



all will know that you are my disciples.”  
(John 13: 34-35)

How do we find a lifestyle consistent with that creaturliness proclaimed in Genesis and which requires responsible stewardship?

“The Lord God took the man and put him in the garden of Eden to till and keep it.”  
(Genesis 2: 15)

*Life is to be taken seriously* — though with a humour that can appreciate limitations. Taking life seriously and with humour involves preparing a soil in which freedom can grow. Children, for example, require, at a certain point, an expansion of their horizons beyond the limits of family. Children who have only the nuclear family experience can find that the bridges to a larger experience do not exist. They move from the tightly intimate family circle into total anonymity where they are prey to every enticement or influence. This points to the need for a larger, though limited, community in which responsibility for children is shared. One might also question, on the basis of divorce statistics, the support parents and couples receive in our generally limited family settings.

As counterpoint to this isolation there is the phenomenon of the sharing community: relatively small face-to-face groups in which friendship, experiences and goods are shared beyond family lines. These are communities which exist not merely because it is the ‘in’ thing but because it corresponds to a vital need for growth: *human growth*. In such communities there is often that creative experimentation with life which opens new paths. Such sharing communities simplify their diet, recreation, child-care, or housing, not only because it is healthier, not only because it makes a little more money available for charity or projects, not only because it streamlines the need to fight for promotions, but most of all because it makes the people involved available: available to those most immediately surrounding them, available to listen and respond to the handicapped, the prisoner, the elderly, the alcoholic, the children. It makes time available for serious reflection and for education/action projects. Simple living might mean sharing a lawnmower or clothes; it might mean shopping together. The arrangements could develop into cooperatives for child-care, for good food, or even housing. However it develops, sharing needs and resources with others in some kind of community provides that experience of solidarity which frees us to recognise the inroads of the larger structures—on free human living and enables us to stand firmly in their path. It prepares a soil for freedom, provides an atmosphere in which life is celebrated and cared for.

The growth of such communities is a return to an early Christian practice of sharing.

“Many miracles and wonders were done through the apostles, which caused everyone to be filled with awe. All the believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions and distribute the money among all, according to what each one needed. Every day they continued to meet as a group in the Temple, and they had their meals together in their homes, eating the food with glad and humble hearts, praising God, and enjoying the good will of all the people.”  
(Acts 2: 44-47a)

Such a life-style places concrete sharing of persons and possessions squarely at the centre of life in direct contradiction to the greedy materialism of our present world order. It has been said the early Christian experience of community was a failure. If that was failure, show me success!

# Re-Act to the Challenge of the Ten Days

Ten days for world development is a joint project of the Anglican, Catholic, Lutheran, Presbyterian, and United Churches of Canada. Its goals are to increase understanding among Church members and the Canadian population as a whole concerning world needs and world development and to encourage appropriate action in response. It seeks to achieve these goals by mobilizing the resources and communications networks of the Churches in the cause of world development, initiating and encouraging mass media events during a particular “ten days” each year and organizing and servicing local interchurch committees and coalitions. Here on campus, the Social Action Committee of ACT is undertaking the sponsorship of a number of talks throughout the ten days.

This year's theme, the New International Economic Order, NIEO, is such an important issue that it literally forced itself upon the organizers. They feel NIEO will be an issue until at least the end of the century.

What NIEO is all about is a set of demands made by the nations of the third world. It asks for a fairer share of the world's resources. The developing countries have 70% of the People: of the world but only 7% of the resources. They want to raise this to 25% by the end of the century.

What do these demands look like? Here are a few of them:

- a free choice of economic and social systems;
- full sovereignty by nations over their own natural resources including the right of nationalization ex-patriate enterprises according to national law;
- the right of countries which live(d) under colonial dependence or foreign occupation to compensation for exploitation of their national resources;
- support of producer cartels among developing nations;
- the control of multinational corporations;
- the linking of the prices of developing countries commodity export to the prices they pay for essential imports in order to maintain the purchasing power of their exports. This is called the Indexing Proposal

## EVENTS ON CAMPUS All at 7:30 pm.

- Tuesday the 17th....."Ten Days in September"
- Wednesday the 18th..."Guyana", a presentation by Ron and Lomez, Library Lecture Theatre
- Thursday the 19th..."Kattatura", a film of South Africa, N-3
- Friday the 20th....."A Path to a Nation" Duffy Amphitheatre
- Saturday the 21st....."Nigeria", a presentation by Joseph Anakwe, Bernadine Day Students Lounge
- Sunday the 22nd.....Summation of the Ten Days Program

Back then to our question: what contribution can a simplified life-style make to a renewed and reinvigorated life for myself, my sisters and my brothers throughout the world? Many are working to build a new society that includes a rediscovery of (1) community where life and goods are shared, (2) nonviolence: a positive, creative living in truth that resists attempts to undermine freedom, (3) full but simple use of goods. From this threefold rediscovery of community, nonviolence and responsible use of goods, can come the insight and perseverance needed to shape government policy and an international order. Dom Helder Camara, who visited Canada last year in connection with the “Ten Days for World Development” program, has often insisted that the best contribution the peoples of the First World could make to a solution of the world's inequalities would be to struggle to put their own house in order. Otherwise contradictions will endure on all levels. In any program for change one of the essential elements (though not the only one) must be an examination of the way we live out our lives. There must be a consistency between what we say and what we do; otherwise our daily experience will warp our vision and render our action ineffective.

The call for wage and price restraints has brought all kinds of conflicting opinions about life-style to the surface. Government leaders want constraint, a simpler life-style, in order to save a critically unstable economic structure. Labour sees that the call for constraint is coming from those who personally are not feeling the pinch. They demand an equalization that at least gives a decent income to those who are already enduring considerable constraint. Government and business leaders are often unable to comprehend the human dimensions of economic problems. This derives in large part from the wall by which their own life-style separates them from the daily struggles of the exploited. They are rendered blind to the vision which might resolve differences. As long as the decision-makers dine on steak, drive luxury cars and vacation abroad, the call for restraint and voluntary cut-backs will fall on deaf ears. As long as unions ignore a standard compatible with a global standard of living in their demands for increases, they are digging their own graves.

So, the question of my life-style can be one which calls into question goals and strategy for global change. It can also quite concretely embody a realization of that change underway.

The fact is that North American life-style has to change, if not for political and social reasons, then quite simply because the physical environment cannot bear the present patterns. Life-style will change and is already showing signs of change. Our motivations for adapting may be diverse. Certainly some are extremely limited and limiting. We need to examine those which provide a larger framework. The real question is now to go forward in a way consistent with the fundamental need for global change, in a way consistent with the need for human community, and with the call of every Christian to gather as a people.

“A new commandment I give you: love one another. As I have loved you, so you must love another. If you have love for one another, then