

1998

Sounding The Trumpet: Educating For Jubilee

Canadian Ecumenical Jubilee Initiative

Jennifer Henry

Kathryn Robertson

Sara Stratton

Follow this and additional works at: <https://digitalcommons.fuller.edu/kinsler-tee>

Recommended Citation

Canadian Ecumenical Jubilee Initiative; Henry, Jennifer; Robertson, Kathryn; and Stratton, Sara, "Sounding The Trumpet: Educating For Jubilee" (1998). *Ross Kinsler & Theological Education by Extension*. 45.
<https://digitalcommons.fuller.edu/kinsler-tee/45>

This Book is brought to you for free and open access by the David du Plessis Ecumenical Archives at Digital Commons @ Fuller. It has been accepted for inclusion in Ross Kinsler & Theological Education by Extension by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.

Sounding the Trumpet: Educating for Jubilee



Sounding the Trumpet: Educating for Jubilee

Edited by Jennifer Henry (ECEJ), Kathryn Robertson (ECEJ), and Sara Stratton (WICC)
for the Education Committee of the Canadian Ecumenical Jubilee Initiative, 1998
ISBN: 0-9683714-3-4

CONTENTS:

JUBILEE

An Ancient Call for Renewal in Our Time: An Introduction	1
Sounding the Trumpet: A Jubilee Workshop	4
Jubilee Bible Study	6
Imagining Jubilee Through Children's Literature	7
Service of Remembrance and Celebration for New Year's Eve.....	9

THE GLOBAL DEBT CRISIS

What Creditors Owe Debtors: Sermon Notes	13
5 or 10 Minutes on the Jubilee 2000 Campaign	14
Lifting the Burden: A Workshop on Global Debt	15
Global Debt Crossword Puzzle	20
Notes about the Global Debt Crisis	21
Origins of the Global Debt Crisis: A Timeline.....	22
Profile of a Highly Indebted Country: Mozambique	23
Global Debt Role Play Backgrounders	24

ADDITIONAL RESOURCES

Publications on Global Debt	25
Videos on Global Debt	26
Books on Jubilee for Adults & Children.....	27
Canadian Ecumenical Jubilee Initiative Publications	28
Trumpet Fanfare	29

ACKNOWLEDGMENTS:

Sounding the Trumpet is the collaborative effort of the Education Committee of the Canadian Ecumenical Jubilee Initiative. Staff from the Anglican Church of Canada, Development and Peace, the Ecumenical Coalition for Economic Justice (ECEJ), the Inter-Church Committee on Human Rights in Latin America, the Presbyterian Church in Canada, Ten Days for Global Justice, the United Church of Canada, and the Women's Inter-Church Council of Canada (WICC) serve on this committee and have played a role in the development of this resource. For their substantive contributions as writers, we acknowledge Susie Henderson from the Anglican Church, Jennifer Henry and Kathryn Robertson from ECEJ, Sara Stratton from WICC, and Gail Turner from the Presbyterian Church. Deborah Marshall from the United Church previewed the videos on debt, and Maylanne Maybee from the Anglican Church re-edited the debt workshop. Our thanks also go to Kelly Buehler for suggesting children's book titles and for proofreading. The children's literature workshop is adapted, with gratitude, from previous work by Jeanette Romkema. Layout was done by Dinah Greenberg, and the front cover art was created by Gerald Tooke. The back cover is drawn from the *Debt Cutters Handbook* of Jubilee 2000 UK. The CEJI logo is by Joyce Cosby.

The Canadian Ecumenical Jubilee Initiative is an undertaking of staff and volunteers from nearly 30 denominations, ecumenical coalitions, and other church-related organizations and the networks of people across Canada to whom they relate. Believing that as the world approaches the 21st century it requires a strengthening of work for social justice and ecological integrity, we offer a new beginning that is grounded in the biblical notion of Jubilee.

This leadership guide is a basic introduction to the Initiative's vision of Jubilee and the debt cancellation campaign, which flows from the Initiative's first theme, Release from Bondage. Further educational material on the subsequent themes of Redistribution of Wealth and Renewal of the Earth will be available at a later date. More detailed background reading on Jubilee and the three themes are found in our vision document, *A New Beginning: A Call For Jubilee*. You may contact the Canadian Ecumenical Jubilee Initiative at Box 772, Toronto, ON M4Y 2N6; phone 416-922-1592, x 30; fax 416-922-0957; email jubilee@devp.org; website www.web.net/~jubilee.



An Ancient Call for Renewal in Our Time

"YOU SHALL HAVE THE TRUMPET SOUNDED LOUD
.... YOU SHALL HALLOW THE FIFTIETH YEAR
.... YOU SHALL PROCLAIM LIBERTY THROUGHOUT THE LAND
.... IT SHALL BE A JUBILEE FOR YOU."
(LEVITICUS 25:9-10)

What exactly is Jubilee? What is its biblical basis, and what does it mean for our lives today?

Jubilee is an all-encompassing vision of social and ecological justice which calls for release from bondage, redistribution of wealth, and renewal of the earth. In the biblical tradition, it was the "Sabbath of Sabbaths," a time which occurred every seven Sabbaths, every 50 years. At Jubilee, slaves were to be set free, debts were to be forgiven, wealth was to be equitably and generously shared among all, and the land was to be given rest from its labour. In 1994, John Paul II described Jubilee as an effort "meant to restore equality among all the children of Israel, offering new possibilities to families which had lost their property and even their personal freedom.... The riches of creation were to be considered as a common good of the whole of humanity.... The Jubilee year was meant to restore this social justice."

The word "Jubilee" appears in only two places in the bible, in chapters 25 and 27 of Leviticus, a book which at first glance, writes one commentator, "seems dry and boring." Indeed, most of us know it for its series of rigid behavioural proscriptions. But as Judith Romney Wegner notes, these restrictive rules are but one element in a "priestly manual" or "law book" whose larger concern is with "the preservation of cosmic harmony in nature and society." All of a sudden, Leviticus becomes more interesting; it becomes a book about "shalom," or "right relation." Jubilee is a call for right relation among people and with God's creation. It is a call which is echoed elsewhere in the Hebrew Scriptures and which is central to Jesus' ministry to "bring good news to the poor ... to proclaim release to the captives and ... to let the oppressed go free" (Luke 4:18). So, while the word "Jubilee" may not be a centrepiece of biblical writing, the concept of Jubilee is an absolutely central theme of our living faith.

Although there is no real proof that a Jubilee ever occurred, there is hope in the ideal that Jubilee offers: the attainable ideal of a more equitable society. The Jubilee text was written in the sixth century BCE when the Israelites were in exile and in need of a hopeful vision. As David Williamson explains it, this is exactly what they were given with the Jubilee passage: "God's Jubilee must not be understood as a dream.... Whoever invented the Jubilee knew that not much could be offered to the people; but knew even more certainly that there was a divine obligation to offer as much as possible.... God's law makes people free: not only in eternity, but today. Yonder, in the New Earth, the freedom will be perfect. Here it will be limited and fragile. But God's law is not made null for us just because we cannot build a paradise."

As the world approaches the third millennium, we its people are also in need of a hopeful vision. We are in a time and place so far removed from the time of Leviticus that the drawing of any comparison would be absurd. We have pushed the limits of science and the boundaries of technology far beyond what was imagined 50 years ago, let alone in the time of the Israelites. We have created economies far more complex than any kingdom or empire. And yet as the year 2000 approaches, humanity is still faced with the problems it has always known: debt, unjust working conditions, poverty, and the potential for environmental exhaustion.

It is in this context that the Canadian Ecumenical Jubilee Initiative (CEJI) has issued the call for Jubilee. It is a call that is proclaimed in solidarity and partnership with our brothers and sisters in the developing world. Their commitment to this process has been signalled in different ways: from Archbishop Desmond Tutu's statement that the Jubilee 2000 campaign to eradicate debt among the most highly indebted countries "is a timely proposal with which



to celebrate the Millennium” to Salvadoran Jesuit Jon Sobrino’s observation that “the Third World hopes for and demands a Jubilee and ... cries out for solidarity.” That hope and solidarity was articulated in the final communiqué of the All Africa Council of Churches’ 7th General Assembly in October 1997: “We proclaim with utmost faith and confidence, though the people of Africa may be troubled, they are not destroyed. With the help of God, we joyously embrace the twenty-first century.... A crushing external debt burden, poverty, illiteracy, disease, ecological degradation and moral decadence appear to be pervasive.... However, we rejoice that the Church has found strength to act prophetically at the most critical times, serving as fearless facilitators in the most difficult situations.”

Biblical reflection in the context of the struggles and concerns of our world has led the Canadian Initiative to three themes which capture for us a contemporary proclamation of Jubilee.

RELEASE FROM BONDAGE



The first theme of our Call to Jubilee is “Release from Bondage.” In the biblical text, this referred to both the forgiveness of debilitating debts and the release of enslaved labour. Although these problems take a much different form today than they did in the Israelites’ time, they remain with us. The global economic system of which we are a part commodifies us and our labour so that we are not so much individuals or citizens as we are cogs in a wheel of production and consumption, investment and debt. Two examples of contemporary bondage are the problem of exploitative working conditions around the world and the debt crisis in the developing world. These examples show us how poverty truly enslaves the people of the most impoverished nations, and the poor of all nations.

In desperate need of income, men and women in the developing world have few options: they can leave their homes and families for domestic work overseas; they can take jobs at home where the hours are long, the pay is low, and the working conditions are often dangerous and abusive; or, they can send their children

out to work in those same conditions. Globally, more and more work is done in unjust conditions, even in countries of the North. Competition in the new economy, combined with the desperation of poverty, contributes to the exploitation of workers.

It may sound as if the international debt crisis is the concern only of banks and governments, and that it is far removed from people’s lives, but in fact the debts incurred by governments in the developing world are borne on the backs of ordinary people. As governments seek to pay off the great debts which were incurred in the 1970s, 80s, and 90s, they are harnessed with the burden of soaring interest payments. In reality, the debts have already been paid. High interest rates and declining export dollars have forced debtor countries to transfer more wealth to creditors than is justified by the interest rates and prices prevailing when the loans were first contracted. How does this impact on ordinary people? Public money is channelled into meeting debt payments rather than providing health care, nutrition, clean water, housing, and daycare. Inequality deepens, particularly for women, the poor, people of colour, and other marginalized groups.

How can we contribute to the abolition of these modern forms of bondage? The Jubilee Initiative’s Debt Petition is part of an international call for a one-time cancellation of poor nations’ debt. Raise awareness and become involved in the Jubilee 2000 campaign as a part of your commitment to Jubilee.



