

What Faith Groups Say About Worker Justice



Buddhist

Living Wage

Sigālovāda Sutta (Dīgha Nikāya 31):

In five ways should an employer respect workers and servants . . . : 1) by allocating work according to their aptitude, 2) by providing them with wages and food, 3) by looking after them when they are sick, 4) by sharing special treats with them, and 5) by giving them reasonable time off work. So respected, workers and servants reciprocate with compassion in five ways: 1) by being willing to start early and finish late when necessary, 2) by taking only what their employer gives them, 3) by doing their work well, and 4) by promoting their employer's good reputation.

More at: <http://www.accesstoinsight.org/tipitaka/dn/dn.31.0.nara.html>

Narada Thera, translator, "Sigalovada Sutta: The Discourse to Sigala" (DN 31), at *Access to Insight* (8 June 2010), [quote edited by Joshua A. Eaton]

Thirteenth Dalai Lama, Thubten Gyatso:

People who make religious images and print spiritual books should do so out of a pure motivation. As professionals they should make a reasonable living from their time and efforts, but their attitude should be to bring benefit to people and not merely to make a large profit. From our side we should take care that the artifacts we acquire are purchased from sincere people. Thub-bstan-rgya-mtsho, Dalai Lama XIII, *Path of the Bodhisattva Warrior: The Life and Teachings of the Thirteenth Dalai Lama*, compiled and translated by Glenn H. Mullin (Ithaca, New York: Snow Lion, 1988), 144

Special thanks to Joshua A Eaton, who conducted original research to locate Buddhist statements on worker justice related issues.

Islam

Right to Organize and Bargain Collectively

Fatawa: Rights of Workers in Islam

"Freedom to form unions. Based on all the above principles (see link below for full article), we can also infer that workers in Islam have a right to exercise the freedom of association and the right to form unions. Special trade unions and associations help workers in their work and socialization. They can also help workers to seek justice for their rights and bargaining power to receive proper compensations. However, employers and employees all must fear Allah in the exercise of their rights and duties.

More at: <http://58.26.99.53/modules.php?op=modload&name=News&file=article&sid=9846>

Living Wage

The Qu'ran and the Prophet Muhammad (PBUH)

"And O my people! Give just measure and weight, nor withhold from the people the things that are their due" (Quran 11:85). Prophet Muhammad, peace and blessings of God be upon him, also said, "I will be the opponent of three types of people on the Day of Judgment," and he listed one of them as "one who hires a worker, but does not pay him his right wages owed to him after fulfilling his work." (Bukhari collection, prepared by Hussam Ayloush, Executive Director of the Council on American-Islamic Relations.)

Fatawa: Rights of Workers in Islam

"Proper and timely wages. Workers should be given proper and just wages. Exploitation of any person is not allowed in Islam. Allah says [To the Madyan people We sent Shu'aib, one of their own brethren. He said: "O my people, worship Allah; you have no other god



but Him. Now has come unto you a Clear (Sign) from your Lord. Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if you have Faith] (Al-A`raf 7:85). Allah warns those who take full measure but give less to others: [Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure. But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account? On a Mighty Day. A Day when (all) mankind will stand before the Lord of the Worlds] (Al-Mutaffifin 83:1-6). Workers should also be paid on time. The Prophet Muhammad (peace and blessings be upon him) said, "Give to the worker his wages before his sweat dries" (Ibn Majah).
More at: <http://58.26.99.53/modules.php?op=modload&name=News&file=article&sid=9846>
(Al-A`raf 7:85), (Al-Mutaffifin 83:1-6) and (Ibn Majah).

Fair Working Conditions

The Prophet Muhammad (PBUH)

Prophet Muhammad, peace and blessings of God be upon him, said, "Your servants/workers are your brothers whom God the most High has placed under your authority. Therefore, a person who has a brother under his authority, should feed him out of that which he eats himself and should dress him with the same kind of clothes which he wears himself; he should not assign work to him which is beyond his capacity, and if you do so, then help him in his work" (Bukhari collection, prepared by Hussam Ayloush, Executive Director of the Council on American-Islamic Relations.)

Jewish

Right to Organize and Bargain Collectively

Union for Reform Judaism

"The Union for Reform Judaism highlighted its concern for immigrant laborers in a 2007 Resolution on Comprehensive Immigration Reform, opposing "the exploitation of immigrants in the workplace" and encouraging "employers to maintain the highest safety standards and provide fair and just compensation for all workers."

