



# PHP POST

Winter 2016 | Presbyterian Hunger Program | [pcusa.org/hunger](http://pcusa.org/hunger)

Faithful Living

## A Prayer for Advent

*Rev. Michelle J. Bartel, Coordinator of Theological Education and Seminary Relations, PC(USA)*

O Lord, we are hungry!  
 Our souls glorify you and we magnify your name  
 even when our longing leaves us empty, so come, Lord Jesus,  
 Come, Lord Jesus, and feed our chaotic souls  
 with your peace and mercy  
 Come, Lord Jesus, and feed our broken hearts  
     starving for healing and wholeness you can provide  
 Come, Lord Jesus, and feed our lonely selves  
     hungry for companionship  
 Come, Lord Jesus, and feed the distressed earth  
     with the rain and sunshine you created for its beauty and growth  
 Come, Lord Jesus, and feed our ravenous spirits,  
     tearing relationships,  
 abusing resources,  
 stealing the gifts of the earth,  
 ripping each other's lives with the sharp teeth of our sin  
 feed us with forgiveness  
 Come, Lord Jesus, and feed our empty stomachs  
     with yourself, the Bread of Life,  
     with the real bread that you multiplied  
     on and on until it was enough for everyone  
     and still is

And Lord,  
 grant that we may feed each other actual bread that can only come from you.  
 O Bread of Heaven,  
 feed us 'till we want no more.  
 For with desire and longing we pray this in the name of Jesus Christ,  
 our Lord,  
 who reigns with you in the unity of the Holy Spirit,  
 one God, now and forever.  
 Amen.

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## Letter From the Coordinator

By Ruth Farrell, Coordinator, Presbyterian Hunger Program

This issue is about faith – faith as the second Advent candle we light, the Bethlehem candle, to remember Mary and Joseph’s journey to Bethlehem.

When we envisioned this issue, we thought about faithful relationships—faithful prayer, faithful care of creation, faithful eating, faithful work and faithful communities.

...they stepped out in faith that God would protect and provide.

But from when we selected “faith” until today when I sit down to write my reflection, there have been a lot a changes in my life. Hunter and I are beginning another journey. A journey that means I will end working at PHP. Work that I have loved and has been a daily opportunity to live out my faith. I am thrilled that by the time you read this a new Coordinator will have very ably taken my place. (See back cover.)

But as I write this reflection on faith, it caught me by surprise that the candle symbolizing faith highlights Mary and Joseph’s physical journey. I wonder how Mary and Joseph felt

at the start of their journey to Bethlehem. They weren’t even choosing to go, but had to for a census. One would think that birthing the Savior would have been an excused exception to the census. So, they stepped out in faith that God would protect and provide.

It feels a bit presumptuous to compare my impending journey to Mary’s. I get that I am not pregnant nor will I arrive on a donkey, and I also get that a journey in 2016 is a piece of cake compared to the unknown that Mary and Joseph ventured into. And, yet, what I feel right now is nearly overwhelming -- the unknown -- I don’t know where we will live; I don’t know who our friends (if we have any) will be; I don’t know if we will find a church community like the one we currently love; I don’t know what kind of work (volunteer or otherwise) I will be doing. And on and on.

Frankly, I am even surprised by how overwhelming this journey is feeling. On the one hand, I can honestly say with true conviction that I know this journey will be good. I know that because it has always been true when we embarked on other new journeys. And, yet, I can say that it isn’t easy. So, I think about Mary and Joseph doing what they had to do. I wonder if Mary downplayed the good-byes by saying that she would be back, like I am doing I wonder if Mary wondered where she would

give birth and if she would meet and be with any women friends. And, I am embarrassed to realize that Mary probably didn’t spend time that I will be sorting through stuff, not to mention the decision-making and running around.

