



PHP POST

Spring 2015 | Presbyterian Hunger Program | pcusa.org/hunger

Breaking Chains

A Thirst for Justice

Bryce Wiebe, Associate for Enough for Everyone, PHP

“... [Jesus] cried out, “Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’”--John 7: 37-38

Access to clean, safe drinking water is one of the most effective ways to curb poverty, and 750 million people on the planet lack access to clean water. For this reason, international aid organizations and faith-based groups have long prioritized digging wells and creating functioning water systems as a way to bring communities out of poverty. While gaining access to safe water is a problem for many of the world’s poorest, there are threats to preserving access, even after it has been obtained.

Due to the perceived inefficiencies of municipal water systems, and with promises of expanded access, the World Bank has pushed public-private partnerships as the solution. Private-sector know-how is supposed to result in increased infrastructure investment and savings from better management. The promises, though, have been unmet where it has been tried. Nagpur, India, a city the World Bank uses to promote its partnership model, has yet to see any follow through on the promised solutions to problems of quality, regularity and efficiency. What they have seen is an increase to the cost of water and delays in the infrastructure projects. The poorest citizens receive water for 30 minutes, every other day.

While governments have the responsibility



Photo Courtesy of Corporate Accountability

of ensuring access to clean water for all its citizens, private corporations have a profit motive that takes precedence. The World Bank, since it takes an investment stake in the partnerships it promotes, is also motivated by money, and not by the desire to extend the reach and efficiency of the water system. Without a shared goal, any vision of “partnership” is surrendered. Once the system is privatized, citizens and governments no longer have the ability to control the water they need to survive.

Even in the United States, where 80% of water systems are operated as a public enterprise, large water corporations, Veolia and Suez, lobby municipalities with the same promises of efficiency and private investment in infrastructure. The results have been the same in the US as they have been in the developing world. Rate hikes happen while promised infrastructure investments never do.

Campaign organizer Lauren DeRusha, with Corporate Accountability Intl. stands with AFSCME Local 44 President Glen Middleton and activists from the Don't Sell Out Baltimore Coalition on the steps of City Hall. Corporate Accountability Intl. is working in partnership to protect Baltimore's public water from the string of abuses Veolia is known for, both in the United States and around the world.

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Letter From the Coordinator

By Ruth Farrell, Coordinator, Presbyterian Hunger Program

Have you ever seen something disturbing and as much as you try not to think of it, it lurks in your brain and pops in your mind from time to time. I have one of those images and I saw it again when I read Dr. Patricia's Tull's reflection in this issue. In 1997 I visited La Paz and on our "sight seeing day" we went to the San Francisco Church. What wasn't in the tour book was that behind the church were carpenter workshops that sold boxes. It was only when we got closer that I could see that the "boxes" were actually caskets. I hadn't immediately recognized them as such because of their size. The vast majority were child-sized. Yes, lots of 3-foot long and varying sizes with an occasional "normal-sized" casket. Deeply troubled, I tucked that image away in my head.

Seven years later, I read a letter from then-Mission Co-Worker Susan Ellison. She too had seen the "boxes" and she made the connections – Bolivia's child mortality rate was 10 times that of the U.S. and was directly related to Bolivia's economy and the numerous austerity plans enforced by the International Monetary Fund. Another "resource-cursed" country that had silver and other metals galore but instead of those riches providing prosperity for the people of Bolivia, the focus on mining erected "walls" to protect the mining elite's ability to mine. Those "walls" (i.e. policies and practices)

became chains of poverty to 45% of the population in Bolivia who live in poverty (less than \$3/day). And, investment in the Bolivian people through water, education and health was considered optional (something that could be cut in the name of austerity) while funding infrastructure to support mining was considered investment in the future. No wonder the future looked grim for these children.

Last night I was with Julia, one of the Coalition of Immokalee Workers (CIW), who picks tomatoes and speaks at universities where students are currently screening Food Chains: The Revolution in America's Fields. The movie describes the supply chain for tomatoes. For years workers tried to negotiate wages and working conditions with the Tomato Growers, only to be met with worsening conditions. The CIW decided to skip over that link of the chain and take their plight to the restaurants who contracted with the Tomato Growers. Restaurants sign contracts with Growers and so they claimed that they were not responsible for "labor disputes" with Tomato Growers. The CIW decided to skip over that link in the chain and go straight to the next link - consumers, yes, anyone who eats tomatoes at fast food restaurants or in grocery stores. And consumers did see connectedness that

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Staff Spotlight

Rebecca Barnes
Associate for Environmental Ministries



Photo Courtesy of Rebecca Barnes

In early elementary school, I represented "pollution" (in my pink leotard and black tights) as one of the plagues in a modern version of Noah's Ark put on at our church. By middle school, I raised prayer concerns in worship for those who are hungry or poor. In high school, I'm remembered as having pointed out the new energy-saving lightbulbs. I don't remember all of these things, but I do know what they represent: that my understanding of Christian faith, as a "cradle" Presbyterian until now, is that faith can only be lived out if I exist in right relationship with God, with other people and with all of God's creation. May it be so!

