



Presbyterian Mission

**Presbyterian Ministry at the United Nations**

# Study & Devotional Guide



**SUSTAINABLE DEVELOPMENT GOALS**

**SECOND EDITION**



Presbyterian Mission

# Presbyterian Ministry at the United Nations

## SUSTAINABLE DEVELOPMENT GOALS



Dear Reader:

Welcome to the Second Edition of the Study and Devotional Guide on the United Nations Sustainable Development Goals. I'm so glad you've decided to learn about the Sustainable Development Goals (SDGs) and the ways our church, the Presbyterian Church (U.S.A.), and our partners are working around the world to create a more just and sustainable future. The SDGs came out of global consultations with governments, civil society institutions and people like you and me. The 17 SDGs with their 169 targets were approved by the governments of the world in September 2015.

As we at the Presbyterian Ministry at the United Nations of the Presbyterian Church (U.S.A.) started examining the Goals and their targets for achievement, we realized that this is work that the Church has been engaged in for centuries. From eradication of hunger and poverty to treating the earth with respect, our church has been working to achieve these Goals since before their existence!

This resource will give you a snapshot into each of the Goals, some of their targets and the way the Presbyterian Church (U.S.A.) and our global partners have been and continue working to achieve this sustainable development agenda. Accompanying each fact sheet are biblical reflections from staff and mission partners reflecting on the goal and examining it through the lens of Matthew 25.

Hearing the voices of our colleagues and mission partners reflecting on sustainable development shows us the depth of spirit and heart that the Church brings into this work. I'd especially like to thank Simon Doong and Carson Smith, Young Adult Volunteers, who worked to collect the information and reflections you read in this book. Sue Rheem's guidance and support of our work towards sustainable development is unmatched.

Each of the SDGs are highlighted here with the work of the PC(USA) and our partners. The online resource contains hyperlinks for more information and our printed resources contains a bibliography with that same information. It is truly remarkable the work our church is doing around the world. I hope you are as excited about these ministries as I am.

I invite you to study and pray with us and push your local and national leaders to focus their work on achieving these Sustainable Development Goals. May God bless our call to serve each other in grace, love and peace.

In Christ,


A handwritten signature in cursive script that reads "Ryan D. Smith". The signature is written in black ink and is positioned above the printed name and title.

Ryan D. Smith  
Director, Presbyterian Ministry at the United Nations



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## Targets

- Eradicate extreme poverty for all people everywhere
- Reduce at least by half the proportion of men, women, and children of all ages living in poverty
- Implement nationally appropriate social protection systems and measures for all
- Ensure that all men and women have equal rights to economic resources, access to basic services, ownership and control over land and property, and financial services
- Build the resilience of the poor; reduce their exposure and vulnerability to climate-related extreme events and disasters

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

Florida— 90% of the state’s tomato growers are part of PC(USA)’s partner the Coalition of Immokalee Workers Fair Food Program, ensuring humane wages and working conditions for the workers.

Sierra Leone & Liberia — Three PC(USA) agencies trained over 10,000 people in 45 communities in self-reliant food production, micro credit management, and disaster preparedness and mitigation through the West Africa Initiative.

Sri Lanka — Presbyterian Hunger Program supports the Praja Abhilasha network to prevent land grabbing and protect the poor’s land rights. In 2018, 970 acres of land were released back to landowners.

### Get Involved!

Advocate for fair wages, worker, and land rights.

Analyze root causes of poverty on a Presbyterian Hunger Program Action Trip.

Apply for a Presbyterian Self-Development of People Grant to support your community’s economic empowerment efforts.

Support the Presbyterian Ministry at the United Nations’ advocacy in the international community.

“For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Matthew 25: 35-36

## Employment: A Path Out of Poverty

Baltimore based United Workers Association (UWA) is a human rights organization led by low wage workers fighting to secure freedom from poverty and other human rights. Baltimore's Inner Harbor has an area of great economic wealth and prosperity due to tourism but is surrounded by severe poverty throughout the inner city. The businesses in and around the Harbor employ low wage workers and have systematically kept their wages low and the working conditions poor. The primary goal of this project is to improve working conditions through organizing and education. With a \$20,000 grant from National Self-Development of People, the 500+ low-wage worker's organization initiated a project focused on raising the minimum wage of day laborers and to change the perception that day laborers are lazy, drug addicted, or panhandlers.

Baltimore Presbytery's SDOP Committee has also previously provided \$14,000 to The Human Rights Zone project of Inner Harbor-United Workers. The workers have conducted trainings through street theater where new members have been recruited and leaders identified. Street theater topics include Freedom from Poverty and Right to Work with Dignity.

Some of UWA's victories include an increase in wages from less than the minimum wage at the time to \$13 an hour. Workers took the lead in organizing with fellow workers to secure a union contract. As one project member has shared "everyone is worthy of dignity and respect."

Matthew 25:31-46 reminds us "Just as you did it to one of the least of these . . . , you did it to me." The Bible is particularly concerned about "the least of these". God walks alongside the poor and disenfranchised in their human struggles and invites you to do likewise.

***Gracious God, we pray for communities where there is poverty and injustice. We pray for the oppressed and the disadvantaged that they may find help in their time of need. We ask that you help us in extending compassion and justice to those in need. In the name of Jesus Christ, Amen.***

***Margaret Mwale  
Associate for Community Development and Constituent Relations  
Presbyterian Self-Development of People***



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**SUSTAINABLE  
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**1  
NO  
POVERTY**



## On Poverty

For the past 21 years I have worked in ordained ministry through the Church, primarily in Latin America and the Caribbean, and have seen some unimaginable suffering. All who have opened their eyes, ears, and their lives to the poor can attest to the suffering. In the small town where I live and serve in the Dominican Republic, I watched a woman buy two sticks of celery, 1 tablespoon of butter, and 1 egg to make a meal for her family. No wonder Jesus taught the disciples to pray “give us this day our daily bread” when so many do not have that daily sustenance.

Probably several thousand books and articles have been written on the subject of poverty and its grip on one half of the world’s population who live on less than \$2.50 per day. And the Bible has not been quiet on the issue. Jesus said “the poor will be with you always” (Mt.26:11), which many have taken as an excuse for shaking their heads sadly at the inevitability of it all without delving into the deeper study of Jesus’ teaching about the Reign of God and how it is to be lived in this world and how doing to “the least of these” is as doing to Christ himself (Mt. 25).

What most strikes me about the biblical teaching on poverty is how it permeates the biblical witness. The Old Testament tells story after story about how people become impoverished sometimes through their own foolish action but most often by the action (or inaction) of those with the power to commit great injustices against “the people.” We read the books of the prophets who repeatedly give voice to the oppression being visited upon God’s people by individuals but also by the very structures of their society that favor those in power.

With all those teachings from the 1500 years of Hebrew scriptures, Jesus comes preaching “the reign of God” and “good news” to the poor (Lk 4:16-20), trying to teach us God’s vision for our relationships to each other and to God. What some have heard is a call to charity in the face of crises and disasters when food and water is a vital need. But the deeper and more frequent biblical teaching is the call to do justice and transform our individual and societal responses to be in line with the justice of God.

***God of Justice, help us as we listen to the voices of the poor in our midst. Guide us as we continue to grapple with what it means to do Your will and transform the systems and structures that perpetuate poverty today. Amen.***

***Jo Ella Holman  
Regional Liaison for the Caribbean  
Presbyterian World Mission***



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## Worker-Driven Social Responsibility

The Coalition of Immokalee Workers' (CIW) is a farmworker-led human rights organization. The CIW's Fair Food Program has eliminated modern-day slavery and sexual violence on agricultural fields in seven states, improved farmworker wages for the first time in decades, and guaranteed basic protections for workers. Today, 14 major food retailers participate in the Fair Food Program, from Whole Foods to Walmart and McDonald's. Participating retailers agree to purchase exclusively from suppliers who meet a worker-designed Code of Conduct, which includes a zero-tolerance policy for slavery and sexual harassment. Retailers also pay a "penny-per-pound" premium, which is passed down through the supply chain and paid out directly to workers by their employers. Since the implementation of the Fair Food Program in 2011, farmworkers have seen over \$28 million dollars in increased wages. This [UN-recognized](#) program is ending farmworker poverty. It is a leading example of a groundbreaking model known as Worker-driven Social Responsibility (WSR).

In September, PC(USA) [became the first mainline denomination to endorse](#) the principles of WSR in which workers design and monitor the human rights standards in their workplace; brands and retailers sign legally binding agreements with workers organizations to financially support and guarantee the implementation of those standards in their supply chains; and monitoring and enforcement mechanisms ensure that workers are educated about their rights, including a complaint mechanism that guarantees swift and effective action when workers identify abuses.

Importantly, corporations are compelled to join WSR programs through pressure from consumers. The PC(USA) was the first denomination to endorse the [Wendy's boycott in 2016](#), as the corporation has ignored demands for human rights for over five years. Matthew 25:35-40 reminds us, "whatever you did for one of the least of these brothers and sisters of mine, you did for me." Today, farmworkers ask more consumers to support the principles of WSR by calling on resistant corporations like Wendy's to join the Fair Food Program and end systemic poverty.

*Lord God, guide us as we respond to the struggles of the "least of these" in society. From farmworker to corporate executive, we pray that all might be freed from the curse of poverty. Amen.*

*Alex Schelle  
Coalition of Immokalee Workers*



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### Targets

- End hunger and ensure access by all people to safe, nutritious, and sufficient food all year round
- End all forms of malnutrition
- Double the agricultural productivity and incomes of small-scale food producers
- Ensure sustainable food production systems and implement resilient agricultural practices
- Maintain the genetic diversity of seeds, cultivated plants, farmed and domesticated animals, and their related wild species

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

India— Presbyterian Hunger Program supports the CHETHANA campaign, which advocates against the proliferation of genetically modified seeds, educates people on risks of GMO seed use, and promotes native seed use in farming.

Sierra Leone & Liberia — Three PC(USA) agencies trained over 10,000 people in 45 communities in sustainable farming of cassava, groundnuts, and rice.

South Sudan — Presbyterian Disaster Assistance partnered with the Foods Resource Bank (FRB) to fund a food security project in Uror, and provided \$100,000 in emergency relief funds for the distribution of food and emergency relief items in Juba and Bentui.

### Get Involved!

Apply for a Presbyterian Self-Development of People grant to rebuild your local food economy and sovereignty.

Become a Hunger Action Congregation.

Support the Presbyterian Ministry at the United Nations' advocacy on hunger in the global arena.

Transform your church's kitchen into a community/soup kitchen.

“...Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me...” Matthew 25: 40

## Seeds of Life

Since time immemorial, farmers around the world have fed the world by planting seeds of life. After the harvest season, their production was usually divided in three parts: One eaten by their families, another one sold for money or traded for goods, and the last part was selected and stored for the next planting season. Selecting and storing seeds was a central piece in regulating life and also ensured and secured families' future. The Bible tells the story of Isaac who rather than eating his seeds during famine time sowed it, and the same year reaped a hundredfold. He became rich, and his wealth continued to grow until he became very wealthy.

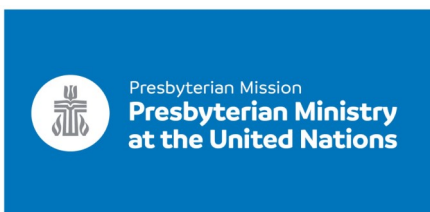
In India, farmers used to grow many varieties of minor millets and pulses which are drought resistant; these had a dominant place in their food system. The introduction of the Green Revolution in the 1960s came with an increased use of chemical fertilizers, agro-chemicals, and hybridized seeds. Subsequently, farmers lost native varieties of seeds and crop diversity that had been essential against drought, floods, and other calamities associated with climate. Naturally this also led to consequent crop loss. Seeds are not just one input but the key input that determines all other inputs down the line. Hence, complete dependency on company supplied seeds have correspondingly forced farmers to go in for costly farm inputs often supplied by the same companies. It has not only increased farming cost but also the risk of crop loss, land degradation, and the pollution of land, water, and food. Millions of farmers find themselves caught up in a spiral of crop loss, debt, ill health and suicide. Mono-cropping and cash-cropping further eroded the base of farming and the food and nutrition security of the people. Today, most of these millets have disappeared from the food system, and farmers mostly grow monocrops.

Partners like Chethana in India are working to reclaim native seeds, traditional farming practices, and culture while at the same time working to make farming an economically viable means of livelihood for thousands of farmers. Chethana celebrates that seed-saving — and revitalized cultural and traditional practices of relating to seeds and farming — are helping to ensure fewer people go hungry. We are honored to walk alongside and learn from them.

*God of love, bless the earth that produces the food we need for our sustenance. Bless the efforts of people around the world who work to preserve their cultural heritage, their seeds of life, and help reduce hunger in your kingdom.*

*Valery Nodem*

*Associate for International Hunger Concerns  
Presbyterian Hunger Program*



## Kwashiorkor

*Kwashiorkor. I learned much of this in medical school,  
and even then I prayed to never see it firsthand*

- Dr. Sanjay Gupta, CNN, during his 2013 visit to a Syrian refugee camp in Lebanon.

*Kwashiorkor*, from the Ga language, means “the sickness the baby gets when the new baby comes.” It is a form of malnutrition where calorie intake may be sufficient, but insufficient protein is available in the diet.

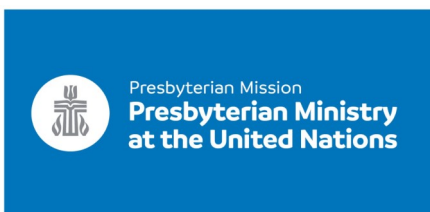
I first saw the devastating impact of *kwashiorkor* during a visit to the Democratic Republic of Congo in 2012. I returned to the U.S. disturbed by the sick children I’d seen, the effects of edema so severe that the skin on their swollen feet had cracked open. I learned the discolored hair, skin lesions, and protruding bellies were likewise symptoms of *kwashiorkor*, which also causes liver damage and mental and physical disabilities. I wondered how such a thing could exist and how best to care “for the least of these” as Christ instructs us to do.

The U.S. provides food aid to many countries that suffer food insecurity, but these policies are an offshoot of domestic farm subsidies designed primarily to provide price stability for American consumers. Roger Thurow, author of *Enough: Why the World’s Poorest Starve in an Age of Plenty*, writes about the need for investment in agricultural development in these developing countries to reduce reliance on foreign food aid that negatively impacts local farmers, sometimes putting them out of business.

Presbyterian World Mission works with its partners in such places as Haiti, DR Congo, Madagascar and Zambia to create sustainable agricultural development programs. By walking the journey together in partnership, a lasting impact can be made, improving lives and reducing hunger.

***Please give us the ability and strength to work together with our brothers and sisters around the world to transform lives for the better and improve food security for those who suffer, through agricultural development and education. Amen.***

*Charles Johnson  
Mission Co-Worker, Zambia  
Presbyterian World Mission*



**SUSTAINABLE DEVELOPMENT GOALS**



## Preserving Seeds for Life

“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in.” (Matthew 25:35)

“The King will reply, ‘Truly, I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ (Matthew 25:40)

In India, Chethana works with poor rural farmers who cultivate small pieces of land and rely mainly on agriculture. Chethana organizes farmers into seed saver groups that help one another. The organization also provides trainings on organic farming, free from chemicals and other pesticides.

