" (winners and losers) in global agricultural trade; an un-level playing field; a small clique of powerful nations and transnational companies making the rules while poor countries plead for aid; poor farmers submerged by mounds of cheap food imports, losing their lands and livelihoods, or migrating to city slums. Accompanying marchers carry banners, hand out leaflets, and solicit petition signatures.

Register your event and see what others are doing at www.tradeweek.org

Hunger tribunal

Put together a panel of economists, human rights lawyers, just trade activists and UN officials to investigate the impact of free trade and forced liberalization on the Right to Food. The tribunal hears evidence from small farmers and poor mothers on the effects of cheap food imports in their countries, and what they need to work their way out of poverty; and from poor country witnesses on how the WTO, IMF and World Bank have tied aid, loans and debt relief to acceptance of free trade. Of course the accused will need a chance to defend themselves too. The tribunal then delivers a verdict (and issues a sentence). Invite the press to follow the proceedings.

Petition

Organize a national Right to Food petition with your main demands on it. A draft petition that you could use is available at www.tradeweek.org. Perhaps you could collect signatures on paper plates. Alternatively, organize a national letter-writing or postcard campaign. Draft, design and distribute a model letter or postcard to be sent to the same people/institutions on the same day.

Church service

Organize a church service on Sunday 14 or 21 October for the Week of Action. Focus on trade justice and the right to food (see a sample liturgy on page 20). Take a campaign action during the service, like inviting the congregation to participate in the 24-hour fast and *agape* meal, or to sign the petition/letter/postcard.



David Boucherie

action

More action ideas

Street theatre + information stall

Stage a street theatre performance to get your message across. Some tips:

- keep it very brief, and repeat
- use props to symbolize concepts: axes for what could be chopped, bars for imprisoned things/people, a heavy sack for burdens
- dress people up as recognizable symbols: Robin Hood, the grim reaper, rich trader/country/transnational corporation/WTO
- be where people walk and wait
- let people know in advance what you're doing with a line of leafleters
- hand out printed information, a petition or postcard to sign
- if you have a stall, make sure it is always attended and welcoming

Exhibitions and displays

A picture is worth a thousand words! Organize a display with lots of big photos and cartoons, a graph or two, catchy slogans and as little detailed writing as possible to capture attention and prompt people to pick up your literature and/or take a suggested action. Ask for permission to put up a display in a public place or as part of a larger exhibition. Use the photos and stories available at www.tradeweek.org.

Festival

Organize a festival of events including music, drama, seminars etc.

Campaign in company!

Taking action with others – at the local, national and regional levels – is more effective than going it alone, especially if you involve a wide range of different groups who can bring different strengths to your campaign – experience in mobilizing, education, policy research, or media work for example.



Jean Blaylock/EAA

Other benefits of a campaign alliance include more access to up-to-date information, avoiding duplication, and greater credibility. Obviously too, the more active support a campaign drums up, the harder it is for the people and institutions you are lobbying to ignore you.

When campaigning with other groups, agree on a common strategy and methodology. How will decisions be taken? Who is the lead person/agency? It takes time to gain trust and decide on the roles and responsibilities of each group; different advocacy traditions can also slow you down on the wording of messages. So approach other groups as early as possible to discuss with them what they want to do.

For the Week of Action, consider contacting: other faith-based groups and churches, farmers' movements, women's groups, consumer groups, community and social justice groups, trade unions, environmental groups, student organizations, social movements, and migrant communities.

Use the website www.tradeweek.org to help connect with others. You will be able to find national contact people here, and if there is no one for your area, perhaps you could be that contact person!

Whatever action you organize, use leaflets, posters, postcards, stickers, banners, flags and t-shirts... And don't forget to alert the press to cover your event! www.tradeweek.org will be updated with more action ideas and plans for events as we approach October 2007.

Lobbying

Tips on lobbying

Who to put pressure on?

The answer is: people who can make or push for the changes you want – leaders and decision-makers within governments, regional and international institutions. These are people who may be able to change things in your country; they may also be able to pass concerns on to the international level.

