

# the Catalyst

Citizens for Public Justice

Winter 2016

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## Breaking the Barriers

By Darlene O'Leary

Canada is a wealthy country. So when there are 4.9 million people living in poverty, something is not working. National data, as outlined in CPJ's 2016 poverty report, *Break the Barriers*, tell us an important part of the story.

Poverty rates have not seen significant change in the last several years, which is a problem in itself. However, particular groups remain vulnerable.

Among single-parent families, poverty rates remain high. Women lead almost 80 per cent of these families. This means that single mothers and their children face serious challenges. And poverty among single seniors, the majority of whom are women, is rising.

Women tend to have lower wages and less secure jobs, and they are often responsible for caregiving. This means that single mothers might have to choose between paying for childcare through lower-wage, precarious employment or relying on social assistance. It also means that single women seniors have less in retirement savings. They are often more reliant than men on Old Age Security and Guaranteed Income Supplement.

These barriers multiply for particular groups, such as Indigenous people and newcomers. Due to the legacy of colonization, residential schools, and continued discrimination, Indigenous communities have the highest poverty rates in Canada. For example, child poverty is at an unbelievable 76 per cent among on-reserve First Nations in Manitoba.

As well, new immigrants and refugees face multiple barriers to employment.

They are vulnerable to persistent poverty due to a lack of recognition of credentials, a lack of Canadian experience, or discrimination. Nationally, 34 per cent of new immigrants and refugees live in poverty. All these groups are highly vulnerable when it comes to health, food security, and adequate housing.

These challenges are complex. But effective and comprehensive policy strategies can make a difference in breaking down these barriers. Right now, there is an opportunity for the federal government to take significant action.

The government has committed to developing a Canadian Poverty Reduction Strategy (CPRS) and has begun the process of consultations to inform its development. CPJ has worked hard for this since 2009 through the *Dignity for All* campaign. It is incredible to think it is close to happening. But, it's important that it is done well.

And we have a good idea of what it should look like.

*Dignity for All* released its model anti-poverty plan in 2015. We developed this plan out of consultations with social policy, faith-based, and community organizations as well as people with lived experiences of poverty.

CPJ wants to see the CPRS reflect the consultation process, a human rights framework, and policy recommendations of the *Dignity for All* model plan. This comprehensive approach recognizes the complex reality of poverty.

Read CPJ's report, ***Break the Barriers: Millions in Canada still struggle to get by*** at [cpj.ca/break-barriers](http://cpj.ca/break-barriers).

The federal government has an opportunity that cannot be wasted. A comprehensive national anti-poverty plan can lead us to poverty eradication in Canada. 4.9 million people are counting on it.

Darlene O'Leary is the socio-economic policy analyst at Citizens for Public Justice.



# In Review

## On the Hill

On October 17, the International Day for the Eradication of Poverty, *Dignity for All*, co-led by CPJ and Canada Without Poverty, held our fourth annual ChewOn-This! event. Over 60 groups participated, holding events in every province and territory. On Parliament Hill, we were joined by NDP MPs **Ruth Ellen Brosseau** and **Brigitte Sansoucy**.



CPJ joined Climate Action Network-Canada's annual lobby day. Senior policy analyst **Karri-Munn Venn** met with Green Party Leader **Elizabeth May** (above), while public justice intern **Asha Kerr-Wilson** spoke with **Catherine McKenna**, Minister of the Environment and Climate Change.

## Carbon Pricing Response

CPJ responded to the federal government's plans to introduce a national price on carbon in 2018. While we believe that this is a step in the right direction, the level at which this price is to be set will do little to meaningfully reduce Canadian greenhouse gas emissions. Read more at [cpj.ca/carbon-price](http://cpj.ca/carbon-price).



## Welcome Asha and Bolu!

CPJ is very excited to welcome **Asha Kerr-Wilson** and **Bolu Coker** to our team! For the first time, we have two public justice interns joining us this year. Asha will be working on ecological justice while Bolu will focus on refugee rights.