REDISTRIBUTION OF WEALTH

The second focus of Jubilee is “Redistribution of Wealth.” While many of us live in a world of plenty, poverty is the norm for many more. This was also the case in biblical times, when wealth and power were measured by the ownership of land. By calling for the redistribution of wealth, Jubilee called for land reform. This is still the plea of many peoples today. In Brazil, the Roman Catholic bishops, in solidarity with the Movement of Landless Workers (MST), call for a comprehensive land reform program, promised by the government. The call is for a Jubilee.

Today, we must define wealth in broader terms than land ownership, and when we do so, we must face some horrifying statistics. This is the nature of income disparity in the twentieth century: the wealthiest fifth of the world’s population is more than 60 times wealthier than the poorest fifth. There are 440 billionaires in the world, and each of them is wealthier than six million of the world’s poorest people combined! The debt crisis, high levels of military spending, the concentration of commerce among multinational corporations and speculative investment all contribute to the concentration of wealth—and poverty—in our world.

Poverty does not simply translate into the inability to acquire material goods; it means that people are denied the right to personal and social security. They are unable to feed, clothe, and house themselves adequately; they are unable to escape violent circumstances; they are unable to acquire medical help or a basic education.

Yet we live in a world of plenty. How can we share God’s generous gifts to this world more equitably? We envision “Redistribution of Wealth” not as charity but as “a spirit of generosity in a world of enough.” Generosity means sharing the best of what we have, not merely distributing the leftovers, or what we no longer have use for. This, after all, is the ministry that Jesus lived. How do we make it ours?

RENEWAL OF THE EARTH



The third and final focus of our call to Jubilee is “Renewal of the Earth.” The twentieth century has been a period of intense technological and economic change which has exacted an unprecedented toll on the earth. Ecological degradation has come in the wake of our search for profit: overuse and over-fertilization of farm land, poisoning of rivers and lakes with mining and industrial waste, deforestation, acid rain and smog from industrial plants fired by fossil fuels, and the depletion of animal species through overkill or destruction of their habitats.

If, as a part of Jubilee, we seek to restore right relation, then surely we must address our relationship with the earth. In Leviticus, the call to “rest” the land comes right before God’s promise of abundance, highlighting for the Israelites—and for us—that our presence in creation is not a “given,” but a precarious relationship which requires nurturing. We must choose to act justly with the whole created world. We must choose to give the earth a rest and a time for renewal; we must choose to give the earth a Sabbath.

Rosemary Radford Ruether says that Jubilee is part of “our task of creating a just, peaceable society.” It is, she writes, “my model for this continual work of renewal in every generation.” At the national level, we have taken up Jubilee through a collective process of reflection. Where does this reflection on Jubilee take you? What can it mean for your community? What might we do together to proclaim Jubilee in our world, in our time?

Jubilate Deo

Words: traditional liturgical text. Music: Michael Praetorius, used with permission.

Round 1 2 3 4 5 6

Ju - bi - la - te De - o, Ju - bi - la - te De - o. Hal - le - lu - jah.



Sounding the Trumpet: A Jubilee Workshop

THIS IS AN INTRODUCTORY WORKSHOP SUITABLE AS A WEEKNIGHT EVENT IN YOUR PARISH OR CONGREGATION, OR AS A BEGINNING SESSION AT A WEEKEND CONFERENCE.

Step 1: Introduction (10 minutes)

Welcome people to the workshop. Share names around the circle. Invite people to enter into a time of reflection in the spirit of Jubilee. You may wish to introduce it this way:

*Jubilee is a spirituality of justice making. Maria Harris, who wrote the book **Proclaim Jubilee**, speaks of it as "...a way of being in the world in the light of the Mystery at the core of Creation." In the biblical text, Jubilee begins with the day of atonement marked by the sounding of the ram's horn. Let's have a moment of silence, followed by the sound of an instrument. That note will symbolize our entry together into a time of Jubilee.*

Let there be a significant moment of silence. Then, sound a trumpet (using the Jubilee fanfare on page 29), ring a bell, or sound another instrument to symbolize the ram's horn.

Step 2: Signs of Despair and Signs of Hope (30 minutes)

Before the workshop prepare a collage of images, headlines, and photographs depicting injustice or suffering in our society, signs that our world needs conversion. These may come from many different contexts. (If you are able to involve participants in pre-event preparation, you might ask them to bring material to add to this collage.) Look particularly for actions or events that are in direct contrast to the Jubilee vision, such as degradation of the earth, poverty, lack of opportunity, erosion of dignity, or great inequality.

Salvadoran theologian Jon Sobrino says that "no matter how tragic, we must start from the truth about our world.... The present state of the world demands conversion." Share the collage and this insight with the group and invite other "truths" about our world from the participants. You may want to do this in the context of prayer, or you may wish to invite people to write words silently on the collage. Keep this process brief.

Explain that in the biblical tradition, Jubilee is a powerful vision of a new beginning, of re-creation and renewal. We look out into our world, a world that seems quite troubled, marred by great suffering and injustice and wonder what signs of re-creation we can find. Ask the group: is there anything you see—it could be in your household, your church or your community, or even far across the globe—that is a sign for you of a new beginning, a sign of hope, or of renewal? Invite people to share their insight with their neighbour. Hear some of these insights in the whole group.

Goal: Participants will have an opportunity to explore the core teachings of Jubilee, relating it to their own context.

Time required: 2 hours

Preparation: The facilitator should read the introductory article, and acquaint him/herself with the other resources in this guide. It is also recommended that facilitators acquire and read *A New Beginning, A Call for Jubilee: The Vision of the Canadian Ecumenical Jubilee Initiative*.

Prepare the collage in step 2. Write out the Jubilee core teachings on an overhead or large flip chart or on individual copies as in step 3. Copy the introductory article for all participants.

Materials: Trumpet, bell, or another instrument; bibles; handouts; and (optional) a copy of the first Jubilee poster, *An Ancient Call for Renewal in Our Time*.

Step 3: Exploring the Scriptural Source for Jubilee (50 minutes)

Introduce the biblical study by saying:

Jubilee is not mentioned often in the Judeo-Christian scriptures. Specifically and by name, Jubilee is described in two passages: Lev. 25:1-55, and 27:16-24. However, its core teachings emerge throughout the scriptures, and make it a central theme of our living faith. Maria Harris summarizes the Jubilee core teachings in her book.

Write the core teachings on a flip chart before the workshop, and offer them to the group now for consideration:

*You shall let the land lie fallow, that is, you shall practice Sabbath;
You shall forgive debts, letting forgiveness in;
You shall free captives and proclaim liberty;
You shall find out what belongs to whom and give it back;
You shall hold a great feast, learning to sing the canticle of "Jubilate."*

Invite the group to look at three places where Jubilee themes emerge elsewhere in the scriptures. Divide the group into three small groups. One group will look at Deuteronomy 15: 1-15, another at Luke 4:16-20, and another at Isaiah 61.

Ask the groups to read the text they are given quietly and aloud, and answer the following questions:

1. Where in this text do you see the core teachings of Jubilee reflected? Is there anything present here that goes beyond what Maria Harris identifies?
2. What would it mean if the core teachings of Jubilee were practiced in your home? In your community? In your church? In the world? What would living Jubilee mean?

Invite groups to report back to each other from what they have discussed. Note any actions flowing out of the second question on flip chart paper.

Step 4: Jubilee Community (20 minutes)

From what is reported back, identify those things which are for individuals to do, and things that your group (or church) might be able to accomplish collectively. Focus on this second set of items. Can the group choose one of these actions to begin working together as a Jubilee community? Establish a first step.

Step 5: Other Opportunities for Jubilee Reflection and Action (10 minutes)

Explain to the group that 30 denominations, ecumenical coalitions and other church organizations have come together in the Canadian Ecumenical Jubilee Initiative to reflect and act on Jubilee. Highlight the three themes and related issues which make up the Canadian Ecumenical Jubilee Initiative's reflection. Draw your comments from the introductory article in this guide. Identify any further opportunities for Jubilee activities that you are aware of in your church or community, and highlight other Jubilee resources such as *A New Beginning, A Call for Jubilee* or the poster *An Ancient Call for Renewal in Our Time*. Close with a brief worship, including the prayer on the right if you wish.

You may wish to expand Step 2 by inviting individuals or pairs to share their sign of a new beginning with the whole group in a gesture, body sculpture, drawing, or by another creative means. Plan to add about 30 minutes.

If you wish to expand this workshop further you might want to insert the Leviticus 25 bible study (page 6) here. Have people read the text and commentary. Test Maria Harris's summary against what people have read and considered in that bible study, and then move into the study of other scriptural evidence of Jubilee as in Step 3. Plan to add about 45 minutes.

*Gracious, loving God,
We live in a world that aches for a new beginning.
We watch as the gap between rich and poor, both within and between countries, grows ever wider.
We watch as "progress" fails to release those mired in poverty.
We watch as the ecological foundations of life as we know it are placed in peril.
In this time we seek your face, a face of compassion and hope, the promise of Sabbath and Liberation—a new vision, a new beginning.
Inspire us with your Jubilee Spirit to new possibilities and new realities.
Bless us with energy to maintain the struggle for justice for all people.
Hearten us when the task wearies us, and nourish us with a foretaste of your new creation.
Amen.*

Jubilee Bible Study

THIS CAN STAND ALONE OR BE INTEGRATED INTO EITHER OF THE OTHER WORKSHOPS IN THIS GUIDE. IT COULD ALSO PRECEDE OR FOLLOW A CHURCH MEETING.

Step 1: Introduction (5 minutes)

Welcome participants. Invite them to introduce themselves to each other. Explain that this is a brief bible study to acquaint the group with the heritage of Jubilee. Offer an opening prayer.

Step 2: Scriptural Reflection (35 minutes)

Form small groups of 4 or 5. Hand out copies of the process below.

Step 3: Broader Process (5 minutes)

Tell participants that reflection on this biblical text is a process currently taking place all over the globe and in churches and communities. Canadian churches have found that reflection on Jubilee has inspired their continued work for justice. Hand out copies of the introductory article, and point people towards other resources prepared by the Jubilee Initiative or by local groups in your area.

Goal: To orient participants to the biblical heritage of Jubilee.

Time required: 45 minutes

Preparation: Facilitator should read the introductory article in the leadership guide, and make copies for each participant. Copy the bottom half of this page to give to small groups.

Materials: Bibles for each person, handouts (as above).

Process for small groups:

Read Leviticus 25:1-28, 39-44 aloud. Let each participant reflect for a minute or two and identify the word or phrase that s/he thinks best captures the meaning of the passage. All participants should have the opportunity to share their verse or phrase and one sentence stating why they chose it. Read the following commentary.