The political situation varies greatly from one country to another, and you will know best what avenues and approaches work best where you are. The following general tips apply in most places however. So, when lobbying, remember to:

Talk to the right people

Who can bring about the changes you want? The trade minister, the finance minister, the president? Or a local parliamentarian who could pass on your concerns?

Be persistent

Government officials may not agree to see you, but if you get enough public support, doors will open!

Be specific

Make sure to have clear and relevant demands, and ask for specific changes.

Get your facts right

Do your homework, and present key facts and a reasoned argument.

Go as a delegation

A few people representing several groups is more persuasive than a single person. Know who is going to say what.

Organize

Double-check practical arrangements. Make sure you know the time and place of the meeting and how to get there on time. Confirm the day before.

Be polite

Officials may disagree with you. Find common ground and don't alienate them.

Put it in writing

Leave a written summary of your demands. This should explain what you want them to do, and why. Ask them to confirm their promises in writing afterwards.

Above all, don't be intimidated! If you have a story to tell, tell it. If not, tell one of the many stories you know of people who are suffering from unjust trade, and whose right to food is being violated.



Presbyterian Church of Canada General Secretary Rev. Rick Fee presents a "Trade for People" petition to Pascal Lamy, Director General of the WTO. Jedrzej Chelminski/EAA

"The responsibility of the great states is to serve and not to dominate the world."

Harry S. Truman, American president

media

Working with the media

Whatever actions you organize, newspapers, radio, television, websites and blogs can spread your message to millions of people both in your country and beyond. Just one prominent story can make politicians sit up and take notice!

Local media are always on the lookout for timely and relevant stories, particularly human interest ones. On the other hand, they may think that free trade is the only way to end poverty, or be unable or unwilling to criticize official positions on trade. Whatever the case, here are some tips on how to grab media interest:

Present your activity as news

A good story for the media will:

- Say something new
- Highlight relevance for the local community
- Mention local leaders or high-profile personalities
- Tell stories about real people's lives
- Provide illustrative facts (make sure to get them right)
- Provide good pictures



World Council of Churches

Contact local journalists

Building a constructive relationship with local media isn't too difficult, and is a big advantage in terms of the reach and impact of your message. Target journalists who cover the areas you are working on (politics, religion, agriculture, business etc.). Phone them (perhaps send an email first). A personal call can make a big difference. Then, follow up with a media release.

Media releases

- Make them short and snappy, on one sheet of paper if possible
- Get your message across in the first two paragraphs, explaining who, when, what, where and why
- Use key facts and figures, especially local ones if you have them
- Include hard-hitting quotes from people in your community
- Add contact details for your spokesperson, and for further information



World Council of Churches



World Council of Churches

"Private opinion is weak, but public opinion is almost omnipotent."

Harriet Beecher Stowe, author

worship

Preparing a worship service

A liturgy has been prepared for use during the Week of Action or at other times when your church wants to focus on trade justice. The service starting on page 20 can be photocopied for members of the congregation. Important notes for conducting this service are included below. But feel free to adapt it to your own context.

Leadership

Different people will need to have leadership roles in the service:

- A “Jesus figure” and “Disciple figure” to participate in the Gospel reading and several dramatic exchanges
- A worship leader and one or two other readers
- Someone to give the sermon

Greeting

The “Jesus figure” should read with some surprise and with energy and strength. When he says for the first time “What do you have?”, five loaves of bread, or rice cakes, or five bowls of a staple food are brought in. This is done noisily so the people look up and see what is happening. When the Jesus figure says for the second time to the congregation, “What do you have?”, the main worship leader continues after a silence.

Prayer of Thanksgiving

This could be done by the worship leader or by voices alternating the lines, with the main leader doing the responsive part at the end. After the silence, the Jesus figure returns to the front to lead the exchange. This time, when he first says, “What do you have?”, the Jesus figure picks up one of the loaves or bowls of food. He takes time doing this and maybe does it noisily so the people look up.

