



Jacqui Patterson is Director of the NAACP Climate Justice Initiative and Co-Founder and Coordinator of Women of Color United.

Right to a Healthy Environment

Jacqui Patterson

Sheila Holt-Orsted, originally of Dickson, TN, got a call one day to come right home. Her father was in the late stages of cancer and her family wasn't sure how long he would hold on. Sheila noticed a pattern of cancer in her family and decided to get herself tested. Sure enough, she was diagnosed with breast cancer.

After some investigation, she learned that effluent from the landfill located adjacent to her family property had leaked into their water supply. She further learned that local officials knew the water was not safe to drink—it had high levels of the toxin XXXX. They had distributed letters to the white families in the community warning them of the risk, but not the black families.¹

munities of color and low-income communities. For example:

- ⊗ 71% of African Americans live in counties that violate federal air pollution standards,

indigenous lands. Furthermore, all of the sites proposed for temporary and permanent storage of “H” nuclear waste—nuclear fuel rods—have been on indigenous lands, with over sixty native communities affected.

The fundamental right to a healthy environment is one that, especially for communities of color and low-income communities, cannot be taken for granted. For many, safe air to breathe, water to drink, and soil on which to play are almost luxuries.



Landscape Community Farm members plant healthy foods.

compared to 58% of the white population²

- ⊗ 68% of African Americans live within 30 miles of a coal-fired power plant—the distance within which the maximum effects of the smokestack plume occur.³
- ⊗ African Americans are hospitalized for asthma at more than three times the rate of the white population.⁴
- ⊗ The death rate from asthma for African Americans is twice that of whites.⁵

Indigenous communities also suffer from disproportionate exposure to hazardous waste, through toxic waste dumps, toxin emitting facilities, and natural resource exploitation. For example, much of the mining for uranium used in nuclear power takes place on

Turning the Page of Hope

The principles of the environmental justice movement were first articulated by the People of Color Environmental Justice Summit held in 1991 in Washington D.C. The summit defined environmental justice as “the pursuit of equal justice and equal protection under the law for all environmental statutes and regulations without discrimination based on race, ethnicity, and/or socio economic status.” (See box on next page)

Environmental justice demands the right to meaningful community participation. Across the country, community led initiatives are turning the page of hope.

At a very local level, the Landslide Community Farm of Pittsburgh grows a variety of vegetables,

For many, safe air to breathe, water to drink and soil on which to play are almost luxuries.

Communities in Distress

The story of the Holt-Orsted family is just one of thousands that reflect the disproportionate placement of landfills, incinerators, coal fired power plants, and other environmental hazards in com-

herbs and fruit and raises chickens. Not only do they grow food for their own consumption, they also operate a food pantry for community members and provide meals to underprivileged persons weekly.

Elouise Brown lives in Newcomb, NM, a primarily Navajo community of 387 people. She leads an initiative called Dooda Desert Rock, which means “No-Desert Rock,” the name of a proposed power plant,

which would be the *third* coal fired power plant within a 50 mile radius of her community. Elouise led her community in organizing against the power plant. As a result, the Environmental Protection Agency

rescinded the air quality permit for the facility, pending their ability to assure that the plant will comply with air quality standards.

In Oakland, CA, a group of community-based organizations,

environmental experts, labor unions, and green businesses have formed the Oakland Climate Action Coalition. Together, they are working for an Oakland Energy and Climate Action Plan that is equitable and just for the city’s low-income communities and communities of color. The coalition seeks to clean up air pollution, create local green jobs, save money for residents, and improve public health while meeting 50% of city-wide electricity needs with clean energy by 2017.

Whether it’s exacting food justice by cultivating and supporting local production or protecting communities from the threat of a landfill or power plant, communities are taking action. In big and small ways, communities like these are organizing to build community resilience to advance environmental justice. ~

- 1 United Church of Christ, *Toxic Wastes & Race & Toxic Wastes & Race at Twenty*
- 2 US EPA, *Green Book*
- 3 US Census, 2000
- 4 US EPA, *National Air Quality & Emissions Trends Report*
- 5 American Lung Association, *Minority Lung Disease Data*

Across the country, community led initiatives are turning the page of hope.