Our journeys are different and yet not so different. I wonder what sustained Mary’s faith. Reading the articles in this PHP Post helped re-direct my anxious spirit. Just by putting the word “faithful” in front of aspects of our relationship with God, earth, and one another, I am calmed and grounded. Wherever you are in your faith journey at this time and place in our world, I think you will find these articles inspiring, practical and relevant. If you are reading the PHP Post, I know that you care about hunger, poverty and earth care. I have been and continue to be grateful for your support of PHP’s work. Even though my role will change, I pray that our paths may continue to cross as each of us faithfully serves God and supports PHP.

Yes, I am thankful that this Advent, I will have the opportunity to intentionally be with family to celebrate Christ’s birth, and I will light the hope, faith, joy, and peace candles, but I will especially be focused on that Bethlehem candle commemorating faith.

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# Faithful Community

Rev. Trey Hammond, Pastor, La Mesa Presbyterian Church, Albuquerque, NM, PHP Contract Staff

*“Lift every voice and sing  
Till earth and heaven ring,  
Ring with the harmonies of Liberty;  
Sing a song full of the faith that the dark  
past has taught us,  
Sing a song full of the hope that the present  
has brought us...”*  
- James Weldon Johnson



Church, to me, is many things; a spiritual home, a community embodying the just and compassionate reign of Christ, a center for learning and formation, and a sacred space where God encounters us in word and sacraments. All of these are aspects of what it means to be a “faithful community.”

My understanding of the church as “faithful community” is shaped by the time and context in which I came of age, the 1960s. I was nine years old when Dr. Martin Luther King, Jr. delivered the “I Have A Dream Speech” in Washington, D.C. Even though I did not have the vocabulary to understand exactly what a prophet was, I heard in that man’s life-changing words a vision of the justice that God intended for this world. In the language of faith, he compassionately held up a mirror to America’s sin of racism, and called us to higher ground.

Fifty-plus years later, we still have not reached the summit of his vision of racial equality. Currently our country is in the midst of the public outcry around two more African American men shot to death by police. The streets of Charlotte have been filling every night with people gathering to respond to the killings. Most of the protests have been peaceful, with faith leaders urging nonviolent protest, employing Dr. King’s approach.

Congregations as “faithful communities” are an important catalyst to move us as a nation along that long moral arc of history that God is bending towards justice. Dr. King

encouraged “the beloved community” to be an advocate for social justice.

In my work for the Presbyterian Hunger Program, I consider the congregation-based community-organizing movement a strategic way for faith communities to address systemic justice issues. Organizing speaks of “hot anger” and “cold anger.” Hot anger is often impulsive, tends to deepen divisions, and usually burns out quickly. Cold anger generates the kind of resolve and passion that lasts over the long haul that is needed to bring about fundamental change. The work of justice is furthered by tempering hot anger into cold anger. Churches are in an important position to help people see that great social ills like racism are not only unfair to people of color, but also are an insidious poison to our whole society.

I found some notes from a sermon Dr. King preached at a Montreat gathering in 1965 on Jesus’ parable of the rich man and Lazarus. (Sometimes the rich man is referred to as “Dives,” a Latin word connoting wealth). King said, “Dives went to hell not because he was rich, but because he passed by Lazarus every day and never really saw him. Dives went to hell because he allowed Lazarus to become invisible...because he failed to use his wealth to bridge the gulf that separated him from his brother Lazarus. In fact, he didn’t even realize that Lazarus was his brother.

“I submit this is the challenge facing the

church, to be as concerned as Christ about the least of these, our brothers and sisters. We must do it because in the final analysis we are all to live together, rich and poor, lettered and unlettered, tutored and untutored. Somehow we are tied in a single garment of destiny, caught in an inescapable network of mutuality. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be. This is the way God made the world...we must all learn to live together as brothers and sisters or we will all perish as fools.”

There are providential moments in history when God opens a door and invites us to step through it into a more just and compassionate space. I submit we are in the midst of another such time in our nation around racial justice. May our “faithful communities” be strengthened for that work by lyrics of James Weldon Johnson’s hymn Lift Every Voice and Sing, known as the “African American National Anthem.”