Gospel Reading

In the exchange between Jesus and the disciples, there are several moments where lines are repeated (“send them away”, “buy them something to eat”, “you give them something to eat”). The readers should pause after these lines, except for the final time that they are read. After Jesus says, “How many loaves have you? Go and see.” The disciple goes and gets the five loaves of bread, or dishes of food. Do this noisily so the people

look up. Then the reader continues. After the reader says, “Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves,” the disciple gives one loaf at a time to the Jesus figure, who lifts them up and breaks them. If this is a staple food which cannot be broken, the action of lifting it up is enough.

Call to Confession

The Jesus figure returns to the front for the initial litany. The prayer of confession is led by the worship leader.

Offering

The offering should include an action – for instance, signing a petition (perhaps on paper plates), letters to those involved in trade talks or to corporations which control more and more of the food of the world, or statements of commitment by individuals on what they will do to work for just trade.

Prayer of Thanksgiving

The Jesus figure lifts up one of the loaves, or one of the bowls of food, as the prayer is read by the worship leader.

Sending forth

The Jesus figure comes to the center one last time. During the hymn the Jesus figure and some helpers take the loaves of bread, or the bowls of staple food to the exits and share them with people as they leave.

More resources

This liturgy is also available on the web at www.tradeweek.org in several formats for photocopying for participants, modifying as necessary and assisting leaders by including the instructions within the text as they occur.

Additional worship resources and suggestions will be posted at www.tradeweek.org



Paulino Menezes/

Sermons

Sermon ideas

Reflections on Feeding the Multitudes: Mark 6:30-44

God's Challenge

"It is getting late, and this is a lonely place, send the crowds away to go into the neighbouring villages and buy food for themselves." This is good conventional wisdom. If this large crowd of thousands of people remain here until dark, we will be overwhelmed – send them to the neighbouring villages to buy food for themselves. Their suggestion keeps the disciples in a state of good, wise thinking, and it protects them from being involved or over-extended.

In contrast to this suggestion, Jesus responded, "They need not go away; you give them something to eat." You! make it possible for them to eat. It must have been shocking to them. Their calling was not limited to making the wise suggestions in prayer. It was a call to action.

We are faced with similar challenges today. The world's economies are arranged in such a way that millions are going to bed hungry and countless have little access to health, education and other amenities. Meanwhile, the world's economic systems function on the basis of those who have the five loaves and two fish keeping it for themselves and benefiting selfishly from the profits. The systems protect those who have and raise barriers for those who have not. Who will protect the multitudes?

Jesus seemed to be aware that sending the disciples to the villages may be easy, but may not bring a satisfactory solution. Some may still have to go to bed hungry. It takes life-enhancing actions of the disciples – giving the limited resources to God for the blessing of the One who created it all, and then having a commitment to follow the Lord's instruction for equitable distribution. This is the calling we have today.

Will we see God calling us to a new level of action – learning new ways to bring food and fullness of life to all even if it means confronting the powers that want to keep the world's loaves and fishes to themselves? Even if it means changing our own lifestyles? How willing are we to respond to God's challenge: You, give them something to eat?

Sermon by Rev. Dr Setri Nyomi, general secretary, World Alliance of Reformed Churches, during the Week of Action on Trade in April 2005. Full text at: www.e-alliance.ch/media/media-5621.doc

The Promise of Blessing

How much are five loaves and two fish worth? That depends. If there are only five loaves and two fish in a crowd of hungry people, perhaps they are valuable. Market "logic" says: Little supply, big demand, high price. But why is there a small supply? If the food was sold or traded, who would benefit from the high price and who would suffer? Those who control the market can set the rules for their own benefit – and not necessarily for the benefit of those who need the food or the farmers who produced it.

Jesus looks beyond the conventions of the market and pushes through the excuses of our inadequacies. When we continue eating, noting that we don't have enough to fix the problem, St. Paul in writing to the Corinthians calls us to wait for the others. When we are trapped by perceived scarcity, Jesus invokes the promise of blessing. Can we believe that blessing can overcome greed? Can sharing one's resources, whether they be large or small, be a part of God's story in which everyone gets fed with plenty to spare? Can we insist on "blessing rules" instead of "trade rules," so that those with little can still eat, and those with much to eat discover the promise that in waiting for others they are eating worthily at the Lord's supper?