## Anti-Poverty Recommendations

This fall, CPJ presented recommendations for national strategies on poverty and housing. *Restoring Dignity: A Strong National Anti-Poverty Plan*, our brief to the HUMA committee, calls for an anti-poverty strategy that reflects the *Dignity for All* model plan. *Ensuring Safe, Affordable, and Adequate Housing for All* is CPJ's call for a National Housing Strategy that sets clear goals and is developed in partnership with First Nations, Métis, and Inuit governments and organizations.

In October, CPJ signed an interfaith statement calling on the Ontario government to increase minimum wage and support more secure, safe, and stable work. Learn more at [cpj.ca/poverty/policy](http://cpj.ca/poverty/policy).

## In the Community

CPJ participated in the "Climate Change and Faith Town Hall" in **Toronto** on October 1. At the event, people of faith discussed ways to continue our climate action work after the release of the federal government's Climate Change Action Plan.

On October 20, CPJ, along with the Justice, Peace, and Integrity of Creation Office of OMI Lacombe Province (Oblates) and Saint Paul University, organized a conference in **Ottawa** called "Ending Poverty in Canada" (below). The day-long event included panel discussions and workshops on policy, research, community action and church engagement.



CPJ hosted "Faith and Climate Change," a panel discussion in **Edmonton** on key issues related to energy, the environment, faith, and the economy. The panel, moderated by **Dr. Elwil Beukes** of The King's University, included **Karri Munn-Venn**, **Mike Hudema** of Greenpeace, and **Delia Warren**, **Kerry Oxford**, and **Matthew Linnitt** of Iron and Earth.

In **British Columbia**, **Karri Munn-Venn** spoke at First Vancouver CRC and at A Rocha Canada about how individuals and communities can respond to the global climate crisis through local environmental action and political engagement.



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Citizens for Public Justice's mission is to promote public justice in Canada by shaping key public policy debates through research and analysis, publishing, and public dialogue. CPJ encourages citizens, leaders in society, and governments to support policies and practices which reflect God's call for love, justice, and the flourishing of creation.

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# Faith and the Way We Vote

By Brad Wassink

The Liberal government is now a year old. Canadians are eager to see changes to our electoral system – and soon.

That was the promise made by the Liberals during the last campaign. They committed to ensure that the 2015 federal election would be the last one conducted under the first-past-the-post (FPTP) voting system.

And so they embarked on a consultation process on electoral reform. There are a lot of strong opinions on this issue. Some people believe reform is absolutely critical. Others say the status quo serves us just fine. And still others think that nothing should move ahead without a referendum.

*But what does our Christian faith have to say about the way we vote in Canada?*

As Christians, God calls us to live out our faith by loving our neighbours, caring for creation, and working towards the common good.

And for many Christians our political participation is a crucial part of our faith. The idea of *public justice* encapsulates the political dimensions of working toward the common good. From a public justice perspective, then, our citizenship is very important. As citizens, we have a responsibility to be engaged.

But the common good is about each one of us. And so it requires that everyone has an equal voice.

That's why voting is so fundamental to public justice. We need to make sure everyone's voice is heard in our government. And we need to be especially mindful of the marginalized in our society and those often under-represented, such as recent immigrants, 18 to 24-year-olds, and unemployed individuals.

For Christians that believe in public justice, electoral reform makes sense. Our current system of FPTP simply doesn't do a good enough job of making people's voices heard.

The major problem with FPTP is that it is disproportional in its results. In the 2015 election, the Liberal Party won a majority (54 per cent) of the seats and arguably 100 per cent of the power with just 39 per cent of the vote. Meanwhile, the Green Party won 3.5 per cent of the vote and got just one seat.

FPTP can also discourage citizen engagement, giving some voters the perception that their votes are wasted. Under this system, it seems that the votes that tip the balance in a very tight race are more powerful than those cast in blow-outs. Why bother voting when my preferred candidate will lose (or win) by a double-digit margin?

