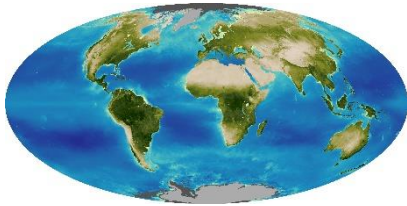


Broken Bread

Newsletter of Social Ministries for Peace & Justice, Des Moines Presbytery
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EARTH CARE



THE CHRISTIANA CREEK COVENANT

We believe that God has created a world of riches and abundance. We recognize that we are wasting our planet's physical, biological, human, and spiritual resources. We see that many of our brothers and sisters suffer as a result. We are consuming too much and contributing too little. We are interrupting natural cycles and destroying species and causing unnecessary suffering. We have been careless with our wastes and have polluted the air, water, and soil. We have failed to moderate our consumption so that each person can have enough resources to live and take their desired place in the human community. We are squandering the birthright of future generations.

EDITOR: HAE Nancy Lister-Settle
PRESBYTERY OF DES MOINES
2400 – 86th Street, Ste. 20
Urbandale, IA 50322-4306
www.presbyteryofdesmoines.org

We believe a fundamental joy and meaning of human life comes from the stewardship, appreciation, and enjoyment of God's creation. Among the basic expressions of our oneness with God is our participation in the journey toward justice, so that all our brothers and sisters may have the opportunity to share in and contribute to an abundant common life. Justice necessarily includes the protection, restoration, and enhancement of the ecosystem in which we and other creatures live and from which every living thing draws its sustenance.

As steps along this path, I will with God's help:

Live abundantly and enjoy creation without hoarding what my sisters and brothers need, without wasting the resources entrusted to me, and without polluting the land, water, and air;

Reduce, reuse, and recycle;

Work for justice, peace, and harmony;

Work to protect, restore, and enhance the natural environment;

Live a faithfulness that is earth-inclusive, both at home and at work

[Source: *Meeting Hunger Hands On: Hunger Awareness Activities for Groups*, Church World Service, 1991]

INTERCESSION

Concerns related to earth care belong in our prayers and worship services.

From Just Eating? Practicing Our Faith at the Table

MARK 2: 1-12

Mark's account of the paralyzed man with four friends is one of the most colorful healing stories in the Bible. How four people managed to get up on a roof hauling a stretcher is hard to imagine, but it must have involved a good deal of grunting and sweating. This is a fitting description of intercession—the act of bringing the needs of others before God.

Although going through a roof to find healing is exceptional, interceding for sick friends is something many churches do well. Parishioners faithfully call upon their pastors to share urgent medical concerns in worship services or through e-mail prayer chains. Unfortunately, this kind of prayerful attention is rarely extended to our other sick friends—the pieces of the natural world that are quietly disintegrating around us.

Reshaping our worship services and communal life so that they might receive intercessions on behalf of the earth requires an imaginative leap and a bit of courage. Mark's story offers us both. What would happen if we

borrowed this text as a metaphor for intercessory prayer on behalf of the earth? What if we collectively carried the sick pieces of our planet into our gathered communities and offered them up to God?

NOAH WILDING HOPES TO MAKE A DIFFERENCE

By Jim Drahovzal, Presbyterian News Service, August 14, 2015

A Kentucky high school student has set aside speed and comfort and taken an environmentally friendly approach to his lawn care business and it has garnered the attention of Presbyterian Church leaders. Noah Wilding is a sophomore with a major interest in climate change. Instead of taking the quick and easy way of cutting grass with riding mowers and gas-powered trimmers Wilding prefers to utilize a solar panel to charge his electric mower, trimmer and weed whacker. He also rides his bike to jobs, pulling his equipment on a cart.



He says he first took an interest in climate change when he was in sixth grade and wasted no time learning about the causes. His father paid him to cut their two-acre yard with a push mower. He used the money to buy a solar panel as well as the

necessary hardware and an electric mower.

“I was just scared for the future and decided to do something about it. I’ve learned everything from Wikipedia and YouTube, and now I’m learning trigonometry from Khan Academy,” says Wilding. “I need that now because I’m doing MIT open courseware online and learning about circuit design for electronics.”