PHP Staff

Ruth Farrell, Coordinator
Ruth.Farrell@pcusa.org

Valéry Nodem, International Hunger
Valery.Nodem@pcusa.org

Eileen Schuhmann, International Program Asst.
Eileen.Schuhmann@pcusa.org

Andrew Kang Bartlett, National Hunger
Andrew.KangBartlett@pcusa.org

Bryce Wiebe, Enough for Everyone
Bryce.Wiebe@pcusa.org

Jessica Maudlin, Managing Editor,
Jessica.Maudlin@pcusa.org

Jennifer Evans, Administrative Assistant
Jennifer.Evans@pcusa.org

Rebecca Barnes, Environmental Ministries
Rebecca.Barnes@pcusa.org

Trey Hammond, CBCO
Trey.Hammond@aol.com

Breaking Chains in Solidarity

Andrew Kang Bartlett, National Associate, PHP

People who grow, harvest, process, prepare and serve our food are breaking the chains of injustice, not with tempered steel cutters but with human solidarity and the muscle of cross-sector alliances!

From the retail chain link – food chain workers demanding \$15 per hour and coordinated strikes across the country at Walmarts and other retailers – to the production link of farmworkers who in Florida are monitoring wages and conditions themselves, the movement for justice is strong. Led by the Coalition of Immokalee Workers (CIW), a mission partner with the Presbyterian Church (U.S.A.), they have forced – through years of organizing of farmworkers, students, food justice advocates and people of faith – 13 major fresh tomato purchasing corporations to take responsibility for their supply chain and the humans who labor at the bottom.

The Presbyterian Hunger Program (PHP) has spearheaded the support of the Coalition of Immokalee Workers, ever since 2001 when the PC(USA)'s Campaign for Fair Food was initiated, by Presbyterians who stepped up their involvement with the General Assembly voting to support the Taco Bell boycott. Along with that was the commitment to devote PHP staff time to this important partnership. From the initial victory with Yum Brands signing on until today, we are committed to stand behind and with the farmworkers in their historic struggle.

Now, a new documentary is raising awareness of the abuses faced by farmworkers in the United States. The film, "Food Chains: The Revolution in America's Fields," was released in November and focuses on these tomato pickers from southern Florida. The film, produced by actress Eva Longoria and journalist Eric



National Associate, Andrew Kang Bartlett addresses the crowd at a recent showing of "Food Chains: The Revolution in America's Fields".

Schlosser, brings the entire issue to light as well as efforts by the CIW and others to change the mindset of corporate America. Recently, PHP, along with some local community partners, hosted a showing of Food Chains at a local theater. More than 170 people came to see the film, participate in an after-film panel and learn more about the CIW.

The CIW is a human rights organization with more than 4,500 farmworker members. For years, farmworkers have faced physical and sexual abuse, extremely low wages and poor living conditions. Farmworkers are not paid by the hour, but by the piece, which means they have to work longer and harder to meet minimum wage. On average, they earn from \$10,000 to \$12,500 a year, which puts them right around the poverty line for an individual.

Research by the film team has also shown that thousands of female farmworkers face sexual abuse on the job. Many refuse to file formal charges for fear of deportation or

loss of income. There have been reported cases of farmworkers being held in debt bondage, a byproduct of an agricultural system dependent on immigrants.

Meanwhile, large buyers such as fast food and supermarket chains have been cashing in on an estimated \$4 trillion empire. Their hold on agriculture has contributed to the conditions farmworkers now face, according to film producers.

The farmworkers who plant and harvest crops work one of the most dangerous and low-paying occupations in the country. The danger involves working in extreme heat without regular water stations to hydrate their bodies in addition to operating dangerous, heavy machinery. Their life expectancy is the shortest of any occupation in the US — 49 years as compared to a national average of 75.

Thirteen food-related corporations have agreements with the CIW: Yum Brands, McDonalds, Burger King, Whole Foods,

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Community of the BeLoved: Crossing Boundaries

Jessica Denson, Former PC(USA) Staff

The Rev. Amy Cantrell has always felt called to build community with people who live on the margins of society.

“I needed to be a minister to people who don’t have one,” she says. “When I began this journey, I learned the public housing complexes are very isolated—at the end of streets, up against a highway—people don’t even know where they are.”