Many farmers working with Chethana were initially growing cotton. Although they were receiving some profits, the cotton required a lot of pesticides which overtime contributed to soil depletion. Since cotton is also a mono crop, farmers could not grow food along with cotton on the same field and were forced to rely on markets for their food.

In partnership, Chethana provided native seeds which the farmers planted and started sharing with other farmers, creating a network of native seeds savers. As a mixed crop, millet gives lot of advantage to the poor, as they can grow 10 to 12 crops at the same time. Farmers now grow millets, pulses, oil seeds, and vegetables to feed their families and improve nutrition. The excess production goes to the market to meet farmers’ financial needs. The benefits are not only nutritional and financial, but also environmental when farmers can return to pesticide-free agriculture, making both their land and food safer.

The seed saver groups have become a platform where farmers not only preserve their seeds heritage, but it is also a space where they discuss safe and sustainable food production that will ensure food security. These farmers feel more empowered to raise their voice against irresponsible corporate seed monopolies and more encouraged to fight corporate monopolies by saving and sharing local seeds.

*Blessed are you, O Lord our God, ruler of the universe, for you give us food to sustain our lives and make our hearts glad. Amen.*

*Salome Yesudas  
Coordinator  
Joining Hands India*

**SUSTAINABLE DEVELOPMENT GOALS**





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## Presbyterian Ministry at the United Nations

### 3 GOOD HEALTH AND WELL-BEING



#### Targets

- Reduce the global maternal mortality ratio to less than 70 per 100,000 live births
- End preventable deaths of newborns and children under 5 years of age
- End the epidemics of AIDS, tuberculosis, malaria, and neglected tropical diseases
- Reduce by one third premature mortality from non-communicable diseases
- Ensure universal access to sexual and reproductive health-care services
- Substantially reduce the number of deaths and illnesses from hazardous chemicals and air, water, and soil pollution and contamination

#### Relevant Church Efforts & Partnerships Around the World

International — Presbyterian Women partners with the 1,000 days campaign, holding 1,000 conversations to discuss the importance of maternal and child nutrition for child development between a woman's pregnancy and her child's second birthday.

Lesotho, South Africa, Zimbabwe — Presbyterian World Mission supported PC(USA) partner EMPACT Africa to train pastors in building AIDS stigma-free faith communities with the assistance of mission co-worker Janet Guyer.

Malawi — PC(USA) partner Church of Central Africa Presbyterian's Livingstonia Synod AIDS Program (LISAP) rescued more than 300 girls from child marriage and helped outlaw the practice, thereby reducing young girls' risk of contracting HIV.

Peru — Presbyterian Hunger Program's Joining Hands Against Hunger network supports Red Uniendo Manos Peru's advocacy for a health care program for people, especially pregnant women and children, with over-exposure to lead and other toxic elements.

United States — Presbyterian AIDS Network helped organize a National Faith HIV & AIDS Awareness Day to rally US faith communities to stand against stigma and raise awareness on HIV/AIDS.

#### Get Involved!

Advocate for continued federal funding for Health programs and HIV prevention.

Become a HIV and AIDS competent church.

Support the Presbyterian Ministry at the UN's international advocacy.

**“Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.” Matthew 10:8**

## Healthy Compassion

In the Gospel of Luke, Luke describes Jesus' healing ministry with a keen eye of a physician. Streams of people flock to Jesus desperate for care for themselves or their loved ones as he travels to nearby cities and villages. Luke reports, *"Jesus cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind."* (Luke 7:21) Specifically mentioned are the Centurion's servant, the raising of the widow's only son in Nain, the woman who suffered from a chronic blood disease, and Jairus's daughter, Tabitha. They sought Jesus' help when all else had failed. When asked by John the Baptist's disciples if he was the one they have been waiting for, he says, *"Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them."* (Luke 7:21-22) Jesus was doing the redemptive work of God's kingdom.

The miracles of modern medicine have eradicated diseases like polio and small pox, reduced cases of tuberculosis, malaria, infant mortality and mothers dying in childbirth worldwide. Major advances have been made, but more is needed to meet the goal of SDG #3 is to "ensure healthy lives and promote well-being for all at all ages."

Jesus healed the sick with compassion. *"Do not weep,"* he told the widow whose son had died. As followers of Christ, we can follow in his footsteps (Luke 10:9) to be co-workers and partners so that good health and well-being is made available to our sisters and brothers here at home and around the world.

*Healing God, we pray knowing that your healing continues from the Centurion's servant to the guidance of healer's hands today. We pray that your grace that healed the sick will also heal the sickness in our world today. We pray for the suffering, the healers, the technology and the laws which heal through your Spirit. May we feel your presence and know your mercy. Amen.*

*Ryan D. Smith  
Director & Representative to the United Nations  
Presbyterian Ministry at the United Nations*



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**SUSTAINABLE  
DEVELOPMENT GOALS**

**3 GOOD HEALTH  
AND WELL-BEING**



## You Cared for Me

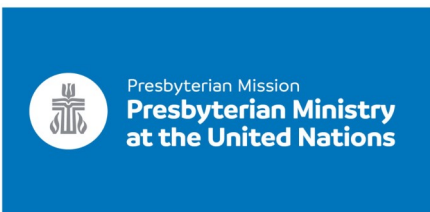
“I was sick, and you cared for me...I tell you the truth, when you did it to one of the least of these my brothers and sisters, you were doing it to me.” (Matthew 25:34,40)

The PC(USA)'s Malawi church partner, Church Central African Presbyterian, works hard to make sure the sick are cared for by trained health personnel who compassionately treat the sick and teach them and their communities how to stay healthy. For decades, their hospitals trained nurse midwives and community health workers. When Malawi's government invited their collaboration to address the Millennial Goals, the CCAP nursing schools expanded to become Health Sciences Colleges. As the country focuses on the Sustainable Development Goal of Good Health and Well Being, the CCAP in Malawi increases its role in training clinicians. The CCAP Synod of Livingstonia's College of Health Sciences recently became the second church affiliated Malawi institution to train clinical officers, to increase the country's number of mid-level health providers. CCAP Synod of Nkhoma's hospital's collaboration with the Malawi College of Medicine has expanded from being a site to train medical students to becoming one of two sites in the country to offer post graduate training in Family Medicine.

There is a worldwide inverse law of care that states that the availability of good medical and social care tends to vary inversely with the need of the population. Malawi and many places are turning to Family Medicine training to reverse this law. For, as Dr Margaret Chan observed while she was Director-General of the World Health Organization, “A health system where primary care is the backbone and family doctors are the bedrock delivers the best health outcomes, at the lowest cost, and the greatest user satisfaction.”

*God, please forgive us for too long accepting health care systems that excluded those most in need from receiving competent care. Thank you for partner churches in Malawi and other countries who have increased their commitment to health and well being. May we learn from them, and journey together striving for health and well being for all.*

*Dr. Martha Somers*  
Mission Co-Worker, Malawi  
Presbyterian Mission Agency



## Good Health and Well-being

Health occupies one of the highest scales of valuation among humans, especially for the spiritual or religious person. The life of Jesus of Nazareth is for us a permanent expression and a living example of the promotion of well-being. His is a life lived in harmony with the environment and the universe, a commitment to health and healing in all its dimensions.

The Third Sustainable Development Goal of the 2030 Agenda, which seeks to "guarantee a healthy life and promote well-being for all at all ages", is effectively the basis for the fulfillment of many other SDGs; therefore, we must give it priority because in health and well-being we acknowledge our humanity and dignity as a person.

In my opinion, it is necessary to focus on the fundamental causes that undermine the health of people and the planet in general, such as high levels of environmental pollution and climate change, in order to address the roots of prevention and the preservation of health.

It is also necessary to distance oneself from the public-private governance models prevalent today because there is great asymmetry between economic and political power. The great economic power that is concentrated in the hands of a few people has tremendous capacity to influence the decision making of the "State." Multinationals have gained space within governments and among the authorities that were "democratically" elected, and flex their power through global governance, regardless of the opinion of the UN. So we must talk about economic power as one of the most important determinants for the health of people and ecosystems in the global sphere. For example, in the determination of environmental equilibrium conditions in food systems, through the labeling of processed foods, the lucrative interests of the food industries carry the most weight, having a decisive impact on global health. Likewise, we can give as an example, the prices of medicines that depend more on the will and power of the pharmaceutical industries than on the interests of the common good.

That is, we live in an asymmetric world that is increasingly demanding that social participation be real, not just a decorative action to validate a process that is decided beforehand by a few. Far too many groups are silenced and poorly tended to, and we must be intentional in including their voices.

To this end, robust institutional models of governance are required that are built from the participation of people and communities in the different processes of health promotion, prevention, and treatment of sickness and diseases through multi-sectional strategies beyond the scope of the current government.

Do not leave anyone behind. This must be our motto. We must have an approach that is comprehensive in social protection, erasing social injustices, and overcoming the inequalities associated with the structure of inequitable development models and a culture of privilege inherited from colonial times.

Health is first and we must all be committed.

*Oh God, you are the Lord of our well-being and the essence of our very being. Make us strong and strengthen our commitment to the health of all peoples everywhere.*

Conrado Olivera  
Executive Director  
Red Uniendo Manos Peru  
Uniting Hands Network of Peru



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**SUSTAINABLE DEVELOPMENT GOALS**

**3** GOOD HEALTH AND WELL-BEING







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## 4 QUALITY EDUCATION



### Targets

- Ensure that all girls and boys complete free, equitable, and quality primary and secondary education
- Ensure that all girls and boys have access to quality early childhood development, care, and preprimary education
- Ensure equal access for all women and men to affordable and quality technical, vocational, and tertiary education
- Substantially increase the number of youth and adults who have relevant skills for employment
- Eliminate gender disparities in education and ensure equal access to education for the vulnerable, including persons with disabilities, indigenous peoples, and vulnerable children
- Ensure that all youth and a substantial proportion of adults achieve literacy and numeracy

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**Madagascar**— Mission co-worker Jan Heckler helps PC(USA) partner the Church of Jesus Christ of Madagascar (FJKM) implement an Evidence-Based Method of Instruction program into FJKM’s nation-wide school system, helping improve student scores on cumulative exams by up to one-third of prior scores.

**New Jersey**—Presbyterian Self-Development of People partner, the Asbury Park-Statewide Education Organizing Committee, provides Spanish and Creole translators for parents to enable parents to advocate for improved schools, relations with administrators, better opportunities for their children.

**Palestine** — Presbyterian Hunger Program supports the Atfaluna Society for Deaf Children’s income generating apprenticeship program, teaching 12 deaf and marginalized individuals to produce and market Palestinian crafts.

**Syria** — Presbyterian Disaster Assistance supports the National Evangelical Synod of Syria and Lebanon (NESSL)’s project for 5 schools for 350 refugee children.

**United States**—As part of PC(USA)’s Educate a Child Initiative to improve education for one million children around the world, Presbyterian Women organizes the May Together in Action Days, focused on improving children’s literacy.

### Get Involved!

**Educate** a child by holding a reading event during Presbyterian Women’s May Together in Action Days.

**Join** the Educate a Child Initiative.

**Support** the Presbyterian Ministry at the United Nations’ advocacy in the international community.

“Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you .”

Matthew 7:7

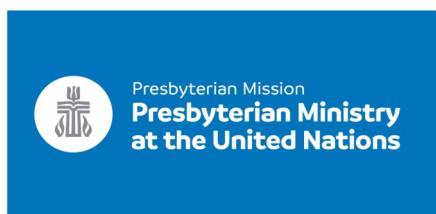
## Quality Education Also Means Child Advocacy

Quality education is about ensuring that all children have access to qualified teachers and equitable access to resources. Quality education also means that children have access to curriculum that exposes them to arts and humanities as well as prepares them for employment and further study. Having said those things, it is equally important that we recognize that quality education must also include child advocacy. If children do not eat, they find it difficult to learn. If children are safe, they find it difficult to learn. If children are not embraced, they find it difficult to learn.

Matthew 25 implores us to see Jesus in the plight of the poor and the oppressed, and as we are called to recognize Jesus' face in these places of struggle and desolation, we are also called to be aware that these faces are also the faces of children. We are called to recognize Jesus in the faces of children who are both sick in Flint and Peru from poisoned water. The faces of children who peer out at us from behind bars in jails, unfortunate victims of the school-to-prison pipeline, where according to Equal Justice Initiative, some 10,000 children are housed in adult jails and prisons on any given day in America. We are called to see the Jesus in faces of children who know about abject poverty, hunger, homelessness, sex-trafficking and abuse far too well. Matthew 25 takes seriously both the importance of recognizing *"the least of these,"* as well as acting on their behalf through direct service and advocacy. As God's people, the Matthew 25 text also reminds us of the importance of koinonia which means that Christ calls us to live in committed relationships with all people in both our local and global community.

***Creator God, you have entrusted to us the earth and all that is in it and have called us to a wise stewardship of a good creation. Remind us of our calling to be good stewards of children – all children. Clear our minds of the pervasive rhetoric that would have us view our children as cogs in the wheel of commerce or as products to be turned out, rather than as your precious and good gifts. Stir us from the apathy that keeps us from reframing the conversation about education to one that names our young as your children, created in your image to serve in your joy. Amen.\****

***Alonzo Johnson  
Coordinator  
Presbyterian Committee on the Self-Development of People***



**SUSTAINABLE DEVELOPMENT GOALS**



**\*from Loving Our Neighbors: Equity and Quality in Public Education (K-12)**

## Serious People

When asked about the characteristics evident in a person who has had a quality education Pastor Mboyamba, the Director for Evangelism and Church Life for the Presbyterian Community of Congo, said that she or he will be a “serious person” in society. He further elaborated that such people respect the rules, norms and principles of society. They contribute to the community and are concerned about others. They are recognized by their moral character. Pastor Mboyamba’s response embodies Proverbs 22:6, “Train children in the right way, and when old, they will not stray.”

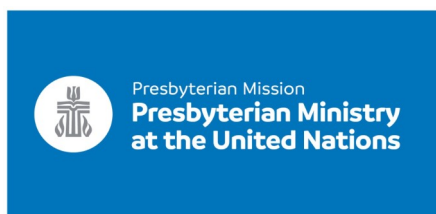
Giving specific examples he further said such “serious people” who have had a quality education have a strong conscience that will not allow them to accept bribes. They will not throw their plastic bag or bottle along the roadside but will carry it with them until they can put it in the garbage. They will arrive at work on time and have a good work ethic. But they will also know difficulty. They will endure ridicule because they hold to their scruples, even as many around them do not.

So, while Pastor Mboyamba identified good teachers who are paid well, safe, clean, and dry classrooms, sufficient didactic materials, and a peaceful environment as components that contribute to providing a quality education, the fruit clearly involves the moral character.