*God of our weary years,  
God of our silent tears,  
Thou who hast brought us thus far on the  
way;  
Thou who has by Thy might  
Led us into the light,  
Keep us forever in the path, we pray.  
Shadowed beneath Thy hand, may we  
forever stand,  
True to our God, true to our native land.*

# Faithful Witness: Standing Rock

Members of the Standing Rock Sioux Nation and supporters have gathered on the banks of the Cannon Ball River since April, hoping to stop construction of the 1,170-mile pipeline scheduled to move crude oil from the Bakken oil fields in western North Dakota to refinery facilities in Illinois.

The witness of the water protectors has touched the conscience of people and nations around the world to stand in solidarity with Standing Rock. Out of our faith, Presbyterians join them. For more updates, see [www.presbyterianmission.org/eco-journey/standingrock](http://www.presbyterianmission.org/eco-journey/standingrock)

## Witness One: Responsibility

*Rev. Paul Henschen, Presbyterians for Earth Care Steering Committee*

*“The earth is the Lord’s and all that is in it, the world and those who live in it.”*

-Psalm 24:1

In September, I delivered water and food from my presbytery’s Presbyterians for Earth Care Team to the Camp of Sacred Stones at Standing Rock Reservation. I planned my trip so that I would be there for the arrival of a Totem Pole from the Lummi Nation and other Northwest tribes. After the Totem Pole was brought into the camp, everyone gathered to celebrate, and the elders formed a circle and gave speeches.

The people of Standing Rock Reservation are fighting for all of us, perhaps all humankind. As they say at the Camp of Sacred Stones, “You can’t drink oil. You can live without oil, but you can’t live without water. Water is life.” Isn’t it time to stop this practice of putting pipelines under our water supplies? Recently a pipeline in Shelby County, Alabama, as well as the Keystone 1 pipeline in South Dakota and a pipeline that runs under the Yellowstone River in northeast Montana near Glendive, have spilled thousands of gallons of gasoline and oil into the water. Pipelines break and rupture. The people of Standing Rock are saying that now is the time to change our ways.

As I’ve had more time to reflect upon this experience, I’ve had to examine my actions and values. Jesus calls us to repent. In a recent lectionary reading, Jesus tells the parable of the lost sheep. He adds, “There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (Luke 15:7). I think Jesus implies that we are all like lost sheep and need repentance. So my wife and I are looking at our lifestyle by asking: How will we reduce our use of plastic (which comes from oil)? How will we divest our investments from fossil fuel companies? How will we use less fossil fuel and overcome our addiction to it? How will we repair our broken

relationship with the Indigenous People like the Sioux at Standing Rock? Do our actions truly reflect our belief that the earth is the Lord’s (Ps. 24:1)?

## Witness Two: Prayer

*Valerie Small, Assistant Stated Clerk, Manager for GA Nominations*

*Mni Wiconi, Mni Wiconi, Mni Wiconi  
Water is life, water is life, water is life.*

In October, I travelled with a group of Lutherans to Cannonball North Dakota to stand with the water protectors who are praying to stop the construction of the Dakota Access Pipeline at Standing Rock.

When we arrived at the Oceti Sakowan campground and announced why we were there, the volunteer at the gate welcomed us with these words, “Welcome home.” Even in though this place was new to us we were indeed home and we were indeed welcome. You are welcome here.

During our time in camp, amidst the sounds of a helicopter and an airplane that flew reconnaissance over us throughout the day, we met new people and, even though we were in separate



photos courtesy of Rick Jones

Presbyterian group led by Native American Presbyterians visited Standing Rock and presented Ron Tut Martel of the Standing Rock Sioux Tribe with a PC(USA) flag for the Avenue of Flags.

campsites, we quickly were knitted into one community, our children attended camp school, we participate in direct action trainings, we attended community meetings seated in circles as we are seated here. Our community meetings began with prayer and ended with prayer. We were cautioned not to leave before the closing prayer. We were reminded that throughout our time there we were in ceremony and prayer and we took that responsibility seriously. I am still in ceremony and I am still in prayer.