The Leviticus text was written in the 6th century BCE, when the people of Israel were in exile, conquered by the Babylonians and taken from Israel as slaves. They were in their most desperate situation since their liberation from Egypt: it was as if God had abandoned them. In that place of despair, theologians of exile proclaimed a vision of hope, a notion of reform that went far beyond that of an earlier generation.

Jubilee provisions exceeded those of Sabbath. Land was allowed to rest but it was also redistributed. Slaves were released, debts were remitted and the gap between rich and poor was eliminated. Everyone was once again on an equal footing. Jubilee was a new vision for society, a profound reform to address the wrongs of previous times. This vision was inspired by the conviction that God is at work in history and that God will be at work in the accomplishment of the vision. Most scholars agree that Jubilee never took place; they also agree that this is not of great importance. What is important is that during a time of great despair, hope prevailed.

Through the following questions, discuss Sr. Julianna Casey's conclusion that "Jubilee's significance resides not in a call to exact duplication but more so in the challenge it offers, the vision it contains and the hope from which it arises."

What challenge does Jubilee present to our world in our time?

What vision does Jubilee proclaim for us at the end of the millennium?

What hope does Jubilee offer? Does it inspire you?

Conclude discussion with a moment in which each person is invited to identify the word or phrase that is moving them to action today. Give each one the opportunity to share their verse or phrase, and one sentence explaining why they chose it. Return to the large group.



Imagining Jubilee through Children's Literature

A workshop for adults who work with (or live with) children

THIS WORKSHOP IS FOR PRIMARY LEVEL SUNDAY SCHOOL LEADERS, TEACHERS, MINISTERS/PRIESTS, AND PARENTS. IT WILL WORK BEST WITH PEOPLE WHO HAVE SOME UNDERSTANDING OF JUBILEE—FOR EXAMPLE, PEOPLE WHO HAVE ALREADY PARTICIPATED IN THE INTRODUCTORY WORKSHOP ON JUBILEE OR THE BIBLE STUDY FOUND IN THIS GUIDE.

Step 1: Introductions (15 minutes)

Invite the group to form pairs and to share with each other a book they read as a child or teenager that had a great impact on them or their life. Invite each pair to tell the group their partner's name and the title of the book that influenced her/him.

Step 2: Jubilee (20 minutes)

Go over the goals and agenda of this workshop briefly. Introduce and orient the group to the concept of Jubilee, and the three themes, Release from Bondage, Redistribution of Wealth, and Renewal of the Earth. Distribute copies of the introductory article. Ask group members to consider the notion of Jubilee for a few moments (perhaps by reading the opening section of the article, up to the end of paragraph 7), and share with a partner what they believe might be an entry point for children to this biblical concept. Suggest that participants write this down for themselves to return to later.

Step 3: Release from Bondage (30 minutes)

Have individuals read silently Luke 4:18-19 and the section entitled "Release from Bondage" in the introductory article. Invite them to identify key words either in the scripture or the article that help define this theme for them. Have people share their words with the whole group (note them on flip chart paper).

Have someone read *I Have a Dream* (or another book from the "Release from Bondage" section of the list on page 27). In pairs, have participants discuss how this story would link to Jubilee's call for Release from Bondage. On a strip of coloured paper, write two questions that you could ask a child when reading this story that would start a dialogue about this topic. Post them so the whole group can see.

Step 4: Redistribution of Wealth (30 minutes)

Have individuals read silently Deuteronomy 15:11-14 and "Redistribution of Wealth" in the introductory article. As above, have participants identify key words and share them with the group, noting them on the flip chart.

Ask someone to read *The Rainbow Fish* (or another from the "Redistribution of Wealth" section of the list on page 27). In pairs, have participants discuss how this story would relate to Jubilee's call for Redistribution of Wealth. On a strip of coloured paper, identify two ways

Goals: To read and share children's books on Jubilee themes.

To stimulate thinking around Jubilee themes using children's literature.

To reflect on ways to involve children in Jubilee programs in your church, community, and home.

Time required: 2 1/2 hours

Preparation: Before leading this workshop the facilitator should read the introductory article in this guide. It is also recommended that facilitators acquire and read *A New Beginning, A Call for Jubilee: The Vision of the Canadian Ecumenical Jubilee Initiative*, and the three children's books that they will be using for this workshop. You will want to feel comfortable linking the three Jubilee themes to the books. Copy the introductory article (pp.1-3) and children's book list (p.27) for each participant. Set up a selection of books around the room. Make flip chart outlines of the workshop and each activity.

Materials: Three or more children's story books (see recommendations in the workshop outline, and in list on page 27); bibles; flip chart paper; coloured paper; markers; tape; and handouts (as above).

Note: all work done in pairs could be done in the whole group if your gathering is small.



children could be engaged in giving (e.g., money, time, talents, possessions), either their own givings or those of their family or church. Post suggestions.

Step 5: Renewal of the Earth (30 minutes)

Ask participants to read silently Leviticus 25:23-24 and "Renewal of the Earth" in the introductory article. As above, ask people to identify key words and share them with the group.

Have someone read *The Lorax* (or another selection from the "Renewal of the Earth" section of the list on page 27). In pairs, have participants discuss how this story may be linked to Jubilee's call for Renewal of the Earth. On a strip of coloured paper, identify two ways this could be a springboard into action for children (either collectively or individually). Post suggestions.

Step 6: Conclusion (15 minutes)

Read through the book titles that are on the children's book list (p.27). Ask participants to go back to their opening thoughts on the entry points to Jubilee for children. Can they think of a children's book that might best reflect the entry point they originally thought of? What additional titles or authors could be added to this list?

The Jubilee tradition of liberating children is built into the text through the words "they and their children with them shall be free" (v.41) or "shall go free" (v.54), found in Leviticus 25. The situation of children in our world has tragic parallels to that of the children whom the original Jubilee provision sought to liberate. Four thousand years later, children continue to be exploited in inhuman ways, making this command especially urgent today.

Maria Harris,
Proclaim Jubilee



A Service of Remembrance and Celebration for New Year's Eve: Notes for Worship Leaders

THIS CANDLELIGHT SERVICE CAN BE USED AT HOME OR IN CHURCHES;
IT MAY BE USED ECUMENICALLY.

Music:

The trumpet fanfare and the Call to Jubilee can be combined in a procession, with each call read at an interval. See page 29 for the fanfare score.

Opening Hymn: How Can I Keep From Singing (not included; see *Gather* #427; *Voices United* #716)

Gradual Hymn: A New Heaven and a New Earth (words and music included)

Closing Hymn: Streams of Living Justice (words and music included)

Readings:

For the Hebrew Scripture, Leviticus 25 (one of the key Jubilee texts) or Ecclesiastes 3:1-13 (Lectionary for New Year's Day). For the Gospel, Matthew 25: 31-46 (Lectionary for New Year's Day).

Focus time:

A reflection may be added on one of the themes of the Jubilee: "Release from Bondage," "Redistribution of Wealth," "Renewal of the Earth." Use the introductory article (pp. 1-3) or sermon notes (page 14) for reference.

Instead of or in addition to the reflection, the congregation may participate in the symbolic group activity of "Greening the Tree." Secure a bare branched tree in a pot or a stand and gather materials to use for leaves (paper, fabric, holly, ribbons), as well as ribbon or wire to attach the "leaves" to the branches. Place the material on a central offertory table.

Use the introduction to "Greening the Tree" on the right side of the page.

Four Directions Prayers:

These prayers are said while the congregation turns and faces each of the four directions. Prepare by locating East. Leave time for people to add their own petitions in each direction, silently or aloud. The closing petition is said while everyone takes one step forward. Adapt the prayers to suit your setting.

Offering:

An offering may be taken during the final hymn with the proceeds to an organization that is a part of the Canadian Ecumenical Jubilee Initiative.

Eucharist:

A eucharistic service may be included following the Four Directions Prayer.

Celebration:

Follow the service with a New Year's Feast and Celebration. Sing "Jubilate Deo" (p.3), ring bells, or play other celebratory instruments at midnight.

In the biblical tradition, one of the most powerful visions of a new beginning for people and the earth is that of Jubilee. Every fifty years, slaves are to be released from bondage, property is to be redistributed, and the land is to be given a time for rest and renewal. Let us share a few minutes of silence and reflect on the past year in this light, your life, your household, your community. Where do you need to let go? Where do you need renewal? Where are the new beginnings? What do you hope for the future? Create a leaf from the materials on the table. Add it to the tree, and name a hope or a new beginning in your life.



A New Beginning: A Call for Jubilee

Service Of Remembrance And Celebration For New Year's Eve

Opening Words

Welcome.
We gather this evening
to give thanks for the blessings of this year,
to turn away from our transgressions,
and to mark a new beginning,
a time for Jubilee.

Trumpet Fanfare

Calls for Jubilee

In these times, the calls for renewal
come to us from many places.
Listen to these voices,
and to the voice of your own heart.

Silence

Hear the calls of the weary
~ for rest

Silence

Hear the calls of the poor
~ for a fair share of the earth's resources

Silence

Hear the calls of the whole creation
~ for replenishment

Silence

Hear the calls of women
~ for equity

Silence

Hear the calls of indigenous peoples
~ for land

Silence

Hear the calls of the oppressed
~ for freedom

Silence

Hear the calls of children
~ for hope for the future

Silence

Hymn: How Can I Keep From Singing

Responsive Prayer

From the rising of the sun to its going down
let the name of God be praised.
From the rising of the sun to its going down
let the name of God be praised.
From this time forth for evermore
let the name of God be praised.

A Reading from the Hebrew Scripture

Hymn: A New Heaven and a New Earth

A Gospel Reading

Reflection / Greening the Tree

Prayer

Creator God,
you divided the days and the nights
and marked the cycle of seasons.
Be with us in this threshold time.
May it be for us a time of letting go,
of rededication and renewal,
of transformation and hope.
Amen.

Four Directions Prayers

Turning towards the East,
facing the direction of the rising sun,
we praise God
for the gift of new beginnings.
Let us offer thanksgiving
for new beginnings silently or aloud.

Turning towards the South,
facing the warmth of the southern winds,
we praise God for the comforts of family,
of community, of creation.
Let us offer thanksgiving
for all our relations.

Turning towards the West,
facing the direction of the setting sun,
we turn from sin and despair
and pray for courage to act with integrity.

Turning towards the North,
facing the cold of the northern winds,
we turn to face the challenges that lie ahead
and ask for God's guidance
in the year ahead.

Turning again towards the East,
we remember God's creative presence
in our lives and take a step forward
ready to face the dawning of a new year.