In Central Africa alone, the Presbyterian Churches with whom the PC(USA) relates as partners in God’s mission operate over 1,300 primary and secondary schools. They do so with a desire to *train children in the right way*, to form a moral foundation for the future, even as they nurture the basic skills to be life-long learners and develop the talents that will help contribute to society.

*Dear loving God, through your Word revealed to us, you have shown what you desire of us, to do justice, love kindness, and walk humbly with you. You want us to be “serious” people in society, people with moral character. You have also given each of us talents to be fostered. We thank you for all who lovingly commit themselves to nurture our young around the world, to help form their character and cultivate skills in order to be lifelong learners capable to use your gifts to serve you and to work for the wellbeing of all that you have created. Convict our hearts that we may support these teachers and invest in our youth, who are a gift from you! Amen.*

*Jeff Boyd  
Mission Co-Worker, Democratic Republic of the Congo  
Presbyterian World Mission*





Presbyterian Mission

# Presbyterian Ministry at the United Nations



## Targets

- End all forms of discrimination against all women and girls everywhere
- Eliminate all forms of violence against all women and girls, including trafficking and other types of exploitation
- Recognize and value unpaid care and domestic work through the provision of public services, Infrastructure and social protection policies
- Ensure women’s full and effective participation and equal opportunities for leadership at all levels of decision making
- Ensure universal access to sexual and reproductive health and reproductive rights

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**Madagascar**— Presbyterian World Mission accompanies the Church of Jesus Christ in Madagascar (FJKM) as it provides support to Malagasy women stuck in abusive labor contracts as guest workers in other countries, advocates to stop sexual violence and human trafficking, and ministers to survivors of sexual exploitation.

**Missouri**—Presbyterian Women supported the Women’s Crisis Center of Taney County which provides shelter, support, and advocacy for victims of domestic violence and sexual assault.

**Uganda**—Presbyterian Hunger Program supports Nature for Life Conservation Initiatives (NALCOI)’s project to improve women’s food security, income, and access to and control over agricultural inputs and outputs by engaging 160 rural women in practices of sustainable agriculture.

**United Nations**—The Presbyterian Ministry at the UN brings a PC(USA) delegation to the UN Commission on the Status of Women, which helps shape global standards on gender equality and empowerment of women.

### Get Involved!

**Come** to the UN Commission on the Status of Women with the Presbyterian Ministry at the United Nations.

**Follow** Presbyterian Women’s guide to Actions for Women’s Empowerment.

**Support** the Presbyterian Ministry at the United Nations’ advocacy on gender justice in the global arena.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.” Matthew 5:6

## A Modern Prayer for Gender Justice

We cry out to you with our sister Hagar, **calling you by name—praying for your protective hand to be upon us and those we love.**

We quake in fear with our unnamed sister in Judges, **knowing that so many women’s bodies are controlled by others while their lives are protected by none.**

We reach out to try to shield our sisters Tamar, Bathsheba, Dinah, and all who are raped, **we seek to protect their bodies and guard their names from cruel and needless shaming.**

We weep with our sisters in exile, **for as they mourned their lost children on the banks of Babylon, we too know mourning and the pain of displacement.**

We challenge the powers like our sister from Syro-Phoenicia, **creatively working to get what we need, standing in opposition to those who stop us from providing.**

We resist prejudice and murder our sisters Shiprah and Puah, **standing up against the powerful few, saying no to laws based on the –isms of the culture.**

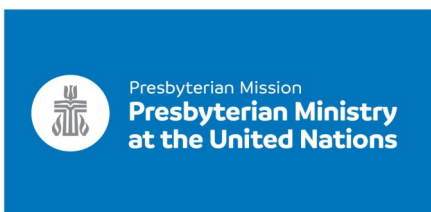
We reach out and insist on being seen like our unnamed sister who bled for 12 years, **advocating for the healthcare that we deserve.**

We recognize the divine within the other like our sister Elizabeth, **we bless our sisters and provide space for them to grow and develop in comfort and safety**

We use our great wisdom like our sister Deborah, **we lead from the front lines, not sending people into battles we wouldn’t go with them into.**

***We are created by one God, creator, redeemer, and the breath of holy fire in this world, in whose womb we were all formed. We praise you, God, for your abundant creation and pray for the time when women are safe, free, and have equal access to the wonders of your world.***

*Beth Olker  
Associate for Gender and Racial Justice  
Racial Equity & Women’s Intercultural Ministries*



## A Reason for Love & Respect

Gender is a conceived label to differentiate between those made in the reflection of the image of the Divine. Gender is not something that automatically determines intelligence, ability, strength, or fortitude for the travail of life. However, it is an unintended vessel that leaves many in a vulnerable position of mistreatment, discrimination, hatred, and harm across the globe. The gender or gender expression of an individual can be an identity of much pride, confidence, and strength. Unfortunately, however, one's gender or gender expression can also be seen as a reason to create an atmosphere where one effortlessly becomes what some consider the least of these.

In Matthew 25:40 Jesus declares that the treatment given to one whom has been harmed, neglected, hurt, or mistreated in our society is in fact a direct correlation in how we treat the Son of God. Such a painful revelation that must have been for those hearing it. Imagine how they must have felt knowing that their almost unconscious treatment of those most vulnerable, unseen, or cast away in the world not only caused harm to the heart of God but in fact was indictment in their relationship with their Savior.

I would like to offer for our consideration that this fact remains true when we allow, whether directly or indirectly, gender to be a causation of anger, rage, sexism, bigotry, hatred, toxic masculinity, transphobia, homophobia and all manner of pain to manifest and persist. The gender of one is not what makes them vulnerable. It is the ability for negativity to rise and dominate that puts one in a position to be considered the least.

I believe this passage of scripture invites us to remember that we are ALL created in the image of the Divine. That none of us, female—transgender—male, are greater than the other; but are all fearfully and wonderfully made as living vessels to be respected and treated with equity. This scripture begs the notion that to do anything other than to honor the Divine image of God in each of us, regardless of differences, is in fact an exploitation of the one we all love the most. It's more than do unto others as you would have them do unto you. It's the idea that before I see a reason to discriminate against you, I see a reason to love and respect you as a valuable being created in the image of God. That is a revelation and a blessing.

*God of us all, you express yourself in many ways. Help us discern the places where sexism, homophobia, transphobia, toxic masculinity, and other biases that have prevented us from honoring your image in one another. Amen.*

*Shanea Leonard  
Associate for Gender & Racial Justice  
Racial Equity & Women's Intercultural Ministries*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**5 GENDER  
EQUALITY**





Presbyterian Mission

## Presbyterian Ministry at the United Nations

### 6 CLEAN WATER AND SANITATION



#### Targets

- Achieve universal and equitable access to safe and affordable drinking water for all
- Achieve access to adequate and equitable sanitation and hygiene for all and end open defecation
- Improve water quality by reducing pollution, eliminating dumping and minimizing release of hazardous chemicals
- Substantially increase water-use efficiency
- Implement integrated water resources management at all levels
- Expand cooperation to developing countries in water- and sanitation-related activities
- Protect and restore water-related ecosystems

### SUSTAINABLE DEVELOPMENT GOALS

#### Relevant Church Efforts & Partnerships Around the World

**India**—Presbyterian Hunger Program supports the Diocesan Charitable Trust’s project to construct 30 toilets in rural villages in the Khammam district of southern India’s Telangana state so women can avoid open defecation and protect their privacy.

**International**— PC(USA) program the Living Waters for the World (LWW) has installed water purification systems in over 800 sites in 25 countries throughout the world.

**Michigan**—Presbyterian Disaster Assistance supports the Presbytery of Lake Huron’s efforts to provide safe drinking water and water filters to communities in Flint affected by high levels of toxic lead in the city water supply.

**Philippines**—Presbyterian World Mission, through co-worker Cobbie Palm, supports the Silliman Water Ministry, which helps communities to develop sustainable water sources and provides emergency water supplies when vulnerable water systems fail.

#### Get Involved!

**Partner** with Living Waters for the World.

**Protect** water resources as a Christian steward of water.

**Support** the Presbyterian Ministry at the United Nations’ advocacy in the international community.

“And whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward .” Matthew 10:42

## Cups Always Full

Ibrahim is the pastor of the Presbyterian Church in Aleppo, Syria. Several years ago, during a season of bombardment, the church was destroyed when the rebels broke out the back walls to shell government forces from within the sanctuary. The congregation was forced to move to another safer location, meeting in a small 5th floor walk-up apartment. The church was eventually rebuilt in a more religiously and politically mixed neighborhood.

When the new church opened, they had a well drilled on the property to provide clean water since the city continued to be besieged and electricity, water, fuel were not available. The water from the church's well is being given free of charge to all neighbors, regardless of affiliation. One night, fuel for the generator ran out, and the pastor and a church member determined to go searching the next morning, to find gas.

But early in the morning, the elder reported that he had seen the Muslim service station owner from down the street messing with the generator. Both of them feared that the man had put sand into the tank, and they were filled with rage. Had they not served everyone who came? How could this stranger be so ugly? But when he checked, the generator was fueled and operational. Shaken, he went to speak with the owner to arrange payment for the fuel. The man said-- *I have not known about the church and Christians, I did not see why you were here. But day by day I have watched the people of Aleppo come here to your church to wait in line for water, and no one, regardless of religion, was turned away. So I filled your generator's tank, and as long as I have fuel, you will have water.*

*Loving God, we pray that all who thirst, shall receive water. Not simply physical water, but living water that remind us that you are always with us. Amen.*

*Laurie Kraus  
Director  
Presbyterian Disaster Assistance*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE DEVELOPMENT GOALS**

**6 CLEAN WATER  
AND SANITATION**





## Let It Overflow

“The rain will come down here from the top of the hill,” my host dad says, motioning toward the small, grassy mountain looming over his family’s new farm. He was explaining to me how their new well system would work. Meanwhile, friends and neighbors were working to install pipes in their home. The sun was setting, and the wind was picking up. It was going to rain.

Although I could bathe in the new shower, I couldn’t drink the water. I was living in Colombia with my host family as a Young Adult Volunteer. My immunity wasn’t the same as many of the people who had grown up in the *campo*. Members of my host church in El Tres were very careful to only offer me water from their water purification system—a device that had been installed a few years earlier by a team from Living Waters of the World.

I worked at an after-school project for children in the community. The water purification system was for them: to wash their food, quench their thirst, mix into fresh-pressed juice and *bolis*. Someone once explained to me that they wouldn’t dare draw water from the river next door. Multinational banana companies with nearby farms often used chemicals which drained into the river, polluting the water.

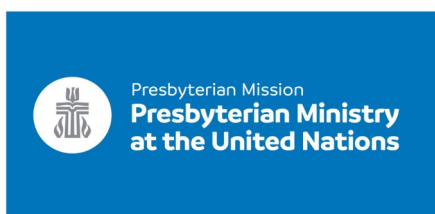
There are many parts of my personal story that have blinded me to the reality of water use in the world. I grew up in a comfortable suburb and never had to think about where my water came from or the disease it could carry until I visited a place where access to drinking water looked drastically different.

Matthew 25 is an invitation to pay attention to the needs of “those that are thirsty.” In too many parts of the world, water—*clean* water—is treated as a luxury or a commodity. This includes the United States where the city of Flint, Michigan is still recovering from its water crisis that began five years ago. How could something vital to our wellbeing be reserved as a scarce privilege for those that can afford it?

Goal #6 is one way to begin respond to this question. It takes all of us to reconsider, rethink, and work to change systems and structures in a way that might make it easier for clean water and sanitation to be a possibility for everyone.

*God, we thank you for every drop of water that sustains us. Guide us as we begin to reconsider our resources so that justice may roll down like a mighty stream. Amen.*

Carson Smith  
Young Adult Volunteer  
Presbyterian Ministry at the United Nations





Presbyterian Mission

# Presbyterian Ministry at the United Nations

## 7 AFFORDABLE AND CLEAN ENERGY



### Targets

- Ensure universal access to affordable, reliable, and modern energy services
- Increase substantially the share of renewable energy in the global energy mix
- Double the global rate of improvement in energy efficiency
- Enhance international cooperation to facilitate access to clean energy research and technology
- Expand infrastructure and upgrade technology for supplying modern and sustainable energy services for all in developing countries

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

Democratic Republic of Congo— Presbyterian World Mission helped Interchurch Medical Assistance to provide efficient, smokeless stoves, which are good for the environment and reduce health problems, to every household in the village of Mpoko in the Kasai Province with the assistance of mission co-worker Inge Sthreshley.

Nicaragua—Presbyterian Hunger Program supports Asociación Fénix’s project to improve the community water system of 55 families living in El Balsamo by using solar energy and to reforest the water supply areas with native species.

United States—Over 200 PC(USA) congregations have become certified Presbyterian Earthcare Congregations, caring for God’s earth through worship, education, outreach, and making their facilities more sustainable.

United States— PC(USA)’s Mission Responsibility Through Investment (MRTI) committee submitted a shareholder resolution to the Phillips 66 Corporation, which owns 25 percent of the Dakota Access Pipeline, regarding environmental and human rights concerns for the pipeline’s construction.

### Get Involved!

Apply for a Restoring Creation Loan to improve your church’s energy efficiency and decrease its carbon footprint.

Become an Earth Care Congregation.

Support the Presbyterian Ministry at the United Nations’ advocacy in the international community.

“In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. “ Matthew 5:16

## Universal Energy Accessibility

When thinking about affordable and clean energy, it brings to mind what a “just transition” from fossil fuels means for people around the world. Matthew 25 reminds us: *“Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.”*

Is it “just” if only the wealthiest can afford electric vehicles and to supply their own energy through solar panels? How can we ensure, as people of faith, that a transition away from fossil fuel energy takes into account those who only recently were granted access to fossil-fuel powered electricity?

Sustainable Development Goal #7 reminds us to ensure universal access to affordable, reliable, and modern energy services. Universal access. Access for everyone, including the “least of these” and not just those who can afford it.

Achieving Goal #7 will require cooperation across sectors – from governments to non-profits, individuals to faith-based groups. Transitioning an entire global economy away from demanding fossil fuels to one demanding primarily alternative energy sources is necessary for preserving God’s Creation. It’s imperative no one is left behind in the process.

*Gracious God, we ask you to guide us and give us strength as we work toward a just transition to clean energy sources. This season of change and action requires your love and guidance as we move toward a more sustainable future. Please help us as we strive to protect what you lovingly created. In the name of our Creator, Sustainer, and Redeemer we pray, amen.*

*Katie Carter  
Associate for Research, Policy and Information  
The Office of Faith-Based Investing and Corporate Engagement*



Presbyterian Mission  
**Presbyterian Ministry**  
at the United Nations

**SUSTAINABLE DEVELOPMENT GOALS**

**7** AFFORDABLE AND  
CLEAN ENERGY



## Affordable & Clean Energy!

For most families in Congo, the energy needed to cook food is neither affordable nor clean. Approximately 87% of families cook with either wood or charcoal. In the rural areas, women cook primarily with wood and are exposed to smoke on a daily basis. Women and children gather and transport the wood on foot, often over several kilometers. In urban areas, households use mainly charcoal. In cities like Kananga, the average family spends between 18% to 37% of their income on charcoal. Charcoal burns cleaner than a wood fire but it still emits a lot of carbon monoxide and particle matter. Furthermore, before arriving to market, around 85% of the energy in the wood has already been lost in the smoky process of turning it into charcoal.