Jesus still looks at his disciples and demands that we give the crowd – that nameless, unconnected to us, bothersome crowd – some food. He can do that because he knows that God has blessings to spare. Food is not for hoarding, where moth and mold and rust destroy, but for feeding the crowd. Food is for the profit of healthy bodies and minds, not for corporations to make healthy profits. If we Christians were willing to follow Jesus Christ, we would find ways to impact the rules of trade. We could demand that the exploitation of poor farmers for the benefit of large corporations stop. We could support fair trade and buy accordingly. We could believe that in Christ, with five loaves and two fish we could feed the world.

By Rev. Terry MacArthur, Geneva

Liturgy for the Trade Week of Action

Musical Preparation

Greeting

Jesus: You!

All: Us?

Jesus: Yes, you!

All: Really?

Jesus: You give them something to eat.

All: Send them off.

Jesus: What do you have?
What do you have?

Leader: We worship a blessing God,
an abundant God,
a God whose table is grand enough for all.

**All: Praise to a saving God,
a nourishing God,
a loving God.**

Leader: We worship the Blessed Trinity, one God, now and forever.

All: Amen.

Hymn

Prayer of Thanksgiving

Leader: Yours are the oranges, the peas, the potatoes.
Yours are the beans, the mangoes, tomatoes.
Yours are the nuts of the almond tree, the flowers of the squash, the grains of corn.
Yours are the fish of the sea, the chicken in the yard.
Yours are the hopping rabbits and the leaping deer.
Yours are the jackfruit, the pineapple, the plums.
Yours are the rice and the spice which dances like fire on our tongues.
Yours is the food which keeps us alive.
Yours is the joy of eating together.
Yours is the table where none are left out.
Yours is the wine which goes to our head.
Yours is the body which tastes like bread.
You make us one hungry people, waiting to be fed.

Leader: Yours is the glory.

All: Yours is the need.

Leader: Yours is the bounty from which we all feed.

All: Yours are the wounds aching from greed.

Leader: Yours, God, is the seed from which hope proceeds.

All: Yours are the struggles, the protests, the petitions, strong deeds.

Leader: Dare we imagine a world possessed by God,
where God's rules apply,
where trade supports God's creation
and not human degradation?

Silence

Jesus: You!

All: Us?

Jesus: Yes, you!

All: Really?

Jesus: You give them something to eat.

All: Send them off.

Jesus: What do you have?
What do you have?

**All: What is that for so many?
The crowd is so great.
The problems so huge.
The solutions so difficult.**

Epistle Reading: 1 Corinthians 11:17-22; 27-33

Reader: Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So then, my brothers and sisters, when you come together to eat, wait for one another. (NRSV)

Response to the Word

St. Paul was disturbed by the actions of the Corinthian Christians. They were eating the Lord's supper in an unworthy manner. Often this text is used to support the need for confession or penance before taking communion. But Paul's complaint is specific. Some are "humiliating those who have nothing." Some go ahead. They have not discerned that the body of Christ is formed by the whole assembled community. They have not learned to wait for one another. Take a moment to simply look at the food on the table. Many in our world rarely get beyond being able to look at what others enjoy. They can see, but not taste. For those making the rules, they do not count. No one waits for them. In a world which goes faster and faster, how might Paul instruct us in active waiting? When the speedy grab for themselves and humiliate to grinding poverty those with little; when the powerful make the rules so that a very few can garner enormous wealth, and many, many others have no crust of bread, no grain of rice, when free trade is not free for those who are not able to compete, the humiliated, the left behind, what does God demand of us? How shall we judge ourselves?

Silence

Prayer song

Gospel Reading: Mark 6:30-44

Reader: The apostles gathered around Jesus, and told him all that they had done and taught. He said to them,

Jesus: 'Come away to a deserted place all by yourselves and rest a while.'