And it's no better that some of these same voters then stifle their actual opinion and vote strategically for the 'least bad' candidate that might have a chance of winning. This isn't consistent with trying to have everyone's voice included.

CPJ has recently endorsed a system of mixed-member proportional representation (MMPR). In this system, citizens cast two votes: one for their preferred candidate in their riding and one for

their preferred party. They still have one MP that represents them in their riding. But there are also additional seats that are distributed proportionately to the parties based on total votes cast in the election.

This is important because it maintains a strong connection between voters and local representatives. And compared to other alternatives, the voting process is simple; citizens cast two votes instead of one.

But MMPR also alleviates many of the problems listed above because it yields electoral results

that match the will of the people. So the Liberal's 39 per cent of the vote would give them 39 per cent of the seats, and the Green Party would have won 12 seats. This in turn encourages high participation because voters know their votes are not wasted. Each vote cast for a party has the exact same impact on the make up of the House of Commons.

In this way, MMPR does a much better job of ensuring that everyone's voice is heard.

Read *Faith in Our Vote*, CPJ's recommendations to the Special Committee on Electoral Reform, at [cpj.ca/MMPR](http://cpj.ca/MMPR).

There are a variety of possible alternative systems, and people of faith will undoubtedly find value in other options. That's what democracy is all about. Samara Canada offers a great resource that explains a number of these alternatives, including single transferable vote and alternative vote.

At CPJ, we believe that MMPR would provide the best way forward. But whichever system Canada adopts, what's most important is that it be one that ensures that the diversity of perspectives among citizens is represented when public policy is made.



Brad Wassink is the communications coordinator at Citizens for Public Justice and the editor of *the Catalyst*. A similar version of this article was published by ChristianWeek.



# Climate Action Through the Arts

## An Experience at the 2016 World Social Forum

By Monica Lambton

In September 2014 I was in New York City with several Canadian and American Sisters and staff of the Congregation of Notre Dame (CND). We were there for the People's Climate March. This was a massive event where over one million people from around the world joined together with a message to world leaders that we wanted significant action on climate change.

One of the organizing themes was *To Change Everything, We Need Everyone*. March participants were organized into different groups. We were with the interfaith contingent. As I looked around, I saw representatives from just about every sector of society: students, scientists, families, the labour movement, women's groups, political parties, and more.

One group that was noticeably missing was the arts community. Apart from a few select celebrities, there was a huge missing artistic presence. This was in great contrast to the 2012 Earth Day March in Montreal where dozens of artists took to social media to lead over 200,000 people who came out on a cold and rainy afternoon.

Since the New York march, our Justice, Peace and Integrity of Creation (JPIC) ministry at the CND has been working to consider how we could invite artists to be part of the climate movement. We have been discovering important ways that the arts can invite us all to be more fully engaged in the transformative work that is needed to bring about the transition to a clean energy world.

In August 2016, Montreal hosted the World Social Forum (WSF), a large international gathering of civil society dedicated to finding solutions to the problems of our time. At JPIC we realized that this would be an excellent opportunity to premiere an arts program on the topic of climate action. We gathered a core planning group from the CND, the Canadian Religious Conference, and Development and Peace.

For our event at the WSF, we chose the arts of dance and storytelling. The special tone of the event was set from the beginning. The performance venue and lighting created what felt like a sacred space and invited everyone present to experience everything differently. We quickly went to a deep and vulnerable connection.

The opening dance touched our sensitivities and prepared us to

be more engaged in the rest of the program. Our storytellers, though they came from different corners of the world, established a connection and affection between themselves. The storytellers were Alma Brooks, a Maliseet grandmother from St. Mary's First Nation in New Brunswick; Mamadou Goita, the executive director of the Institute for Research and the Promotion of Alternatives in Development in Bamako, Mali; and Stephanie Boyd, a Canadian film maker and journalist who has been living and working in Peru for over 15 years. These three women all kept the rapt attention of the audience.

The event was a success. We were scheduled for the last evening of the WSF, an excellent placement as many people commented that it was a wonderful way to end an intense week of "head work" by switching the focus to the heart and soul. About 90 people were present, more than any other WSF event held at the venue.