It was there, in the middle of one of these isolated areas, that Cantrell and Lauren White co-founded the Community of the BeLoved in Asheville, North Carolina. They placed their hospitality house downtown near homeless shelters, public housing, and the bus station, across from a senior center and the employment commission.

“Love requires proximity, so we put down roots in the middle of that struggle,” says Cantrell. “The solution to a lot of our community problems can be found by creating communities. But it means developing relationships, and that requires a lot of powerful boundary crossing because of different religious backgrounds, racial disparity and segregation, and poverty and homelessness. But we have a great role model—Jesus was a very good boundary crosser.”

One way the Community of the BeLoved connects with others is by sharing food through a free farmers market, community gardens, and food pantry.

“One in 10 seniors in North Carolina is struggling with poverty,” Cantrell notes. “Our city is No. 9 in food insecurity, which is shocking because of how many farms we have, but you can go into a classroom and count every other child as a child who is hungry; more than 50 percent of our children in Buncombe County schools are food-insecure.”



Photo Courtesy of Andrew Kang Bartlett

One way the Community of the BeLoved connects with others is by sharing food through a free farmers market, community gardens, and food pantry.

Families who were helped through the group’s transitional housing program helped to create community gardens through a summer camp and healthy eating program. That’s where a unique idea was born—a food truck.

“It will take fresh foods to kids who are hungry,” Cantrell explained. “They can’t come to us because their parents struggle with transportation, so we go to them and ensure healthy food is still accessible, even when school is out.

“We don’t ask if they need it. We just show up where the children are and share food together, also teaching the kids how to cook and garden.”

This is the work the Presbyterian Hunger Program is supporting—through your gifts to the One Great Hour of Sharing. A program that will not only feed children but will also create neighborhoods where they can feel loved by the whole community.

“If we are to ‘live love,’ then we have to move out and connect with people—that’s what it means to love your neighbor,” Cantrell says. “In our culture, individualism is celebrated. We don’t talk to our neighbors anymore. But in reality, community is a spiritual gift, a powerful thing for all of us. This area was not a neighborhood when we came here six years ago. Now people are saying ‘hello’ to each other. Every time we cross a boundary, there is a connection that Jesus is a part of making.”

“A Place Apart”: Stewardship and Presbyterian Camps

Colleen Earp, Director of Youth, Environmental and Service Ministries, Camp Hanover

I grew up going to summer camp. When my parents picked me up, I probably told them about my new friends, the zip line, or swimming every day. I loved these things and know they made an impact on my life, but as an adult I've come to appreciate something that was more subtly instilled in me—by the smell of summer rain on the meadows; by the sound of a crackling campfire; by the light streaming through the trees in the evening; by the peacefulness of the lake at any time, in any season; by countless other moments noticing the minutiae of creation.

These experiences appreciating the beauty of “a place apart” led me down a winding vocational journey into environmental conservation that brought me right back to where it started, at a camp. I am the new Director of Youth, Environmental, and Service Ministries at Camp Hanover, outside of Richmond, Virginia. This role was created to facilitate youth and mission opportunities in the presbytery, but also to focus on outdoor education and environmental stewardship at Camp Hanover and beyond.

Environmental ministry is hardly a new idea at Camp Hanover or at Presbyterian camps in general. In fact, it's almost inherent. In *Camping Together as Christians* by Rev. John Ensign, a foundational book about small group Christian camping, there are three goals emphasized: Christian community, growth, and stewardship. Both Christian community and Christian growth involve spending time outdoors together to better understand one's place in the whole of creation. For Christian stewardship, Ensign presents many different purposes for spending time in nature, highlighting an awareness of creation and all of its interdependencies, as well as an awareness of our dependence on that creation as paramount in spiritual development.

Photos Courtesy of Colleen Earp



Colleen Earp communes with nature and the chickens that are part of the outdoor education opportunities that Camp Hanover offers.

Ensign continues in the stewardship chapter with two more purposes: to acknowledge humankind's role in both environmental degradation and restoration, and, “To develop a deep sense of stewardship in relation to our natural resources, and to our bodies, our abilities, and our lives.” This is a call to honor all of creation, including ourselves as part of it. Rev. Ensign wrote this book almost 60 years ago, around the time he became the founding director of Camp Hanover. What a wonderful heritage to

uphold, not just at Camp Hanover, but in all outdoor ministry settings!

For Presbyterian camps and conferences, this is more than a firm foundation to build outdoor experiences upon. Brian Frick, PC(USA)'s National Associate for Camp and Conference Ministries, describes it as a transition from activities to action: “Historically, we used to get out into the woods because it provided a space away, that place apart, and it was more of a backdrop. Camps are becoming more intentional about programming to teach these themes of conservation and stewardship.” Classic small group camping happened around the campfire—crafting, knot tying, cooking, and developing community. This wasn't deliberate environmental education, but still made a huge impact in connecting people to nature and each other. Now, in the face of bigger conservation concerns like food security and climate change, this connection creates a safe and exciting place to start taking action.