Taking an old Black and Decker mower, Wilding has refurbished it with high-grade batteries for a high-output operation. His trimmer is armed with a lithium ferrophosphate battery pack and, according to Wilding, has more power and run time than similar trimmers.

Wilding said he would like to be an electrical engineer, but the one thing he’s most focused on is ending climate change, and he’ll pursue the best course of action to achieve that goal. One area of interest is making solar landscape or agricultural equipment.

Wilding is also a fan of Elon Musk, entrepreneur, inventor, engineer, and investor. He’s been particularly interested in Musk’s work with Tesla Motors and his investment in electric cars. “He basically broke into an all-gas car market and it’s just amazing what he’s done. He’s definitely a role model.”

“I don’t think we are going to end climate change in my lifetime. I’m just going to try to get it started,” says Wilding. “I believe the only way we’re going to be able to produce enough

electricity to power the whole world is solar. We’re going to have to put solar panels on top of every roof. We really don’t need solar farms if we just utilize our roof space.”

The Presbyterian Church (U.S.A.)’s Environmental Ministries associates have taken notice of Wilding’s work and believe that he has the right focus.

“I’m very inspired by Noah’s innovation and dedication. He really cares about the world, and that caring has been his motivation for working hard,” says Rebecca Barnes, associate for Environmental Ministries with the Presbyterian Hunger Program. “He doesn’t separate out personal profit from the world’s health and well-being. His project is a very practical and necessary one.”

Wilding says people can look at climate change from any perspective, whether theological or scientific. In the end, he believes we are desecrating God’s world.

“For a healthy future, we all are going to have to find ways to do daily activities without depending on fossil fuels, and here he is, creating a carbon-free business while he’s in high school,” says Barnes. “I love his story and how it can motivate us each to look at what we can offer to the world, to protect it for future generations.”



THE GREEN TEAM

By Margaret Vernon, member of Trinity United Presbyterian Church, Indianola



The Trinity Green Team started when Trinity United Presbyterian Church in Indianola invited the Iowa Interfaith Power and Light organization to hold a "Cool Congregation" workshop in our church about five years ago. We had around 40 people from various churches participate. We learned about a variety of ways to save energy in our churches and in our homes and through our general way of life. We learned more about the climate change crisis. A number of us had audits made in our homes and found out ways to save energy and money in the long run.

After a year, a few people from Trinity, First United Methodist, Crossroads UCC, Redeemer Lutheran, and St. Thomas Aquinas Catholic Church in Indianola came together to form the Indianola Green Team. Membership now also includes three professors and a few students from Simpson College. We began by holding potlucks which included the showing of

energy/ environmental DVDs in our various churches. Other education events included two series of classes led by Dr. Al and Kathie Farris that looked at water in one series, and symptoms of climate change in another series, that were held during adult Sunday School at Trinity. The Indianola Green Team sponsored a series on environment and the Bible led by Simpson College's Dr. Jan Everhart. They were held on several Sunday late afternoons at Trinity and included soup suppers. This drew people from both Indianola and Des Moines. Iowa Interfaith Power and Light led another community wide event featuring "Food and Energy" that helped us realize the importance of local food, and the high-energy usage in the growing of red meat. We had eight gatherings to watch the TV series "Years of Living Dangerously," depicting global effects of climate change.

We have visited state legislators and Congressional offices at least annually to advocate for what we believe are important environmental and energy pieces of legislation. The Clean Water Act, Clean Power Plan, use of public lands, subsidies for alternative energy sources and subsidies for fossil fuels, climate change; Carbon Fee and Dividend proposal are examples of topics discussed.

Members of the Indianola Green Team write and/or solicit articles on sustainability issues for the local newspaper that are published monthly on average.

Several members of the Indianola Green Team have

also become members of the Indianola Sustainability Committee, which is beginning to use the Community STAR Rating System to research sustainable practices in all aspects of the community. We're discovering great things going on in Indianola, and getting ideas to make the community even better. Some have joined the Warren County Transportation Committee which is tied in with HIRTA, one of the few transit systems available to the community. We're looking at ways transit can be used more in Indianola and for transportation to Des Moines where so many jobs and job training are located.