ENVIRONMENTAL JUSTICE PRINCIPLES

- ☞ Affirms the sacredness of Earth and interdependence of all species
- ☞ Demands policies based on the rights/dignity of all peoples
- ☞ Mandates ethical/responsible/sustainable use of land and resources
- ☞ Calls for universal protection from nuclear testing, toxics, and hazardous waste
- ☞ Demands the right to participate as equal partners in decision making
- ☞ Affirms the rights of workers to a safe/healthy environment
- ☞ Protects the rights of victims to full compensation/reparation
- ☞ Recognizes special relationship of indigenous peoples to government
- ☞ Honors cultural integrity and fair access to resources
- ☞ Opposes exploitation of lands, peoples, cultures, and other life forms
- ☞ Requires conscious decisions to challenge and reprioritize our lifestyles to insure the health of the natural world for present and future generations

(Adapted from the “Principles of Environmental Justice,” 1991, www.ejnet.org/ej/principles.html)

Resources

WEBSITES

Catholic Climate Covenant. Take the St. Francis Pledge to care for creation and people who are poor. www.catholicclimatecovenant.org

Environmental Justice Resource Center. Clark Atlanta University. www.ejrc.cau.edu

No Dirty Gold. Take the “No Dirty Gold” pledge. www.nodirtygold.org

Scorecard.org. Get an in-depth pollution report for your county. www.scorecard.org

VIDEO

Ghana, Digital Dumping Ground. 20 minute documentary on electronic waste dumping in Ghana. <http://tiny.cc/ewaste>

Sam Suds and the Case of PVC, the Poison Plastic. A cartoon detective explains the dangers of PVC plastic & safe alternatives. www.pvcfree.org

They Killed Sister Dorothy. Tells the story of Dorothy Stang and the Brazilian rainforest. www.theykilledsisterdorothy.com

PRINT

Bullard, Robert D. and Wright, Beverly. *Race, Place, and Environmental Justice After Hurricane Katrina: Struggles to Reclaim, Rebuild, and Revitalize New Orleans and the Gulf Coast.* Westview Press, 2009.

National Council of Churches. *Environmental Racism: An Ecumenical Study Guide.* www.ncccojustice.org

More Valuable Than Gold

Daniel Stoner

Next time you pour a glass of water from your kitchen sink, ask yourself this question: What is it worth? Most of us would answer “Not much, it’s just a glass of water.” In the United States, we take these simple yet essential things for granted.

Now, imagine only being able to turn on a slow-pouring tap for less than four hours per week. This would equal about seventy-five gallons of water for a week’s worth of drinking, cooking, cleaning, and bathroom use. You would probably treat this limited resource like gold.

This is the reality for the people in the rural parish of San Bartolomé, located in the farming village of Arcatao, El Salvador. To them, water is more valuable than gold. It’s their lifeline.

Open-Pit Gold Mining

San Bartolomé and other communities in the region believe they are facing the most dangerous threat to their way of life since the civil war: the loss of their most precious resource, water.

In 2005, a Canadian-based mining company, Pacific Rim, entered El Salvador to explore locations to build an open-pit gold mining operation. One of those locations is within a few miles of Arcatao.

The process of open-pit gold mining involves using tremendous amounts of water and cyanide to extract gold from the land. A 2009 report by Oxfam America found that large-scale open-pit mining poses environmental risks, such as acid leaching into groundwater and the leaking of tailings—raw mate-

rials left over after processing—into adjacent rivers. “Although some of the worst environmental outcomes are preventable, mining companies often ignore environmental rules.”¹ Mining operations are short-lived; typically less than six years. By the time the environmental damage is detected, the mining company is long gone.

Their faith—combined with their action has already moved mountains.

In light of these risks, San Bartolomé and other affected communities are highly skeptical of Pacific Rim’s claims that the mining process is safe. Community members have seen devastating consequences at other mines in neighboring Honduras. They are convinced that this cyanide extraction process will destroy their reforested land, pollute their water, ruin agriculture and make their communities uninhabitable.

Relationships & Solidarity

For more than twenty years, St. Joseph Parish in Seattle, Washington has maintained a strong sister parish relationship with San Bartolomé. The seed of our relationship was planted in the 1980s during the civil war, when nearly every family in Arcatao lost a loved one. Since then, more than 130 St. Joseph’s Parishioners have visited San Bartolomé. As we break bread and share stories, we hear about their challenges for the future. Despite seemingly insurmountable poverty and the memories of a horrific civil war,

Salvadorans are a hopeful people. We see Christ in their daily lives; they show us every day that there is goodness and faith despite terrible circumstances.