More at: http://urj.org/about/union/governance/resol/?syspage=article&item_id=1909

(Union for Reform Judaism, Resolution on Worker Rights, Ethical Consumerism and the Kosher Food Industry, 2008)

"The Union for Reform Judaism resolves to support the rights of workers to organize and bargain collectively."
More at: <http://urj.org/Articles/index.cfm?id=8996>
(Union for Reform Judaism, Resolution on Workers' Rights in the United States, 2005)

Central Conference of American Rabbis

For many years the CCAR has sought just working conditions for members of the American Labor force. ... The CCAR, in reaffirming the right of American Labor to self-determination, protests this injustice, supports the nationwide boycott against Farah products, and, in conjunction with other religious leaders, calls on store owners to discontinue the sale of Farah slacks until the workers are allowed to be represented properly. (Central Conference of American Rabbis, Right of the Farah Slack Workers to Organize Resolution, 1973)

Living Wage

Union of American Hebrew Congregations

"The Union of American Hebrew Congregations resolves to support living wage ordinances and bills to bring wages to at least the poverty line, preferably higher; encourage our congregations across North America to become involved in living wage campaigns in their local communities..."

More at: <http://rac.org/advocacy/issues/issuelw/issuemwres/>

(Union of American Hebrew Congregations, Living Wage Resolution, 2000)

Jewish Council for Public Affairs

"The JCPA has long believed that those who work at full time jobs should earn enough to support their families above poverty line."

More at: <http://www.jewishpublicaffairs.org/equal/resolutions/low-income-2-28-00.html>

(Jewish Council for Public Affairs, Resolution on Living Wage and Low-Income Workers, 2000)

The Union for Reform Judaism

The Union for Reform Judaism resolved to support living wage ordinances and support bills to increase wages as well as call upon congregations to examine their employment and contract practices. The resolution also calls upon communities to support a living wage and to advocate for non-profits to support a living

wage without curtailing their services. Furthermore, the resolution encourages congregations across North America to become involved in living wage campaigns in their local communities.

More at: http://urj.org/Articles/index.cfm?id=7201&page_prg_id=29601&page_id=4590

(The Union for Reform Judaism, Living Wage Campaign Resolution, Adopted- Orlando, Florida December 1999)

The Women of Reform Judaism

The Women of Reform Judaism resolved that Judaism requires that workers be fairly compensated with “adequate wages, benefits, and protections,” and that this applies to our neighbors and strangers amongst us. Therefore, the WRJ called upon its affiliates to seek a living wage, health care, and other benefits for workers, to educate members about treatment of those who work in homes and to further educate about how service providers, production workers and migrant farm workers are treated, and to prevent the retraction of ethical labor practices and standards.

More at: <http://www.womenofreformjudaism.org/programming/resolutions-statements/workerjustice/>
(Women of Reform Judaism, Resolution on Worker Justice)

Fair Working Conditions

United Synagogue of Conservative Judaism and the Rabbinical Assembly

“In response to the continuing disturbing allegations of unacceptable worker conditions at the Agriprocessors plant in Postville, Iowa, the United Synagogue of Conservative Judaism and the Rabbinical Assembly are united in their request that consumers of kosher meat evaluate whether it is appropriate to buy and eat meat products produced by the Rubashkin’s label.”

More at: <http://www.rabbinicalassembly.org/press/docs/hekhsher2008.doc>

(United Synagogue of Conservative Judaism and the Rabbinical Assembly’s statement regarding Rubashkin’s meat products, 2008)

The Commission on Social Action of Reform Judaism:

The Commission on Social Action of Reform Judaism Resolves to: Support legislation that requires employers to provide reasonable paid sick leave to employees to attend to their own health care and the health care of their families, in a manner sensitive to potential impacts on employers; urge our congregations across North

America to engage in paid sick days campaigns in their local communities; and call upon our congregations and all arms of the Reform Movement to examine their employment and contracting practices reflecting the spirit of this resolution and set an example for their communities.

More at: http://urj.org/socialaction/aboutus/reso/?syspage=article&item_id=1875

(Commission on Social Action of Reform Judaism, Resolution on Paid Sick Days, 2008)

Central Conference of American Rabbis:

“Jewish leaders, along with our Catholic and Protestant counterparts have always supported the labor movement and the rights of employees to form unions for the purpose of engaging in collective bargaining and attaining fairness in the workplace. We believe that permanent replacement of striking workers upsets the balance of power needed for collective bargaining, destroys the dignity of working people, and undermines the democratic values of this nation.”