The Trinity Green Team is coming back around to looking at what can we do in our own church to save more energy and more money. Westminster Presbyterian in Des Moines had an extensive energy audit (100 pages) by MidAmerican Energy which caused them to insulate large areas of their church and has resulted in substantial decreases in their cost of heating and cooling. Presbyterian Churches around the country are starting to use EPA's Energy Star Portfolio Manager to track energy use, savings, and financial savings. This tool could be useful for a lot of us.

We take these actions because we believe God's creation is in crisis, and we feel called to respond.



NEW INCENTIVES HELP CHURCHES REDUCE CARBON FOOTPRINT

Presbyterian News Service, August 7, 2015

Congregations wishing to reduce their carbon footprint and conserve energy have a new option for funding related enhancements to their campuses: The *Restoring Creation Loan* from the Presbyterian Investment & Loan Program.

Last week the Presbyterian (U.S.A.) Investment & Local Program's Board of Directors enthusiastically approved the *Restoring Creation Loan*, which will provide an added incentive for churches to reduce their consumption of fossil fuels. Similar action was taken in June by the Presbyterian Mission Agency Executive Committee, who approved the use of endowment funds for this initiative.

Responding to the General Assembly's affirmations to reduce fossil fuel concerns, the Presbyterian Church (U.S.A.) Foundation and Presbyterian (U.S.A.) Investment & Loan Program (PILP) met over the past several months to explore projects that would encourage proactive steps in advancing green initiatives. The *Restoring Creation Loan* is a result of those collaborative conversations.

For a number of years PILP has been offering loans to churches to improve their energy efficiency, said Jim Rissler, president of the Investment & Loan Program.

We are pleased to broaden this incentive, by partnering with churches across the denomination to help collectively reduce our carbon footprint through this new *Restoring Creation Loan* program. Loans are available to qualifying congregations and other PC(USA) entities engaged in projects that purposefully render our churches more energy efficient.



With lower interest rates and equity requirements, congregations will be encouraged to renovate their buildings using energy efficient products and renewable energy sources—saving on energy costs while helping to ensure that our church buildings reflect who we are as a community of faith. Projects could include: energy efficient lighting systems, solar panel additions, high efficiency heating and cooling systems, geothermal systems and many others.

The Presbyterian Investment & Loan Program has been partnering with PC(USA) organizations for over twenty years—providing low-cost loans to churches, governing bodies and related entities of the denomination. The program funds millions of dollars in church loans each year, drawing upon endowment funds of the

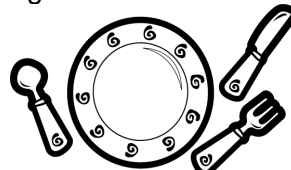
General Assembly plus investor funds provided by Presbyterians across the country.

For more information on the new *Restoring Creation Loan*, or other investment and loan opportunities provided by the Presbyterian Investment & Loan Program Inc., visit www.pilp.pcusa.org, contact us at loan.help@pcusa.org, or call 1-800-903-7457 ext. 5865.

SUSTAINABLE FOOD IN A CHANGING CLIMATE

From "Have You Anything Here to Eat?" by Creation Justice Ministries, and PC(USA) Environmental Ministries & Office of Public Witness

As we break bread together, both at the Lord's Table and around family and community tables, how are we sharing communion with God, with one another and all creation? We can eat in ways that are healthier for ourselves and more sustainable for all God's creation. We can support food policies that mitigate the effects of climate change and climate policies that support food security for the most vulnerable populations around the world. We can adopt personal actions to tread more lightly to ensure a vibrant, flourishing creation for future generations.



CLIMATE AND FOOD

How and what we eat impacts climate change. Being conscious of the energy and resources needed to produce

the meat, vegetables, fruits, dairy, and grains that we eat is a good way to start thinking about the environmental impact of what we consume. Eating more local, sustainable food can reduce greenhouse gas emissions related to food. On average, food travels 1,500 miles from its origin to its end consumption point and this transportation accounts for 11% of overall carbon emissions for food production. More sustainable agriculture sequesters carbon, increases soil fertility, prevents deforestation and erosion, and protects food quality and safety.