On the second day, after prayers around the Spirit fire and a sacred water ceremony, we went to pray along the highway at the pipeline site. We did not plan to engage in direct action but we knew that we could be arrested, prayer is powerful and it is enough to provoke an arrest, and though none of us were arrested, we were ready.

Our third and last morning was at the site of direct action, the place you are seeing on television and in the news – with several people maced and arrested. We were at the site as they sent in water protectors in trucks and vans to rescue grandmas and children and others who had walked out. With cars on both sides of the highway, trucks racing in and out of the pit with rescued people in the back, with a young woman who was crying because “her drum was arrested” – in the midst of all of this we continued to pray.

At our first community meeting, there was a woman who shared a dream she had had the night before, and, I believe, several nights previous to that. She told the story of how she was sitting in a canoe on a river. There were many people in canoes all around her. She looked down into the river and the water was black. She shouted out to the people around her to look and see that the water was black. None of them noticed. She kept shouting at them and shouting



photos courtesy of Rick Jones

A Presbyterian delegation meets with medical personnel at Standing Rock as the team prepared for winter weather.

at them and they all ignored her. As a last resort, she started to whisper, she started to pray and slowly the people around her took notice.

She said, “We will win through prayer. Remember to walk in prayer until the black snake has been defeated. Mni Wiconi.”

Water is sacred, there can be no life without water.

### **Witness Three: Solidarity** *Sung Yeon Choimorrow, Advisory Committee, PHP*

*(Full article originally published by the Presbyterian Outlook and is available at [pres-outlook.org/dont-display-solidarity-express/](http://pres-outlook.org/dont-display-solidarity-express/))*

In November, I joined with over 400 other clergy members and responded to a call for clergy to join in a solidarity action with the Oceti Sakowin and their struggle to protect water...My main discomfort with the way the clergy group behaved was that it seemed more important to display their solidarity rather than express solidarity. When someone is concerned about displaying solidarity, they make the effort about themselves. They control the narrative and to ensure their experience is validated. They make

the story about themselves and not about the people they are in solidarity with.

Expressing solidarity is to be present in the ways the people you’re standing in solidarity with want you to be present. It requires more listening than talking. It requires getting to know the stories of those who are oppressed. It requires one to not have preconceived notions of what is helpful or effective. It requires one to not have a pre-set agenda of what one wants to get out of the trip for his or her own agenda. Expressing solidarity means letting the needs of the community outweigh the needs of those providing support.

The camp is set up to receive large groups of people (with orientation every day). If you go, go straight to the camp and connect with the Native leaders directly. Go with the mentality of being useful and not with a preconceived notion of what you believe will be a significant contribution. Go with an open heart to express your solidarity rather than to display your solidarity. That may mean you spend four days chopping onion and garlic and not getting arrested. It may mean helping clean up around the camp instead of taking photos. These are expressions of solidarity.

# Life Changing Gifts



Tippecanoe Presbyterian Church's **gardens** offer a work force development opportunity to guests moving out of homelessness. They and other gardeners grow and give away 1500 lbs. of organic produce each summer to those in the area who are hungry. They built Milwaukee's first rooftop pantry garden, collect rain water from the church roof in an underground cistern, and offer nutrition and cooking classes.



Korean Immigrant Worker's Association (KIWA) works with Koreatown's low-wage immigrant workers for dignity and respect in the workplace and community. One of the nation's most established workers' centers, KIWA organizes both Korean and Latino workers. Their vision is to bring together workers, community members, and students in a broad, multi-ethnic coalition. Their primary initiatives focus on **workers' and immigrants'** rights and equitable development.



Ferndale Camp and Conference Center reaches thousands of children and the **camp farm** is an integral part of a camper's experience. Kids like Mason (pictured here) get to see how food is grown and hang out with the animals. PHP's support helped fund a Young Adult Volunteer (YAV) who did education, tended the gardens and harvested food for the cafeteria.



Through a grant to Food for the Hungry, families in Nicaragua learn to use **beekeeping** technology to produce honey for nutrition and income.