The women of Mpoko village outside of Kananga helped us test the IMA improved cook stove. It is a gasifier stove that burns wood and turns it into charcoal, capturing the energy that would otherwise be lost. It uses about half the wood of a regular three-stone fire and produces very little smoke. It is a tier-four stove, meaning it is very efficient and burns very much like a gas stove. The women at Mpoko gave us valuable feedback as we developed the stove. IMA Mpoko stoves are now being sold in the city of Kananga, with plans to introduce it to other regions of Congo to give women a more affordable and cleaner cooking option. This will also be accompanied by planting of village woodlots with coppicing trees to reduce deforestation and pressure on the environment.

*Lord, create in us clean hearts and renew a right spirit in us that we would strive to increase for all access to affordable and clean energy; may our lives “burn” clean and bright for you by the indwelling of your spirit.*

*Inge Sthresley*

Mission Co-Worker, Democratic Republic of the Congo  
Presbyterian Mission Agency



Presbyterian Mission  
**Presbyterian Ministry**  
at the United Nations

**SUSTAINABLE DEVELOPMENT GOALS**

**7** AFFORDABLE AND  
CLEAN ENERGY



## Connecting Communities with Power

In Nicaragua, access to energy is still a challenge since the country has the lowest electrification index in Central America. It is recognized that the socio-economic development of a country is linked to its people's access to and efficient use of energy.

Asofenix is a Nicaraguan non-governmental organization founded in 2001 with the aim of contributing to improving the living conditions of the rural population through the use of renewable energy sources, the proper use of natural resources and the promotion of models of sustainable production with a community approach.

With the goal objective of contributing to the development of the country, Asofenix promotes renewable energy projects, clean, non-polluting energy using renewable energy technologies such as the construction of micro hydroelectric community plants, installation of solar panels for lighting in homes, construction of community water systems with solar energy. Due to the growing demand and the lower capacity to replace the energy resource in the rural sector, Asofenix promotes the construction of improved stoves focused on reducing the consumption of firewood as a material of combustion and at the same time to improve the health conditions of families.

Asofenix promotes initiatives aimed at meeting basic human needs that contribute to reducing poverty levels and ensuring the social inclusion of the most vulnerable populations using renewable energy technologies at the community level.

Thanks to the support of PCUSA, Asofenix has implemented projects that supply drinking water with solar energy technology and are helping to ensure access to safe water for rural families in vulnerable conditions. Asofenix has also trained thousands of rural Nicaraguans in agroecology and the production of healthy food.

As Christians, we consider that natural resources are God's Creation, and therefore we must contribute to their care, and use them in a responsible manner.

Psalm of David. "From the Lord is the earth and all that is in it; The world and those who dwell therein. Because He founded it on the seas, and settled it on the rivers "

*Dear God, guide us and help us to grow into a commitment for clean, renewable energy for everyone. Amen.*

*Jaime Enrico Muñoz Hernández*  
Director  
Asofenix



Presbyterian Mission  
**Presbyterian Ministry**  
at the United Nations

**SUSTAINABLE DEVELOPMENT GOALS**

**7** AFFORDABLE AND CLEAN ENERGY





## 8 DECENT WORK AND ECONOMIC GROWTH



### Targets

- Sustain per capita economic growth, at least 7 per cent gross domestic product growth per annum in the least developed countries
- Achieve full and productive employment and decent work for all women and men
- Achieve higher levels of economic productivity through diversification, technological upgrading, and innovation
- Eradicate forced labor, modern slavery, human trafficking, and child labour, including use of child soldiers
- Protect labor rights and promote safe and secure working environments for all workers
- Substantially reduce the proportion of youth not in employment, education, or training
- End child labour in all its forms

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

International—Presbyterian Ministry at the United Nations coordinates the Red Hand Campaign, delivering over 300,000 red hand prints from Presbyterians to world leaders to proclaim that children should not work in armed groups.

Maryland—Presbyterian Self-Development of People supports the United Workers Association’s projects to improve working conditions through education and organizing, to raise the minimum wage of day laborers, and change the perception that day laborers are lazy, drug addicted, or mentally ill.

South Africa — Presbyterian Hunger Program supports the Stellenbosch Agroecology Academy’s nationally accredited, youth development program training 20 unemployed youth in organic food production and sustainable food system entrepreneurship.

Southeast United States of America—PC(USA) partner the Coalition of Immokalee Workers’ Anti-Slavery Program has uncovered, investigated, and assisted in the prosecution of numerous multi-state, multi-worker farm slavery operations across the Southeastern U.S., helping liberate over 1,200 workers held against their will.

Washington, DC— The PC(USA) Office of Public Witness partners with Interfaith for Worker Justice and Good Jobs Nation to advocate to the President and Congress for decent, living wages and worker justice.

### Get Involved!

Advocate for fair worker wages and rights in the food industry through Presbyterian Hunger Program’s Campaign for Fair Food.

Join the Red Hand Campaign against the use of child soldiers.

Support the Presbyterian Ministry at the United Nations’ advocacy in the international community.

“In everything do to others as you would have them do to you; for this is the law and the prophets.”  
Matthew 7:12

## Equal Work for Equal Pay

*“Woe to him who builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbor serve him for nothing and does not give him his wages.”*

(Jeremiah 22:13)

*“Now to the one who works, his wages are not counted as a gift but as his due.”*

(1 Timothy 5:18)

The Bible is consistent in its adherence to the fact that not only are laborers worthy of their wages but that it is the responsibility of business to compensate workers fairly. References abound in both the Old and New Testaments (Leviticus 19:13, Jeremiah 22:13, Romans 4:4, 1 Timothy 5:18 and James 5:4). Jesus told his disciples that *“the laborer deserves to be paid.”* (Luke 10:7). He tells a parable where workers are paid more than their due denoting the generosity of God which we are to emulate (Matthew 10:1-16).

One of the lessons of the Christian faith is the dignity of hard work combined with a commitment to justice for workers. Far too many Americans must work two to three jobs simply to make enough money to get by even while their companies are profitable. Far too many mothers and fathers around the world don't have meaningful or productive work to perform and others have their work stolen by forced labor.

People of faith must partner together to challenge any theologies which reject a person's right to fair and living wages. To deny a person just pay is an affront to a God who calls us to generosity and equal distribution of wealth.

***Most gracious God, you have provided the means by which every human being may have the opportunity to work with dignity and self-worth. Bless all who wish to work find labor which is fair, just and equitable. Give employers the heart of God to provide wages which enable their employees to feel valuable knowing that they are worthy of fair pay. In Jesus name. Amen.***

***Jimmie Hawkins***  
***Director***  
***The Office of Public Witness***

## Invisible Economies

Then Boaz said to Ruth: “Now listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. Keep your eyes on the field that is being reaped and follow behind them. I have ordered the young men not to bother you. If you get thirsty, go to the vessels and drink from the young men have drawn.” (Ruth 2:8-9)

Then the righteous will answer him, ‘Lord when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?’ (Matthew 25:37-38)

Boaz could have neglected the needs of vulnerable people – but he didn’t. He owned land and possessed servants. In keeping with his faith tradition, he ensured that his servants leave behind some of the barley harvest for gleaners like the alien and landless poor.

Like Naomi and Ruth who were once the alien and landless poor, Erwiana Sulistyaningsih’s story amplifies the call for decent work. Her father was a landless farmer, and her mother served as a domestic worker in Brunei. From East Java, Indonesia, Erwiana migrated to Jakarta and later to Hong Kong. In Jakarta, she worked overtime as a waitress and was paid a half dollar for her daily wages. She later trained to become a domestic worker in Hong Kong, only to be hired by an employer who abused and tortured her and didn’t pay her.

Listen to Erwiana whose words can shape our prayers and transform our actions:

“Domestic workers like me are all over [Southeast Asia], caring for children and the elderly, doing the invisible work that isn’t counted in the GDP.... We need an economy that doesn’t drive us to migrate in search of better lives.... This is my story, and this is the story of many women and girls born in the 25 years that have passed [since the 1995 Beijing Platform of Action]. We need you, our governments, to seriously consider what is holding us back on delivering these promises.”

***Oh Lord, bring us to see the invisible labor that animates daily life. Guide our hearts toward the alien and the poor. Use our hands to do Your work. Amen.***

***Rev. Cathy Chang***

***Regional Facilitator for Addressing Migration & Human Trafficking  
Presbyterian World Mission***



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE DEVELOPMENT GOALS**

**8 DECENT WORK AND  
ECONOMIC GROWTH**







Presbyterian Mission

# Presbyterian Ministry at the United Nations

## 9 INDUSTRY, INNOVATION AND INFRASTRUCTURE



### Targets

- Develop quality, reliable, sustainable, and resilient infrastructure to support economic development and human well-being
- Promote inclusive and sustainable industrialization
- Significantly raise industry's share of employment and gross domestic product
- Increase the access of small-scale industrial and other enterprises to financial services
- Upgrade infrastructure and industries to make them sustainable with increased resource-use efficiency and adoption of environmentally sound technologies
- Increase access to information and communications technology
- Enhance scientific research and technological capability of industrial sectors

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**Cameroon**—Presbyterian Hunger Program supports the Environmental Governance Institute's project in Nguti to provide coaching to a smallholders farmers' cooperative of the palm oil industry in legal contract drafting and negotiation, and identification of potential joint venture partners, to prevent farmers from entering into contracts with agro-companies with unfavorable terms and reduce reliance on predatory agro-industrials.

**Michigan**—Presbyterian Self-Development of People supports We the People of Detroit's project to provide short term water supplies for members to avert a public health crisis, to restore water to affected and high-risk members, and to implement policy to ensure fresh clean water is delivered to low income residents at an affordable cost.

**International**—PC(USA)'s Mission Responsibility Through Investment partners with the Interfaith Center on Corporate Responsibility and Ceres to advocate to corporations for the adoption of sustainable energy, technology, and practices.

**International**—The Presbyterian Ministry at the United Nations supports policies for the development of public transportation and urban planning, and increasing the quality of the USA's transportation and energy infrastructure.

### Get Involved!

**Invest** in companies based on faith-based, environmentally conscious investment principles for your stock portfolio.

**Support** the Presbyterian Ministry at the United Nations' advocacy in the international arena.

**Upgrade** your church's infrastructure with a Restoring Creation Loan to improve your church's energy efficiency.

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock." Matthew 7:24

## Systems to Serve All

The role of and economics in religion is often misunderstood, and is therefore perhaps not as widely discussed as some other issues. However, if one looks closely at the Christian Bible as well as other religious texts, it is impossible to miss the importance placed on economic and financial matters. In order for any human community to flourish there must be an economic system that functions and serves all members of the community. John Calvin understood well the role of industry and innovation in his context of Reformation-era Geneva. He saw the need for a delicate balance between economic growth and social justice. Calvin thought that when industry and innovation were in their proper role in society, they served as a “providential link between human beings—the product of their work together.” However, if out of balance, they created inequality that was disproportionately experienced by the poor and vulnerable.

To achieve SDG #9—all development of sustainable industry, innovation and infrastructure must be understood to be in the right relationship with all members of the community including what Matthew 25:40 refers to as “*the least of these.*” The policies of both governments as well as large corporations will need to be carefully thought through in order to support the building of resilient infrastructure and to keep up with technological innovation. Importantly, this sustainable development must ensure that ecological resources are not being exploited, and human workers are not being excluded, so that all can enjoy the fruits of industrial innovation.

*Holy God, Creator of the Universe, we believe that all things belong to you. Help us remember our role as stewards of the world you created and to care for one another in the way your son, Jesus Christ, taught us to do. Amen.*

*Rob Fohr  
Director  
The Office of Faith-Based Investing  
and Corporate Engagement*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**9** INDUSTRY, INNOVATION  
AND INFRASTRUCTURE



## Innovation & Connection

In my work with Christian pilgrims and tourists coming from abroad, many for the first time, I think it is important to meet people with whom they might otherwise have no contact. That includes making a personal connection with their tour guide.

As the tourism industry has ebbed and flowed according to the political situation unfolding in the region (Israel and Palestine), uncertainty abounds. However, when calm and stability bring record numbers of tourists, jobs in the tourism sector abound. Young Palestinian men and women - both Christians as well as Muslims - who wish to become tour guides, go through a rigorous two-to-three-year course of study in order to become licensed as general guides. Not only does this provide them with a professional skill, but it also provides a much-needed source of income for them and their families. Tour guides can earn as much as two hundred dollars (\$200) a day. Add to that the tips that they receive from groups, and it provides a very lucrative job in a part of the world where tourists and tourism will continue to grow, and where many other types of jobs and employment are simply absent.

For these young people, guiding and hosting groups from various countries gives them the opportunity to also speak and share about their lives. It also allows visitors to see and visit the holy sites and places that are an important part of the culture and society to which they belong through the eyes of those who cherish these places as the rich, spiritual, holy places for which they are revered. The income earned provides employment and generates hope, and encourages young people—particularly young Palestinian Christians, who are in the minority—to stay, rather than to consider immigration to another country.

*Gracious God, help us to see the humanity in each and every person created in your image and likeness. We pray for refugees and those fleeing persecution or political unrest in search of better lives. May we offer dignity to everyone we encounter in our daily lives, and may our own lives be to others a reflection of you. Strengthen us, as we seek to do Your will for Your glory and that of the coming kingdom. Amen.*

*Douglas Dicks*

*Associate for Ecumenical Partnerships in Israel and Palestine  
Presbyterian World Mission*



Presbyterian Mission  
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at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**9** INDUSTRY, INNOVATION  
AND INFRASTRUCTURE





Presbyterian Mission

# Presbyterian Ministry at the United Nations



## Targets

- Progressively achieve and sustain income growth of the bottom 40 per cent of the population at a rate higher than the national average
- Empower and promote the social, economic & political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion, economic, or other status
- Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws
- Adopt fiscal, wage and social protection policies, and progressively achieve greater equality
- Enhance representation and voice for developing countries in decision-making in global, international, economic, and financial institutions
- Facilitate orderly, safe, regular, and responsible migration and mobility of people

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

Jordan—PC(USA) partner, the Middle East Council of Churches, provides assistance to Syrian and Iraqi refugees in Jordan and promotes inclusion of all between the refugee population and Jordanian citizens.

International—The Presbyterian Ministry at the United Nations advocates for equal opportunities for all in the NGO Committee on Migration, the High-Level Political Forum, and various UN commissions and events: Commission on the Status of Women, Commission on Social Development, Commission on Population and Development and the Permanent Forum on Indigenous Issues.

United States—The PC(USA)'s We Choose Welcome campaign provides resources for congregations to express personal and corporate commitment to welcome refugees and immigrants into our communities.

United States—The Matthew 25 initiative of the PC(USA) is a call to actively engage in the world around us. Convicted by scripture, the Church is driving to act boldly and compassionately to serve those who are hungry, oppressed, imprisoned or poor.