Several people said it was the most memorable part of the WSF for them. A Sister from Toronto said she loved every minute of it and wouldn't have missed it for the world. Many people felt that it was the perfect way to end the WSF and were thankful that we had presented something so creative and unique.

The whole event was filmed and is available on DVD. Please contact the JPIC office at [www.jpic-visitation.org](http://www.jpic-visitation.org) if you would like a copy.

For us as organizers, we appreciated the opportunity to bring a meaningful dimension to the climate movement. We especially felt that this experience with the arts was successful in energizing and inspiring tired hearts and minds and touching the most gentle and generous parts of ourselves. We are excited to repeat this event and are considering new opportunities and venues.

Monica Lambton is the coordinator of the office of Justice, Peace and Integrity of Creation with the Sisters of the Congregation of Notre Dame (Visitation Province).





# Poverty Isn't a Problem to Be Fixed

By Derek Cook

*There isn't enough to go around.*

This is the fear that drives us. It is the fear of governments who try to tackle problems with limited means. It is the fear of every household that struggles from paycheque to paycheque.

And it is the dilemma I face downtown when I am confronted by person after person asking for spare change. The demands seem limitless and my pockets so small.

Do I continue to throw my few pebbles into this ocean? Or do I try to distinguish between these limitless demands and discern where my money will do the most good?

Or, like many, I may just become overwhelmed and stop seeing those asking for change. I will refuse to stop and listen when someone approaches me because there is little I can do anyway. And, frankly, I most often don't have the time as I am rushing to some meeting or appointment. Time, after all, is money and both are in short supply.

Or, perhaps, I might think deeper. It may occur to me, if I stop and ponder, that many of the people I meet on the street are indigenous. This observation might lead to easy stereotypes. But it might also prompt questions about how this happened. If I explore further, I might come to learn that it is not just indigenous people living in poverty. It is also racialized persons, persons with disabilities, women, and recent immigrants who are disproportionately among those we call poor. And they are not all just on the streets.

When I start to think in this way, I might begin to reflect on the systemic causes of poverty. And this may lead me to get involved in advocacy efforts to demand that the government fix this problem.

With a national anti-poverty strategy in the works, we might have hope that our government will indeed begin the daunting task of fixing the problem of poverty. They might develop policies, pilot new programs, and study best practices to find out what has worked before. This will be important if we are to allocate our scarce public resources efficiently. Not only would this help the most disadvantaged, we know it would also save us money in the long term.

*But approaching poverty as a problem begs us to fix it.*

Fixing poverty inevitably involves reallocating scarce resources to get money to those at the bottom. So we dissect and define

who is at the bottom and then design solutions and target interventions to those most in need. We may devise training programs for indigenous youth or employment readiness strategies for recent immigrants. We will create objectives and define outcomes that can be measured, monitored, and evaluated to ensure accountability and show the social return on our investment. And therein lies the real trauma of poverty.

At its root, poverty is not about money but about distorted and marred relationships. It is about the divisions we create between "us" and "them" when we see life as a competition for scarce resources. And so poverty reduction efforts must aim to create a community where the distinctions between "us" and "them" no longer matter.

*Because poverty isn't a problem that needs to be fixed; it is a wound that needs to be healed.*

It is a wound in the flesh of community that labels and separates us into competitive fearful camps. And it wounds all of us.

When I'm able to walk past someone asking for change and make them invisible, I am wounded. Whenever I am so hurried and harried making ends meet that I have no time for my community, I am wounded. Whenever I group and label people *as poor, marginalized, lazy, or deserving*, or treat them as objects of my charity, I am wounded.

If we tried to heal poverty instead of fix it, we might be able to come together in our mutual brokenness and affirm our common humanity. We might acknowledge our fear and the truth that we are all in need of healing.

And when we focus on healing the marred relationships that have disfigured our community and corrupted the meaning of our shared humanity, we might also discover that our scarce resources aren't as scarce as we had feared, and there is enough to go around after all.