There are so many ways for a camp to engage in going green, from eco-friendly

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» MEET THE YAV

Hannah Mills, 24, is serving a second Young Adult Volunteer (YAV) year for New Orleans in the Presbytery of South Louisiana. She will be concentrating on the Presbyterian Hunger Program as the Mission and Hunger Action Enabler, as well as working with Self Development of People and other mission projects in the Presbytery.

Hannah holds a B.A. in Psychology from Eastern University, with experience in a variety of ministries, including working with youth, serving as a student chaplain, and leading worship in prison ministry. When she has free time, she enjoys walking in Audubon Park, reading, cooking, and

examining theology in contemporary culture.

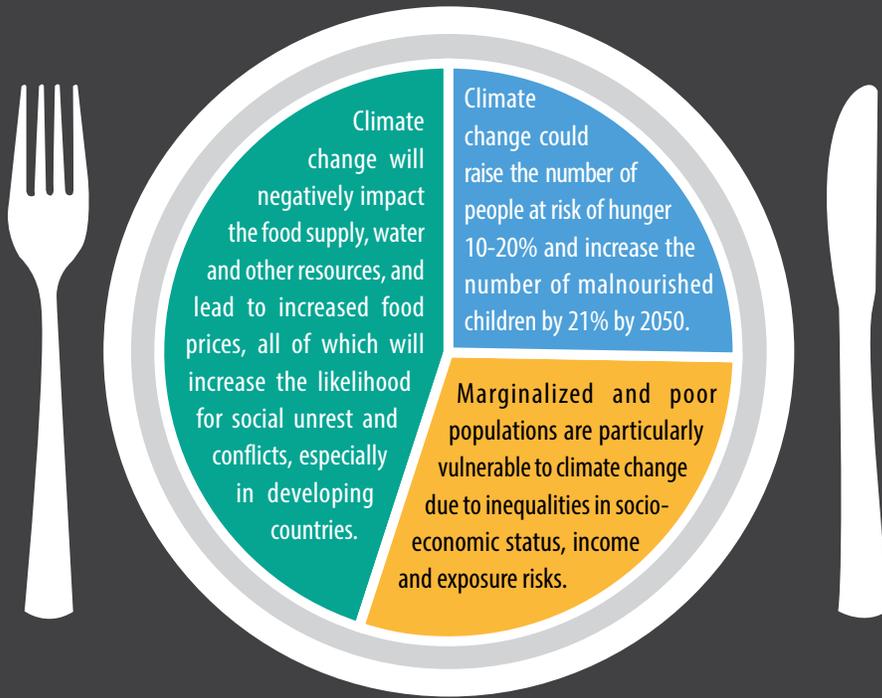
To learn more about becoming a YAV please visit www.pcusa.org/yav.



Food and the Climate Crisis

Sources: ActionAid, Center for Food Safety, FAO, GRAIN, IFPRI, IPCC, Rodale Institute, World Food Programme and World Watch

How Climate Change impacts Hunger and Poverty



How Organic Agriculture and Agroecology impacts Climate Change



Organic and agroecological farms do not use synthetic pesticides and fertilizers, resulting in 50% less fossil fuel energy usage and 30% greater biodiversity than that of industrial farms.



For every two acres of organic farmland, 14,000 pounds of carbon dioxide can be removed from the air and absorbed into the soil each year, which is equivalent to removing one car from the road.



Small-scale farmers produce the majority of the world's food, but occupy less than 25% of the world's farmland. Giving land back to small-scale farmers, coupled with policies which support local markets and reduce chemical inputs, could reduce GHG emissions by half in a couple of decades.



How Food System impacts Climate Change

Increases in temperature and extreme weather events will have multiple negative implications for food safety and public health, including increases in the transmission of food and waterborne illnesses.



Elevated carbon dioxide levels and warmer temperatures will compromise the nutritional content of food.



25- 40% of the excess carbon dioxide in the atmosphere has resulted from the depletion of soils worldwide.



Most Americans depend on foods that travel an average of 1,500 miles from point of origin to point of consumption.



44-57% of greenhouse gas (GHG) emissions come from the global food system: farming, deforestation, processing and packaging, freezing and retail, transportation and waste.