We have worked in solidarity with our sister parish against mining operations. We partnered with six other US churches and organizations affiliated with El Salvador to ask Congress to send

a letter to the President of El Salvador—signed by 26 members of Congress—urging him to deny Pacific Rim’s permits. Members of San Bartolomé joined more than 1,000 people in San Salvador to urge the government to listen to the will of the people. As a result, the outgoing administration acknowledged the significant environmental risks and denied Pacific Rim’s mining permits!

Pacific Rim is suing the Salvadoran government for lost profits in excess of \$600 million. Under the Central American Free Trade Agreement, Central American countries are potentially subject to damages such as lost profits. The World Bank will hear the case sometime in the next two years.

We draw tremendous strength from San Bartolomé. Their faith—combined with their action—has already moved mountains. They are convinced that Christ will empower them, lead them, and save them. For a people with little material wealth, they are rich indeed. ~

¹ Oxfam America, *Metals Mining and Sustainable Development in Central America: An Assessment of Benefits and Costs*



Daniel Stoner is co-chair of the El Salvador Sister Parish Ministry at St. Joseph Parish, in Seattle.





James Conlon is founding director of Sophia Center in Oakland, California.

From Devastation To Hope—Our Emergent Journey

James Conlon

Our Time

Our time is one of tragedy and loss. The 9/11 attack and the deployment of troops to Afghanistan and Iraq have defined our present moment. We are witness to heightened global lawlessness and daily violence on the streets of our cities.

Ecological devastation has spread across the world, from the oil fields of Alberta, Canada to the cradles of civilization, those war-torn countries of Africa and the Middle East. Agribusiness is replacing the family farm, degenerative diseases have risen to epidemic proportion, and hunger and poverty prevail like a plague upon the people.

The worldwide economic recession has intensified the unjust distribution of basic human needs, widening the already enormous gap between rich and poor. Unemployment and under-employment have torn asunder the soul of many societies already teetering on despair.

God is in the midst of the rubble of the earthquake in Haiti and in the heart and mind of every believing person.

As we grieve those trapped beneath the rubble of Haiti, I am also reminded of the thousands of children who will die tonight

of hunger or poisoned by polluted water and toxic food. In these many reflections, we cannot forget our indigenous sisters and brothers whose lands and natural resources have been taken from them, forcing them to live on reservations or pushing them into the isolation of urban life.

As Thomas Berry, CP (1914-2009), geologist and cultural historian observed, these early years of the new millennium are a “new age of anxiety.”



A survivor of Haiti's earthquake in devastated capital Port-au-Prince.

Suffering & Hope

To contemplate these defining moments of tragedy and loss, we ask ourselves as a people of faith, what do our inherited traditions offer us? Where is the promise and hope for transformation? Where is God in all this?

After the mudslides in El Salvador which took the lives of many, liberation theologian Jon Sobrino, SJ was asked, “Where is God?” Looking at the words painted on the hillside, “*Resurgamus* (we will rise),” he replied, “God is in the mud slide, suffering with my people.” God is in the midst of the rubble of the earthquake in

Haiti and in the heart and mind of every believing person. God is also in the rainforests of Brazil, for which Dorothy Strang, SNDdeN, so courageously gave her life.

Theologian John Haught reminds us that it is possible to love God without having to turn away from the world, and to love creation without fear that we are in anyway forsaking the call to enter deeply into the mystery of the Divine.

As we contemplate the turbulent state of our planet, we are challenged to evoke, celebrate and express the vital impulse, a “zest for life,” inspired by Pierre Teilhard de Chardin, SJ. Our great opportunity for today is to choose optimism and hope, to celebrate our unity and realize that we are all one family, one planetary community.

Today we are called forward into a world of justice for Earth and her people that is relationship-based, culturally creative and immersed in mystery that is ecologically sustainable, economically just and socially holistic. Within this vision our deeper call is to name and care for the poor as enunciated by liberation theologian, Gustavo Gutierrez, “a preferential option of the Earth.”