Reader: For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them,

All: and he had compassion for them

Reader: because they were like sheep without a shepherd;

All: like sheep without a shepherd

Reader: and he began to teach them many things. When it grew late, his disciples came to him and said,

Disciple: 'This is a deserted place, and the hour is now very late; send them away

send them away.

send them away so that they may go into the surrounding country and villages and buy something for themselves to eat.'

buy something for themselves to eat.

Jesus: 'You
All: Us?
Jesus: Yes, you!
All: Really?

Jesus: You give them something to eat.'

You give them something to eat.'

You give them something to eat.'

All: 'Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?'

Jesus: 'How many loaves have you? Go and see.'

Reader: When they had found out, they said,

Disciple: 'Five loaves and two fish.'

Reader: Then he ordered them to get all the people to sit down in groups on the green grass. So they sat down in groups of hundreds and of fifties. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves. He gave them to his disciples to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish. Those who had eaten the loaves numbered five thousand men. *(NRSV)*

Sung Alleluia

Sermon

Hymn

Confession and Forgiveness

Call to Confession

Jesus: You!

All: Us?

Jesus: Yes, you!

All: Really?

Jesus: You give them something to eat.

All: Send them off.

Jesus: What do you have?

Silence

Prayer of Confession

Leader: Patient God,

**All: waiting for the table to have a place for all,
waiting for the sharing so everyone can eat,
waiting for us to learn to wait,
forgive us when we go ahead and leave others behind.
Turn us around when we take more than what we need
confining many others with less than they need.
Transform our minds when we choose willful ignorance
about the impact of what we buy, bargain, or trade.
Give us hands and hearts to challenge the rules
so that none of your children are ruled out,
and no part of your body goes hungry,
through Jesus Christ. Amen.**

Sung Response

Words of Forgiveness

Leader: The forgiveness of Jesus Christ means we can always start again.
It renews us and changes us.
There are God's blessings to be shared.
There are petitions and protests,
movements and mobilizations,
letters and votes
with which to do God's bidding so no one goes hungry.
New communities can be formed
so we are not pitted against each other
but join together in the name of Christ,
whose table has room for all
where we wait to perceive that every part of his body is fed.
Sisters and brothers in Christ, your sins are forgiven.

All: Amen.

Offering

Song during the offering

Prayer of Thanksgiving over the gifts

Leader: Creator of a thousand stars and zillions of living cells.
We thank you for food,
food enough for the rich
food enough for the poor
if food were not something to hoard.

Creator of all proteins, vitamins, starches and fats
putting together compounds and elements
so persons could eat
and grow and think
and be wonderfully made
if only we knew how to wait for them.

Creator of all pasts and all futures
balancing, unfolding,
evolving, holding,
jarring, molding,
all that you have made,
bless what we offer
bless and multiply
so that our not-nearly-enough
becomes in your hands something
and the table spreads as big as our world
with spoons and forks and chop sticks and hands
eating together at the same time
with songs of celebration charging the atmosphere with love
and twelve baskets left over,
through Jesus Christ.

All: Amen.

The Lord's Prayer

Sending forth

Jesus: You!

All: Us?

Jesus: Yes, you!

All: Really?

Jesus: You give them something to eat.

Benediction

Hymn

more

More information

Trade Week of Action – www.tradeweek.org

The website for the week of action itself has more background resources, stories, action ideas, prayers, songs, posters, photos, t-shirts, bulletin covers, clipart, and other worship resources, along with national contact details. The site will be updated with news of planned events in the run-up to the week, and photos and stories in the week itself. You can also register your event here to let others know what you are doing!

FIAN (Foodfirst Information and Action Network) – www.fian.org

FIAN is a human rights network with members all over the world, which works to defend the right of ordinary people to feed themselves in dignity

Food and Agriculture Organization of the United Nations (FAO) – www.fao.org

The role of this UN agency is to raise levels of nutrition, improve agricultural productivity, better the lives of rural populations and contribute to the growth of the world economy. It has many useful resources including:

Feeding minds, fighting hunger – www.feedingminds.org

An international classroom for exploring the problems of hunger, malnutrition and food insecurity, this website equips and encourages teachers, students and young people all over the world to actively participate in creating a world free from hunger.