In addition to being mindful of the substances and chemicals that go into the production and growing of our food, we can also pay attention to how our food waste can be just as harmful to Creation. With increased and industrialized food production the level of food waste will continue to rise and thus acceleration climate change (from methane released from landfills to emissions from factory farms and transportation).

Meanwhile, the changing climate impacts food production. Increasing floods, droughts, and changing weather patterns influence growing seasons, soil fertility and crop yield. Although each global region and community will experience the impacts of climate change on food production in different ways, it is clear that food security worldwide will decrease. Of particular concern to people of faith: climate change disproportionately affects the

most vulnerable people at risk of hunger, especially women and children, and their livelihoods. The vast majority of the world's hungry people live in fragile environments prone to climate hazards.

The U.S. agriculture system is not immune. Drought continues to ravage the West, where much of our produce is grown. Increased temperatures and extreme weather will shift growing patterns in the Midwest, leading to less productive crops.

Not only do U.S. farms produce food for our country, but according to the U.S. Department of Agriculture, we provide 25% of the global supply of wheat, corn, soybeans, and cotton. So while the U.S. will definitely feel the effects of climate change on our food system, we must also recognize that we participate in a global food system that will suffer. Disruptions in the global food supply can lead to many issues including political instability and violence as well as increased migration, poverty, and hunger. Churches work hard to alleviate these global problems, so our individual and collective ways of living should be careful to not worsen these problems through food and energy choices.

Our daily lifestyle choices around food can make a difference. Increasingly, there are good options and opportunities to choose foods that not only reduce climate change but support local community development, a diversity of crops, and small-

and medium-scale family farmers.

REGIONAL OVERVIEW

Impact of Climate Change on Food Security

From "Feeding the Nations" Church World Service

Climate change is a long-term significant shift in the average weather of a region or the planet, as measured by changes in average temperature, precipitation, and wind patterns. According to the World Meteorological Organization, this change has to be evident for at least three decades.



AFRICA: By 2020, 75-250 million more Africans are expected to be facing water stresses due to climate change. Agricultural production and access to food is expected to be severely compromised by climate variability and change. In some countries, yields from rain-fed agriculture could be cut by up to 50% by 2020. Rising temperatures of freshwater lakes will harm African fish supplies. It is likely that sub-Saharan Africa will surpass Asia as the most food insecure region in terms of the overall number of malnourished and hungry people.

ASIA: Crop yields could increase up to 20% in East and Southeast Asia; and decline by up to 30% in Central and South Asia by 2050. The risk of

hunger is projected to remain very high for several developing countries in this region.+

LATIN AMERICA: In drier areas of the region, climate change is expected to lead to salinization and desertification of agricultural land.+ Productivity of livestock and certain key crops will decrease, with adverse effects on food security. In some areas, soybean production will increase. Rise in sea temperatures will affect fishing for countries bordering the Pacific, while glacier melt will affect agricultural production.

NORTH AMERICA: Increased competition for water in the Western portion of the continent will affect agriculture. Possible increase in crop yields for rain-fed agriculture, but large variability among growing regions. Major challenges for crops already at the warm-end of their growing regions and those dependent on irrigation in high water-demand areas.

EUROPE: Wide-ranging impacts of changes in current climate have been documented, such as retreating glaciers, longer growing seasons, and health effects of heat waves of unprecedented magnitudes. Nearly all areas in the region are expected to be negatively affected in the future, exacerbating regional inequalities in natural resources and economic assets.

SMALL ISLANDS: Fishing is likely to be harmed by coral bleaching and coastal erosion; sea level rise and inundation of salt water can affect viability of crops dependent on fresh water.

Viability of low-lying nation states is at risk.

POLAR REGIONS: Range of climate impacts threatens indigenous subsistence culture highly dependent on hunting and fishing.

Climate change offers us a life-and-death challenge. Hundreds of millions of people live in poverty in areas that are especially vulnerable to climate-related threats to their food supply. These threats will exacerbate childhood hunger and malnutrition, which have life-long implications for the health and economic well-being of entire societies. These threats will send more people to hospitals and even to their graves earlier than necessary.