A Prayer for the Community of Saints

For all the saints who went before us,
who have spoken to our hearts,
and touched us with your fire,
we praise you O God.
For all the saints who live beside us,
whose weaknesses and strengths
are woven into our own,
we praise you O God.
For all the saints who live beyond us,

who challenge us
to change the world with them,
we praise you O God.
Amen.

Hymn: Streams of Living Justice

Dismissal

May God,
who laboured in love to create all life,
continue creating within us
new hope, new joy, new visions;
and may we go from here to bring
new life to the world.
Amen.

The Prayer for the Community of Saints
and the Dismissal are taken from *Human Rites*,
compiled by Hannah Ward and Jennifer Wild
(London; Mowbray, 1995).

Let streams of living justice Text: William Whitla, ©1989. Music: Thaxted; Gustav Holst, 1921, used with permission.



Let streams of liv - ing jus - tice flow down-up-on the earth;



give free - dom's light to cap - tives, let all the poor have worth.



The hun - gry's hands are plead - ing, the work - ers claim their rights,



the mourners long for laughter, the blind - ed seek for sight.



Make lib - er - ty a bea - con strike down the i - ron power.



a - bol - ish an - cient ven - geance: pro - claim your people's hour.

2
For healing of the nations,
for peace that will not end,
for love that makes us lovers,
God grant us grace to mend.
Weave our varied gifts together;
knit our lives as they are spun;
on your loom of time enroll us
till our thread of life is run.
O great Weaver of our fabric,
bind Church and world in one;
dye our texture with your radiance,
light our colours with your sun.





I See A New Heaven Words and Music by Carolyn McDade, ©1979, 1991 Carolyn McDade, used with permission.

I see a new heav'n, I see a new earth as the old one will pass a -

way, where the foun-tain of life flows and with-out price goes to all peo-ple who a-bide in the

land. There, there on the banks of a ri-ver bright and free, yield-ing her
There, there where death dies and our lives are born a-gain, bod-y and
There, there where the dark-ness brings vi-sions from a-bove, There where the
There, there where we work with the love of heal-ing hands, La-lor we

fruit, firm in her root, the Tree of Life will be, I see a
soul, strug-gling but whole like flow-ers af-ter the rain,
night, bear-ing new light, re-veals the pro-mise of love,
must, true to our trust to build a pro-mised new land,

What Creditors Owe Debtors: Sermon Notes

THIS IS A REFLECTION ON THE THEOLOGY OF DEBT REMISSION.

According to Leviticus 25:9, once every 50 years, on the Day of Atonement, the trumpet shall sound to proclaim Jubilee: a time of debt forgiveness, release from bondage, restoration of property, and rest for the land and those who work it. That Jubilee begins on the Day of Atonement, a day of fasting and repentance for sin, suggests a connection between forgiveness of debt and forgiveness of sin.

It is a connection also made repeatedly by Jesus (Matthew 6:12-14; 18:23-35; Luke 7:40-50). In the parables of the unforgiving servant and of the two debtors, debt is a metaphor for sin, and debtor for sinner. The debtor owes and must repay or suffer the consequences. But God, the gracious creditor, freely forgives the debt. If, as some commentators have suggested, Jesus' message was a call to Jubilee, we need to take a fresh look at these passages in the light of the Hebrew passages on the rights of debtors. Nothing is clearer from the Law and the Prophets than that debtors have a right to release from indebtedness and its consequences.

Relief from debt repayment is only a first step. Have debtors been sold into slavery to pay a debt? Then in the seventh year they are to be freed and given "liberally out of your flock, your threshing floor, and your winepress, ... some of the bounty with which the Lord your God has blessed you." (Deuteronomy 15:14) Has land been sold or lost through a foreclosed mortgage? Then "you shall provide for the redemption of the land." (Leviticus 25:24) Should there be none to redeem the land, then in the Jubilee year, the property shall be returned. Time and circumstance give rise to inequalities, to the creation of creditors and debtors, owners and servants, the rich and the poor. Jubilee asserts that this situation is not to become permanent. Jubilee was a time to reverse this process, for people to return to their property, family, and an equal standing in the community.

From this perspective, we can see Jesus' parables on debt differently. The creditor needs forgiveness as much as the debtor. But to be forgiven, the creditor

must be forgiving. Both Simon the Pharisee's inability to forgive a woman's sin, and the servant's unwillingness to forgive a debt set them outside God's forgiving grace. Only by fulfilling the obligations of Jubilee can creditors reclaim their own place in the house of God. By provisioning debtors and restoring their means of livelihood, creditors recognize that their own wealth is a gift of God's blessing. And only by forgiving the other's debts and restoring a proper social and economic relationship between them can they have their own debts or sins forgiven.

The Jubilee provisions are founded on the Bible's unique understanding of who we are and what we own. We are told that debt-slaves and their children are to be permitted to return to their family and property because "they are my servants, whom I brought out of the land of Egypt." (Leviticus 25:42) Similarly, "the land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants." (Leviticus 25:23) Because God alone is Lord both of the land and of the people, the Law and the Prophets forbid perpetual debt and the injustices it raises. Perpetual, unpayable debt denies the debtor the right to be God's servant and binds both debtor and creditor in an unjust social and economic structure that is the antithesis of the kingdom of God. Only when the creditor releases the debtor will they both be free to find shalom.

The most insidious debts are the national debts of poor countries. They are unjust, since those who are burdened with repayment had no say in incurring them, and receive little if any benefit from them. The creditors of the global economy must be called to account to give justice to the debtors. This is an essential first step toward a modern Jubilee.

Scripture passages on debt: Exodus 21:2; Deuteronomy 15:1-15; Isaiah 61:1-2; Nehemiah 5:1-13; Leviticus 25:8-42; Jeremiah 32:1-3a, 6-15; Jeremiah 34: 8-17; Matthew 18: 23-35; Luke 4:18-19.



Five or Ten Minutes on the Jubilee 2000 Campaign

THIS SHOULD HELP YOU TO BRIEFLY DESCRIBE THE JUBILEE 2000 DEBT CAMPAIGN TO PEOPLE IN YOUR PARISH OR CONGREGATION OR IN OTHER INTERESTED GROUPS. FOR MORE INFORMATION, SEE THE INITIATIVE'S DEBT BROCHURE.

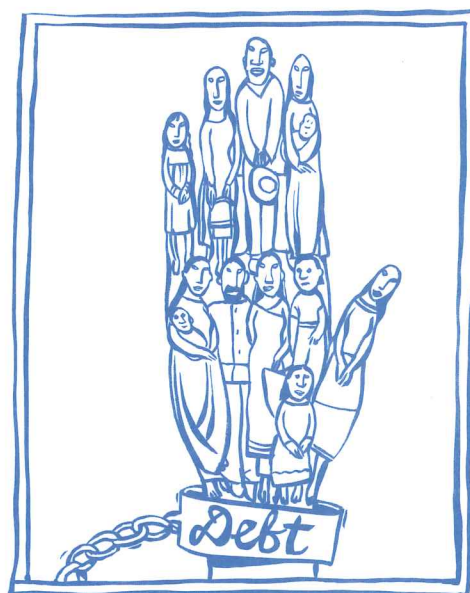
The Jubilee 2000 Debt Campaign is a global campaign that aims to lift the burden of unpayable debt from the poorest countries of the world. People around the world are asked to sign a petition calling on the leaders of the lending nations (the wealthy nations of the North) to take action to cancel the debts of the poorest countries so that these countries can have a fresh start as they enter the new millennium.

According to the Jubilee texts in the Hebrew scriptures (Leviticus 25 and Deuteronomy 15), one of the key actions in the Jubilee year is the cancellation of debts. The scriptures detail a recognition that inequality and poverty will be created within human society. God calls on the people to address this inequality on a regular basis. The Jubilee Year, which is to take place every 50 years, is the time to do this.

Many countries are facing a crisis because of the burden of their debts. For every \$1 that Northern countries provide in aid, over \$6 comes back from less developed countries in debt servicing costs. The burden of debt means that many countries are unable to afford basic programs such as health and education and are unable to feed their people. People are dying. We must address the international debt crisis now.

Churches in less developed countries have been calling for a Jubilee since the 1980s. The Jubilee 2000 Debt Campaign got underway in Britain in 1996 and now includes campaigns in more than 40 countries. Church groups around the world, including many in Canada, have endorsed this campaign. To fulfill the goal of the cancellation of debt for the world's poorest countries by the year 2000, petitions are being circulated all over the world, and will be presented to the leaders of the G8 countries when they meet in Cologne, Germany in June 1999. In most countries, this campaign also involves lobbying of government representatives as well as the World Bank and the International Monetary Fund, international institutions which are central players in the debt issue.

Countries would be eligible for debt cancellation if they have high levels of poverty and debt servicing and low levels of spending on health and education.



B. KLUNDER

There are approximately 45 countries eligible for debt cancellation, most of them in Africa. The cost of cancelling the debt of the poorest countries is relatively small. Canada is currently owed approximately \$1.2 billion (Canadian dollars) by the poorest nations, but the cost of writing off this debt over a number of years would be considerably lower, more like \$700 or \$800 million. In addition, Canada would have to make a modest contribution with other G-8 countries to help cancel debts owed to international financial institutions.

Here in Canada, a number of denominations and church organizations formed the Canadian Ecumenical Jubilee Initiative in the spring of 1997, and have planned a three year program of reflection, education and action on the themes of Jubilee. The Jubilee Initiative is based on our understanding of the biblical call for Jubilee, a call which emphasizes justice, community, and equality. The call to Jubilee is a call to conversion, a turning away from existing economic patterns which demand sacrifices from the poor and our earth in order to continue paying unjust debts. It is also a call to compassion, born not only out of gratitude for God's bounty, but out of an understanding of the Jubilee's direction to make amends.

At this time the central campaign of the Canadian Ecumenical Jubilee Initiative is the Jubilee 2000 Campaign. The Canadian launch occurred on September 28, 1998, a time that coincided with the Commonwealth Finance Ministers' meeting in Ottawa.