The farmworker leaders of the Coalition of Immokalee Workers have succeeded in convincing 14 corporations who purchase tomatoes from them to join the Fair Food Program, which has eliminated sexual harassment, worker abuse and significantly **raised wages** where it has been implemented.



Praja Abhilasha organizes the Panama people in a demonstration against **land grabbing** in Pothuwil, Ampara, Sri Lanka.

Your faithful giving enables the Presbyterian Hunger Program (PHP) to witness to the healing love of Christ and to bring hope to communities and individuals struggling with hunger. Your gifts to the Presbyterian Hunger Program are far reaching.



Maddela Bhagyamma pictured with her newly constructed **toilet** in Sujatha Nagar, India. Only 52% of these rural households have toilet facilities. Having a proper toilet provides privacy for women.



A young Malawian woman, a member of a **youth farming club** supported by the Foundation for Community and Capacity Development (FOCCAD), waters the club's vegetable garden with a new watering can.

### Support

Be a part of the work of PHP today by giving online at [www.presbyterianmission.org/donate/H999999](http://www.presbyterianmission.org/donate/H999999)

# Faithful Eating: Christian Food Addicts?

Rev. Cedric A. Portis Sr., Pastor of Third Presbyterian Church, St. Louis

*It's 2:03 a.m. and I am suddenly awakened by a deep, deafening desire to eat despite the fact that I had just eaten at 10:00 p.m., having consumed nearly 10,000 calories that particular typical-food day. The more I tell myself 'no, go back to sleep,' 'don't get up,' the stronger and louder the urge becomes. I give up, I get up, and I give in to what my body craves. I go to the refrigerator and indulge. It feels good, it tastes good, I enjoy it, and I eat it – all of it.*

**“If my chest is bigger than my stomach, I am still in shape,” was my philosophy.**

The question of “*What is wrong with me?*” never entered my mind because this behavior of constant and continuous consumption of food had become normal. At my heaviest I was a massive 300 pounds, using power-lifting and the fact that my chest was bigger than my stomach as a way to justify my weight and food consumption. Fried foods, salty foods, and sugary snacks were at the top of the crave list, and I consumed them in abundance. Simply power-lifting, was my workout, which added stress and pressure to my obese body, putting me in mortal danger, as I did no cardiovascular exercises to elevate my heart rate. I lifted more. I ate more.

I had all the signs yet I had never heard of food addiction; and being, even if I did, I would not have received that I was addicted. Like addictive drugs, food has the ability to trigger a dopamine transmission in the brain's reward pathway and this is source of the need to continuously eat certain foods. It was not until several years after I conquered my food addiction that I realized and accepted the fact that I was addicted.

Just like a drug addict looks for a greater high, food addicts also seek that high through highly palatable foods containing sugar, fat and salts. As

food highs are achieved the need to get higher equates to an elevated consumption of food, which eventually leads to obesity and to diet related illnesses such as diabetes, high blood pressure, high cholesterol and heart disease.

**I Recognized That I Was Out of Order and A Bit Depressed**

I was in the pulpit preaching every other month as an associate, and teaching bible classes weekly. My sermons and classes were going reasonably well yet inside, I was feeling depressed. I looked in the mirror and really saw myself one day. I didn't recognize the body in my reflection. I asked God for help, realizing that I was not in a good place. God, family and the ministry God had given me were my motivations to change my eating habits and lifestyle before I ate myself to death. I created a plan. I executed the plan, and lost 80 pounds in 18 months.

As I look back on my unrecognized reality of food addiction, ironically the place where I didn't find help with it was the church. The church was very dogmatic on damnation for drug and

## Signs of Food Addiction

1. Finding ways creative ways consume more food at each meal
2. Eating more than expected at every meal
3. Continuing to crave certain foods at the conclusion of meals
4. Often eating to the point of physical sickness
5. Inability to concentrate on other things, as thoughts and consumption of food hazes the mind as it lazes the body

alcohol addiction but indulgent when it came to overeating and food addiction recognition. For me the church became a food “crack house” as I was able to get food high on a consistent basis because many of the members began to look just like me in terms of being overweight.