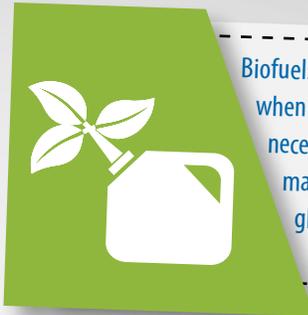


Demand for water will increase for agriculture, human and animal consumption, and for energy production which will lead to greater water scarcity and competition for water resources.



"With our Lord, we stand with the 'least of these' and advocate for the poor and oppressed in present and future generations who are often... least able to mitigate the impact of global warming that [is falling] disproportionately on them..." - The Power to Change: U.S. Energy Policy and Global Warming, approved by the 218th General Assembly of the PC(USA)

False Solutions to Climate Change



Biofuels result in greater GHG emissions than fossil fuels when considering the deforestation and land-use change necessary for its industrial production. Biofuels are also a major driver of global land grabs and pose a threat to global food security as its production displaces food production for fuel.

Genetically modified crops are advertised as climate-resistant, but typically require more water, destroy biodiversity and increase toxins in the environment.



Wealthy governments, corporations and international financial institutions are promoting solutions to climate change that permit polluters to pollute and place the burden of good environmental practices on poor communities.

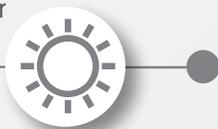
GHG: green house gasses

14,000 lb.
Male African
Elephant

How Climate Change impacts Food System



Climate change will ultimately lead to decreased crop yields and/or damaged crops.



The UN FAO estimates that

18% of annual GHG emissions worldwide are generated from livestock production while others estimate that the contribution is much higher at as much as 51%.

Take Action

1. Eat organic food.
2. Eat food that is grown close to where you live.
3. Do not waste food.
4. Grow some of your own food.
5. Support your denomination's hunger programs.
6. Advocate for environmentally-friendly agricultural practices.
7. Learn about Food Week of Action and more at pcusa.org/food
8. Attend a PHP webinar or reflection-action trip at pcusa.org/hunger
9. Incorporate food and climate concerns in an Earth Day Sunday worship: pcusa.org/earthday

The PC (USA) Response

The Presbyterian Church (USA) encourages Presbyterians to live "carbon neutral lives" while simultaneously calling for a "just" climate solution which would mitigate the worst impacts of increased food prices for people living in poverty, and provide ample adaptation support for the poorest and most affected communities around the globe. Additionally, many PC(USA) congregations at the national level participate in the Earth Care Congregation program, making commitments to care for God's earth, as well as taking actions for justice for the earth and all in it.

PHP Empowers Resilient Communities

PHP is working in many countries around the world with small farmers and local organizations to address environmental degradation, land grabbing, economic dislocation, food insecurity and other factors that contribute to the vulnerability of communities in the face of the worsening impacts of climate change. Together we are learning different methods to protect the environment and natural resources, addressing climate change, and advocating for people-centered solutions and alternatives which contribute to ensuring food sovereignty and resiliency.

Joining Hands Addresses Systemic Causes

The Joining Hands (JH) Initiative of PHP analyzes how free trade agreements, the extractive industries, land grabs, and the corporatization of seeds are increasing poverty and hunger while also contributing to climate change. JH mobilizes people in focused campaigns to tackle these systemic issues both in the United States and abroad as a witness to the wholeness of God's creation. pcusa.org/joininghands



“Loose the Bonds”: Fasting for Well-Being

Patricia Tull, A. B. Rhodes Professor Emerita of Old Testament, Louisville Presbyterian Seminary

In Isaiah 58, something—we aren’t told what—leads devout people to accuse God of inattention. They seem baffled by divine indifference to their piety: “Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” (v. 3). In response, a prophet accuses them of insincerity. It’s not enough, he says, to look dejected in sackcloth and ashes. Rather, they must “loose the bonds of injustice.”

It all goes back to Egypt. After Moses freed the Hebrew slaves from the Pharaoh’s profitable but unjust slave economy, he reminded them not to forget their own past sufferings. Rather, they were to care for aliens, orphans, widows—that is, all who were economically vulnerable—because a society in which some are ill-treated, or go hungry, homeless, or ill-clothed, is not one in which freedom is being gratefully remembered.

So to the complaint that God is not listening to human prayers, the prophet essentially replies, “You are not listening to God’s prayers.” Where God reigns in human actions, no one is hungry, homeless, ill-clothed, or alone. Repentance, such as those fasting were trying to express, is indeed a journey inward for self-examination. But it is also a journey outward, adopting practices that mend the world.

What does this passage have to say to those of us who feast more often than we fast? The thread that binds us to these ancestors is the impulse to take shortcuts in seeking well-being, by denying that our fate is bound up with that of others.