Lifting the Burden: A Workshop on Global Debt

THIS WORKSHOP IS INTENDED TO BUILD ON A BEGINNING KNOWLEDGE OF THE GLOBAL DEBT CRISIS. IT CAN BE OFFERED AS ONE 4-HOUR EVENT, TWO SESSIONS OF 2 HOURS EACH, OR A FOUR SESSION SERIES. THIS WORKSHOP WILL WORK BEST FOR PARTICIPANTS WHO HAVE ATTENDED SOUNDING THE TRUMPET: A JUBILEE WORKSHOP (SEE PP. 4-5)

Facilitator Preparation:

1. Learn about the issues. The facilitator should be well acquainted with the resources available in this leadership guide. We highly recommend the Ecumenical Coalition for Economic Justice's publication *Jubilee 2000: A Time for Debt Remission* as background reading on the debt issue and the Jubilee 2000 campaign. (\$3.00. Contact ECEJ at 1-416-462-1613 or ecej@accessv.com)
2. Gather resources for workshop participants, including petitions, brochures on the debt campaign, and optionally, *Proclaim Release to Captives*, contact the Canadian Ecumenical Jubilee Initiative's poster on debt remission.
3. Prepare the workshop. Write out the agenda for the workshop (or series) on a piece of flip chart paper or type it out for circulation to participants. Photocopy handouts. If using the video, check that it is set up properly. Think about break out space for groups. Prepare the presentations you will be making as facilitator.

Facilitation:

The person giving leadership should have some background knowledge of global debt issues, gained for example through participation in Ten Days for Global Justice, Development and Peace, or other education and action programs which have provided training on the global debt. Contact the Jubilee office if you do not feel confident facilitating this process alone and wish to know of resource people in your community who might be able to provide leadership with you.

Step 1: Welcome and Reflection on the Theme and Agenda (10 minutes)

Welcome the group to this workshop and briefly introduce the theme, covering the following points using these or other words. You may want to post the agenda and goals on newsprint or handouts and point them out as you speak.

Why a workshop on International Debt?

In November 1997 Cardinal Roger Mahoney, at a meeting attended by the president of the World Bank, made clear the connection between our faith and the issue that brings us here today. He said: "The church's advocacy for the reduction or cancellation of Third World debt emerges from its abiding concern for the poor. Throughout the Hebrew scriptures, right worship and fidelity to the covenant relationship with God are judged by the community's treatment of the poor and marginalized. The demands of solidarity in an increasingly globalized world argue for Third World Debt to be a concern to all of us."

Goals: Participants will share information on the global debt crisis and gain some new knowledge particularly about the impact of this crisis on people in less developed countries.

Participants will learn about the biblical basis for debt cancellation, and explore other rationales for this Jubilee practice.

Participants will become aware of the Canadian involvement in the global campaign, Jubilee 2000, and be invited to join in supporting this action.

Time required:

Option 1: 4 hours including two 15 minute breaks.

Option 2: Two sessions of 2 hours each (Session I, steps 1-5; Session II, steps 6-9).

Option 3: Run three sessions of 1 hour each (Session I, steps 1-3; Session II, step 4; Session III, step 5) and one session of 2 hours (Session IV, step 6-9). If you choose this final option, you will need to add appropriate openings and closings for each session, shifting the time for the steps to adapt to the time available.



Purpose and Overview of the Workshop

The purpose of today's workshop is to explore Third World debt as an issue of faith. Our faith not only informs our concern for those affected by the debt, it also offers concrete hope for change. The biblical tradition goes beyond lament for the problems and suffering of our brothers and sisters across the globe: it offers the concept of Jubilee as a vision of new beginning.

Agenda Overview (Adapt as required)

In this workshop, we are going to explore the global debt crisis by gathering and sharing our collective knowledge about Third World debt. We will then look at the impact of debt on a particular community. Next, we will look briefly at the Jubilee vision drawn from scripture, seeing what hope it offers for resolving the Third World debt problems. In this part we will introduce the Jubilee 2000 global campaign for debt cancellation. The bulk of our time will be spent in groups to strengthen our position in support of the Jubilee 2000 campaign and to anticipate the questions, doubts, and resistance that others might raise. It is a lot to cover together in this session. Does anyone have any questions about what is planned?

Agenda Overview:

- Step 1:**
Welcome and Reflection on Theme and Agenda 10 minutes
- Step 2:**
Introductions 10 minutes
- Step 3:**
Building on Knowledge of Global Debt Issues 30 minutes
- Step 4:**
Exploring the Impact on our Sisters and Brothers in poor countries 20-25 minutes
- Step 5:**
Presentation on Jubilee inspired Debt Cancellation 20 minutes
- Step 6:**
Debt Relief Role Play 70 minutes
- Step 7:**
Reflection on Role Play 25 minutes
- Step 8:**
Follow Up Action 15 minutes
- Step 9:**
Closing Worship 10 minutes

Step 2: Introductions (10 minutes)

Introductions might follow an invitation such as the following:

Cardinal Mahoney said that an "abiding concern for the poor" is the reason for the church's advocacy for Third World debt relief. When you introduce yourself, you may choose to say very briefly what it is that brought you to this workshop today.

Step 3: Building on our Knowledge of Global Debt Issues (30 minutes)

Point out that we do not need to know everything about this issue. Rather, we are sharing some key introductory information as background. We hope that more insights will emerge through this workshop. Have newspaper articles on debt issues available for people to consult during this session should you wish to broaden the discussion.

Choose A or B:

A. Crossword

Have the group work individually or in pairs on the crossword puzzle (page 18). Give them a head start by distributing it as people come in or give it out beforehand as a pre-event activity. After 15 minutes, start going over the answers even if not everyone has finished. Ask participants to pair off and highlight one insight they gained from doing the crossword. Hear from the pairs and note these points on the flip chart. Clarify or add to the list from "Notes about the Global Debt Crisis," page 22.

B. Information Sharing

Ask the group to recall what they have heard or what they know about the global debt crisis. Allow them 10 minutes to discuss this in threes, giving a chance for each participant to share one insight. Hear what the small groups came up with and note it on the flip chart. Add or clarify points from "Notes about the Global Debt Crisis," page 22.



If doing in a series, end **Session I** here with a brief worship.

Step 4: Exploring the Impact on our Sisters and Brothers in Poor Countries (20-25 minutes)

Invite the group to gain a greater understanding of debt by exploring the experience of one country struggling under this burden.

Choose A or B:

A. Video

See information on how to access videos on page 26. Draw on the study material provided with the video to prepare an introduction. After introducing the video, show a ten minute clip depicting a developing country's experience of debt. Following the video, gather any reactions from the group, adding any generalized learnings to the flip chart page from the previous step.

For example, show the section on Nicaragua from *Peace? What Peace?*, a documentary produced by the Inter-Church Committee for Human Rights in Latin America. If you are showing this film, make use of the following introduction:

This video was produced in 1997 by the Inter-Church Committee for Human Rights in Latin America, one of the 11 national ecumenical coalitions working for global peace and justice. The segment we are showing depicts what has happened in Nicaragua as a result of its indebtedness to Northern creditors and institutions like the World Bank and the International Monetary Fund. Nicaragua is one of the "highly indebted poor countries" targeted by the World Bank's own debt restructuring initiative. At the end of 1995 Nicaragua's total debt was \$25.5 billion (U.S.). Eighty percent of the foreign aid it receives goes to pay interest on the debt. This video provides a thoughtful look at the human impacts of debt and what people in Nicaragua are doing to respond to the problem.

B. Case Study on Mozambique

Copy and circulate the case study on Mozambique from page 24. Invite the participants to read and discuss this in groups of no more than four for 15 minutes. In the final ten minutes, gather any reactions from the group, adding any generalized learnings to the flip chart page from the previous step.

Break: 15 minutes



If doing as a series, you may wish to do both of these options — video and case study — instead of only one. Begin the session with an opening check in, referring back to last week's learnings, and end **Session II** here with a brief worship.

Step 5: Presentation on Jubilee-Inspired Debt Cancellation (20 minutes)

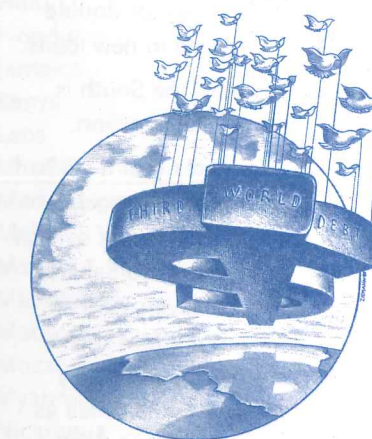
Make a brief presentation (10 minutes) on the biblical roots of Jubilee and its pragmatic application in the Jubilee 2000 campaign, including Canadian church involvement. An outline to help you make your presentation, "Five or Ten Minutes on the Jubilee 2000 Campaign," is given on page 14. You may also wish to copy and distribute the introductory article from this guide (pages 1-3), a debt petition, and a brochure. Allow time for questions.



If you are doing this as a series, begin with a check in and an abridged version of the Jubilee Bible Study on page 7, and follow with the above presentation. End **Session III** here with brief worship.

Materials and Equipment:

- VCR, TV, video (optional)
- flip chart paper and markers
- copies of debt petitions
- debt poster and debt campaign brochures
- copies of debt crossword (optional)
- copies of Mozambique case study (optional)
- copies of introductory article from this guide
- one copy of global debt role play backgrounders (one for each group).





Some facts about global debt:

- If calculated per capita, each person in the South would owe about US\$300 to the North, much more than a year's wage for many.
- For every \$1 that Northern countries provide in aid, over \$6 comes back in the form of debt servicing costs such as interest payments.
- Between 1981 and 1997, less developed countries paid over US\$2.9 trillion in interest and principal payments. This is about US\$1.5 trillion more or double what they received in new loans.
- The total debt of the South is approximately US\$2 trillion.
- UNICEF estimates that if US\$9 billion was invested in social development, the lives of over 21 million children in sub-Saharan Africa could be saved. African countries cannot afford this investment because they pay almost one and a half times as much, US\$13 billion, in debt service payments every year.
- African countries now spend 4 times more on debt repayments than they do on health care.

Step 6: Debt Cancellation Role Play (70 minutes)

Organize people into one of the following groups and distribute copies of "Global Debt Role Play Backgrounders," p 24:

- Less developed country
- Scandinavian country
- Joint delegation from the World Council of Churches and the Vatican
- Global Women's Organization
- Representatives of the International Monetary Fund and World Bank, and G8 countries

Preparation (30 minutes)

Explain that the task of groups A through D is to prepare a compelling presentation to International Monetary Fund and World Bank officials and to the leaders of the G8 on why debt cancellation, as recommended by Jubilee 2000, must occur. Their presentation should focus on the issues from the perspective of the group they represent and anticipate challenges or counter arguments. Groups will have only five minutes to present, and five minutes to answer questions or respond to challenges, so they must choose the most compelling points to include in their presentation. Each group should identify a speaker or two to take its presentation forward.

The task of group E is to identify at least one challenge or counter argument for each of groups A to D. This should be done by anticipating the concerns and arguments each group is likely to make. Speakers should be chosen to raise these questions or challenges after each group's presentation.