**Changing Means Acknowledgement and Action**

Acknowledging that you have a problem is the first step to recovery. For

*continued on page 9*



Donald Cochran, Second Presbyterian

Church often becomes a place of overconsumption as food fellowships were celebrated but accountability for responsible eating were lacking. Early education around gardening and healthy can be an important part of right relationship to food.



# Faithful Prayer

Rebecca Barnes, Associate for Environmental Ministries, PHP

On September 1, Christians everywhere prayed for all of God's Creation. Orthodox communities have used this day for prayer since it was designated in 1989 by Ecumenical Patriarch Demetrios. In the summer of 2015, Pope Francis joined the Orthodox in designating this as a special prayer day for God's creation. Shortly thereafter, the World Council of Churches and Creation Justice Ministries (our main ecumenical roundtable for earth care) also affirmed this observation.

Presbyterians joined this day of prayer in a variety of ways. Limestone Presbyterian Church (Wilmington, DE) hosted an ecumenical prayer service at noon on September 1 with as many congregations as possible, and ended up having local news coverage! A new creation care hymn, "God, You Made Your Good Creation," was written and sung for this day by Limestone's co-pastor Rev. Carolyn Winfrey Gillette. Co-pastor Rev. Bruce Gillette writes, "The service was well-attended, but next year we are going to try for an evening service so we can have a combined choir from area churches." He adds, "A suggestion when promoting this celebration -- it can be a good way to evangelize -- publicize it early among environmental groups, gardening groups, parent's groups, etc."

Similarly in Buffalo, NY First Presbyterian hosted congregations for an ecumenical service, in partnership with Interfaith Climate Justice Committee, a group that formed last year in response to the papal encyclical *Laudato Si*. Members from



Gynthia Machamer

North Presbyterian Church (Williamsville, NY) used the Season of Creation lectionary (Year C) and constructed services for the whole month of September around the themes of that lectionary. Pastor Hennessy is speaking to the children during Children's Time after one such Sunday.

North Presbyterian Church (Williamsville, NY) attended and earth care team member Pat Townsend shared that, in addition to this wonderful Sept 1st ecumenical prayer service, the minister and the Worship Committee at North has used the Season of Creation lectionary (Year C) and constructed services for the whole month of September around the themes of that lectionary.

Meanwhile some Presbyterians used prayers in their own quiet personal spaces throughout the day. Webster Groves Presbyterian Church (St Louis, MO) printed a prayer in their newsletter and bulletin so people could pray the same prayer on the same day: "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 on 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. 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. Amen."

## » READ MORE

"Earth Day Sunday" (on a Sunday near Earth Day, April 22) or a "Creation Care Sunday" (anytime of year) is another way Presbyterians pray for God's good earth. These stories are inspiring, creative and fun as well as spiritually encouraging for the congregation. Some of these prayer experiences can be read at the Eco-Journey blog at [www.presbyterianmission.org/eco-journey](http://www.presbyterianmission.org/eco-journey) (under categories "prayer," "Earth Sunday," or "church earth care stories").

### Faithful Eating, continued from page 8

me, not acknowledging it was easy, especially in the church.

When we as Christians don't hold each other accountable our message lacks credibility and we become a

stumbling block to the spreading of the Gospel. As leaders we must walk the talk. I felt I was not able to pass the "eye" test which challenged my ability to preach a message of conviction and it be received.

Hopefully the church can become a place where the urgency to respond to those battling food addiction is as great if not greater than the response to other addictions.

# HALF FULL? FOR 783,000,000 PEOPLE IT'S JUST EMPTY.



Too many people around the world don't have access to clean water. Find gifts through the Presbyterian Giving Catalog that can provide convenient, sustainable sources of clean water for drinking, washing, and cooking to families and entire communities.