A New Emergence

Midst the face of such rampant social injustice and ecological desolation, we are witnessing

the emergence of a courageous human spirit. Networks of information and support are springing up everywhere, most in the peripheral margins of global society. We see countless numbers of independent, leaderless persons/groups quietly coming together, becoming increasingly visible and vocal.

Thomas Berry often reminded us that God is present in every blade of grass and that “only a sense of the sacred will save us.” He provided a hopeful vision when he writes “...we are indeed in a great moment of awakening...there is a newness about our time and we need to be sensitized to the awesome transformation that is being

required of us.”

Just as the tree absorbs carbon dioxide and breathes out oxygen, our function at this defining moment in human/Earth history is to purify, cleanse and heal our toxic culture and wounded planet. With openness to the future and our role in an unfinished world,

we move forward with the startling realization that the whole world is a sacrament, that each of us, in fact the entire planetary community, is genetically coded for

compassion, justice and peace. We give thanks for this new consciousness and the vision of the Universe as the body of Christ.

Our God is a God of hope on the cross as well as in the resur-

rection. As we move forward into a new world of social and ecological justice (geo-justice), we will be nurtured by the new story of the Universe and the call of the mystics from yesterday and today who urge us to be motivated by great hope. As people of faith we are called forth and challenged to discover with profound optimism our destiny and purpose in today's world of both beauty and brokenness. We listen to the Divine voice calling us forward in our cosmic quest for hope, an ever-deepening hope held in common.

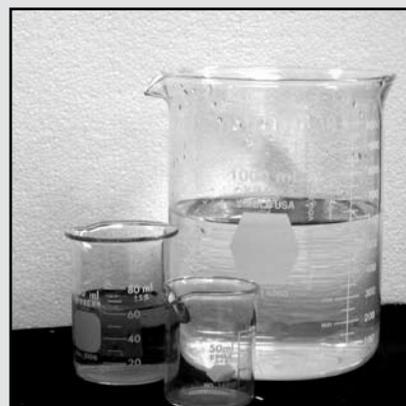
Our hearts can only be encouraged by the words of the Gospel of Luke as we venture forth, “For I am to create a new heaven and a new Earth...be glad and rejoice forever in what I am creating.” ~

... each of us, in fact the entire planetary community, is genetically coded for compassion, justice and peace.

GREEN CHEMISTRY

What if we could eliminate environmental pollution before it happens? The chemists of the Green Chemistry movement are working hard to find creative technological solutions to protect human health and the environment. They design chemical products and practices that reduce or eliminate entirely the generation of hazardous substances.

One example of green chemistry is SC Johnson's Greenlist™ process. Greenlist™ is not an actual list, but a system for rating the environmental and health effects of the ingredients in their products. The company uses this data to re-engineer many of its products, from household cleaners to plastic wrap. The redesign of Saran Wrap® alone eliminated the use of nearly 4 million pounds of polyvinylidene chloride (PVDC). Since the program began in 2001, SC Johnson has removed 61 million pounds of volatile organic compounds (VOCs) from their products, equal to the VOCs produced by 656,000 cars in one year.



To learn more about Green Chemistry, visit these websites:

www.chempower.org—Take your Green Chemistry IQ and download educational resources.

www.epa.gov/greenchemistry/index.html—Learn about award other winning innovations in Green Chemistry

www.uoregon.edu/~hutchlab/greenchem—Resources for educators

Environmental Justice: Interdependence

War: Armed conflicts impact ecosystems and natural resources long beyond the conflict, beyond national borders and even beyond the present generation. Returning military personnel often face long-term health problems as a result of exposure to environmental hazards.

The Iraqi Ministry of Environment has identified more than 40 sites contaminated with high levels of radiation and dioxins after 3 decades of war. These com-

munities have also experienced increased rates of cancer and birth defects.

Community Impact: “The soil has ended up in people’s lungs and has been on food that people have eaten,” said Iraqi environment minister Narmin Othman. “All of this has caused systemic problems on a very large scale for both ecology and overall health. ... We are in the midst of an unmatched environmental disaster.”



Iraqi doctor examines a child.



Dr. Bill Freyda dispenses donated medical supplies in Kenya.

Medical Waste: US hospitals generate more than 6,000 tons of waste per day—80% nonhazardous solid waste. Much of the “waste” is actually unused and unexpired medical supplies and equipment.