Role Play (40 minutes)

Your role as the facilitator is to chair the "hearing"—introduce it, keep track of time, and sum up. Invite groups A to D to make a five minute presentation. Invite group E, representatives of the International Monetary Fund, World Bank, and G8, to ask one or two questions after each presentation, and give that group a chance to respond. At the end of the "hearing" be prepared to summarize briefly what you heard. Ideally, one or two others might act as observers and recorders for the entire group. Arguments made by each group could be compiled, typed up, and circulated to participants after the workshop.



If you are doing this workshop as a series, consider planning a two hour closing **Session IV** that includes the above role play and the following reflection, plus follow up and closing worship.

Break: 15 minutes

Step 7: Reflection on Role Play (25 minutes)

Review with participants how they felt about participating in the role play. Compare their experience to what they think might occur in the "real world." You might begin by asking the following questions, using the metaphor of the table:

Who was at the table? (What groups are likely to be represented as such a hearing; who is likely to be excluded?)

What was on the table? (What are expressed interests of each of the groups?)

What was under the table? (What are the real interests at stake that might be unexpressed?)

The facilitator may wish to point out that although they were not included in the role play, private banks and mutual fund managers control most debt in the developing world.

Summarize what people learned about the campaign from this reflection.

Step 8: Follow up Action (15 minutes)

Invite participants to sign the petition if they haven't already. Announce opportunities you are aware of in your community to follow up on the Jubilee theme. Discuss with the group what joint activities they might want to pursue to promote the Jubilee 2000 Campaign in their church and community. Encourage participants to ask their Member of Parliament what her/his position is on debt cancellation.

Step 9: Closing worship (10 minutes)

In preparing a closing worship, you might draw on some of the prayers included in the Ecumenical New Year's Eve Service (pages 9-12), such as the opening call and response. Include an offering where people name their hopes for living out the vision of Jubilee. Conclude with a prayer:

*Liberating God,
We are inspired by the vision of Jubilee
to dream of a new beginning for us and for our brothers and sisters,
burdened by debt around the globe.
Make that dream real through the justice-seeking work of our hands
and through our voices raised in partnership with others the world over.
Convert to compassion the hearts of those with power.
Disturb, challenge, sustain and inspire us,
that we may live the Jubilee in our place and time.
Amen*

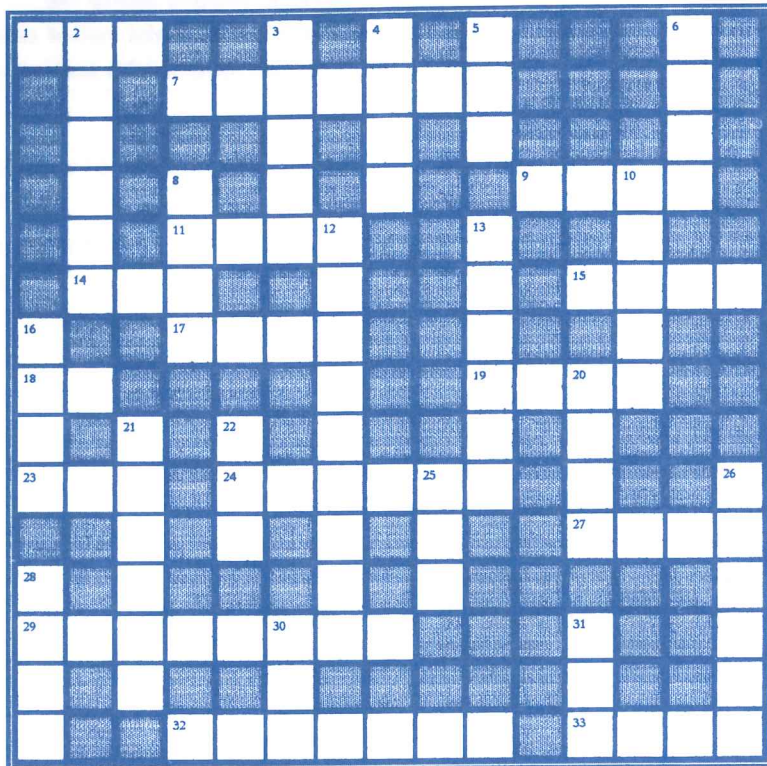


These are the countries which would likely be eligible for debt relief under the Jubilee 2000 Initiative:

Angola
Bangladesh
Benin
Bolivia
Burkina Faso
Burundi
Cameroon
Central African Republic
Chad
Congo
Côte d'Ivoire
Equatorial Guinea
Ethiopia
The Gambia
Ghana
Guinea
Guinea-Bissau
Guyana
Haiti
Honduras
Jamaica
Kenya
Laos
Liberia
Madagascar
Malawi
Mali
Mauritania
Morocco
Mozambique
Myanmar
Nicaragua
Niger
Nigeria
Peru
Philippines
Rwanda
Sao Tome and Principe
Senegal
Sierra Leone
Somalia
Sudan
Tanzania
Togo
Uganda
Vietnam
Yemen
Zaire
Zambia
Zimbabwe



Global Debt Crossword



ACROSS

- 1 The call to Jubilee was sounded on an instrument made from this animal's horn.
- 7 Poor countries pay so much to _____ their debt they have few funds left to meet the basic needs of their citizens.
- 9 Jubilee is an ancient _____ to renewal.
- 11 This consortium engineered a fourfold increase in the price of its commodity in 1973.
- 14 In the biblical Jubilee, _____ debts were forgiven.
- 15 The World _____, with 50 down, lends money to poor countries under strict conditions.
- 17 Loans were often spent on prestige projects such as these, rather than genuine development.
- 18 Jubilee 2000 is a campaign to cancel the _____ payable debt of the world's poorest countries.
- 19 Strict conditions attached to loans from the IMF or World Bank.
- 23 Jubilee campaigns _____ petition gathering as a global strategy.
- 24 Some loans to Third World countries

were stolen by unscrupulous dictators like _____.

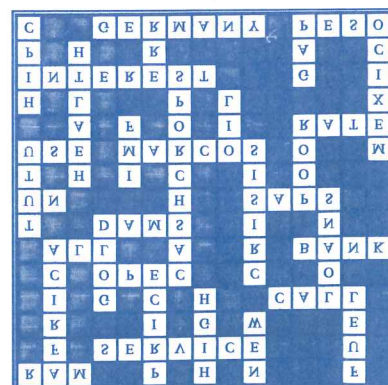
- 27 A high interest _____ on their loans combined with falling prices on their exports put poor countries into a double bind.
- 29 _____ went up drastically in the US, and then internationally in 1981, causing a huge increase in the cost of servicing loans.
- 32 This country had its post WWII debt service reduced.
- 33 In Mexico, devaluation of the _____ was a structural adjustment condition.

DOWN

- 2 This continent pays more the US\$13 billion in debt service payments every year.
- 3 When less developed countries were all forced into crops such as cocoa and coffee during the 70's this fell.
- 4 _____ infant mortality rates are linked to _____ debt payments.
- 5 When countries cannot pay, old debts are rolled over into _____ obligations.
- 6 SAP's force countries to remove

subsidies on basic goods such as food and _____.

- 8 Under Bretton Woods, the US dollar was as good as _____; in 1971 the relationship was ended.
- 10 The solution to an oversupply of Western money in the early 70's was _____.
- 12 Indebted countries are told to convert subsistence farm land to these.
- 13 In the 80's "Third World Debt" was a _____ for Northern creditors; today it remains a _____ for the people of indebted countries.
- 16 Said that after apartheid, the debt was the world's greatest moral crisis.
- 20 Those who bear the burden of the debt.
- 21 The strict conditions which accompany new loans translate into cutbacks in these services.
- 22 In 1980 one fifth of long term debt was owed to multilateral bodies such as the _____; now one third is.
- 25 Rise in price of this commodity led to a cash glut.
- 26 First of 26 less developed countries that suspended payments on their debts in 1982.
- 28 So far the results of this recent initiative to address the debt crisis have been very disappointing.
- 30 To _____ is human, to forgive debts divine.
- 31 The _____ between developed and less developed countries has increased because of the debt crisis.



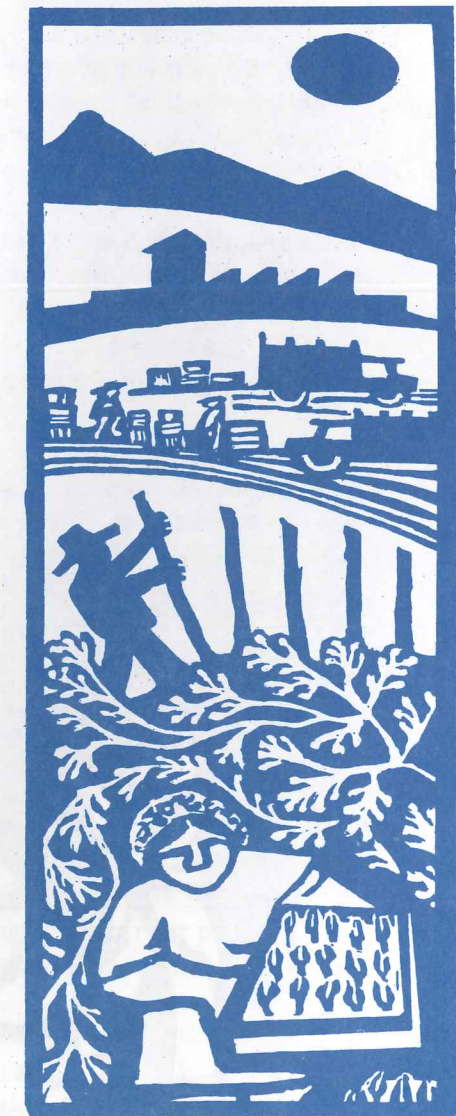
Notes about the Global Debt Crisis

THIS IS SOME BASIC INFORMATION ABOUT THE DEBT CRISIS WHICH HELPS TO EXPLAIN THE PROBLEMS JUBILEE 2000 STRIVES TO REMEDY. THE FACILITATOR OF THE DEBT WORKSHOP (OR SERIES) MIGHT ENSURE THESE POINTS OR SIMILAR ONES EMERGE IN STEP 3.