Addressing climate change is an opportunity to restore our relationship to God as responsible stewards, to our neighbors in developing nations, and to the wondrous gift of Creation. It is an opportunity to change the way we produce and consume the bread of life so that we restore both the planet itself and right relationships among its peoples. Smart, effective solutions to climate change also tackle poverty and inequality at the same time. Smart, effective solutions feed the spirit and the body, based on the fundamental knowledge that there truly is enough for all.

NEW RESOURCE!

DOWNLOAD THIS POSTER:
FOOD AND THE CLIMATE
CRISIS

http://www.pcusa.org/site_media/media/uploads/hunger/pdf/climate_hunger_spread.pdf

CLIMATE CHANGE IN EL SALVADOR: A REAL AND PRESENT DANGER

Sobering studies by development organizations, government offices and UN agencies continue to underscore what many in El Salvador say they have already learned first-hand: climate change is a real and present danger for the disaster-prone Central American country. -Benjamin Witte

HAE Nancy Lister-Settle questioned Balmore Guardado (La Casa Pastoral) and Rev. Katherine Pater (Presbytery of Des Moines Mission Co-worker in El Salvador) about the reality of climate change in Our Sister Parish:

In order to understand the real and present danger of climate change for the people in the cantones of Berlín, describe the long-term changes you have experienced.

BG: The rise of the El Niño phenomena, which is a lack of rain; La Niña brings lots of rain. Long summers [dry season] and short winters [rainy season]. The springs will dry up and there will be lots of heat.

Almost everyone in the cantones farms for food to feed their families. How are the people going to confront these changes? Will they change the crops that they have planted before?

BG: The changes will be made starting with the preparation of the land [for planting]. The weeds will no longer be burnt [by chemicals]; they will be made into barriers with the very

same weeds, and making living barriers with grass or with trees. Maintaining native seeds or using seeds that are resistant to drought. Also we will not destroy our forests and ask the government that they no longer continue giving permission to the geothermal, mining, and chemical companies so that they do not continue destroying our environment.



How is the drought of recent years, and climate change in general, going to affect you, your families and the communities? How is it going to affect the work of La Casa Pastoral?

BG: The lack of jobs will continue; there will be a lack of food in the families; many illnesses will arise and there will be many deaths, especially children and the elderly because of a lack of medicine.

In the mission of the Pastoral Team there will be an effort to continue the conscientization of the leaders and families that La Casa Pastoral accompanies, to better utilize the resources we have and that we may be able to obtain from solidarity of the sister churches or other institutions that want to give this accompaniment.

Do you think there are social problems resulting from the hardship of climate change--such as family members moving away, increase in discord or violence, lost opportunities for children and youth, for example?

KP: I know that we have all discussed how the lack of food and water might encourage people to loot, rob or commit acts of violence against one another out of desperation. I translated part of an article for [the Pastoral Team] earlier this week in which a climate scientist said that climate change threatened the very "fabric of civilization." This comment was met with nothing but "Yeah, of course!" and "Yes, that's how it is!" around the breakfast table. Even the community leaders agree with this. When we asked them in July what solutions they had to help feed their families, one of them said, "Rob one of the supermarkets?" He was definitely kidding and everyone laughed—but some people would do that if they had to.

Partners here in the U.S. have been hearing about this year's drought, hitting eastern El Salvador and the communities around Berlin the hardest. And several church delegations have seen first-hand the scorched ground and stunted, dried up corn. Can you give us the numbers related to yields and food production? Have the communities received any food or seed assistance from government agencies or organizations?

KP: The numbers regarding crop loss in Berlin are somber but simple to remember: of the

twenty-some rural communities that we serve, all but two of them say that everyone lost 90%-100% of their crop. The two that say they have had a real harvest will only be harvesting 50%. Everyone who planted their beans earlier in the year lost 100% of those (beans are more fragile than corn). The World Food Program and Oxfam—working through local institutions, usually Procomes—have provided food to Berlin-area communities in years past. We hope they will do so again. A state of emergency was officially declared throughout Central America and the Caribbean last week. It's a good first step to finding international aid.

The burning question for those of us here in the U.S. is: what can we do?

KP: First, please pray that it keeps raining!

Second, please pray for the kind of global awakening it will take to protect all of humanity, but particularly subsistence farmers around the world who live in extreme rural poverty, from the worst effects of environmental degradation and climate change. It's the only thing that will ultimately save the poor—indeed, save all of us—long term.