More at: <http://data.ccarnet.org/cgi-bin/resodisp.pl?file=fairness&year=1993>

(Central Conference of American Rabbis, Workplace Fairness Resolution, 1993)

Protestant

Right to Organize and Bargain Collectively

American Baptist Churches, USA

“We reaffirm our position that workers have the right to organize by a free and democratic vote of the workers involved. This right of organization carries the responsibility of union leadership to protect the rights of workers, to guarantee each member an equal voice in the operation of its organization, and to produce just output labors for income received.”

More at: <http://www.abc-usa.org/Resources/resol/labor.htm>

(American Baptist Churches Resolution on Labor, 1981)

Church of the Brethren

Laborers are always to be regarded as persons and never as a commodity. Industry was made for man, and not man for industry. Employees as well as employers have the right to organize themselves into a union for wage negotiations and collective bargaining.

(Brethren Service Commission, Church of the Brethren)

Christian Methodist Episcopal Church (CME)

“Free collective bargaining has proved its values in our free society whenever the parties engaged in collective bargaining have acted in good faith to reach equitable and moral solutions of problems dealing with wages and working conditions. We do not support the opinion voiced in some quarrels that strikes should be made illegal. To declare strikes illegal would be to deprive workers of their right to collective action and, even more seriously, would place in the hands of government the power to force workers to remain on the job.”

More at: http://www.c-m-e.org/core/Social_Creed.htm
(Discipline of the CME Church Social Creed, 1982)

Christian Church (Disciples of Christ)

“We believe in the right of laboring men to organize for protection against unjust conditions and to secure a more adequate share of the fruits of their toil. The right to organize implies the right to hold and wield power, which in turn implies responsibility for the manner in which this power is exercised.”

(Resolution on the Church and Labor, Disciples of Christ, 1938)

“The Christian Church (Disciples of Christ) over the years has supported the right of all workers, including farm workers, to organize the union of their choice for the purpose of collective bargaining with employers...”

More at: <http://www.discipleshomemissions.org/PDF/PublicWitness/Resolutions/7555.pdf>

(Resolution concerning support of Farmworkers, 2007)

“For more than 20 years the Christian Church (Disciples of Christ) gave active support to farm workers in their struggle for social justice by participating with the National Farm Worker Ministry (NFWM)...”

More at: <http://www.djan.net/resolutions/farm-workers2001.pdf>

(Farm Workers, Social Justice, and the Church, 2001)

“The members of the Christian Church (Disciples of Christ) support national movements toward the passage of legislation that guarantees workers sufficient wages to supply adequate food, clothing, shelter, and health care for themselves and their families.”

More at: http://www.djan.net/resolutions/living_wage.pdf
(Resolution concerning the living wage, 2005)

The Episcopal Church

“Resolved, the House of Bishops concurring, That the 76th General Convention of the Episcopal Church urge the Congress of the United States to pass, and the

President to sign into law, labor law reform legislation designed to better protect employees seeking to engage in collective bargaining, to simplify and streamline the procedures by which employees may choose to organize, and to assist employers and employees in reaching agreement.”

More at: http://gc2009.org/ViewLegislation/view_leg_detail.aspx?id=1006&type=final

(76th General Convention of the Episcopal Church, 2009)

“The 75th General Convention reaffirms the right of workers in the United States to organize and form unions as a means to securing adequate wages, benefits, and safety conditions and encourage all levels of the church to be informed about, and act accordingly, when rights of workers to associate is being jeopardized...”

More at: http://gc2006.org/legislation/view_leg_detail.aspx?id=171&type=ORIGINAL

(75th General Convention, 2006)

“We reaffirm the right and desirability of workers in the United States to organize and form unions...we decry the growing wage of anti-unionism mounting in the nation to day which asks people to forget the struggles that led to this form of negotiation as a just way to settle differences. We urge church people and others not to judge this issue on the basis of a particular case but rather on the basis of the fundamental principles involved.”

(A pastoral message from the Urban Bishops Coalition of the Episcopal Church, Labor Day 1982)

Evangelical Lutheran Church of America (ELCA)

“[The ELCA] commits itself to advocacy with corporations, businesses, congregations, and church-related institutions to protect the rights of workers, support the collective bargaining process, and protect the right to strike.”

(Resolution of the ELCA Church-wide Assembly, 1991)

Presbyterian Church (U.S.A.)

“Justice demands that social institutions guarantee all persons the opportunity to participate actively in economic decision-making that affects them. All workers – including undocumented, migrant, and farm workers – have the right to choose to organize for the purposes of collective bargaining.”