Story of Hope: The nonprofit organization MedShare diverts usable medical supplies intended for US landfills to underserved health care facilities around the globe. Since 1998, MedShare and its

partner hospitals have donated over \$60 million worth of supplies and equipment, translating to over one million cubic feet of space saved in US landfills.

“Over the years, the containers from MedShare have supplied us with many valuable items which we use in our care of the poor here in Nairobi,” said Dr. Bill Fryda of St. Mary’s Mission Hospital in Nairobi, Kenya. “A hospital serving the poor need not be a poor hospital!”

Pesticides: Pesticides are poisons used to kill insects and other pests. They can also pose serious health risks to humans, depending on the type and level of exposure. Pesticides are all around us: in our food and water, and in our homes, schools and workplaces.

Pesticide poisoning can lead to chronic illness, birth defects, and even death. Farm workers are particularly susceptible to poisoning due to prolonged exposure in the fields.

Community Impact: Francisca Herrera’s son Carlito was born without arms or legs. She and her husband picked tomatoes in fields sprayed with pesticides.

“People have mentioned to me that maybe this had to do with chemicals,” she said. “When you work on the plants, you smell the chemicals.” The tomato grower Ag-Mart was ordered to provide Carlito with a lifetime of quality care in a 2008 legal settlement.



Those tomatoes in the grocery aisle were likely sprayed with pesticides.

Reflection Process: Use the questions on the back page of this issue of *AMOS* to explore your individual and communal connections to issues of environmental justice.

PVC: Polyvinyl chloride (PVC) is one of the most hazardous products ever created, leaking toxic chemicals in factories, homes and landfills. PVC plants are disproportionately located in low-income communities and communities of color.

The historic, African-American community of Mossville, LA is surrounded by 14 industrial facilities, including the largest concentration of vinyl production facilities in the U.S. Residents report

significant health problems they believe are linked to the facilities.

Community Impact: “It’s really scary to find that so many of my relatives and neighbors are suffering from cancers, endometriosis, and asthma,” said Mossville Resident Dorothy Felix. “I’m talking about teenage girls with endometriosis and young children who have asthma attacks all the time. I am concerned about the future for my family and my community.”



Creative Commons 2.0 / F. Deventhal

That “new” shower curtain smell means toxic chemicals are being released.

Photo by NJ Tree Foundation



Air Pollution: Studies have linked air pollution to heart disease, cancer and chronic respiratory illnesses. The American Lung Association reports that communities of color are more likely to reside near industrial sources of air pollution and have higher rates of illness.

Story of Hope: In Camden City, NJ, the Urban Airshed Reforestation Program empowers residents to mitigate air pollution by planting trees in their neighborhood. Initial funding came from a \$1 million

natural resources damages fine against a local power company. Since 2002, 3,735 trees have been planted with over 120 groups & 7,000 volunteers.

“These trees have brought a new life to my block,” said resident Gloria Banks. “The trees were like an incentive to get things moving back to the way they used to be. I can’t easily express the difference these trees made in my neighborhood.”

Left: Neighbors plant trees in their Camden Inner City neighborhood.

Hazardous Waste: Manufacturing and other industries often create poisonous byproducts which poison soil and ground water.

The American Smelting & Refining Company (ASARCO) will pay a record \$1.79 billion to settle hazardous waste claims at 80 sites in 20 states. In El Paso, Texas, the company operated a copper smelter for more than 100 years, contaminating soil and ground water in Texas and across the border in Juarez, Mexico. While the com-

pany is now legally mandated to clean up the site, contaminated with lead, arsenic, cadmium, chromium, selenium and zinc, this mandate stops at the border.

Community Impact: Consuelo Renteria looks at the now closed smokestacks from her home across the border in Juarez. “I think it’s a symbol of our rage, because it hurt many people here,” she said. “The people of the United States, they will fix everything over there. And here, what will happen? Nothing.”



ASARCO Smelter in EL Paso Texas on the US/Mexico Border.

Sources: www.besafenet.com; www.beyondpesticides.org; www.cms.h2e-online.org; www.ehumanrights.org; www.guardian.co.uk; www.hcwh.org; www.medshare.org; www.newjerseytreefoundation.org; www.npr.org; www.palmbeachpost.com; www.publichealth.va.gov; www.un.org



Lauren Ornelas is campaign director with the Silicon Valley Toxics Coalition.