### Get Involved!

Advocate for minority voting rights and equal voting access.

Choose to welcome refugees and immigrants to your community.

Empower and respect others by using inclusive language.

Join the Matthew 25 initiative with your church

Support the Presbyterian Ministry at the United Nations' advocacy in the international community.

“...[You] have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.” Matthew 23:23

## Tithes for Equality

*“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.” (Matthew 23:23)*

As is so often the case, the woes of the Pharisees hit right at the soft spot for me and the congregation I’m a part of. We too focus on the small, the minutia, and the legalistic while neglecting the grave, the traumatic, the grief, and the desperate that is all around us.

I love the way this text gives us a tangible, physical feeling of how we miss the point when weighing what matters most to God. In one of our hands, we hold a pinch of cumin, some sprigs of mint and a bit of crushed dill. And in the other hand – all the weighty matters of the law: justice for unarmed black people at the hands of law enforcement, mercy in a system of codified, racialized mass imprisonment, holding on to our faithfulness in deeply trying times of dis-establishment, de-centering, and displacement. I can feel my arms slump at the disparity.

It seems that the Pharisees long ago, and congregations like the one I worship in, are pretty adept at meeting the letter of the law, while willfully ignoring the Spirit that animates and inspires it.

I wonder what our offering plate would look like if, instead of a carefully measured tithe of our smallest platitudes, it would be heaped with our congregation’s best, most creative, most generous efforts to join in God’s work in our neighborhood. I wonder what overflowing justice and mercy and faith would do in our city, instead of our strained and stretched and scarce charity. When we can begin to really listen to Jesus’ spirit in these words—I wonder what ‘reduced inequalities’ might look like then.

*God of mercy, justice, and faith—help us look honestly at our hands and see how much we can do with them, with your help. Stir in us the scales of your justice, the compassion of your mercy, and faithfulness in you to see it through. Amen*

*Richard Williams  
Coordinator  
Young Adult Volunteers*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**10** REDUCED  
INEQUALITIES



## Nothing is Accidental

Nothing is accidental. My friend and colleague, Father Vladimir, reminds me of this often. It is an attitude for living that he embraces daily. When describing the ministry that his village parish is engaged in, he talks about hearing the Lord's knock at the door of his heart. The Lord has knocked again and again, and Father Vladimir has opened the door again and again.

In the tumultuous years since the collapse of the Soviet Union, many have knocked. Listening to the knock and responding has led this Orthodox community on journey, developing a powerful ministry to the least of these, those with special needs. During Soviet times, the disabled were institutionalized. The larger society had no contact with them, and, as a result, their response is often unkind, to say the least. Father Vladimir did not seek them out. A church in Moscow called to see if the parish might provide summer respite for families with disabled children. When Father Vladimir met them at the train, he heard that knock. He saw the deep needs of the mothers who had become fiercely protective of their special children, rejected by society. The children, isolated at home from a society that was unkind, were deeply in need of socialization.

This was the beginning of a project that continues to grow. First it was a summer camp program that brought the special-needs families and volunteers to the village for three-week sessions – the volunteers helping to accompany the disabled children and youth, while their mothers had time with each other, a psychologist, and Father Vladimir, sharing their grief and their worries for the future. The conversations with the mothers have led to further steps. Their greatest fear is what happens to their children when they die. Father Vladimir now works to develop a model for community with (not for!) the disabled. The goal is a model that can be replicated in any village in Russia. Father Vladimir sees the need for socialization, work, and spiritual life. He argues that the disabled might be physically and intellectually handicapped but they are not spiritually handicapped.

*The sheep hear their master's voice and follow. Ничего не случайно. Nothing is accidental. Help us as we learn to follow in faith you, oh God.*

*Ellen Smith  
Regional Liaison, Eastern Europe  
Presbyterian World Mission*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**10** REDUCED  
INEQUALITIES



## Mass Incarceration

The Gospel of Saint Matthew holds a verse that has been historically interpreted by Christians as a call to prison ministry. The central message of Matthew’s Gospel is that Jesus, the Son of God, has arrived to begin his eschatological rule with his church and this message is promoted by inviting the reader to become disciples of Jesus’ end-time rule by participating in its mission to the ends of the Earth so that the whole world may find God in Jesus and become disciples.<sup>1</sup> Matthew 25:34-46 describes the final judgment of humanity and limns those behaviors of a disciple of Christ who will be rewarded at the final judgment for participating in the work of the church. In these verses, Jesus describes the “kingdom of God” or the rule of God as a future hope that is distant from the everyday reality of suffering and oppression to which many children of God are subjected.<sup>2</sup> We see this perspective of the narrative—a perspective held by many prison ministers—at work in verses 34 to 40. Here Jesus acknowledges that all those who are a part of his “family” can experience being the “least” in society: they can be poor, hungry, thirsty, sick and incarcerated. The true representatives of God’s kingdom who will enter God’s glory are those who met the needs of the “least of these.” Ελαχισως in verse 40 refers to those people who can be seen in society in general—and within Christian fellowships in particular—as having little importance or authority.<sup>3</sup> Many people involved in prison ministry believe that in Christ’s kingdom, all people are to be served and comforted—even the incarcerated, who are typically marginalized in society.<sup>4</sup>

In 2019, during the United Nations Commission on Social Development, two important sessions were held on “*A Human Dignity and Faith Perspective Addressing Inequalities and Challenges to Social Inclusion for Those Imprisoned in our Global Criminal Justice and Prison Systems*,” and on “*Multifaith perspectives on Global Prison Reform*.” As a Christian prison chaplain, I could not help but see these conversations as workshops that helped people to explore ways of participating in Jesus’ work of serving those whom he called, “the least of these.” Globally, people are being called by God to find new ways to help people to be properly served during incarceration and supported while reintegrating back into society. Much work can be done to help reshape political and personal attitudes toward the criminal justice system and toward the incarcerated so that societies get closer to the kingdom of God.

<sup>1</sup>Paul Achtemeier, “Introduction to the Gospel according to Matthew,” HarperCollins Study Bible-NRSV (New York: HarperCollins, 1993), 661-662.

<sup>2</sup>Stephen Westerholm, “Matthew,” *The New Interpreter’s Bible: One Volume Commentary* (Nashville: Abingdon Press, 2010), 630.

<sup>3</sup>Wesley J. Perschbacher, editor, *The New Analytical Greek Lexicon* (Peabody, Mass.: Hendrickson Publishers, 1990), 133.

<sup>4</sup>Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 62.

***God of justice and love, please give us the courage and the compassion necessary to find and support and to even create prison ministries that engage and encourage those who have the “least” power and authority in society and that challenge incarceration systems to implement your loving justice, in order to respond effectively to the loving and just invitation of Jesus to join the work of the Kingdom of God. Amen***

***Dr. Charles Atkins, Jr.  
Prison Chaplain, Educator, Delegate  
UN Commission on Social Development***



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**SUSTAINABLE  
DEVELOPMENT GOALS**

**10  
REDUCED  
INEQUALITIES**





Presbyterian Mission

## Presbyterian Ministry at the United Nations

### 11 SUSTAINABLE CITIES AND COMMUNITIES



#### Targets

- Ensure access for all to adequate, safe, and affordable housing and basic services and upgrade slums
- Provide access to safe, affordable, accessible, and sustainable transport systems for all
- Enhance inclusive and sustainable urbanization and capacity for participatory, integrated, and sustainable human settlement planning and management
- Reduce the number of deaths & people affected and decrease economic losses caused by disasters
- Reduce the adverse per capita environmental impact of cities
- Provide universal access to safe, inclusive, and accessible, green and public spaces
- Substantially increase the number of cities & settlements adopting & implementing policies towards inclusion, resource efficiency, mitigation, and adaptation to climate change

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**International**— The Presbyterian Ministry at the United Nations advocates within the UN system for safe and reliable public transportation systems around the world.

**New York**—Presbyterian Self-Development of People supports Rockaway Wildfire, a community organization created after Superstorm Sandy that trains community members to advocate for equal opportunities for affordable housing, employment, and job training as well as the use of green, resilient technologies to prepare for future climate crises.

**Syria**—Presbyterian Disaster Assistance supports Water, Sanitation, and Hygiene (WASH) projects to improve basic water services in refugee settlements by repairing wells and water systems, renovating sanitation facilities, and installing water filters.

### Get Involved!

**Consider** PC(USA)'s support of a systemic shift to rail-based public transportation and urban planning, and increasing the quality of the USA's transportation and energy infrastructure.

**Help** your congregation practically and spiritually prepare and respond to a disaster.

**Support** the Presbyterian Ministry at the United Nations' advocacy in the international community.

**"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matthew 5:3**



## Sustainable Cities, Safe Cities

Populations in cities have been growing and not necessarily for good reasons. People are forced to migrate from rural areas for employment opportunities or as climate change refugees or for the misuse of resources by companies that hurt water and land resources. I moved from rural Maryland to Philadelphia and now New York City for access to higher education and employment. And, as I've noticed, no city is alike. Each has unique features when it comes to neighborhoods, approaches to public transportation, and public artwork.

When we take a step back and read what Scriptures say of cities, it seems to be positive. Cain, after killing Abel, takes refuge in the first city (Genesis 4:13-17), or in Revelation, the New Heavens and New Earth includes a New Jerusalem (Revelation 21:1-2). With these bookend examples, it's easy to wonder, "What though are we supposed to do now?"

It is answered in the story Jesus shares in Matthew 25. Jesus said about the righteous, *"for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me"* (25:35-36).

Jesus' words lend themselves to how we should approach cities today and in the future. We should be asking ourselves: Are cities spaces of welcome or of division? Is public transportation connecting people not only to areas of shopping, but also to hospitals and supermarkets? Are neighborhoods safe and do they have green space?

Focusing on the SDG of Sustainable Cities and Communities is one way we might be able to think through how cities may be more accommodating to the influx of new people. Hopefully, cities can not only be on the defensive side, but actively move toward being inclusive, sustainable, safe, and affordable for all.

*O God,*

*May we be bold in imagination to create spaces of welcome and hospitality in our cities. Amen.*

*Timothy Wotring*

*Young Adult Volunteers Site Coordinator: New York City  
Presbytery of New York City*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**11 SUSTAINABLE CITIES  
AND COMMUNITIES**



## Sustainable Cities, Safe Cities

*“Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.” Jeremiah 29:7*

Chapter 28 of the “Agenda 21” of the UN Conference on Environment and Development in Rio de Janeiro 1992 encourages communities of the 178 signatory countries to work out their own local action plan towards a sustainable future—a Local Agenda 21 (LA21). The local authorities are called to collaborate with civil society and local economy to think globally and act locally “and to plan for a future of their community that is socially just, ecologically sound and economically beneficial instead of playing each of these goals against each other.” Local authorities, rather than state governments, allow for direct participation and discussing our common future. This can be true for local churches as well.

So—like *déjà vu*—Christians here remembered the conciliar process of “Justice, Peace and the Integrity of Creation” that had influenced a peaceful transition process in East Germany and Christians in the district Köpenick of (East-)Berlin were among the first to start a LA21 process. In 1993 the “Köpenick Action Group One World” of the local protestant church asked the district authorities to jointly work on a public LA21 plan and found open ears. Together they called a public forum on “Environment & Development” of different stakeholders to discuss topics like environmentally sound urban planning, traffic avoidance, reshaping the energy generation structure, nature friendly water management, waste reduction, closed loop regional economy, job creation in precautional environment protection, North-South city twinning with Cajamarca/Peru, and—more recently—intercultural gardening with refugees.

Christians have remained very active. To create awareness of our specific role in seeking a sustainable “peace and prosperity of the city” and for working out self-commitments (e.g. saving energy in church buildings or promoting fair trade) almost all the Köpenick parishes together additionally established an “Ecumenical Forum”.

Later different initiators in many German cities and towns formed their own models of LA21 participation processes.

*God of every place, you show us the way toward a better future. We pray that we may hear your voice as we prepare to meet every challenge—local and global. Amen.*

*Burkhard Paetzold  
Regional Liaison, Central & Eastern Europe  
Presbyterian Mission Agency*



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**SUSTAINABLE  
DEVELOPMENT GOALS**

**11 SUSTAINABLE CITIES  
AND COMMUNITIES**





Presbyterian Mission

# Presbyterian Ministry at the United Nations

## 12 RESPONSIBLE CONSUMPTION AND PRODUCTION



### Targets

- Implement the 10-year framework of programs on sustainable consumption and production
- Achieve the sustainable management and efficient use of natural resources
- Halve per capita global food waste at the retail and consumer levels and reduce food losses along production and supply chains, including post-harvest losses
- Substantially reduce waste generation through prevention, reduction, recycling, and reuse
- Encourage companies to adopt sustainable practices and to integrate sustainability information into their reporting cycle
- Achieve the environmentally sound management of chemicals and all wastes throughout their life cycle

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**International** — PC(USA)'s Mission Responsibility Through Investment (MRTI) committee, along with 33 other faith-based investors, successfully filed a proposal to Exxon Mobil to assess its climate change risks and align its production processes with the 2015 Paris Climate Agreement to help keep global temperature rise to 2 degrees Celsius or less over the next 15 years.

**International**—PC(USA)'s Global Marketplace program promotes the sale of Fair Trade products created by marginalized small producers using materials from sustainably managed sources and renewable energy technologies to have the least overall impact on the environment.

**United States**—Over 200 PC(USA) congregations have become certified Presbyterian Earthcare Congregations, caring for God's earth through worship, education, outreach, and making their facilities more sustainable.

### Get Involved!

**Apply** for a Restoring Creation Loan to improve your church's energy efficiency and decrease its carbon footprint.

**Become** an Earth Care Congregation, caring for God's earth through worship, education, outreach, and improved facilities.

**Host** a Global Marketplace and support the purchase of Fair Trade products.

**Invest** in companies based on faith-based, environmentally conscious investment principles for your stock portfolio.

**Support** the Presbyterian Ministry at the United Nations' advocacy in the international community.

"Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing?" Matthew 6:25

## A Responsible Society

In the Gospel of Luke, 3: 3-6, 10-11, John the Baptist comes before Jesus, quoting the prophet Isaiah on preparing the way of the Lord, when *“the valleys will be filled and the mountains and hills made low.”* Responding to John’s call to repentance and baptism, the people ask what they should do. John replies, *“if you have two coats, give one to the person who has none, and if you have food, do the same.”*

This is a picture of equalization, through which we can imagine that one should “hire the lower and lower the higher,” bringing salaries and wages closer together, and closer to a norm of sufficiency. If you have enough coats and enough food, you should share. This could be extended to work itself, especially in places where work is the primary entitlement to compensation and hence, to the ability to consume.

Production should not be driven by lure of infinite consumption or accumulation, but by an awareness that we are to prepare a society where we can recognize the coming of the messiah. To the extent that we are part of the body of Christ, our work or production is a response to God and our consumption guided by God’s infinite generosity.

In the social witness and teaching of the Presbyterian Church (U.S.A.), we share in the ecumenical norms of a just, participatory, and sustainable society where there can be enough for all. One of the earliest World Council of Churches’ formulations was the image not simply of personal responsibility, but of “the responsible society.” Stating U.S. Christian social goals similar to the Sustainable Development Goals goes back to the 1908 Social Creed, updated in 2008, and still echoing John’s prophetic edge.