POPE FRANCIS' ENCYCLICAL CALLS US TO HARMONY WITH ALL CREATION

By Jed Koball, Mission Co-worker,
Joining Hands Peru

"A misguided anthropocentrism[1] leads to a misguided lifestyle...When human beings place them-selves at the center, they give absolute priority to immediate convenience and all else becomes relative." – Pope Francis, Laudato Si (122)

Pope Francis' encyclical *Laudato Si* addressing global environmental deterioration as the greatest crisis humanity has ever faced, not only affirms the ecumenical efforts of Joining Hands in addressing the root causes of poverty in the context of a globalizing world, but also challenges us to consider the greater breadth and depth of our work.

Identifying and working to overcome systemic political and human behavioral challenges to a more just world are part of God's mission for us. We recognize a principle theological challenge, from which such injustices flow: the broken relationship between humans and nature that is rooted in a *misguided anthropocentrism*. A move towards an eco-centric theology is a necessary effort we must make to live into the beloved community of all creation that God wills for us. Our global partners can help us do just that.

Much of Christian theology is an attempt to define relationships: God and humans, Creator,

Christ and Holy Spirit; woman and man; landowner and tenant; debtor and creditor; Jew and gentile; among so many others. In the work of defining them, some relationships are prioritized in doctrine and/or in praxis. The great commandment to love God with all your heart, soul and strength (Deuteronomy 6:5), and a second commandment *just like it* to love your neighbor as yourself (Mark 12:28-31, Matthew 22:36-40, Luke 10:27-28) gives some credence to the ranking of the relationships between God, human and his/her neighbor as chief among them.



However, it is our own anthropocentric lens, which we bring even to reading the Bible that guides us to make leaps such as *neighbors* are only human neighbors. So often marginalized among the web of relationships that shape our existence are the relationships between God and nature and humanity and nature that are absolutely fundamental to abundant life. Such is the way of an anthropocentric theology that fails to consider the *equally good* value of all parts of creation, from light to water to living creatures, and even humans themselves: *God saw everything that he made, and indeed, it was very good.* (Genesis 1).

Pope Francis is clear in his encyclical that *misguided*

anthropocentrism need not necessarily yield to *bio-centrism* (a predecessor to *eco-centrism*), for that would entail adding yet another imbalance, failing to solve present problems and adding new ones. Human beings cannot be expected to feel responsibility for the world unless, at the same time, their unique capacities of knowledge, will, freedom and responsibility are recognized and valued.

While defining a distinct role for humanity based on unique capacities is paramount to confronting the present situation in which we find ourselves I fail to see how it precludes the move towards an eco-centric theology in which the relationship between God and all life systems stand at the center of theological reflection.

An eco-centric theology is crucial for the promotion and preservation of equality in value and a subsequent balance and harmony in the functioning of all of creation. In theological terms, abundant life is the hope and promise for all of creation, not just humans. And when we fail to recognize both the purpose and the right of nature to glorify God, then we lend ourselves to a misinterpretation of Scripture in which *dominion* over every living creature on the face of the earth becomes a license to usurp the place of God, create hierarchical structures, and dominate over nature in the name of development and progress. a very slippery slope that leads not only to the destruction of the

natural world but also to the de-humanizing of others: sexism, racism, slavery, genocide, etc. Yes, a distinct role for humans must be shaped and even prioritized in our theological work, but it must be a theology that centralizes the distinct role of natural ecosystems that support life.

It is this very struggle for harmony that shapes the practices of our Joining Hands partners in Peru. In the context of its ecologically mega-diverse territory in which indigenous spiritualities evolved, we find today the beginnings of a movement expressed politically in such issues as a moratorium on genetically modified organisms (GMOs) in order to protect bio-diversity, zoning laws to protect headwaters and watersheds, and an effort to promote the rights of Mother Earth herself.

Deeper still, we find the theological work of reconciling Christianity with the indigenous spiritualities it once tried to obliterate. In every time and place, Christianity has interacted with culture (for example, translating holy scripture into local languages), so while it may be startling for Western Christians to consider the wisdom in other spiritual expressions, our brothers and sisters and mission workers around the globe have experienced a faithful Christianity that embraces local context. This may be particularly true when it comes to learning afresh what a Christian ethic of caring for creation can be.