Derek Cook is the director of the Canadian Poverty Institute at Ambrose University in Calgary. He also serves on the Board of Directors of Canada Without Poverty, co-leaders with CPJ in the *Dignity for All* campaign.



# Let's Do More to Help All Refugees

By Bolu Coker



Alan Kurdi, a two-year-old Kurdish-Syrian boy, drowned alongside his family members in the Mediterranean on September 2, 2015. What struck humanity's collective consciousness was the image of a lifeless Alan, face down on the shore, symbolizing what tragedy many refugees – including children – have met on their flight from terror.

The world vowed to do more. Many developed a greater compassion for refugees.

Canadians were particularly moved by this story, because the Kurdis were travelling to Canada when Alan died. The government soon introduced measures to enhance the refugee resettlement process, making it easier and faster for Syrian refugees to find safety in their new home.

A lot has changed in the past year. The new measures the government implemented have been helpful, and refugees now enjoy a more supportive environment. The Interim Federal Health Program (IFHP) has been expanded to cover resettled refugees, protected persons, refugee claimants, victims of human trafficking, and those detained by the Canada Border Services Agency. Additional coverage will be offered, come April 2017, for refugees before their arrival in Canada. This is a positive turn from the 2012 cuts, which restricted IFHP coverage to certain refugee claimants. These changes are also expected to ease the financial burden private sponsors have faced over refugee claimants' health care coverage.

Furthermore, Minister of Immigration, Refugees, and Citizenship John McCallum has worked to ensure increased government consultation with diverse stakeholders. The government has also promised a more seamless resettlement process for the second group of refugees expected before the end of 2016.

These changes have been good, but more is required.

We still need a multi-stakeholder collaborative approach that acknowledges churches' roles in refugee sponsorship. Church-connected Sponsorship Agreement Holders (SAHs) have played a key historical role in Canada's private sponsorship of refugees. They provide significant sponsorship and resettlement support, even amidst great difficulty. The government's current loan repay-

ment system and visa post cap policy are just some of the difficulties sponsors and refugees face. These policies stratify refugees based on "levels" of vulnerability, suggesting that some deserve quicker care and attention than others.

CPJ believes that the Canadian government has a responsibility to seek safety for those around the world who face oppression and injustice. This means the government has to do more to secure not just the physical safety of refugees, but also their social and economic safety upon resettlement. A just society will ensure that all refugees are considered equal, regardless of the seemingly varying levels of danger they may face.

Another concern with the resettlement process is that paperwork remains slow. The new Centralized Processing Office in Winnipeg has not been efficient in processing private sponsorship applications in the way local immigration offices were. Consequently, church-connected SAHs experience long waits and processing times after filing sponsorship applications. Canada's resettlement process needs an overhaul to make it faster and more efficient. This will encourage church-based SAHs, and other groups, to continue with sponsorship arrangements.

As neighbours in our global community, we must not react only when a tragedy like Alan's happens. Instead, we must continually acknowledge that these events happen more frequently than we see in the media. This should make us more proactive in our care for refugees. It should also enable us to better understand the often-obscured hurdles they encounter both on their journey to safety and after they arrive in their new home.

For Canada to flourish, we must have a deeper understanding of refugees' challenges, and we must work together toward equitable support for all refugees.

Bolu Coker is a public justice intern at Citizens for Public Justice.





# Meaningful Measures of Progress

By Kathy Vandergrift

Sunny ways are clouded these days.

With the approvals of the Site C Dam and the Petronas liquefied natural gas project in B.C., there are fears that environmental goals are being sacrificed. First Nations' high hopes for a new relationship are turning into protests and lawsuits as decisions are made about projects on their lands without their consent. Participants in the many promising consultations worry about vague links to outcomes from these processes. While positive, high profile actions continue (particularly in relation to women and diversity), those working for systemic changes, such as electoral reform, are getting impatient.