Right to Food website – www.fao.org/righttofood

A portal of information and training resources to support ongoing implementation of the Right to Food, looking particularly at the Voluntary Guidelines which outline good practice for countries in implementing the Right to Food.

The state of: food insecurity in the world, food and agriculture, agricultural commodity markets – www.fao.org/sof/

Annual and biennial reports with analyses and statistics on the issues.

International Fund for Agricultural Development (IFAD) - www.ifad.org

This UN agency was established after the food crises of the 1970s and is dedicated to eradicating rural poverty in developing countries.

Institute of Agriculture and Trade Policy (IATP) – www.iatp.org

IATP promotes resilient family farms, rural communities and ecosystems around the world through research and advocacy.

Ecumenical Advocacy Alliance (EAA) – www.e-alliance.ch/trade.jsp

The Trade for People campaign of the EAA works to build a movement of people within the churches and church-related organizations to promote trade justice.

Power hungry: six reasons to regulate global food corporations – www.actionaid.org/docs/power_hungry.pdf

A report by ActionAid calling for urgent action to re-govern agricultural markets so they benefit poor people and to make companies legally accountable for their impacts on human rights and the environment.

Sowing justice for family farmers everywhere – www.churchworldservice.org/pdf_files/EA/SowingJustice.pdf

A resource by Church World Service examining key issues that need to be addressed in current U.S. farm policy to support small-scale family farmers in the U.S. and overseas. There is also a postcard so you can take action, at www.churchworldservice.org/pdf_files/EA/SowingJusticecard.pdf

“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

more

More information

Jubilee campaigns

International campaigns for debt relief won important commitments from world leaders in 1999 and 2005 and remain important centers of networking social movements, religious organizations and human rights, environmental, labor and community groups against debt. See for example Jubilee South - www.jubileesouth.org - and Jubilee USA - www.jubileeusa.org - for resources on the impact of debt and plans for the Global Week of Action against debt and IFIs.

International Gender and Trade Network (IGTN) - www.igtn.org

IGTN is a Southern-led network of specialists providing information and resources on gender and trade issues with the aim of developing more just and democratic trade policies from a critical feminist perspective. Recent resources include case studies and capacity building tools on trade, agriculture and food.

Via Campesina – www.viacampesina.org

Via Campesina is an international movement of peasant organizations which promotes solidarity and unity in the diversity among small farmer organizations. It calls for food sovereignty, sustainable agriculture, land rights and economic justice.

Presbyterian Hunger Program – www.pcusa.org/hunger

The Presbyterian Hunger Program addresses hunger and its causes, including advocacy for sustainable agricultural practices and the survival of family farms and for trade policies that protect the most vulnerable. Resources are provided for bible study and for examining our own lifestyles.

Agribusiness Accountability Initiative – www.agribusinessaccountability.org

This initiative is a clearinghouse of resources and a network of activists and academics from farm, labor, environment, consumer, church and development organizations, who recognize that corporate concentration among agribusiness is threatening the sustainability of the global food system. It is sponsored by the *Center of Concern* and the *National Catholic Rural Life Conference*.

Black gold: wake up and smell the coffee – www.blackgoldmovie.com

A critically-acclaimed film that follows Ethiopian coffee farmers as they fight for a fair price in the international trading system. The website gives details of screenings around the world, and has contact details if you want to try and arrange a screening. The film was supported by *Christian Aid*.

bilaterals.org – www.bilaterals.org

Up-to-date news and resources on dozens of bilateral trade agreements.

IFWatchnet – www.ifwatchnet.org

This initiative connects organizations working worldwide to monitoring international financial institutions such as the World Bank, IMF and regional development banks. The website links to the different monitoring organizations and their resources.

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