# Faithful Travel

Jessica Maudlin, Associate for Enough for Everyone, PHP

The International Labor Organization (ILO)—the United Nations agency charged with addressing labor standards, employment and social protection issues — estimates that there are 12.3 million people in forced labor, bonded labor, forced child labor and sexual servitude at any given time; other estimates range from 4 million to 27 million. (Trafficking in Persons Report, U.S. Department of State, 2014).

As people of faith we believe in the power of Martin Luther King’s words *“Injustice anywhere is a threat to justice everywhere. We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly.”*

So with that charge in mind how does the PC(USA) live out our faith in a way that is mindful of the potential for human trafficking implications? One answer is in regards to the way we travel.

The Human Trafficking Roundtable (HTR) of the PC(USA) has been working over the last two years to respond to the call from the 221st (2014) General Assembly that *“Encourage[s] programs and ministries of the Presbyterian Church (U.S.A.) agencies to give preference to tourism companies and businesses,*

*including but not limited to hotels, airlines, and travel agents, that have signed the Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism adopted by End Child Prostitution and Trafficking (ECPAT), as the companies and businesses make arrangements for meetings and travel to meetings.”* (From Item 11-15 On Encouraging Use of the Code of Conduct for the Protection of Children from Sexual Exploitation)

The Code of Conduct for the Protection of Children from Sexual Exploitation (or The Code) is an industry-driven responsible tourism initiative with a mission to provide awareness, tools and support to the tourism industry in order to prevent the sexual exploitation of children. Code signatories agree to several principles that seek to combat this exploitation.

At the Presbyterian Center in Louisville, PC(USA) staff are encouraged to use hotels and airlines that are signatories to The Code. But Presbyterians everywhere can adopt this policy as well in their personal travel. In regards to airlines, Delta is currently the only commercial airline on the list. The hotels appearing on the list that are frequently used by the PC(USA) include Hyatt Hotels, Carlson Hotels, and Hilton



Worldwide. A complete list of members and signatories can be found online at [www.thecode.org/who-have-signed/intro](http://www.thecode.org/who-have-signed/intro).

The Assembly action also called for corporate advocacy when choosing a non-Code signatory as a travel option. Easy-to-use advocacy cards are available from Jessica Maudlin for those interested in advocating for the end of childhood sexual exploitation while traveling. Additionally, learn more about The Code online at [www.thecode.org](http://www.thecode.org).

You can also connect with the Presbyterian Church (U.S.A.) Human Trafficking Roundtable which is at work lifting up the issue of modern day slavery, providing resources and facilitating human trafficking awareness trainings with presbyteries. Visit [www.pcusa.org/humantrafficking](http://www.pcusa.org/humantrafficking) to learn more.

## The Cost of Gold: Faith Seeking Understanding in a Climate of Conflict

On this eight-day Reflection and Action trip to Peru, participants will learn about the root causes of environmental health crises that plague the Peruvian countryside. They will visit communities impacted by the extractives industry; converse with leaders and experts on mining and the environment; examine relevant health, environmental, economic and trade policy; reflect on ethical and Biblical imperatives and implications to care for God’s Creation. At the end of the trip, participants will partake in a one-day advocacy workshop to identify strategies and further equip themselves to take action upon returning to the U.S.

**Dates:** May 27 – June 3, 2017

**Registration Deadline:** February 28, 2017

**Visit:** [presbyterianmission.org/trips](http://presbyterianmission.org/trips) for more trip details





## PHP POST

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The PHP Post encourages feedback! Submit letters to the editor, articles, ideas, or suggestions to [jessica.maudlin@pcusa.org](mailto:jessica.maudlin@pcusa.org).

The views represented in this publication are those of the writer and do not officially represent PC(USA) or PHP.

### Available Online!

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### PHP's New Coordinator



Rev. Rebecca Barnes has been the Associate for Environmental Ministries since December 2011. She is delighted to step into the role of Coordinator of Presbyterian Hunger Program as she is energized by, and passionate about, all of the programs and campaigns offered by PHP to faithfully address interlocking concerns of hunger, poverty, and environmental injustice.

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