- The debt crisis began in part because of the events of 1973, when oil-producing countries (OPEC) hiked their prices dramatically. They made huge sums of money and deposited it in Western banks. To address this oversupply of money, the banks went looking for new borrowers, and lent money to the less developed countries at very attractive rates.
- After a change in U.S. monetary policy in the early 1980s, interest rates increased dramatically and prices on cash crops sold by poor countries plummeted. They were earning less than ever for their exports while paying more than ever on their loans. They had to borrow more money just to pay the interest.
- Of the money that was borrowed, too much was spent on prestige projects like power dams and too little was spent on genuine development projects. Unscrupulous dictators like Zaire's Mobutu or Marcos of the Philippines stole some of the money.
- The "Third World debt crisis" began to make headlines in 1982 when 26 less developed countries, starting with Mexico, temporarily stopped making payments on their foreign debt.
- Since 1982 the International Monetary Fund and the World Bank—the two main international financial institutions—have been involved in lending money and rescheduling debt in countries like Mexico which cannot pay the interest on their loans.
- These loans add to the debt burden and come with very strict conditions referred to as Structural Adjustment Programs (not unlike deficit reduction measures experienced in Canada). They have resulted in less spending on health, education and social services; privatization; lay-offs in the public sector; cutbacks on food subsidies; and replacement of small subsistence farms with cash cropping. The poor in these countries have been hit hardest by these measures.
- A number of plans have been put forward to address the debt problem, such as the Baker Plan, the Brady Plan, the Trinidad/Naples Terms, and

most recently the Highly Indebted Poor Countries Initiative. Rather than offering the debtors release from bondage, many of these plans have ensured that they keep on paying as much debt service as they can.

- Between 1981 and 1997 less developed countries paid over U.S.\$2.9 trillion in interest and principal payments. This is double what they have received in new loans. The debts have already been paid.





ORIGINS OF THE GLOBAL DEBT CRISIS: A TIMELINE

1960s The U.S., spending more than it earned, decided to print more dollars. More and more dollars circulated, until the U.S. found that it did not have sufficient gold reserves to back up all those dollars.

1971 In response, President Nixon unilaterally declared that the dollar would not be redeemable for gold. This action put an end to the Bretton Woods monetary system, which was based on a U.S. dollar that was "as good as gold." The world's stocks of dollars fell in value. This was bad news for the oil producing countries, whose oil was priced in dollars. The money they made from exports now bought less.

1972 OPEC hiked its prices, making huge sums of money which were deposited in Western banks. With a huge over supply of money on deposit, bankers sought borrowers among less developed countries, offering very attractive rates.

mid 70s Less developed countries were encouraged by the West to grow cash crops. Too many countries began producing the same crops, so prices fell.

1981-2 Oil prices rose again after the Iranian revolution of 1979. The United States raised interest rates dramatically to fight inflation. This resulted in the Great Recession, reducing demand in North America for goods from less developed countries. At the same time the US hike in interest rates influenced the interest rates that less developed countries were paying on their loans.

The result: Less developed countries find themselves paying more than ever for their loans, and for imports such as oil, at the same time as earning less than ever for their exports. They had to borrow more and more money just to pay the interest. By 1982, Mexico declared that it could not repay its debts. The International Monetary Fund and the World Bank stepped in with new loans under strict conditions.

This pattern was repeated over and over in the following years as other countries found themselves in situations similar to Mexico's. Debts continued to rise and new loans were eaten up by interest payments. Essentially, poor countries have gone bankrupt, but there is no provision for them to be protected from their creditors. They continue to fall into the abyss.



Profile of a Highly Indebted Country: Mozambique

THIS CASE STUDY DESCRIBES THE IMPACT OF INDEBTEDNESS ON A POOR NATION AND ITS PEOPLE. IT CAN STAND ALONE OR BE INCORPORATED INTO STEP 4 OF THE DEBT WORKSHOP (OR SERIES).

Mozambique is a country of approximately 16.2 million people on the east coast of Africa. Almost 80% of Mozambicans live in rural areas. Agriculture is the main source of employment. According to the United Nations Development Program, it is one of the least developed countries in the world.

Mozambique's debt began rising in the 1980s and has grown to \$5.8 billion in less than 15 years. This increase was due primarily to poor weather conditions and a 16 year long war of destabilization waged by South African-supported rebels who opposed the Mozambican government. Mozambique's debt problem came to a head in 1987, at the height of the war. After resisting for several years, Mozambique was forced to agree to a Structural Adjustment Program (SAP) in order to reschedule some of its debt. Under SAPs, government earnings and foreign exchange are used primarily to repay debt. State spending on things such as food or fuel subsidies, health care and social programs is reduced. Exchange rates are liberalized while state owned enterprises are privatized. Trade barriers are minimized and production for export rather than for the local market is encouraged.

Mozambique has been transformed by the burden of its debt. Enormous resources have gone into rebuilding the country after the war, making Mozambique one of the world's most aid-dependent nations. More than \$500 million (U.S.) has been devoted to post-war reconstruction. Ironically, in order to qualify for much of this aid, Mozambique must adhere to the Structural Adjustment Programs imposed by the World Bank and International Monetary Fund, even when these programs result in channelling funding towards debt repayment rather than to the human and infrastructure programs for which they were intended.

In 1994, Mozambique spent more on debt payments than the combined budgets for health, education, police and the judicial system. The requirements of the SAPs have limited the government's ability to invest in programs to address needs such as poverty reduction and basic health care. When Mozambique's government, labour groups and businesses agreed to raise the minimum wage, they were opposed by the International Monetary Fund.

Some basic facts on deprivation in Mozambique: only 33% of people have access to safe water; only 54% of people have access to sanitation; a monthly basket of food for a family of 5 costs 3.5 times the minimum wage; 40% of the urban population lives below the absolute poverty line (\$1 US per person per day); 70% of the rural population lives below this level; life expectancy is only 46 years; and 27% of children under age five are underweight, indicating inadequate nutrition.

Women are struggling under the burden of Mozambique's debt: 58% of pregnant women experience anemia; the rate of death during childbirth is one of the highest in the world; 20% of babies are born with a low-birth weight; girls are less likely to go to school than boys because they are expected to stay home to work on household tasks; and only 22% of women can read or write, compared to 56% of men. Household and family responsibilities have increased with cuts to health, education and social services, and women have taken on most of these extra responsibilities. Everyday tasks such as obtaining food and water become more difficult and time-consuming as a result of SAPs. Women are also under pressure to take on additional paid work to make up for lost or declining income.

Because of Mozambique's high level of debt and poverty, it qualified for a new debt relief initiative introduced in 1996 through the World Bank, called the Highly Indebted Poor Countries Initiative (HIPC). Approximately \$1.4 billion of debt relief will be granted in June 1999. While this may sound like progress, there are still many problems. Mozambique will still have to adhere to structural adjustment programs. As well, debt service costs will not actually decrease. Mozambique will continue to pay at least \$100 million (US) annually to countries and institutions of the North to service its debt. Mozambique will be forced to increase exports in order to meet these payments, which will have further negative impacts on the people.

Sources: Inter-Church Coalition on Africa, *Mozambique: The Social and Economic Costs of the Debt Crisis*; United Nations Development Program, *1997 Human Development Report*.

Global Debt Role Play Backgrounders

THESE ARE NOTES TO SUPPORT THE ROLE PLAY (STEP 6 OF THE DEBT WORKSHOP). ONE COPY SHOULD BE GIVEN TO EACH GROUP.

Each of groups A–D is to develop a presentation to representatives of the International Monetary Fund, World Bank and the G8 countries on why debt cancellation, as recommended by Jubilee 2000, must occur. You will have five minutes to present, and five minutes to respond to questions. Consider the most compelling arguments coming out of your group, and anticipate questions or challenges that are likely to be raised. Identify one or two speakers from your group to take forward your presentation.

A. Less Developed Country

You represent a democratically elected government in a less developed country. Your country has been “deformed” by the burden of its debt. More is being spent on debt payments than on all of government services combined. Your people experience greater and greater deprivation including inadequate nutrition, lack of access to health care and schooling, and escalating unemployment. Life expectancy has dropped to 46 years. You have defaulted on some debt payments already and do not know how long you will be able to keep paying on others. (For further information, see the case study on Mozambique on page 23.)

B. Scandinavian Country

You represent a First World country with a strong tradition of concern for the people in less developed countries. In recent decades, your country has provided some of the highest levels of overseas development assistance in the world. You have already cancelled the Third World Debt held by your country, on a case by case basis. You believe that other First World countries and international financial institutions have the responsibility to follow suit.

C. World Council of Churches and The Vatican

You are a joint delegation representing the World Council of Churches and the Vatican. Whether from a resolution coming from the recent Harare Assembly, or from a Papal Letter, you believe that you have a strong endorsement for the goals of the Jubilee 2000 campaign. While you are not direct

“players” in this process, you believe that there are strong biblical and moral imperatives leading to your joint advocacy role. (For further information see the sermon notes on page 13.)

D. Global Women’s Organization

You are representing a non-governmental organization concerned with women’s issues. You believe that women and children are the worst victims of the debt crisis, and that their plight is being ignored. In highly indebted countries, you observe high rates of death during child birth, many low birth weight babies, girls dropping out of school and few improvements in literacy. You believe that a failure to respond to the global debt issue is a failure to respond equitably to the needs of women and children around the globe. (For further information see the case study on Mozambique on page 23.)

Group E will not make a presentation; rather, it will receive the presentations, framing questions or counter arguments for each group to respond to. Try to anticipate the arguments of the groups above and come up with at least one question or challenge for each group. Choose speakers to raise these remarks after each presentation. You will have five minutes after each presentation for questions and responses by groups.

E. Representatives of the International Monetary Fund, World Bank and G8 Countries

Your panel is made up of bureaucrats of the International Monetary Fund and World Bank, and representatives of G8 countries. While recognizing that the global debt crisis presents a problem, you do not believe that the Jubilee 2000 campaign goals are an appropriate solution. You regard the presenters as unsophisticated and somewhat naive. However, you are beginning to be concerned at the popularity of the campaign. As guardians of the funds, you believe you have the information and ability to make the best decisions while keeping financial considerations in mind. While you find some arguments compelling, you are highly invested in the status quo and resent what you see as the presenters’ attempts to vilify your best intentions.



Additional Resources

Publications on Global Debt

Books on Debt

- Brecker, Jeremy and Tim Costello. *Global Village or Global Pillage*. Boston: South End Press, 1994.
- George, Susan. *A Fate Worse Than Debt*. New York: Grove Press, 1988.
- George, Susan. *The Debt Boomerang: How Third World Debt Harms Us All*. Boulder: Westview Press, 1992.
- Pepijn, Nicolas, ed. *World Credit Tables 1996*. Brussels: European Network on Debt and Development.
- Selby, Peter. *Grace and Mortgage: The Language of Faith and the Debt of the World*. London: Darton, Longman and Todd, 1997.
- Sparr, Pamela, ed. *Mortgaging Women’s Lives: Feminist Critiques of Structural Adjustment*. London: Zed Books, 1994.
- Toussaint, Eric. *Approche de la mondialisation et mise en perspective de la crise de la dette du tiers monde*. Brussels: Editions Luc Pire, 1997.