*God of Justice and Love, actual equality scares us. We know you see through our personas and possessions. Help us to be productive in bearing good fruit and not being showy weeds. In the Spirit of your Living Christ, amen.*

*Christian Iosso  
Coordinator  
Advisory Committee on Social Witness Policy*



Presbyterian Mission  
**Presbyterian Ministry  
at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**



## Love Over Fear

<sup>6</sup>The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. <sup>7</sup>The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. <sup>8</sup>The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. <sup>9</sup>They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.

- Isaiah 11:6-9

In the spirit of transparency and perhaps some good old-fashioned confession, I'll be among the first to say it: I am an unrepentant materialist. Sure, I try to recycle. Even better, I try to re-use. And even better than that, I try to limit what I consume. I walk when I can. I don't own a car. I bring my own bag with me to the market (when I remember). I have nearly eliminated beef from my diet—for both health and environmental reasons. I even sweat it out at times—my home doesn't have air conditioning, and it is hot here in Lima in the middle of summer! But when push comes to shove, there are certain goods and accommodations that I have become very used to. It's my way of life. It's my right. Isn't that how the argument goes? After all, what difference would it make anyway if I chose to live like St. Francis or in total austere solidarity with first nations of the Amazon?

Of course, the counterpoint is this: my way of life—our “first world” way of life—is not sustainable. Even with the hope of technological advances and extreme regulation of fossil fuels, the growing population of the human race and a global extractives based economy that feasts off of finite resources of the earth have led us to dire circumstances in many corners of the world and to the brink of disaster in so many others.

But will fear of what's coming change us? Will fear open our eyes to the annihilation already in progress? Will fear make us repentant?

Perhaps, yes. Perhaps a little fear will motivate some of us to change our ways and challenge others—our families, our neighbors, our communities, our nations—to consume more responsibly and to share more equitably. But in the end, fear will not fix the problem. Only love can do that. Fear will not restore what has been destroyed. Only love can do that. Because, what has been destroyed are not just the resources we abuse and the communities devastated by our greed, but more deeply, what has been destroyed is our dignity as a human race—our identity as part of God's Good Creation. Only love can heal the broken relationships between humans and the rest of nature. Only love and deep joy for all things wise and wonderful will set us on a path to harmony that God so wants for us. So, let us not be afraid. Rather, let us plant seeds of hope as we revel in the beauty of simple, abundant living, together in this one common home we share.

*O God, help us to know your abundance through simplicity. Amen.*

*Jed Koball  
Mission Co-Worker, Peru  
Presbyterian Mission Agency*



Presbyterian Mission  
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at the United Nations**

**SUSTAINABLE  
DEVELOPMENT GOALS**

**12** RESPONSIBLE  
CONSUMPTION  
AND PRODUCTION





Presbyterian Mission

## Presbyterian Ministry at the United Nations



### Targets

- Strengthen resilience and adaptive capacity to climate-related hazards and natural disasters in all countries
- Integrate climate change measures into national policies, strategies and planning
- Improve education, awareness-raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction and early warning

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**International**—Through accreditation at the United Nations, PC(USA) sends representatives to the Conference on Parties (COP) to the United Nations' Convention on Climate Change every year to learn about and advocate on climate change policies and their effect on vulnerable populations.

**Philippines** — PC(USA) partner Silliman University and Divinity School builds “calamity resilient” classrooms and churches out of shipping containers, which are waterproof and capable of withstanding a magnitude 8.1 earthquake.

**United States**—Presbyterian Disaster Assistance trains congregations and presbyteries in disaster preparedness and caring for communities affected by crisis.

**United States**— PC(USA)'s Mission Responsibility Through Investment (MRTI) committee successfully filed a proposal for CF Industries, a fertilizer company, to develop and publish a sustainability report focusing on risks posed by global climate change.

### Get Involved!

**Apply** for a Restoring Creation Loan to improve your church's energy efficiency and decrease its carbon footprint.

**Become** an Earth Care Congregation, caring for God's earth through worship, education, outreach, and improved facilities.

**Help** your congregation practically and spiritually prepare and respond to a disaster.

**Support** the Presbyterian Ministry at the United Nations' advocacy in the global arena.

**"For where two or three are gathered in my name, I am there among them." Mathew 18:20**

## Caring for God's Creation

All creation is made by God, thus building a movement for climate justice is in the Lord's service. Toward this end, we are called to take prophetic action when faced with the realities of climate change to protect our communities and honor the sacredness entrusted to us. In order to challenge the powerful dominions and rulers to do what is right in God's eyes, we must forge strong bonds between one another to act in unison and demonstrate the power of God's love.

These actions can take many forms. From the hyper local to global scale, from the mountains to the seas, each action large and small serves to protect some element created by God. In prayerful response to the knowledge of God's care for creation, congregations can join forces with other groups to make this change. Congregations can reduce their impact on the environment by changing infrastructure in church buildings, planning in case of disasters, supporting national and global advocacy, and enacting outreach and education.

Because all things were created through and for God, we are required not only care for the natural world but to care for the people in our communities. Right now, the devastation of climate change is borne primarily by those already on the margins; women of color in the Global South are most likely to be displaced and become climate refugees. In this way, climate justice cannot be separated from gender justice or economic justice. As we work to usher in the kingdom of God, we must take care to transform all elements of society that cause harm.

Taking heart in the love God has for each and every individual as part of an intertwining creation, Presbyterians can assess their current community efforts to pursue climate action and to restore harmony in the world formed by God's hands.

*Bring your spirit to those gathered here today to help us bring climate justice to the world. Guide us with your strength and wisdom to make the world better, safer, more just and more merciful in response to greed and destruction. Help us change our ways to care for your creation. When we fail to care for your creation and instead allow chaos and pain, empower us through your love to act toward justice. Help us remember those who need your care most as we all face the fallout of our greed. May we hold our governments accountable and lead our churches to follow your way. Continue to bless and keep us on this journey toward justice for your creation and continue to hold the world in your own hands. In Jesus' name, Amen.*

*Nora Leccese  
Associate for Domestic Poverty and Environmental Issues  
The Office of Public Witness*



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SUSTAINABLE  
DEVELOPMENT GOALS

13 CLIMATE  
ACTION



## Extraordinary Action

“This is the story of Noah ... Build a boat ... Take into the boat with you a male and a female of every kind of animal ..., in order to keep them alive” (Gen. 6:9-20).

Within its dwindling natural forests, Madagascar is home to thousands of animal and plant species found naturally nowhere else on earth including lemurs, tenrecs, 6 species of baobab, and the amazing *Tahina* palm. Madagascar is also home to over 20 million people, most of whom are subsistence farmers living in extreme poverty.

Madagascar is considered one of the countries most at risk from climate change. As elsewhere, Madagascar is affected by rising temperatures and extreme weather events, particularly cyclones and El Niño-induced drought. Climate change is compounding other threats to the well-being of Madagascar’s people and wildlife including conversion of natural forest to agricultural land, cutting trees for firewood, bush fires, and trafficking of turtles and precious woods. Extreme poverty is an underlying reality that makes the people and wildlife of Madagascar particularly vulnerable to the effects of climate change.

The Church of Jesus Christ in Madagascar (FJKM), PC(USA)’s partner denomination, is raising awareness and taking action to counter the effects of climate change. In collaboration with ACT-Alliance, the FJKM is strengthening local resilience and capacity to prevent damage from cyclones and drought. PC(USA) churches are collaborating with the FJKM to introduce new fruit trees and grafting techniques to help farmers adapt to changing climate. The FJKM is working with civil society organizations to fight illegal wildlife smuggling.

In the story of Noah, God knew that an extreme weather event was coming. God told Noah to take extraordinary action to protect his family and to save animal species from extinction. So too should we, as Christians, take extraordinary action to protect God’s people and to preserve plants and animals threatened with extinction due to climate change and other human causes. “Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Matt. 25:40).

*God of the Earth, give us what we need to fight climate change and protect those on the margins. Amen.*

*Dan Turk  
Mission Co-Worker, Madagascar  
Presbyterian Mission Agency*



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**SUSTAINABLE  
DEVELOPMENT GOALS**

**13** CLIMATE  
ACTION



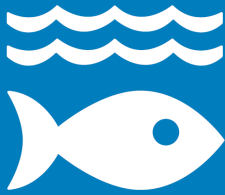




Presbyterian Mission

## Presbyterian Ministry at the United Nations

### 14 LIFE BELOW WATER



#### Targets

- Sustainably manage and protect marine and coastal ecosystems, strengthen their resilience, and take action for their restoration
- Effectively regulate harvesting and end overfishing, illegal, unreported and unregulated fishing and destructive fishing practices
- Prohibit certain forms of fishery subsidies which contribute to overcapacity, overfishing, and illegal, unreported and unregulated fishing
- Conserve at least 10% of coastal and marine areas
- Minimize and address impacts of ocean acidification
- Prevent and significantly reduce marine pollution of all kinds, including marine debris and nutrient pollution
- Increase economic benefits to Small Island, developing, and least developed countries from the sustainable use of marine resources, including through sustainable management of fisheries, aquaculture, and tourism

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**Bolivia**—Presbyterian Hunger Program supports the Asociación Bolivianos por la Vida (UMAVIDA)'s "Freshwater is Eternal Life" campaign in Oruro to develop advocacy actions for the passing of a Water Law to protect water resource use from mining exploitation, avoid more natural disasters, and allow farmers to rejuvenate the water.

**International**—PC(USA) supports agrarian and aquatic reform programs promoting governance structures based on the 'Voluntary Guidelines for Land and Natural Resources Tenure' from the UN Committee on World Food Security to provide secure access for communities to land, forestry and fisheries and reduce corporate impact on land and water.

**United States**—The 216th PC(USA) (2004) General Assembly approved a recommendation by the Advisory Committee on Social Witness Policy (ACSWP) to prioritize the preservation of declining in-stream species of plants and animals over other in-stream and out-of-stream users where water resources are limited.

**United States**—PC(USA) supports the Environmental Protection Agency and the Clean Air Act, as a means to reduce dangerous, toxic pollutants in the nation's air, land and water.

### Get Involved!

**Become** an Earth Care Congregation, caring for God's earth through worship, education, outreach, and improved facilities.

**Protect** water resources as a Christian steward of water.

**Study** PC(USA)'s recommendations on preserving water resources.

**Support** the Presbyterian Ministry at the United Nations' advocacy in the global arena.

"But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'" Matthew 4:4

## Living Waters

All may appear well on the surface, but a recent headline indicates that our oceans are ailing. “Global warming is killing the Great Barrier Reef.” The rise in water temperature is acidifying the oceans killing delicate corals reefs that are home to thousands of marine species. Plastic debris is injuring and killing fish, birds, and marine animals.

The psalmists depict waters as a vibrant strength—in awe of its power and beauty, movement in dance and song, clapping, whirling and dancing—praising and glorifying God (Psalm 98). In the creation story, God created all things, the birds of the air and the fish of the sea, to live together. We have an image of exquisite beauty and danger teeming with life, all connected to one another. What affects the ocean affects us. This rich life sustains us as we draw on it as a source of food and nourishment.

SDG #14 targets aim to manage and protect marine and coastal ecosystems, and to reduce and prevent marine pollution as measured by floating plastic debris by 2025. One simple way we can work towards healthy living oceans is by reducing the use of and recycling plastics, so it does not end up in our waters. Unless we become better caretakers, the waters will turn into stagnant pools devoid of life. Time has come when we are called to tend to the living waters that nourish life for all God’s creatures, for we are all God’s.

*God, giver of lifegiving waters, maker of the sea and all that is in them, we thank you for this precious gift of life beneath the waters that sustain our earthly home. May we care for your creation with the love with which you have created all your creatures. Help us to be good stewards of water. Amen.*

*Sue Rheem  
Mission Specialist for International Advocacy  
Presbyterian Ministry at the United Nations*



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## Let Justice Flow Down

In the landlocked country of Bolivia in South America, water is an element of great importance. The slowly melting glaciers of the Andes Mountains are a concern for the surrounding rural and urban areas that depend on its streams and reservoirs for their daily living. These mountains, also full of precious minerals, are a blessing and a curse for Bolivia. Though the economy has thrived on its dependence of mineral extraction, the communities who live downstream from the mining activity suffer.

In the mining city center of Oruro, the Bolivian Joining Hands Network, UMAVIDA (Joining Hands for Life), accompanies communities affected by mining contamination. For years, these communities have struggled for their right and access to clean water. As the waste from mines is carelessly thrown into rivers that flow to their lands, these communities have watched their crops die, their lakes diminish, their animals become sick and their neighbors grow ill with rare diseases that did not exist before.

UMAVIDA believes in the Psalmist's call that "the Earth is the Lord's and all that is in it". We are called to defend God's Creation and God's people from governments and companies who do not prioritize the health of its people. We walk with these communities as they advocate for justice and clean water. When Jesus states in Matthew 25, "I was thirsty and you gave me something to drink", our work is to assure that the water served to the "least of these who are members of my (our) family" is clean and allows our fellow, global neighbor to live the abundant life to which God calls us as God's people and family.

*Oh Lord, work in our world to free our waters from pollution so that it might support life for all the creatures that depend on it. Amen.*

*Chenoa Stock  
Companionship Facilitator  
Bolivia Joining Hands, UMAVIDA*



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### Targets

- Ensure the conservation, restoration, and sustainable use of terrestrial and inland freshwater ecosystems
- Promote sustainable management of all types of forests, halt deforestation, restore degraded forests and substantially increase afforestation and reforestation
- Introduce measures to prevent the introduction and reduce the impact of invasive alien species
- Integrate ecosystem and biodiversity values into national & local planning, development processes, poverty reduction strategies and accounts
- Combat desertification, restore degraded land, and soil
- Ensure the conservation of mountain ecosystems, including their biodiversity

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

El Salvador—Presbyterian Hunger Program supports the national and international advocacy of the Red Uniendo Manos de El Salvador (RUMES) to ban the use of toxic agrochemicals in the monoculture of sugar cane in El Salvador.

International—PC(USA) supports agrarian and aquatic reform programs promoting governance structures based on the ‘Voluntary Guidelines for Land and Natural Resources Tenure’ from the UN Committee on World Food Security to provide secure access for communities to land, forestry, and fisheries and reduce corporate impact on land and water.

New Mexico—Presbyterian Self-Development of People supports the Multicultural Alliance for a Safe Environment (MASE), a project to stop the uranium mining that contaminates the land, air, and groundwater, and causes health problems in the Albuquerque community and to bring those responsible to exert reclamation efforts such as covering or removing contaminated soil.

Nicaragua—A PC(USA) partner, the Council of Protestant Churches of Nicaragua (CEPAD), provides training and education to farmers and community members on new water and soil conservation techniques, crop rotation, drought tolerant crop varieties, and introducing organic fertilizers and pesticides.

### Get Involved!

Apply for a Restoring Creation Loan to improve your church’s energy efficiency and decrease its carbon footprint.