Poison Electronics

Lauren Ornelas

Many of us can barely remember how we survived without our mobile phones and computers. What we may not realize is that our society's addiction to electronics has consequences.

Computers, TVs and cell phones contain thousands of chemicals which are known to be harmful to people and the environment. Workers are exposed to hazardous chemicals, such as lead and mercury, during production and at the end of the product's life. Many of these chemicals are already restricted in the European Union.

Just one computer contains hundreds of chemicals—such as lead, mercury, and polyvinyl chloride known to cause cancer, respiratory illness and reproductive problems.

Workers are exposed to hazardous chemicals, such as lead and mercury, during production and at the end of the product's life.

Dumping of E-Waste

Depending on where you live, it might be legal to toss out your old computer or TV into a landfill. However, many states like California prohibit dumping of electronics in landfills due to concerns about mercury and other chemicals leaking into ground water. To make matters worse, only a small percentage of electronic waste (e-waste) that isn't sent to landfills

is actually recycled responsibly in the United States. The Environmental Protection Agency believes that "a vast majority" of the 50 to 66 million electronics recycled in 2006 were shipped overseas. The dumped electronics end up in countries in the Global South, such as China, Nigeria, India, and

Ghana, that do not have the infrastructure to recycle them safely, or in US prisons to be dismantled by unprotected inmates.

I recently travelled to India on a fact-finding trip with staff from the Silicon Valley Toxics Coalition and a local NGO, Chintan. We visited the hub of electronics "recycling" in Delhi. After driving on unpaved roads littered with computer monitors and other computer parts, we reached a garage sized room where a young man dismantled copper components from circuit boards. We sat on a blanket on the floor surrounded by computer parts and talked with the young man and locals who gathered around to share their concerns. They said they've had their share of people who take pictures of their conditions, but aren't committed to helping out.

The situation was so difficult on many levels—the poverty, the fact that US e-waste has been dumped in their country, but also their kindness. After telling us of their economic reality, one man

had a child go buy us soda so that we could drink. Even after saying no a few times – they insisted. Here

we found people using their creativity to make a living and hurting their bodies in the process.

Unfortunately our electronics are also poisoning people in the US. In prisons, inmates—and even guards—have been exposed to toxic chemicals from computers and televisions as they do not have

the proper tools or protection to do this kind of work. Many who want to speak out against exposure or the environmental contamination face possible retaliation.



Nigerian recycler dismantling electronic equipment.

©2006 Basel Action Network

Take Action

What can consumers do?

- ☞ Recognize that everything you buy has a life before and after you buy it. Think before you shop.
- ☞ Try to fix electronics before you replace them.

If you can't fix your electronics:

- ☞ Tell manufacturers to reduce and eventually eliminate the use of toxic chemicals.
- ☞ Ask them to take back their electronics and recycle them responsibly, without using prison labor or dumping them overseas.

- ☞ Visit www.e-stewards.org to find a reputable electronics recycler near you. If the recycler near you is not on the list, ask them to join. ~

Voices from the Copenhagen Climate Summit

A Sense of Urgency *By Philo Morris, MMS*



The United Nations Framework Convention on Climate Change opened last December with a sense of urgency. Climate change is considered to be one of the most serious threats to sustainable development, with adverse impacts on the environment, human health, food security and economic activity.

However, world leaders failed to agree to a new binding treaty. The watered down political agreement, known as the “Copenhagen Accord,” lacks firm commitments to reduce greenhouse gas emissions. The next climate change conference will take place in Mexico City November 29 to December 10, 2010.

Some NGOs believe that ultimately, it is not governments who can make a difference with climate change. They were happy that more than 45,000 global citizens descended on Copenhagen, and believe that the awareness and knowledge generated will eventually transform into solid actions. It has to become a people’s movement. The need of the hour is for all countries, rich and poor, from the north or south, to come together and work towards a lasting solution.

Sr. Philo Morris is from India. She represented the Medical Mission Sisters at the summit.

Take Action

Visit the Legislative Action Center at www.ipjc.org to ask Congress to pass climate change legislation that protects the poor and vulnerable.