Church Publications on Debt

- Ecumenical Coalition for Economic Justice
Phone 416-462-1613; fax 416-463-5569;
email: ecej@accessv.com
Jubilee 2000: Time For Debt Remission (Economic Justice Report, December 1997)
Debt Bondage or Self-Reliance (1995)
Recolonization or Liberation: The Bonds of Structural Adjustment and Struggles for Emancipation (1990)
The Debt Has Already Been Paid (GATT-Fly Report, February 1989)
- Inter-Church Coalition on Africa
Phone 416- 927-1124; fax 416-927-7554;
email: iccaf@web.net
Mozambique: The Social and Economic Costs of the Debt Crisis (1998)
Toward a Moral Economy: Responses to Poverty in the North and South (1996)
Economic Justice Update (Numbers 11–15)
- Inter-Church Committee on Human Rights in Latin America
Phone 416-921-0801; fax 416-921-3843;
email: icchrla@web.net
“*Debt and Human Rights*,” a paper presented by Bill Fairbairn at *The External Debt and the End of the Millennium* conference, Caracas, July 1997
- Task Force on the Churches and Corporate Responsibility
Phone 416-923-1758; fax 416-927-7554;
email: tccr@web.net
“*The International Debt Crisis*,” a discussion paper prepared for the Canadian Churches, 1989
- Ten Days for Global Justice
Phone 416-463-5312; fax 416-463-5569;
email: tendays@web.net
Lifting the Burden of Debt (1991)
Freedom from Debt: People’s Movements Against the Debt (1992)



Videos on Global Debt

These videos on international debt are available through some denominational audio visual libraries.

Code of availability:

A: Anglican Video Resource Room, Toronto;
416-924-9192, x317. \$15.00 rental charge per video.

P: Presbyterian Video Resource Centre, Toronto;
1-800-619-7301; 416-441-1111, x 234.

\$8 rental charge per video plus GST, postage and handling. Membership available.

U: United Church Audio Visual Educational Libraries (AVEL) in British Columbia, 604-431-0434 or 1-800-934-0434; Alberta, 403-434-2036; Manitoba, 204-233-8911; Ontario, 519-442-3366; Quebec, 514-933-4841; New Brunswick, 506-857-9012 or 1-800-561-5001; Newfoundland 709-754-0386.

A Matter of Interest: People before Profit (1990).

13 minute cartoon, produced by Christian Aid in Britain, on the history of the debt crisis in the 1970s and 1980s and the relationship between the debt crisis in the North and South. Basic and engaging. A/P/U

Chains of Debt (1998).

12-15 minutes, prepared for the Lambeth Bishops' Conference by Christian Aid. Examines the causes and effects of the global debt crisis on less developed countries, with emphasis on Tanzania and Jamaica. This is the video which provoked a spirited defense from James Wolfensohn, president of the World Bank, at Lambeth in August 1998. Availability: A, or directly from Christian Aid, P.O. Box 100, London, England SE1 7RT

Debt Crisis: An Unnatural Disaster (1990).

28 minutes, produced through the cooperation of several Caribbean churches and organizations; shows the effect of debt on countries in the Caribbean. Intersperses Jamaican music and drama with documentary footage and analysis. A/P/U

Peace, What Peace? (1997).

29 minutes, produced by the Inter-Church Committee on Human Rights in Latin America to show the effects of debt on Nicaragua, El Salvador and Guatemala. A/U; also from ICCHRLA, 416-921-0801; e-mail: icchrla@web.net

to be a woman (1992).

42 minutes, produced by Visafric and circulated by the Inter-Church Coalition on Africa to show the effects of debt and structural adjustment policies and the creative response of women in Ghana, Uganda and Zambia. Availability: A/P/U; also from ICCAF, 416-927-1124; e-mail: iccaf@web.net



Books on Jubilee for Adults and Children

Adult Books

Edwards, Tilden. *Sabbath Time: Understanding and Practice for Contemporary Christians*. New York: Seabury Press, 1982.

Harris, Maria. *Proclaim Jubilee: A Spirituality for the Twenty-First Century*. Louisville, KY: Westminster John Knox Press, 1996.

Ucko, Hans, ed. *The Jubilee Challenge: Utopia or Possibility?* Geneva: WCC Publications, 1997.

Yoder, John Howard. *The Politics of Jesus*. Grand Rapids, MI: William B. Erdmanns, 1972.

Children's Books and Stories

This is a brief list of children's books which relate to Jubilee. The books do not deal specifically with Jubilee, but with the Jubilee-centred concepts of Sabbath, right relationship, Release from Bondage, Redistribution of Wealth, and Renewal of the Earth. Most are story books with pictures and are appropriate for Sunday School aged children. Consider using one of these books in a children's sermon.

Jubilee

Hirsh, Marilyn. *Joseph Who Loved the Sabbath*. Illustrated by Devis Grebu. New York: Viking Kestral, 1986.

Matthews, Caitlin. *The Blessing Seed: A Creation Myth for the New Millennium*. Illustrated by Alison Dexter. London: Barefoot Books, 1998.

Wood, Douglas. *Old Turtle*. Illustrated by Cheng-Khee Chee. Duluth, MN: Pfeifer-Hamilton, 1992.

Release from Bondage

Hopkinson, Deborah. *Sweet Clara and the Freedom Quilt*. Illustrated by James Ransome. New York: Knopf, 1993.

King, Casey, and Linda Barrett Osborne. *Oh, Freedom: Kids Talk About the Civil Rights Movement with the People who Made it Happen*. New York: Knopf, 1997.

King, Martin Luther, Jr. *I Have A Dream*. An Illustrated Edition with a Foreword by Coretta Scott King. New York: Scholastic, 1997.

Springer, Jane. *Listen to Us: The World's Working Children. A Book for Kids*. Toronto: Groundwood Books, 1997.

Redistribution of Wealth

Hest, Amy. *The Rose and the Window Seat*. Illustrated by Deborah Haefele. New York: Scholastic, 1990.

MacDonald, Maryann. *Rosie and the Poor Rabbits*. Illustrated by Melissa Sweet. New York: Antheum, 1994.

Pfister, Marcus. *The Rainbow Fish*. Translated by J. Alison James. New York: North-South Books, 1992.

Rosa-Casanova, Sylvia. *Mama Provi and the Pot of Rice*. Illustrated by Robert Roth. New York: Antheum, 1997.

Renewal of the Earth

Clifton, Lucille. *The Boy Who Didn't Believe in Spring*. Illustrated by Brinton Turkle. New York: Dutton, 1973.

Sasso, Sandy Eisenberg. *A Prayer for the Earth: The Story of Naamah, Noah's Wife*. Woodstock, VT: Jewish Lights Press, 1996.

Seuss, Dr. *The Lorax*. New York: Random House, 1971.



Canadian Ecumenical Jubilee Initiative Publications

Available from: Canadian Ecumenical Jubilee Initiative at Box 772, Toronto, ON M4Y 2N6
 phone 416-922-1592, x 30 • fax 416-922-0957 • email jubilee@devp.org; website www.web.net/~jubilee

A New Beginning: A Call for Jubilee — the Jubilee Vision Document

This 32 page, colour, 8.5" x 11" booklet places the current call for Jubilee in biblical and contemporary contexts and offers many concrete suggestions for faithful action. It provides a thoughtful basis upon which to build a study and action group, and is available in French and English for \$5.00 per copy.

Debt Campaign Petition Sheet and Background Brochure

The Debt Campaign petition is accompanied by a brochure which explains the debt crisis and answers many of the questions you may have about the Jubilee call to cancel the unpayable debt of the world's poorest countries. Available with theological content for church groups, or without theological content for the general public. Both versions are available in French and English. \$13.00/100

Jubilee Posters

This set of four "think and do" posters, featuring bold full-colour fronts, explores the themes of Jubilee and offers inter-generational worship, education, and action outlines on the reverse. Use each poster in whole or in part to animate your action and study groups or your faith community. 17" x 22", folded flat to 8.5" x 11", English only, 50¢ per copy.

Available Now:

Jubilee: An Ancient Call for Renewal in our Time
Release from Bondage: Proclaim Release to Captives

Available in September 1999:

Redistribution of Wealth

Available in September 2000:

Renewal of the Earth

Making a New Beginning: Biblical Reflections on Jubilee

A 132 page book of theological reflections on Jubilee. English only. \$8.00.

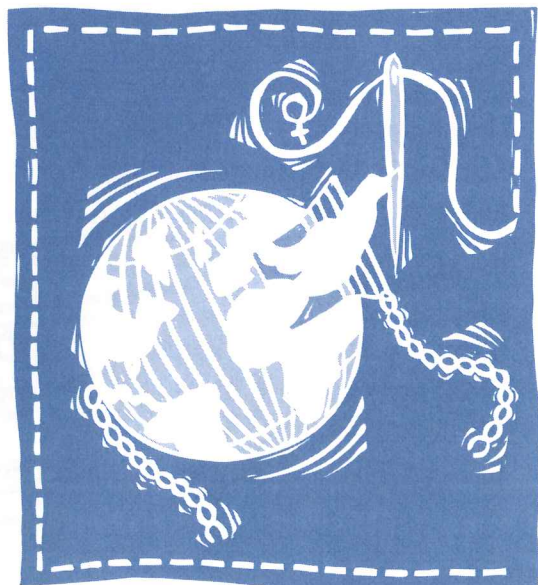
Other Related Jubilee Resources

A New Beginning: A Time for Jubilee. The 1998-99 Faith Resource from Ten Days for Global Justice, phone 416-463-5312; fax 416-463-5569; email tendays@web.net

Fashioning Freedom. The 1998-99 Education and Action Resource from Ten Days for Global Justice, phone 416-463-5312; fax 416-463-5569; email tendays@web.net

"Jubilee" issue of *Scarboro Missions Magazine*, September 1998, 24 pp. Bulk copies are available for 30¢ each plus postage from Bulk Magazine Orders, Scarboro Missions, 2685 Kingston Road, Scarborough, ON M1M 1M4

"Jubilee 2000" issue of *Voices: Christian Dialogue on Global Issues*, 8pp. Available free of charge in late '98/early '99 from World Vision Canada, Global Education, phone: 1-800-268-1650



SUSAN TODD

Jubilee Fanfare

short version

by Andrew Clark

bright, solid ♩ = 116

Trumpet 1 *mp*

Trumpet 2 *mf*

4

f

7

mf

mp

The No.1 casualty of Third World debt has almost disappeared...

H
O
P
E



A NEW BEGINNING
A Call For Jubilee