More at: http://www.nycpresbytery.org/pdf/PSM_Process-Guide_7-1.pdf

(Principles of Vocation and Work, General Assembly Presbyterian Church (U.S.A.), 1995)

“Employment for all, at a family-sustaining living wage, with equal pay for comparable work. The rights of workers to organize, and to share in workplace decisions and productivity growth. Protection from dangerous working conditions, with time and benefits to enable full family life.”

More at: <http://www.pcusa.org/resource/selected-social-witness-policies-work-vocation-uni/>

(Presbyterian Church USA, A Social Creed for the 21st Century, 2008)

United Church of Christ

“The 21st General Synod reaffirms the heritage of the United Church of Christ as an advocate for democratic, participatory, and inclusive economic policies in both public and private sectors...the responsibility of workers to organize unions for collective bargaining with employers regarding wages, benefits, and working conditions; and to participate in efforts further to democratize, reform, and expand the labor movement domestically and abroad.”

More at: <http://www.ucc.org/synod/resolutions/affirming-democratic-principles-in-an-emerging-global-economy.pdf>

(Resolution Affirming Democratic Principles in an Emerging Global Economy, 1997)

“International workers’ rights must be recognized and honored in ways that protect their basic right to organize and collectively bargain, job portability...”

More at: <http://72.14.205.104/search?q=cache:LlrCObtz74QJ:www.globalministries.org/news/staff-board-news/global-ministries-statement-rega.html+united+church+of+christ+statement+worker+right&hl=en&ct=clnk&cd=3&gl=us>

(Global Ministries statement regarding immigration issues)

Living Wage

Church of the Brethren

Resolves to ... “Recognizing that the provision of wages and other benefits sufficient to support individuals and families in dignity is a basic necessity to prevent the exploitation of workers, and that the dignity of workers also requires adequate health care, security for old age or against disability, unemployment compensation, healthful working conditions, weekly rest, periodic holidays for recreation and leisure, and reasonable security against arbitrary dismissal.”

(Church of the Brethren)

Resolves to ... “Work for changes in the social, economic, and political structures that deny workers their rights and seek to maintain conditions that lead to deprivation and degradation of human life. Support legislation that provides for a regular review and establishes a minimum wage that is just and equitable in relation to compensations paid in other sectors of the economy.”

More at: <http://www.brethren.org/site/PageServer?pagename=HungerandPoverty#annual>

(Church of the Brethren, Resolution for a Just Minimum Wage, March 1988)

The Episcopal Church

“That the 75th General Convention support actively the right of workers to form a union, and increase the support in our cities and states for passage of “living wage” legislation... That the Convention commit the Church at all levels to contract solely with union hotels in its meetings, or to obtain confirmation that local prevailing “living wages” are paid by all hotels the Church uses.”

More at: http://gc2006.org/legislation/view_leg_detail.aspx?id=318&type=ORIGINAL

(75th General Convention, 2006)

Evangelical Lutheran Church of America (ELCA)

“We believe it is God’s intent that all people are provided with those things that protect human dignity and make for healthy life: adequate food and shelter, meaningful work, safe communities, healthcare and education... a living wage assures social and economic benefits for the community as well as a supportive environment for employers who try to maintain fair wages.”

More at: <http://www.lutheranssw.org/documents/2008all-resolutionspdf.pdf>

(ELCA Resolution, 2008)

“Employers have a responsibility to treat employees with dignity and respect. This should be reflected in employees’ remuneration, benefits, work conditions, job security, and ongoing job training.”

More at: <http://archive.elca.org/socialstatements/economiclife/>

(Social Statement on Sufficient Sustainable Livelihood for All, 1999)

Presbyterian Church (U.S.A.)

“Urge United States government agencies and authorities to increase the minimum wage toward a living wage and enforce minimum wage laws, worker safety regulations, and rights of workers to organize and

bargain collectively...

More at: <http://www.pcusa.org/oga/publications/resolution-on-just-globalization.pdf>
(Resolution on Just Globalization, 2006)

United Methodist Church

“We support the right of public and private employees and employers to organize for collective bargaining into unions and the groups of their own choosing. Further, we support the right of both parties to protection in so doing, and their responsibility to bargain in good faith within the framework of the public interest.”