Our ancestors failed to note that what they did as an occasional gesture of piety was what the poor did—or rather, suffered—every single day. They weren’t fasting from piety, but because they actually lacked food. They weren’t donning sackcloth by choice, but

because the alternative was going naked. They were enslaved to interlocking chains of injustice, chains to which their neighbors had confined them, whether through active unlawfulness or passive indifference. Our ancestors were wrong to deny the relationship between their well-being and that of their neighbors.

We too may forget, or deny, that our fate is bound up with that of others. Perhaps we fast (or, more likely, go on diets), or perhaps we feast, or perhaps we do both alternately.

Even with the most fastidious self-reliance, we cannot avoid the supply chain of unjust food from the fields of migrant labor. In this six-degrees-of-separation, interlinked-supply-chain, cargo-boat, multinational world, where we can’t even know how many people’s labor in how many countries supplied the parts for our car or computer, we are bound together. When our demand for electronics multiplies the destructive mining of precious

metals abroad, where toxic effluents poison vulnerable communities, we are bound up with them. There is no prayer or piety, neglect or denial, which severs that tie.

Ultimately, though, we are bound together because what happens to one happens to all. According to the apostle Paul, one part of the body cannot say to another, “I have no need of you.” Rather, “the members of the body that seem to be weaker are indispensable” (1 Cor 12:21-22). The great injustice of climate change is that rich nations have created the carbon pollution, and poor nations, relatively innocent of this crime against scientific reality, suffer the effects. But even if the poor are harmed first and worst, we share one atmosphere surrounding one earth.

Many Christians, Jews, and others are calling for a worldwide fast in 2015 “to stand in solidarity with people living in poverty who are most affected by the impact of climate change” (<http://fastfortheclimate.org/en/>).

» READ: INHABITING EDEN

Patricia Tull’s book, *Inhabiting Eden* searches the wisdom of the Old Testament (OT) for ways of being in ideal relationship with God and creation.

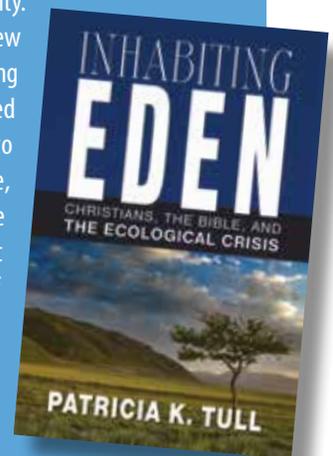
Tull begins with a broad assessment of human relationship with God and creation—she finds that the relationship we have isn’t the ideal depicted in Scripture. After the broad overview, Tull assesses the implications of this less than ideal relationship in regards to commerce, food, animal life, and human rights. *Inhabiting Eden* ends with a hopeful prophetic call to renewed relationship with God and creation through living within the planet’s means.

Tull’s writing style and structure is accessible; she dives into current ecological issues and scriptural study with clear and concise language. Tull’s accessibility makes it tempting to read quickly, but the depth, poignancy, and relevance of the information often left me pausing to assess my own handling of these sacred texts in relation

to my everyday activity. There were even a few moments in *Inhabiting Eden* where I paused mid paragraph to google things like, “Great Pacific Garbage Patch,” hoping that Tull’s description of our planet’s state was hyperbolic (it wasn’t. . . and ew).

Inhabiting Eden is an excellent read that reminds the reader of the timeless power of Scripture as it challenges the reader to see these old texts in a new light.

.....
Rev. Walter Canter, Calvary Presbyterian Church of Big Lick, Crosslick TN



Statement on Climate Justice: A Faithful Response

(The following statement came from a group of participants on a Reflection-Action trip to visit Joining Hands partners in Peru. To learn more about these trips please visit www.pcusa.org/trips.)

We, youth representatives of diverse organizations and Christian institutions from Peru and Bolivia and pastors, elders, and young adults in the Presbyterian Church (U.S.A.), met in December 2014 in Lima, Peru for an international gathering on climate change organized by the Red Uniendo Manos Peru with the support and accompaniment of the Presbyterian Church (U.S.A.).

- We believe that climate change poses unprecedented, unjust peril that affects the most vulnerable populations.
- We are particularly concerned by the excessive, inequitable level of consumption that has created most of the recent climate disruption.
- Everyday we hear and see the evidence of climate change in the change of seasons, food production, availability of water, disappearing glaciers (Andean glaciers have shrunk by 40% in the last 30 years), rising sea levels, and the increased concentration of greenhouse gases in the atmosphere.
- We are seeing a new wave of “free” trade agreements being proposed as a source of prosperity. These agreements often are instruments of foreign investors and transnational corporations that will lead to greater inequality and accelerate the destruction of nature. A current disturbing example of this is the Trans-Pacific Partnership.
- We know that if nothing is done to change these realities, we risk leaving the planet we borrowed from our ancestors uninhabitable



PC(USA) Reflection/Action Trip delegation, along with Bolivian and Peruvian youth, gather before participating in the COP+20 People’s Summit Climate Change March with a banner that reads “Life is not for sale! Life is defended!”

for future generations.