This is the messy stage in the life cycle of a government. The implementation of election promises may mean difficult choices. The language of trade-offs takes over – between the economy and the environment, arms sales and jobs, ending poverty and balanced budgets.

Beneath the surface politics, we all face a dilemma. The evidence is now clear that a green, inclusive, equitable society can have a healthy economy. But making the transition from the current economy is challenging, and the path is unclear. The transition in Canada is happening in the context of slow growth, which fosters a sense of a zero-sum game. If someone else gains, I must lose. In that context, power struggles replace a focus on how changes could fit together. In biblical terms, one might say that the reality of human frailty and brokenness has muddied the path toward a vision of the Kingdom of God.

The Prime Minister's mandate letters to his cabinet ministers highlighted the connections between economic, social, and environmental policies. They also emphasized working with other actors. New cabinet committees may foster policy coherence, and the shift to measuring success by outcomes and results is positive.

But how could we measure progress along the way?

The current government seems to be turning to *deliverology*, a current fad in governance. It is based on measuring specific indicators for selected priorities to show progress. Yet instead of this narrow approach, the government could use an existing system that lies dormant in Canada.

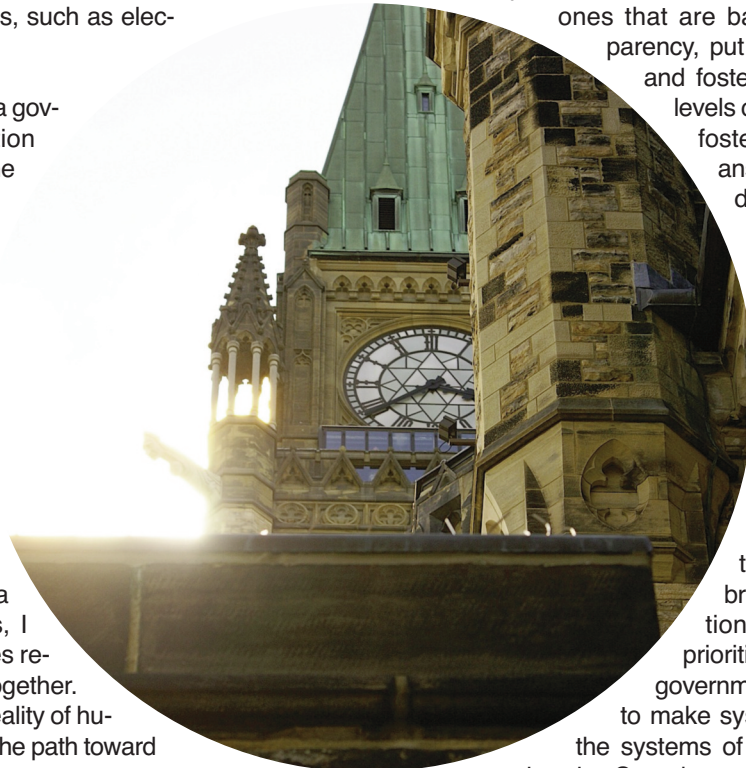
One tool that could help is the principle of *progressive realization*. This is embedded in the international human rights conventions that Canada has ratified but not implemented domestically. It is designed to allow governments to show progress toward a wide range of specific targets. These targets are integrated within a comprehensive framework that builds on the connections between sustainable environmental, economic, and social goals.

Take the area of children's rights, for example. Progress toward specific targets to reduce child poverty are integrated with targets to end sexual violence, create healthy environments for children, and improve civil rights, such as considering the voice of young people in decisions that affect them.

Regular reporting would alert us to unintended consequences earlier. Another advantage is the fact that provinces have also ratified these international conventions so they would need to take implementation seriously. Reviews like this, ones that are based on public transparency, put citizens at the center and foster accountability by all levels of government. It could foster what most Canadians want - an end to jurisdictional fights between federal and provincial governments that sacrifice the longer-term public good for short-term political gains.

The concept of progressive realization combines short-term progress with long-term goals. It can help bridge the four-year election cycles with different priorities for every change in government. It has the potential to make systemic changes within the systems of government. It would also give Canada genuine international credibility because we would practice at home what we preach abroad.