Real Solutions *By Michelle Mascarenhas-Swan*

The silver lining of Copenhagen was the uniting of social movements, indigenous people and many governments from the Global South behind the call, “No deal is better than a catastrophic deal.”

They advocated for real solutions to the dire situation they face, such as:

- ⌘ rapid, deep reductions in emissions as recommended by UN climate scientists;
- ⌘ a transparent fund to help poor countries mitigate and adapt to climate change
- ⌘ the rights of all people and the planet to well-being; and
- ⌘ the inclusion of all communities in the process of designing a global strategy to transition off fossil fuels.

They called for industrialized nations to cut emissions by 49% from 1990 levels by 2020. By contrast, the US government is considering cuts amounting to 4% from 1990 levels.

Michelle Mascarenhas-Swan works for economic and racial justice in urban communities of color with Movement Generation.



The Future is for the Children



15 year old **Mohammed Axam Maumoon** lives on an island in the Maldives. He was one of eight ambassadors chosen to represent global youth at the summit. The following is an excerpt from his address during a panel discussion at the summit.

“The voices, the concerns and the pain of all the children of the world ring true in my heart. My eyes go moist, not when I see a movie, not when I lose a football game, certainly not when I give away my toys, but because I understand how it feels to see my future so clearly, just within my grasp, and be forced to let it go. ...

“In simple words, we are now in the era of climate injustice. Those with more than enough are damaging our world blindly in the common cause of development, while those with nothing suffer to the point at which we just cannot see the end of it. ...

“Since the future is for the children, you must first think about this: How old will your children be in 2050? Will they be able to see what we have seen? Will they be able to experience the wonderful life that we are living right now? Would they? We are late, but we are not too late. This is the best time to act. And the best time is now.” ~

In simple words, we are now in the era of climate injustice.



Youth & Young Adults at IPJC

Justice Cafés Are Expanding

Justice Cafés are taking root across the country, and internationally!



Nigeria

The first international Justice Café took place in Jos Plateau, Nigeria in January. **22 young adults** attended the café on environmental justice. The group—made up of Christian and Muslim young adults—had to reschedule their meeting several times due to sectarian violence in the region. They hope to use the Justice Café

process to promote inter-faith dialogue and tolerance. “The first Justice cafe meeting was a huge success,” said organizer Godwin Okoko.

Oakland, California

“The HNU Justice Café was one of **the hottest tickets in town** last week,” said organizer Susan Wells, SNJM. More than 30 Holy Names University Students gathered in February.

New Jersey

“5 of us met at Rock’n Joe’s Café to discuss water as a human right,” said Colleen Gibson. “We are planning a screening of the documentary “Flow” which came up multiple times throughout the night.”



Next Opportunity
3rd week in April.
Topic: Peacemaking & Nonviolence

Check it out:
www.ipjcJusticeCafe.ning.com

Parenting for Peace and Justice

“A highlight of our group is discovering that other people are thinking about some of the same issues. One mom in particular has been a big support for me. Our sons are the same age and it is comforting to know he is playing in a home with the same values as my own. The boys are asking when is the next “big dinner party.”

Everyone in the group had the opportunity to be a giver as well as a receiver of knowledge. I encourage others to participate in the group. It really helped focus attention on issues that mean a lot to me and that I want my children to be aware of.

Colleen Alspaugh, Portland, St. Pius X Parish

School Justice Workshops

IPJC staff presented on Modern Day Slavery to 8th grade classes at **St. Luke’s** School in Shoreline and **St. Anthony’s** School in Renton (pictured).



JustVideo Contest

We invited **high school** students to submit videos on Human Trafficking, Water or Immigration incorporating Catholic Social Teaching or social justice in the Christian tradition. Watch all six videos at www.ipjc.org And the winners are...