Faced with this situation, we feel that it is our duty and calling to stand in solidarity and to act faithfully for climate justice. With political will and people’s actions, we can influence things for the better. We support our brothers and sisters around the world who are defending access and equitable use of water and other common goods; who face political circumstances that favor extractive activities that harm their community; and who are speaking and acting against environmental, social and economic injustice. We believe that all creation is sacred, and that the human person has inviolable dignity. The Andean concept of “buen vivir” claims a good, joyful and sustainable life for all people and all the world, and affirms our belief that God created the world and called it good and placed humans in the world to care for it (Genesis 2:15), and that Christ came so that all may have life and have it abundantly (John 10:10b).

Therefore, we urge:

- Action by national and global

authorities on adaptation and mitigation of climate change, paying particular attention to vulnerable populations;

- Adoption of climate measures as well as active participation by individual countries in binding international agreements between countries, such as the UN COP meetings;
- Rigorous review of extractive industries and others that accelerate greenhouse gas emissions, impact water quality and quantity, result in deforestation, and endanger the earth’s resiliency;
- Financial and research support for renewable energy and energy efficient technologies, in order to build resilience in both urban and rural populations;
- The building of healthier environments through more dynamic local economies.

And, we commit ourselves to:

- Engage in a process of education to understand and address root

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A Thirst for Justice, continued from page 1

For this reason, Presbyterian Hunger Program partner, Corporate Accountability International has been integral in organizing citizens to resist corporate control of water and protect public control of water systems. Shining a light on the contracts, and using stories from cities where these partnerships have been employed, has proven successful in preventing private water companies from taking control of public water in cities like St. Louis and Baltimore.

All God's children should have safe water to drink. When we work and contribute to projects that build wells and water systems for the world's poorest, we live out our Christian calling. But we must also remain vigilant, so that, even where water access has been secured, access to water is seen as the human right that it is, and not delivered based on where it is most profitable for a few. As we follow the one who promises living water, we will see that all can access

the clean, affordable, and publicly controlled water they need to live.

Is your city or town facing the threat of a private water deal? Check out Corporate Accountability International's Troubled Waters report for more information, and email info@stopcorporateabuse.org for tools and organizing guides to protect your public water system!

Coordinator, continued from page 2

was more than link-to-link and so the CIW and consumers began pressuring Taco Bell, a YUM! Brand restaurant. Church members and college students joined the CIW's campaign, and after 4 years YUM! Brand became the first to sign on to the Fair Food Agreement. They agreed to pay one penny more a pound directly to the farmworkers and to ensure that working conditions are included in contracts signed with the Growers so that CIW could hold Growers accountable.

You probably know that now 11 years later, 13 food retailers, including Wal-Mart, have signed on to the Fair Food Program. This program has literally broken the chains and offers a different image of connectedness.

As you read this issue of the PHP Post, imagine what our connectedness looks like if chains and degrees of separation are replaced with the kind of relationships Isaiah refers to – relationships that recognize that our fate is bound up with the well being of others. In my gut I knew that I was connected to

those Bolivian children dying prematurely. Dr. Tull's reflection in this issue made me see those "boxes" again. And this time I feel more direction and hope. Those "boxes" call me to repentance, not just for wearing silver jewelry but for denying that true well-being is only found in affirming our connectedness. Julia and the CIW's Fair Food Program give me a tangible example of breaking the chains, affirming connectedness, and adopting practices that "mend the world", and in so doing we find true well being.

Solidarity, continued from page 3

Trader Joe's, Chipotle, Aramark, Compass Group, Bon Appetit, Sodexo, Subway, Walmart and Fresh Market. More than 30,000 farmworkers in Florida benefit from the Fair Food Program. The current campaigns are focusing on one of the last fast-food holdouts, Wendy's and Publix Super Markets in Florida.

sisters and brothers harvest our food will only be permanent when all buyers agree to the standards of the Fair Food Program," said Gradye Parsons, stated clerk of the General Assembly, in the letter. "Wendy's should join Walmart and the others in the mighty flood of justice sweeping through the fields of Florida and beyond."

The latest agreement between the CIW and Fresh Market raises the bar higher than previous agreements by committing to purchase 15 percent more Fair Food tomatoes each year and to financially contribute toward monitoring the Fair Food standards.