If we take transition seriously, civil society groups also have a unique role to play. They can hold governments accountable to big picture goals. They would also serve the public by working together across sectors to identify integrated short-term goals as well as long-term ends. We all need to recognize that making the transition toward a more sustainable and equitable society is a challenge. This will need to be a matter of progressive realization over time.



Kathy Vandergrift is the former chair of Citizens for Public Justice's Board of Directors. She has worked inside and outside government at municipal and federal levels to advance social justice.



## Fishing for Solutions to the Climate Crisis

By Lois Mitchell, PhD

Photo Credit: Flickr/Dennis Jarvis

I live in the small fishing community of Deer Island, New Brunswick. My husband, son, and son-in-law are commercial fishermen. (As was my father-in-law and his father before him and his father before him). As fishermen, they are conscious of the shifting patterns in the climate they see on the water.

In fact, if you were to sit down with a group of fishermen or farmers anywhere in the world and ask them about climate change, it might surprise you to hear the things they could tell you. Small-scale food producers are struggling to adapt. Environmental and political whims threaten not only their livelihoods, but also their capacity to produce food or catch fish and seafood to feed themselves and the world.

Some might argue that we just need better technology: new pesticides, genetically modified organisms, more drought resistant seeds, bigger boats, better fish finding technology, or increased aquaculture (growing fish rather than catching them in the wild). Climate change, they seem to think, is an unfortunate by-product of progress that we can ignore until science and technology come to our rescue.

But we are borrowing against our future.

For the people who make policies aimed at tackling this problem, climate change may be more of a theoretical concept than a pressing reality. And they have many competing objectives. Job creation and economic development often take precedence over the environment. *Sustainability* is a well-worn buzzword in the corridors of power, though too often talk does not lead to effective action.

You don't need to convince small-scale farmers and fishermen of the importance of true sustainability. They know! Governments and corporations may think in four-year cycles or five-year strategic plans. But farmers and fishermen think in generations as they strive to pass their unique way of life on to their children and grandchildren. And whether they are from rich countries or poor, there is a fraternity among small-scale farmers and fishermen that transcends other social, economic, or political categories.

But where is God in all this? What, if anything, does he call us to do about climate change? What does Scripture have to say that will help us navigate this issue?

I am not a theologian. But as a thinking person and a Christian, I do want my life to line up with God's commands to love him and love my neighbour (Mark 12:30-31).

So here's how I see it. God created the world and, in the beginning, everything was in dynamic balance (Genesis 1-2). The environment wasn't fixed but was fluid. Everything was good. But after the fall (Genesis 3), the balance was upset. We fractured our relationship to one another, to the land, and to God.

Over time, humanity sacrificed the environment for economic growth. The population grew and grew and we had more mouths to feed. An agrarian economy gave way to an industrial economy, and local economies gave way to globalization. All of this added further stress to the environment, which has been groaning as a result of our rampant mismanagement (Romans 8:22). This affects our capacity to live in harmony with one another and with the land and water that sustains us.

In Revelation 21, God promises that one day he will redeem his creation, and there will be a new heaven and new earth. But in the meantime, we have a mandate to care for this earth and "to act justly and to love mercy and to walk humbly with [our] God." (Micah 6:8)

So how can we come alongside those who are directly affected by changing climate patterns? I believe that there are three levels of response. The first is to recover our own sense of stewardship as we consider how we live, day-by-day. The second is to provide immediate assistance. This can be in the form of food aid, programs designed to help mitigate the effects of climate change, and assistance in adapting food production practices to get the best yields with the use of limited inputs. And the third is to advocate for justice in the form of better policies and supports for the vulnerable.

We have both an opportunity and an obligation to address the justice issues that are a direct result of shifting climate patterns. Let's get at it!



Lois Mitchell is the director of Public Witness and Social Concerns for Canadian Baptists of Atlantic Canada and the director of International Studies at St. Stephen's University in New Brunswick.