More at: http://www.umc-gbcs.org/site/apps/nlnet/content.aspx?c=frLJK2PKLqF&b=3119825&content_id=%7BE5B745CA-ECB5-4B45-9619-E9800AC28238%7D¬oc=1

(United Methodist 2008 Book of Discipline, IV. The Economic Community. 2008)

“Every person has the right to a job at a living wage. Where the private sector cannot or does not provide jobs or all who seek and need them, it is the responsibility of government to provide for the creation of such jobs.”

More at: http://www.umc-gbcs.org/site/c.frLJK2PKLqF/b.3713153/k.DB35/182163_The_Economic_Community/apps/nl/newsletter.asp

(Social Principles of the United Methodist Church, 2004)

“We call upon all members of the global United Methodist Church to work in partnership with persons, communities, and governments everywhere around the world to bring about the creation of conditions that encompass fundamental workers’ rights, fair wages, a safe and healthy workplace, reasonable hours of work, decent living standards, support for community infrastructure, and commitment to community economic development.”

More at: <http://www.umc-gbcs.org/site/apps/nlnet/content3.aspx?c=frLJK2PKLqF&b=2954227&ct=8533779¬oc=1>

(Social Principles of the United Methodist Church, 2008)

The United Methodist Church demands that employers treat farm workers and their families with dignity and respect; and that corporate processors, food retailers, and restaurants take responsibility in proportion to the power they possess for the treatment of the farm workers in their supply chains; calls on the General

Board of Church and Society, the General Board of Global Ministries, annual conferences, and local churches to support state and federal legislation that would strengthen the laws protecting farm workers’ rights and provide the funding necessary for adequate enforcement of laws protecting farm workers rights, health, and safety ...”

More at: <http://www.umc-gbcs.org/site/apps/nlnet/content3.aspx?c=frLJK2PKLqF&b=2954221&ct=8533953¬oc=1>

(Social Principles of the United Methodist Church, 2008)

Quaker

American Friends Service Committee Board Statement on Human Rights

“Quaker tradition provides good examples of profitable businesses conducted according to high levels of integrity even in the absence of laws requiring such social responsibility. Many business people already adhere to ethical business codes and believe that good labor practices, satisfied employees and sustainable production methods make for good business. To make the transition to a just global economy, we want to encourage all businesses to operate with rules that are both clear and ethical.”

(American Friends Service Committee Board Statement on Human Rights)

Roman Catholic

Right to Organize and Bargain Collectively

A Statement of the U.S. Bishops

“All people have the right to economic initiative, to productive work, to just wages and benefits to decent working conditions, as well as to organize and join unions or other associations.”

More at: <http://www.catholiclabor.org/gen-art/nccb-1.htm>
(A Catholic Framework for Economic Life, A Statement of the U.S. Bishops, 1996)

National Conference of Catholic Bishops

“...The Church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions. This is a specific application of the more general right to associate....No one may deny the right to organize without attacking

human dignity itself. Therefore we firmly oppose organized efforts, such as those regrettably seen in this country, to break existing unions or prevent workers from organizing.”

More at: http://www.osjspm.org/economic_justice_for_all.aspx

(Economic Justice for All, a pastoral letter of the National Conference of Catholic Bishops, 1986)

Pope John Paul II

“Their [unions] task is to defend the existential interests of workers in all sectors where their rights are concerned. The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies. [Unions] are indeed a mouthpiece for the struggle for social justice, for the just rights of working people in accordance with their individual professions.”

More at: <http://www.ewtn.com/library/encyc/jp2labor.htm>

(On Human Work, encyclical of Pope John Paul II, 1981)

“The important role of union organizations must be admitted: their object is the representation of the various categories of workers, their lawful collaboration in the economic advance of society, and the development of the sense of their responsibility for the realization for the common good.”

More at: http://www.osjspm.org/majordoc_octogesima_adveniens_official_text.aspx

(A Call to Action, encyclical of Pope Paul VI, 1971)

Second Vatican Council

“Among the basic rights of the human person must be counted the right of freely founding labor unions. These unions should be truly able to represent the workers and to contribute to the proper arrangement of economic life. Another such right is that of taking part freely in the activity of these unions without risk of reprisal.”

More at: http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html

(Pastoral Constitution of the Church in the Modern World, Second Vatican Council, 1965)

Also see: Living Wage: a way to break the chains of poverty

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html

Living Wage

USCCB

“In Catholic teaching, the principle of a living wage is integral to our understanding of human work. Wages must be adequate for workers to provide for themselves and their families in dignity. Because the minimum wage is not a living wage, the Catholic bishops have supported increasing the minimum wage over the decades. The minimum wage needs to be raised to help restore its purchasing power, not just for the goods and services one can buy but for the self-esteem and self-worth it affords the worker.”