Stressing the importance of the church's ongoing support in an ecumenical letter addressed to the CEO of Wendy's, Linda Valentine, executive director of the Presbyterian Mission Agency, stated "The CIW has created an inspiring model that brings together farmworkers, growers, corporations and consumers in common purpose to ensure human freedom and dignity. The PC(USA) will continue to stand with farmworkers and workers

throughout the food chain until the day when all are afforded the rights and fairness they deserve."

National Farmworker Awareness Week (NFAW) (March 24-31, 2015) is a week of action for students and community members to honor their important contributions to us every day. This would be an excellent time to host a screening of the film in your community. Please visit www.tugg.com/titles/food-chains to learn how and to see where other showings are happening.

Visit www.pcusa.org/fairfood or theallianceforfairfood.org to learn more about the campaigns to see how you can plug in!

A Place Apart, continued from page 5

facilities upgrades to conservation-focused programming. PC(USA)'s Environmental Ministries program and the Presbyterian Church Camp and Conference Association encourage these and other intentional changes in their Green Leaf Seal program, which shows a site's dedication to sustainability. Currently, at least 25 PC(USA) camps hold this distinction.

At Camp Hanover, we are excited to improve our stewardship practices, too. Doug Walters, our executive director, says it well. "We need to model 'sticky habits,' easily repeatable practices that you can take with you and implement back home.

We need to illustrate how your efforts fit in the sometimes less tangible, larger picture of environmental stewardship." Soon, we'll offer outdoor education opportunities for schools and churches. Our property committee has formed a long term forestry stewardship plan, and I am currently working on establishing a pollinator meadow and expanding our garden program. As our staff and board work together to accomplish these goals, I can't help but continue to take great joy in each little part of God's creation, especially knowing that this creation includes a wonderful community of faithful conservationists called to serve in outdoor



Photos Courtesy of Colleen Earp

Colleen Earp leads the chickens across the pollinator meadow.

Faithful Response, continued from page 9

causes of climate change, poverty and inequality;

- Accept our past and present responsibilities for these root causes, embracing appropriate personal commitments and communal actions that will transform current realities;
- Accompany local organizations and populations vulnerable to climate change, sharing their stories and valuing their contributions and leadership;

- Seek a way of life that promotes harmony between humans and nature, while untangling ourselves from an economic model of endless growth and lifestyles that perpetuate socio-economic and environmental injustices;
- Strengthen the leadership capacity of the youth, women and men from our organizations and communities;
- Work on changing the system that advances climate change;

- Reject any climate "solution" that furthers global inequalities or the commodification of life;
- Pray for one another, support one another, and call others in the church and society to join us in being conscious of the consequences of climate change and active supporters of climate and environmental justice for a healthy world for all.

Lima, December 2014

FOOTNOTES

1 "unprecedented peril posed by global warming and climate change... and "With our Lord, we will stand with 'the least of these' (Matt. 25:40) and advocate for the poor and oppressed in present and future generations who are often the victims of environmental justice and who are least able to mitigate the impact of global warming that will fall disproportionately on them." (The Power to Change: U.S. Energy and Global Warming, 2008, approved by the 218th General Assembly of the PC(USA), p10, p2)

2 "We reject the claim that all nations should shoulder an equal measure of the burden associated with mitigating climate change. Industrialized nations like the United States that have produced most of the emissions over the last three centuries deserve to shoulder the majority of the

burden." (The Power to Change, p2) and "Those of us living in the United States have a unique moral responsibility to change our energy consumption practices"

3 These and other impacts of climate change are listed in Power to Change, p6 and p10-12.

4 "The goal is not free trade, but just and sustainable trade. It is essential that reduction of global poverty be a central moral consideration in trade debates..." (Hope for a Global Future: Toward Just and Sustainable Human Development, 1996, approved by the 208th General Assembly of the PC(USA), p. 26) and "continue the monitoring of trade agreements and support for efforts that strive toward international

cooperation on fair trade, respect for diversity and common concerns for a peaceful, just and sustainable world." (Resolution on Just Globalization: Justice, Ownership, and Accountability, 2006, approved by the 217th General Assembly, p.9)

5 To urge Congress to halt "Fast Track" legislation on TPP, to go: <http://capwiz.com/pcusa/issues/alert/?alertid=63738626>

6 "This moral obligation involves our commitment to the poor and marginalized among the present generation, but it especially includes our responsibilities to future generations. Actions taken or not taken today will impact the welfare of the planet for centuries to come." (Power to Change, p.6).



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» GO

The Presbyterian Hunger Program is promoting experiential trips which analyze the root causes of hunger and poverty while calling participants to engage in solidarity actions with our local and global partners. To learn more about the available opportunities visit pcusa.org/trips.

» Give

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