Become an Earth Care Congregation, caring for God’s earth through worship, education, outreach, and improved facilities.

Support the Presbyterian Ministry at the United Nations’ advocacy on gender justice in the global arena.

“But he answered, “It is written: ‘People do not live on bread alone, but on every word that comes from the mouth of God.’” Matthew 4:4

## Caring For The Land And People Who Work The Land

How do we live faithfully on the land so that it flourishes while also providing sustenance to the human communities that depend on it? This “life on land” SDG calls us to conserve resources, sustainably manage land, protect from invasive species, and restore biodiversity. When we work for these things, we work for the good of both natural systems and of vulnerable human communities as well.

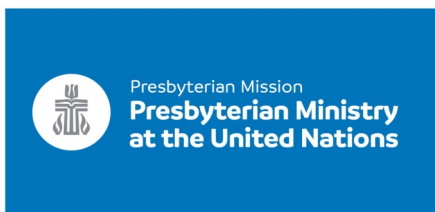
We live in a strange time when people who work the land are some of the hungriest people in God’s creation. Farming communities, who are closest to the land and should be receiving its great blessings, are often the most vulnerable communities in the world. As people of faith, we have a role to play in making sure that human activities on the land are good for the land—but also fair and just to all God’s children.

Treatment of people goes hand in hand with treatment of the land. For instance, the words of Jesus’ “*I was hungry and you gave me food*” (Matthew 25:35), call on us to go beyond an oversimplified alleviation of hunger. Taken in context of the broader biblical passage, Jesus is encouraging us to care holistically for people and the world—taking into concern a broad host of interlocking concerns. To truly answer Jesus’ call, we are called to feed the hungry but also to remove the societal and environmental obstacles that keep people who work the land hungry. While we empower people we also help to ensure that food is grown, harvested, processed and served in a way that is good for the land itself and its long-term sustainability.

Farmers are hungry in some cases because they have been driven to produce more for the market than for feeding their families. Others may be in debt to seed or farm companies. And in other scenarios around the world, farmers may not be able to prove title to their ancestral land and they lose their land and livelihoods. Farmers are among the best care-takers of our land and should be reaping the richness of their work from the land rather than paying the price of society’s disconnection from and exploitation of the land. We are called to address the injustices farmers face, if we are to live life on land faithfully.

*Dear God who created and loves and calls this world good,  
Help us to learn from family farmers and to embrace the true value of the land so that we may restore your beautiful creation as we also protect human dignity and livelihoods. In the name of the one who called us to feed the hungry we pray, Amen.*

*Rebecca Barnes  
Coordinator  
Presbyterian Hunger Program*



## God of the Land

We can't separate ourselves from the soil. More than just food or farms, God connects humanity's very being to the earth: from dust we came and to dust we shall return. Throughout the Bible, however, the question has persisted of how to manage this relationship in the meantime. How do we as Christians understand the land beneath our feet?

Again and again, the Bible encourages us to manage the land in a way that supports the oppressed. In Leviticus, God commands the Israelites to leave the edge of their fields unkept so those in need might reap the extra harvest (Leviticus 23:22). The prophet Micah condemns the wealthy for stealing land from the poor (Micah 2:1-2). The Book of Acts describes a form of Christian community in which poverty was eradicated altogether by sharing profits from the sale of land (Acts 4:33-35).

Sustainable Development Goal 15 is a commendable effort that speaks not only to the protection of food and those that cultivate the land but the natural environment as well. If we are to live up to the call from Matthew 25, however, we must go further. Our obligation is not only so that all living things may flourish but also to pay attention to the most vulnerable.

In recent years, the Presbyterian Church (U.S.A.) has undergone a careful study concerning the Church's complicity in the Doctrine of Discovery. This includes cooperating in efforts that respect Native American peoples and their sovereignty. While this work is still in progress, it is one example in which we approach land management with a spirit of humility and respect for the space we occupy.

### *God of the Land,*

*You are with us in life and in death. Be with us now as we learn to embrace those on the margins: to listen to them, learn from them, and respond so that we might honor the vision your Word and Spirit place before us. All land belongs to you, oh God. Help us to live into this vision.*

*Amen.*

*Sara Lisherness  
Director  
Compassion, Peace & Justice*



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**SUSTAINABLE  
DEVELOPMENT GOALS**

**15** LIFE  
ON LAND





Presbyterian Mission

# Presbyterian Ministry at the United Nations

## 16 PEACE, JUSTICE AND STRONG INSTITUTIONS



### Targets

- Significantly reduce all forms of violence & related death rates everywhere
- End abuse, exploitation, trafficking, and all violence against and torture of children
- Promote the rule of law at the national and international levels and ensure equal access to justice for all
- Reduce illicit financial and arms flows and combat all forms of organized crime
- Substantially reduce corruption & bribery in all their forms
- Develop effective, accountable, and transparent institutions at all levels
- Ensure responsive, inclusive, participatory, and representative decision-making at all levels
- Broaden and strengthen the participation of developing countries in the institutions of global governance
- Provide legal identity for all, including birth registration
- Ensure public access to information and protect fundamental freedoms

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

**California**—Presbyterian Self-Development of People supports Migrate in Partnership with Filipino Community Center’s efforts to train, educate, and empower Filipino migrant workers to organize and advocate for themselves in response to exploitative labor trafficking and build a robust anti-trafficking campaign.

**Colombia**—Presbyterian Peace Fellowship organizes accompaniment delegations to visit PC(USA) partner the Presbyterian Church of Colombia (IPC), which was instrumental in helping negotiate the peace agreement between the Colombian government and the Revolutionary Armed Forces of Colombia (FARC) guerrilla group and continues advocating for peace.

**International**—The Presbyterian Ministry at the UN engages the UN Security Council to improve the UN’s ability to preserve international peace and security, bringing the voice of PC(USA) and its partners to the international community.

**International**—The Presbyterian Peacemaking Program brings International Peacemakers, leaders from PC(USA) partner denominations and partner organizations around the world, to PC(USA) churches to discuss their work on issues of poverty, peace, and reconciliation.

### Get Involved!

**Advocate** to US members of Congress through the Office Of Public Witness’ Action Alerts.

**Contact** the PC(USA) Human Trafficking Roundtable to learn how to take action to end exploitation and trafficking of children.

**Give** to the Peace and Global Witness Offering.

**Support** the Presbyterian Ministry at the United Nations’ advocacy in the international community.

“Blessed are the peacemakers, for they will be called children of God.” Matthew 5:9

## The Church As a Movement

*“...I was in prison and you visited me.”*

(Matthew 25:36)

I’ve been a part of conversations recently about the church as both an institution and a movement. Those of us who work within the Presbyterian Church (U.S.A.) are well aware of our institutional nature. It is hard, given the way our particular denomination is put together, not to primarily manifest the sensibilities of church structure and order. But every once in a while we sort of surprise ourselves; we break free from the way we’ve always done things to do a new thing. Put another way, we allow ourselves to be reforming and not just reformed.

It happened in St. Louis at the 223rd meeting of our General Assembly. The church moved, literally, marching the body of Christ out the Convention Center doors and into the streets. Led by our Stated Clerk and newly-elected Co-Moderators, the Assembly marched itself and its \$54,000 offering to the City Justice Center. There it didn’t only visit those in prison, it posted bail for them, securing release for dozens of low-level offenders held captive in a criminal justice system that demands exorbitant cash-bail for their release.

But the church’s movement didn’t stop there. We also demonstrated our strength as an institution in responding to a number of peace and justice concerns. We rejected the racist nationalism expressed in recent years and called Americans to “honest patriotism.” We condemned U.S. border policies and strengthened the church’s prophetic call to end gun violence. We called for an immediate moratorium on the imposition of the death penalty. We affirmed the full dignity, humanity and gifts of people of all gender identities and sexual orientations. We supported the precautionary principle and religious freedoms without discrimination. We called for specific steps to peace in Nicaragua, broader work for justice in Central America, an end to the blockade of Gaza, the clear rejection of anti-BDS legislation and continued efforts to bring Israelis and Palestinians together peacefully.

Granted, SDG#16 has some lofty targets. But in 2018, the Presbyterian Church (U.S.A.) showed that it’s up to the challenge. We can be among the many strong institutions that move our world down the path to accomplishing these targets. We’ve got great institutional momentum, if you will, and 12 years to get there.

*O God, grant us the patience to see your will be done. People all over the world are frustrated, yearning for peace and justice. May we all be peacemakers, willing to listen to you and to each other. Amen.*

*Carl Horton*

*Coordinator*

*Presbyterian Peacemaking Program*



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## Leaving No One Behind

Iraqis daily face the challenges that come with living in a country bereft of effective public institutions—a nominal power grid, increasingly toxic ground water supplies, foreign influences that result in very little of Iraq’s natural wealth benefiting the actual people of Iraq, pervasive inequalities among the diverse ethnic and religious groups in the country, and a justice system that is easily corrupted by *wasta*—the privilege that becomes possible by leveraging the right connections or offering the proper financial incentive.

“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?” (Isaiah 56:6)

The church in Basra started its own NGO (Al-Mahaba Charity Association) to address some of the deep needs of the city’s most vulnerable—those who end up suffering the most when effective public institutions are absent. Funded by members of the church, this NGO provided clean water throughout the city when Basra faced the worst of its water crisis during the summer of 2018. They are now even operating desalination equipment funded by Presbyterian World Mission, the Iraq Partnership Network, and Presbyterian Disaster Assistance in order to more effectively provide this water for the long-haul, as there is no foreseeable end to the water crisis.

Through this ministry and many others carried out by the remaining three Presbyterian Churches in Iraq, they are committed to leaving no one behind; they are committed to embodying God’s call to establishing a just society as found in Isaiah 58.

***Holy, Just, and Compassionate God, thank you for your love for Iraq and its peoples. Thank you for your church in Iraq and for your call on their lives to make visible your ways of just peace and compassionate love. Continue to fill them every day with all that they need in order to remain faithful in this work, even as you call us to the joy and privilege of sharing in this work with them and with you. Amen.***

*Elmarie Parker  
Regional Liaison, Syria, Lebanon and Iraq  
Presbyterian World Mission*



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Presbyterian Mission

# Presbyterian Ministry at the United Nations

## 17 PARTNERSHIPS FOR THE GOALS



### Targets

- Strengthen domestic resource mobilization, including through international support to developing countries, to improve domestic capacity for tax and other revenue collection
- Mobilize additional financial resources for developing countries from multiple sources
- Promote the development, transfer, dissemination, and diffusion of environmentally sound technologies to developing countries on favorable terms
- Enhance international support for implementing effective and targeted capacity-building in developing countries to support national plans to implement the sustainable development goals
- Respect each country's policy space & leadership to establish and implement policies for poverty eradication and sustainable development
- Enhance the global partnership for sustainable development, complemented by multi-stakeholder partnerships that mobilize and share knowledge, expertise, technology, and financial resources, to support the achievement of the sustainable development goals in all countries

## SUSTAINABLE DEVELOPMENT GOALS

### Relevant Church Efforts & Partnerships Around the World

Democratic Republic of Congo—PC(USA) congregations and mission co-workers engage in mission partnership with the Congolese Presbyterian Church (CPC), building schools in West Kasai. PC(USA) provides financial resources, the CPC provides construction expertise and oversight, and the beneficiary village provides work-site help and ongoing maintenance.

International— The Presbyterian Ministry at the United Nations incorporates PC(USA) policy and mission partner input into advocacy efforts on issues of poverty and inequality at the UN General Assembly, Security Council, and Economic and Social Council.

International—PC(USA) partner Partners For Just Trade builds partnerships between producers living in extreme poverty and consumers in North America by promoting the sale of fair trade products made by artisans receiving fair wages and working conditions.

United States—The PC(USA) Office of Public Witness provides action alerts for Presbyterians to stay engaged and advocate to the U.S. Congress on issues of injustice and climate change affecting PC(USA) congregations and partners around the world.

### Get Involved!

Advocate to US members of Congress through the Office Of Public Witness' Action Alerts.

Support the Presbyterian Ministry at the United Nations' advocacy in the international community.

“For where two or three gather in my name, there am I with them.” Matthew 18:20

## Fruitful Partnerships

One of the most remarkable elements of the Sustainable Development Goals is that they are universally applicable to all countries and assume that there is room for improvement by both developed and developing nations. Goal 17 drives this point home by emphasizing partnership. It implies that all countries and peoples have value and something to offer in multi-stakeholder partnerships aimed to enhance the sharing of resources, technology, and information. This mirrors the Christian concept that we are all created in the image of God, and must recognize the dignity, value, and gifts that each of us brings to the table. Partnership is not simply one group giving and another receiving. It is a relationship where all parties both give and receive, listen and speak.

Reflecting on Jesus' message in Matthew 25:40: *"Truly I tell you, whatever you did not do for one of the least of these, you did not do for me,"* we are reminded to help in all times and in all ways. We all are in need of help. We are best equipped to help each other and tackle universal problems such as climate change and poverty by being faithful stewards and partners to one another.

The PC(USA) exemplifies partnership in how it walks alongside its global partners. The partner shares insights on the realities they face on the ground and how God is at work in their communities while the PC(USA) provides spiritual and sometimes financial support. One fruit of this partnership is the PC(USA)'s advocacy at the United Nations and in Washington, DC, which incorporates the partners' input and perspective. I pray that the church continues to be an example of partnership in the world.

The PC(USA) recognizes that it can learn about faith and God from its partners, who live and operate in a very different context from our church. In partnership, faith can be strengthened. Then faithful advocacy can be done.

***Dear God,***

***We are all blessed by your grace and love. May we be examples of your love through the relationships we form with one another, built on mutual understanding, and working towards a world that is open and loving. Amen.***

*Simon Doong  
Young Adult Volunteer  
Presbyterian Ministry at the United Nations*



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**SUSTAINABLE  
DEVELOPMENT GOALS**

**17 PARTNERSHIPS  
FOR THE GOALS**



## Partnership for the Goals

The personification of suffering in Matthew 25 is striking. Confronted with our neighbor's need, we face Jesus. His impassioned call to charity may prompt some to focus on the symptoms of hardship and overlook the underlying causes. Jesus' teachings, however, also include the Torah, with The Law stipulating the protection of the vulnerable and The Prophets denouncing practices that violate the spirit of The Law. Intrinsically, the Gospel disapproves of cultural, economic, religious, legal, and political systems that undermine Fullness of Life for all.

Systemic causes of destitution are usually interconnected, as the harrowing experiences of women and children in Congo's war zones demonstrate. It necessitates the comprehensive response reflected in the breadth of efforts by our Congolese partners, PC(USA) congregations, and ministries of the Presbyterian Mission Agency. As some support the direct needs of conflict-related rape survivors and displaced children, others mobilize to break the cycle of violence. Healing the wounds of childhood trauma, pleading with warring factions to cease child recruitment, promoting measures for responsible mineral sourcing to counter resource-fueled conflict, eliminate child labor, and ensure good governance with investments in schools, hospitals and roads rather than in warfare—it is an impressive list of complementary initiatives. Whether they add up to a patchwork or pattern, however, depends on the level of coordination between those involved.