More at: <http://www.usccb.org/sdwp/national/minwage206.shtml>

(USCCB, 2006)

Sikh

Justice within society

Siri Guru Granth Sahib

“There is a city called City-of-no-Sorrows. There is no suffering or anxiety there.

There are no troubles or taxes on commodities there. There is no fear, blemish or downfall there. My friends, I have found myself a wonderful hometown. There is lasting peace and safety there, O Siblings of Destiny. God’s Kingdom is steady, stable and eternal. There all are equal, none second or third. That city is populous and eternally famous. Those who live in it are satisfied and contented. They stroll about freely, just as they please. They know the Mansion of the Lord’s Presence, and no one blocks their way.

Says Ravi Daas, the emancipated shoe-maker: whoever is a citizen of this City of no Sorrows, is a friend of mine.”

(From Siri Guru Granth Sahib, prepared by Dr. Tarunjit S. Butalia)

Unitarian Universalist

Right to Organize and Bargain Collectively

“The Unitarian Universalists Association urges its member congregations and individual Unitarian Universalists in the United States...to work specifically in favor of mechanisms such as:...reform of labor legislation and employment standards to provide greater

protection for workers, including the right to organize and bargain collectively, protection from unsafe working conditions, and protection from unjust dismissal.”

More at: <http://www.uua.org/socialjustice/socialjustice/statements/14246.shtml>

(Working for a Just Economic Community, 1997)

Fair Working Conditions

“Grounded in our stance for justice, equity, and compassion in human relations, we ally ourselves with the National Farm Worker Ministry and its efforts with the United Farm Workers to provide fair and respectful working conditions for the Gallo farm workers. The Unitarian Universalist Association can be among the first religious assemblies to stand with the farm workers on this issue at this immediate time.”

More at: <http://www.uua.org/socialjustice/socialjustice/statements/13417.shtml>

(Support of the United Farm Workers’ Boycott of Gallo Wines, 2005)

Workplace Discrimination

“That the 1987 General Assembly of the Unitarian Universalist Association urges...that the UUA and its affiliates, districts and member societies act to eliminate gender-based wage discrimination in their own organizations...”

More at: <http://www.uua.org/socialjustice/socialjustice/statements/14492.shtml>

(Ending Gender-Based Wage Discrimination, 1987)

Joint Statements

Reform Jewish movement, The United Synagogue of Conservative Judaism, and the Jewish Reconstructionist Federation and Presbyterian Church (U.S.A) joint statement on increasing the minimum wage:

“As members of the religious community, morally guided by our religious texts, our shared prophetic traditions value compassion, economic justice, and

cultivating strong families and communities. We take to heart the words from Deuteronomy and that command us to open our hands to the poor and moreover, to help others establish self-sufficiency. An increase in the federal minimum wage gives those in minimum wage jobs a little more help in their struggles to support themselves. While we cannot alleviate all poverty, we must do everything we can to alleviate the fact that too many full time workers are hungry, homeless, and without health care in our society.”

More at: http://www.uscj.org/Joint_Statement_on_I7227.html

Interfaith Association of Central Ohio (IACO), compiled of Bahai, Buddhist, Christian, Hindu, Jain, Jewish, Muslim, and Sikh communities statement on Collective Bargaining Rights:

“As an association of seven Communities of Faith, the Interfaith Association of Central Ohio (IACO) cannot stand idly by and allow anti-worker legislation like SB 5 to move out of the Insurance, Commerce, and Labor Committee (ICLC) without voicing our strong objection. Religious or sacred writings would not support undermining working families and communities. The Insurance, Commerce, and Labor Committee should not advance SB 5 as a means to address Budget deficits. Our Communities of Faith include teachers, city, county, and state workers, and professionals who would be directly harmed by SB 5. Moreover, the whole economy of Ohio could be weakened by social decay that would develop in a state that does not respect a day’s work with a livable wage and sustainable retirement systems. The concerns argued by SB 5 proponents can be addressed in accordance with protocol of the Ohio Revised Code 4117, and through faith, labor, government, and business leaders seeking solutions to the current budget crisis. The Interfaith Association of Central Ohio (IACO) voices its strong opposition to SB 5 and any other legislation that does not create secure, productive, and healthy communities.”

Adopted by IACO Executive Committee, February 28, 2011 (on recommendation of the IACO Task Force on Social Justice)”



INTERFAITH WORKER JUSTICE

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