Gaining insight from our brothers and sisters around the world and in our mission partnerships, we find a new ethic of respect, mutual learning, and care includes human neighbors as well as all creation. Until we join in this spiritual and faithful work, our efforts on the political and human behavioral level may be in vain. The peoples our religious predecessors once tried to silence may be the very ones who can teach us something more about the beloved community of all creation God wills for us. May we all move forward, together, towards the abundant life offered to all people and all the earth.

[1] Anthropocentrism: the belief that human beings are the central or most significant species on the planet (in the sense that they are considered to have a moral status or value higher than that of other lifeforms).

[2] Biocentrism: a political or ethical stance which asserts the value of non-human life in nature.

[3] Ecocentrism: a point of view that recognizes the ecosphere (ecosystems and the interconnectedness of all life) as central in importance, and attempts to redress the imbalance created by anthropocentrism.

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.

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 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 *buena vida* 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 efficiency 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 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.

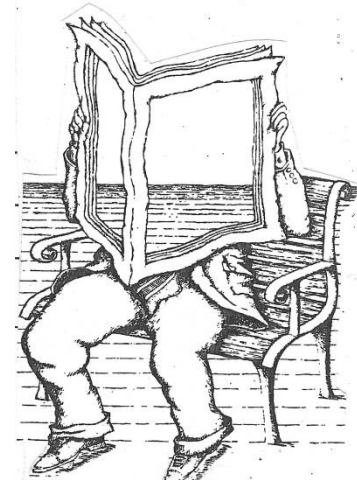
Lima, December 2014

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This is the last issue of *Broken Bread* that will be printed and mailed!

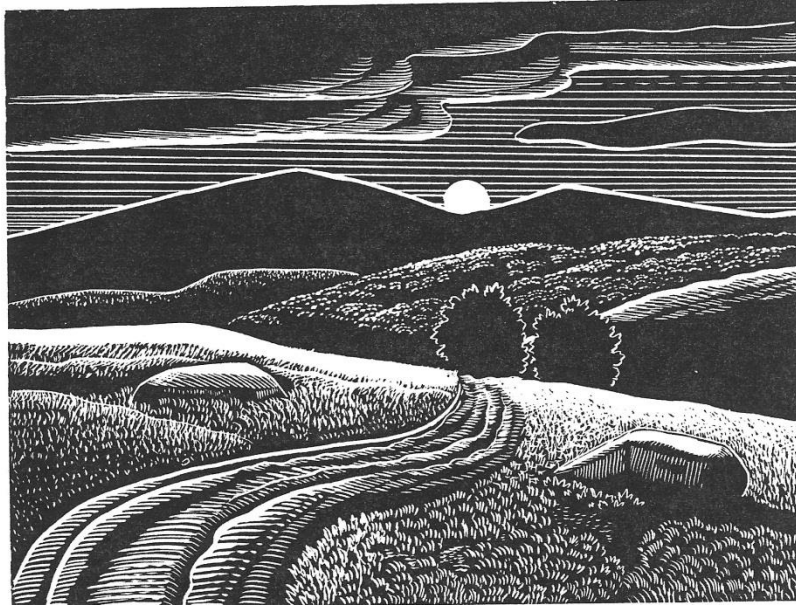
Future issues will be sent right to your computer, tablet, or smartphone- all you need to do is let us know your email address. Call the Presbytery office (515-276-4991) or email bdyer@dmpresbytery.org



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(*Broken Bread* is archived on the Presbytery's webpage: www.dmpresbytery.org under the Missions tab.)

GRAINS OF TRUTH



*If you do not change directions,
you will end up where you are going.*

Chinese proverb

A prayer for our earth

(taken from Laudato Si, Pope Francis latest encyclical)

All-powerful God, you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.

Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with peace, that we may live
as brothers and sisters, harming no one.

O God of the poor,
help us to rescue the abandoned and forgotten
of this earth,
so precious in your eyes.

Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty, not pollution and
destruction.

Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.

We thank you for being with us each day.
Encourage us, we pray, in our struggle
for justice, love and peace.