The PC(USA) contributes toward the UN's Goals for Sustainable Development by partaking in Christ's holistic mission and ministries. As a connectional denomination, our witness for justice is most faithful when all parts of the Body network in sync and in synergy with each other. The whole of our collective effort in God's mission can, by God's Grace, be much greater than the sum of our individual shares! Partnership is not an option but a missiological mandate. It is only in our togetherness that we can embody the Gospel.

*Just as a human body, though it is made up of many parts, is a single unit, because all those parts make up a single body, so it is with Christ" (1 Corinthians 12:12).*

***God, out of many parts you unite us into a greater calling together. Help us to listen for your spirit working in our relationships every day. Amen.***

*Christi Boyd  
Facilitator for Women and Children's Interests in Africa  
Presbyterian Mission Agency*



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Sierra Leone & Liberia: <https://www.presbyterianmission.org/story/west-african-initiative-brings-economic-equality/>

Sri Lanka: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/internationaldevelopment/joininghands/joining-hands-country-profiles/sri-lanka-jh/>

Advocate: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/nationaldevelopment/fair-food/take-action-for-fair-food/>

Analyze: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/trips/>

Apply: <https://www.presbyterianmission.org/ministries/sdop/apply-grant/>

Support: <https://www.presbyterianmission.org/ministries/un/>

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Targets: <http://www.un.org/sustainabledevelopment/hunger/>

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Support: <https://www.presbyterianmission.org/ministries/un/>

Transform: <https://www.endhungerinamerica.org/publications/mission-possible/>

## **Sustainable Development Goal #3: Good Health and Well-Being**

Targets: <http://www.un.org/sustainabledevelopment/health/>

International: <https://www.pcusa.org/resource/1000-days-conversation-starters/>

Lesotho, South Africa, Zimbabwe: [https://www.presbyterianmission.org/story/1017-aids/?utm\\_medium=email&utm\\_campaign=World%20Mission%20%20November%202017&utm\\_content=World%20Mission%20%20November%202017+CID\\_4de2a54eb3e8189ebf3893d294c2415f&utm\\_source=Email%20marketing%20software&utm\\_term=M](https://www.presbyterianmission.org/story/1017-aids/?utm_medium=email&utm_campaign=World%20Mission%20%20November%202017&utm_content=World%20Mission%20%20November%202017+CID_4de2a54eb3e8189ebf3893d294c2415f&utm_source=Email%20marketing%20software&utm_term=M)

Malawi: <https://www.presbyterianmission.org/ministries/missionconnections/letter/garbat-welch-jeremy-and-luta-2015-04/>

Peru: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/internationaldevelopment/joininghands/joining-hands-country-profiles/peru-jh/>

United States: <https://www.presbyterianmission.org/story/presbyterian-aids-awareness-day-observed-conjunction-national-hiv-testing-day/>

Advocate: <https://www.presbyterianmission.org/wp-content/uploads/2017-PCUSA-AIDSAwareness-Day.pdf>

Become: <https://www.presbyterianmission.org/wp-content/uploads/aids-policy.pdf>

Support: <https://www.presbyterianmission.org/ministries/un/>

#### **Sustainable Development Goal #4: Quality Education**

Targets: <http://www.un.org/sustainabledevelopment/education/>

Madagascar: <https://www.pcusa.org/news/2016/3/11/critical-global-initiatives-taking-root-madagascar/>

New Jersey: <https://www.pcusa.org/news/2015/2/23/eleven-self-help-community-projects-receive-fundin/>

Palestine: <http://www.atfaluna.net/en/>

Syria: [http://pda.pcusa.org/site\\_media/media/uploads/pda/pdfs/syria\\_update\\_feb\\_2017.pdf](http://pda.pcusa.org/site_media/media/uploads/pda/pdfs/syria_update_feb_2017.pdf)

United States: <http://www.pcusa.org/resource/ideas-together-action-childrens-literacy/>

Educate: [https://www.presbyterianwomen.org/what\\_we\\_do/work-for-justice/education/](https://www.presbyterianwomen.org/what_we_do/work-for-justice/education/)

Join: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/child/toolkit/>

#### **Sustainable Development Goal #5: Gender Equality**

Targets: <http://www.un.org/sustainabledevelopment/gender-equality/>

Madagascar: <https://www.presbyterianmission.org/wp-content/uploads/Reconciliation-Church-of-Jesus-Christ-in-Madagascar.pdf>

Missouri: <https://www.presbyterianwomen.org/stories/more-housing-more-safety/>

Uganda: [http://pma.pcusa.org/site\\_media/media/uploads/hunger/pdf/nalcoi\\_in\\_uganda\\_mid-year\\_summary\\_2015.pdf](http://pma.pcusa.org/site_media/media/uploads/hunger/pdf/nalcoi_in_uganda_mid-year_summary_2015.pdf)

United Nations: <https://www.pcusa.org/news/2016/3/29/presbyterian-ministry-un-speaks-commission-status-/>

Come: <https://www.pcusa.org/news/2016/3/29/presbyterian-ministry-un-speaks-commission-status-/>

Follow: <https://www.presbyterianwomen.org/downloads/actions-womens-empowerment/>

Support: <https://www.presbyterianmission.org/ministries/un/>

#### **Sustainable Development Goal #6: Clean Water and Sanitation**

Targets: <https://www.un.org/sustainabledevelopment/water-and-sanitation/>

India: <http://www.un.org/sustainabledevelopment/water-and-sanitation/>

International: <https://www.livingwatersfortheworld.org/>

Michigan: <https://pda.pcusa.org/situation/flint-michigan-water-crisis/>

Philippines: <https://www.presbyterianmission.org/story/presbyterian-mission-agency-observes-world-water-day-2017/>

Be: <https://www.presbyterianmission.org/resource/sustaining-waters/>

Partner: <https://www.livingwatersfortheworld.org/go>

Support: <https://www.presbyterianmission.org/ministries/un/>

#### **Sustainable Development Goal #7: Affordable and Clean Energy**

Targets: <http://www.un.org/sustainabledevelopment/energy/>

Democratic Republic of Congo: <https://www.presbyterianmission.org/ministries/missionconnections/letter/excited-clean-cook-stoves/>

Nicaragua: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/internationaldevelopment/joininghands/>

United States: <https://www.presbyterianmission.org/story/earth-day-celebrating-service-environment/>

United States: <https://www.presbyterianmission.org/story/mrti-urges-phillips-66-reconsider-dapl-investment/>

Apply: <https://pilp.pcusa.org/restoring-creation-loan/>

Become: <https://www.presbyterianmission.org/ministries/environment/earth-care-congregations/>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #8: Decent Work and Economic Growth**

Targets: <http://www.un.org/sustainabledevelopment/economic-growth/>

International: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/child/no-child-soldiers/>

Maryland: <https://www.presbyterianmission.org/story/april-2-2017/>

South Africa: <https://www.presbyterianmission.org/wp-content/uploads/International-PHP-Projects-needing-Centsability-and-Hunger-funding-in-2017.pdf>

Southeast United States of America: <http://ciw-online.org/slavery/>

Washington, DC: <http://www.iwj.org/blog/work-worth-and-value>

Advocate: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/nationaldevelopment/fair-food/>

Join: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/child/no-child-soldiers/>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #9: industry, innovation, and Infrastructure**

Targets: <http://www.un.org/sustainabledevelopment/infrastructure-industrialization/>

Cameroon: <https://www.presbyterianmission.org/wp-content/uploads/International-PHP-Projects-needing-Centsability-and-Hunger-funding-in-2017.pdf>

Michigan: <https://www.pcusa.org/news/2015/9/14/detroit-organization-fights-citizens-water-rights/>

International: <https://www.pcusa.org/news/2016/7/19/efforts-address-climate-change-intensify-GA222/>

International: [http://www.pcusa.org/site\\_media/media/uploads/acswp/pdf/energyreport.pdf](http://www.pcusa.org/site_media/media/uploads/acswp/pdf/energyreport.pdf)

Invest: <https://www.presbyterianmission.org/story/0617-invest/>

Support: <https://www.presbyterianmission.org/ministries/un/>

Upgrade: <https://pilp.pcusa.org/restoring-creation-loan/>

### **Sustainable Development Goal #10: Reduced Inequalities**

Targets: <http://www.un.org/sustainabledevelopment/inequality/>

Jordan: <http://pres-outlook.org/2017/04/middle-east-council-churches-partners-refugees-strengthens-christian-presence-region/>

International: <https://www.presbyterianmission.org/ministries/un/>

United States: <https://www.presbyterianmission.org/resource/choose-welcome-action-guide/>

United States: <https://www.presbyterianmission.org/story/freedom-rising-programs-take-shape-pilot-cities/>

Advocate: <https://www.presbyterianmission.org/resource/voter-suppression-discussion-guide/>

Choose: <https://www.presbyterianmission.org/resource/choose-welcome-action-guide/>

Empower: [http://www.pcusa.org/site\\_media/media/uploads/pw/pdfs/wellchosenwords.pdf](http://www.pcusa.org/site_media/media/uploads/pw/pdfs/wellchosenwords.pdf)

Join: <https://www.presbyterianmission.org/ministries/matthew-25/>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #11: Sustainable Cities and Communities**

Targets: <http://www.un.org/sustainabledevelopment/cities/>

International: <https://www.presbyterianmission.org/ministries/un/>

New York: <https://independent.org/2014/09/we-want-to-show-whats-at-stake-rockaway-residents-demand-climate-action/>

Syria: <http://pda.pcusa.org/page/syria-report-wash-103014/>

Help: <http://pda.pcusa.org/page/disaster-preparedness/>

Consider: [https://www.pcusa.org/site\\_media/media/uploads/acswp/pdf/energyreport.pdf](https://www.pcusa.org/site_media/media/uploads/acswp/pdf/energyreport.pdf)

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #12: Responsible Consumption and Production**

Targets: <http://www.un.org/sustainabledevelopment/sustainable-consumption-production/>

International: <https://www.presbyterianmission.org/story/faith-based-investors-gain-ground-exxonmobil-climate-change/>

International: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/enough/global-marketplace-2/>

United States: <https://www.presbyterianmission.org/story/earth-day-celebrating-service-environment/>

Apply: <https://pilp.pcusa.org/restoring-creation-loan/>

Become: <https://www.presbyterianmission.org/ministries/environment/earth-care-congregations/>

Host: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/enough/global-marketplace-2/#host>

Invest: <https://www.presbyterianmission.org/story/0617-invest/>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #13: Climate Action**

Targets: <http://www.un.org/sustainabledevelopment/climate-change-2/>

International: <https://www.presbyterianmission.org/story/presbyterians-cautious-optimistic-following-bonn-climate-conference/>

Philippines: [https://www.presbyterianmission.org/wp-content/uploads/MXR\\_Summer16.pdf](https://www.presbyterianmission.org/wp-content/uploads/MXR_Summer16.pdf)

United States: <http://pda.pcusa.org/page/disaster-preparedness-pw-training/>

United States: [http://pma.pcusa.org/site\\_media/media/uploads/presbyterian\\_mission\\_agency/pdf/business\\_items\\_2015/april\\_information\\_items/information\\_b.203\\_-\\_mrti\\_update\\_on\\_non-environmental\\_issues.pdf](http://pma.pcusa.org/site_media/media/uploads/presbyterian_mission_agency/pdf/business_items_2015/april_information_items/information_b.203_-_mrti_update_on_non-environmental_issues.pdf)

Apply: <https://pilp.pcusa.org/restoring-creation-loan/>

Become: <https://www.presbyterianmission.org/ministries/environment/earth-care-congregations/>

Help: <http://pda.pcusa.org/page/disaster-preparedness/>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #14: Life Below Water**

Targets: <http://www.un.org/sustainabledevelopment/oceans/>

Bolivia: <http://www.un.org/sustainabledevelopment/oceans/>

International: <https://www.presbyterianmission.org/wp-content/uploads/International-PHP-Projects-need-Centsability-and-Hunger-funding-in-2017.pdf>

United States: <https://www.presbyterianmission.org/wp-content/uploads/2-water-resources-2004.pdf>

United States: <http://pres-outlook.org/2017/03/pcusa-office-public-witness-takes-part-washington-rally-epa-headquarters/>

Become: <https://www.presbyterianmission.org/ministries/environment/earth-care-congregations/>

Protect: <https://www.presbyterianmission.org/resource/sustaining-waters/>

Study: <https://www.presbyterianmission.org/wp-content/uploads/2-water-resources-2004.pdf>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #15: Life On Land**

Targets: <http://www.un.org/sustainabledevelopment/biodiversity/>

El Salvador: <https://www.presbyterianmission.org/ministries/compassion-peace-justice/hunger/internationaldevelopment/joininghands/joining-hands-country-profiles/el-salvador-jh/>

International: [http://presbyearthcare.org/docs/Overture\\_food\\_sovereignty.pdf](http://presbyearthcare.org/docs/Overture_food_sovereignty.pdf)

New Mexico: <https://www.presbyterianmission.org/weekly-offerings/2016/03/11/minute-mission-confronting-structures-injustice/>

Nicaragua: <http://missioncrossroads.epubxp.com/i/726921-fal-2016>

Apply: <https://pilp.pcusa.org/restoring-creation-loan/>

Become: <https://www.presbyterianmission.org/ministries/environment/earth-care-congregations/>

Support: <https://www.presbyterianmission.org/ministries/un/>



### **Sustainable Development Goal #16: Peace, Justice and Strong Institutions**

Targets: <http://www.un.org/sustainabledevelopment/peace-justice/>

California: <https://www.presbyterianmission.org/story/sdop-celebrates-45-years/>

Columbia: <https://www.pcusa.org/news/2016/9/22/leaders-believe-peace-colombia/>

International: <http://www.ngowgsc.org/>

International: <https://www.presbyterianmission.org/ministries/peacemaking/international-peacemakers/>

Advocate: <http://capwiz.com/pcusa/mlm/signup/>

Contact: [http://www.pcusa.org/site\\_media/media/uploads/un/221\\_general\\_assembly\\_-\\_roundtable\\_work\\_-\\_final%5b1%5d.pdf](http://www.pcusa.org/site_media/media/uploads/un/221_general_assembly_-_roundtable_work_-_final%5b1%5d.pdf)

Give: <http://specialofferings.pcusa.org/peace-global.html>

Support: <https://www.presbyterianmission.org/ministries/un/>

### **Sustainable Development Goal #17: Partnerships for the Goals**

Targets: <http://www.un.org/sustainabledevelopment/globalpartnerships/>

Democratic Republic of Congo: <https://www.presbyterianmission.org/ministries/missionconnections/letter/3-way-partnership/>

International: <https://www.presbyterianmission.org/ministries/un/>

International: <https://www.partnersforjusttrade.org/ht/d/sp/i/179/pid/179>

United States: <http://capwiz.com/pcusa/home/>

Advocate: <http://capwiz.com/pcusa/mlm/signup/>

Support: <https://www.presbyterianmission.org/ministries/un/>

**This entire resource can be downloaded at [pcusa.org/sustainable-development-goals/](http://pcusa.org/sustainable-development-goals/).**

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