- 1st**—Marian Catholic High School, Homewood, IL—Water
- 2nd**—Archbishop Murphy HS, Everett, WA—Human Trafficking
- 3rd (tie)**—Academy of the Holy Names, Temple Terrace, FL—Human Trafficking
- 3rd (tie)**—Community United Church Of Christ, Champaign, IL—Water
- Honorable Mentions**
- Forest Ridge School of the Sacred Heart, Bellevue, WA—Human Trafficking
- Holy Names Academy, Seattle, WA—Human Trafficking

peace & justice center

Mark Your Calendar 

IPJC Benefit Dinner—April 22

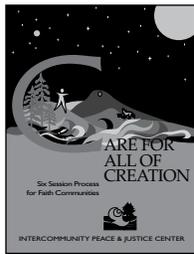


EVENTS

Come celebrate with us!
Building Community, Creating Change
 Campion Ballroom, Seattle University
 East Cherry St between Broadway & 12th Ave
 Gathering at 6:00 pm—Dinner at 6:30 pm
 Dinner \$50
 Print an invitation at www.ipjc.org



Publications



Young Adult Programs



Corporate Responsibility

Building Community Creating Change!

- * Come with friends
- * Fund a program
- * Sponsor a table
- * Be a business sponsor



WORKSHOPS



Community Organizing

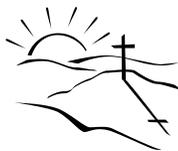


Retreats



Stations of the Cross with All of Creation

New resource already being used in **27 States** and 3 countries.



Station includes:

- ✚ Scripture
- ✚ Stories of the Cross in Creation
- ✚ Reflection Questions

Cost: \$2/copy (qnty discount available)
 Order at 206.223.1138; www.ipjc.org

Remembering Oscar Romero

March 24th, 5:30pm Mass & Stations
 St. James Cathedral, 9th & Marion, Seattle

Women's Justice Circles Go International



Lima, Peru—Training at Centro Maria Rosa

The leadership in Lima is strong! Skype and e-mail make it possible for IPJC to connect with their grassroots organizing.

WJC National

Detroit—Capuchin Soup Kitchen

"We are so excited about implementing this amazing and thoughtful program. I love how . . . the sessions were designed especially to help low-income women realize their power and knowledge!"

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Reflection Process: Environmental Justice

Invite a small group for contemplation and conversation about environmental justice. Ask them to read this issue of *AMOS* prior to the gathering.

Set Up

Arrange chairs for participants around a small ritual table. Put on the table a cloth, candle, and symbols of life from our Earth community.

Song: Select a song of your choice, such as *We are Called* or *God Beyond All Names*.

Reflection

Reader: God said to Noah and his children, "See, I am now establishing my covenant with you and your descendants after you. This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the Earth. (Genesis 9)

Reader: Read the principles of environmental justice from page 2.

Facilitator: Let's take some quiet time to reflect on the readings in light of the stories of environmental justice you read in this issue of *AMOS*. During the quiet, I invite you to consider how you experience God's covenant with Earth in your daily life.

What conscious decisions can you make (personally or communally) to help insure the health of the natural world for present and future generations?

Sharing

☞ One way you experience God's covenant with Earth in your daily life.

or

☞ One decision you can make personally or communally to help insure the health of the natural world for present and future generations.

Facilitator: Let us end our time together by responding to some of the voices we hear in this issue of *AMOS* with God's message of hope and our promise to act for justice.

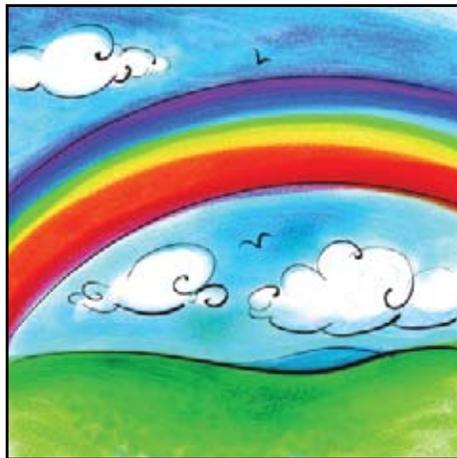
Reader: "I am concerned about the future for my family and my community."
—Dorothy Felix, Mossville, LA

Response: I set my bow in the clouds to serve as a sign of the covenant between me and the Earth.

Reader: "The people of the United States, they will fix everything over there. And here, what will happen?" —Consuelo Renteria, Juarez, Mexico **R**

Reader: "The trees were like an incentive to get things moving back to the way they used to be."
—Gloria Banks, Camden City, NJ **R**

Reader: "We are late, but we are not too late. This is the best time to act." —Mohammed Aham Maumoon, Maldives **R**



A Matter of Spirit is a publication of the Intercommunity Peace & Justice Center

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