

[ENV-02] Investing in a Green Future: A Vision for a Renewed Creation – From the Advisory Committee on Social Witness Policy

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Committee:	[ENV] Environmental Justice	Sponsor:	Advisory Committee on Social Witness Policy (ACSWP)
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Recommendation

This item was referred from the 224th General Assembly (2020) for consideration during the 225th General Assembly (2022).

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 224th General Assembly (2020) of the Presbyterian Church (U.S.A.) do the following:

- 1. Approve the study and recommendations entitled “Investing in a Green Future: A Vision for a Renewed Creation,” including the list of resources on environmental justice, environmental racism, and eco-stewardship, to fulfill the direction of the 223rd General Assembly (2018), which requested a comprehensive updating of energy policy. “Investing in a Green Future: A Vision for a Renewed Creation” commemorates the thirtieth anniversary of *Restoring Creation for Ecology and Justice*, approved by the 202nd General Assembly (1990) and provides a discussion on the intersections of environmental justice, environmental racism, and economic justice.**
- 2. Give thanks to God for the historic witness of the Presbyterian Church (U.S.A.) thirty years ago when the 202nd General Assembly (1990) approved *Restoring Creation for Ecology and Justice*, providing vision and guidance for Presbyterians and all people to participate in God’s redemption of the creation. The policy called the church to make the 1990s a “turnaround decade” for ecological restoration. Additionally, it defined eco-justice as “The well-being of all humankind on thriving earth.” It provided the church a vision that all is interconnected and inclusive so that our concept of justice is comprehensive, and cannot be complete when one element, be it economic, racial, social, or environmental, is missing.**
- 3. Confess that we have not sufficiently “responded to the cry of creation” and hereby recommit to a “turnaround decade” for restoring creation. We have failed to place the intrinsic value of God’s creation above the idols of the world, such as wealth, power, acquisition, and status. We have failed to embrace fully the principles of stewardship and sustainability, of God’s concern for the poor and their participation in processes and policies, of accepting for our own lives that which is sufficient (rather than the constant accumulation of more), and of solidarity with all creation. We recommit our energy, our treasure, and our vision to a future in which God’s creation is restored, the human family lives together in balance and justice with each other, and the social and ecological destruction that our society inflicts on the world is reversed and repaired.**
- 4. Work towards a goal of 100 percent renewable energy in congregations, mid councils, and agencies in the PC(USA) by 2030 by practicing energy efficiency, purchasing our power from renewable energy sources, and investing in the development of renewable energy.**

5. **Affirm that the work of restoring creation not only includes establishing a right relationship between humans and nature, but also promoting economic justice for the human family and racial justice for our society. In our culture, this means dismantling the white supremacy that permeates our lives and institutions, and making reparations for centuries of harm. That harm has often combined environmental, racial, and economic injustice.**
6. **Urge individuals, congregations, mid councils, and other governing bodies of the PC(USA) to make use of the extensive resources about eco-justice available from the Presbyterian Hunger Program, Creation Justice Ministries, and other partners. A list with links can be found in the attached appendix. In particular, the 224th General Assembly (2020) commends for use, *The Power to Change: U.S. Energy Policy and Global Warming*, approved by the 218th General Assembly (2008), which provides a comprehensive treatment of global climate change and the steps that must be taken to address this looming human-caused catastrophe and which must necessarily be part of the response to the issues raised here.**
7. **Affirm the Presbyterian Mission Agency commitment to make restoring creation, including environmental justice, racial justice, and economic justice, a key priority in its programming and in its advocacy.**
8. **Concerning the church's public witness with respect to policies that will affect these goals:**
 - a. **Affirm our belief in the human right to clean water and air.**
 - b. **Support policies and regulations that rigorously reduce air pollution, not only carbon pollution, but also particulate matter and other carcinogenic air pollutants that disproportionately affect low-income, vulnerable communities of color living near regulated facilities and power plants.**
 - c. **Express our conviction that a just solution ought to address environmental racism.**
 - (1) **Ensure that communities affected by environmental racism are included at the table and have the opportunity to provide leadership in the movement to find solutions to the current ecological crisis.**
 - (2) **Acknowledge seriousness of local pollution in specific communities as a systemic problem.**
 - (3) **Affirm that those who suffer most have the strongest moral claim in shaping restorative policy and practice.**
 - d. **Support policies that improve water quality and that stop the ongoing pollution of U.S. waterways, ground water, etc.**
 - (1) **Preemptively stop or suspend fracking and other fossil fuel extraction that endangers local communities with dangerous, toxic wastewater that is frequently dumped in streams or other water supply sources.**
 - (2) **Halt the construction of fossil fuel pipelines. Not only must we transition our energy infrastructure away from fossil fuels, but these pipelines are also hazardous to the communities in which they are built.**
 - (3) **Protect and increase investment in public lands that not only preserve pristine wilderness for posterity, but also provide natural filters, carbon sinks, and ecosystems that clean and restore water systems and soils.**

(4) Ensure that toxic waste sites and other environmental hazards are not located near people's homes, nor new housing built near such sites; in particular, the low-income communities of color that are regularly targeted for these sites because they lack the wealth and political power to oppose them effectively.

(5) Ensure that existing toxic waste sites, wherever they are, receive proper maintenance and lining to prevent seepage and protect against the contamination of the water supply.

(6) Support comprehensive infrastructure replacement programs that replace lead pipes, retrofit sewer systems, and repair or replace other sources of toxicity in water. The water crisis in Flint, Michigan, is dire and must be addressed comprehensively, but it is not the only community afflicted with poisonous water contamination from aging and outdated infrastructure.

e. Affirm the "polluter pays" principle. Ensure that the economic burden of conversion to a new economy rests on those who have the ability to pay, including corporations, private investors, and the government. Further, ensure that local, state, and federal governments raise new revenue to address these challenges using progressive taxation, rather than through flat, regressive taxes that will disproportionately burden lower-income taxpayers.

(1) Require polluters to pay for their own mitigation and cleanup without passing costs on to consumers.

(2) Support capping executive compensation, stock buybacks, and shareholder profits in order to ensure that polluters bear the social and environmental costs of their own businesses.

(3) "Green taxes" must serve to internalize the social and environmental costs of doing business, so that the true costs, including safety and environmental regulatory compliance, industry and building retrofitting, research and development, mitigation of past pollution, are incorporated into the price for all items, from energy to food, transportation, building/housing, and health care.

(4) "Green taxes" should be used to raise revenue to invest in a variety of priorities, including aforementioned investments in a new economy, pollution mitigation and cleanup, adaptation efforts, protection of land and species from degradation and extinction, and cost offsets for persons who are unable to bear the increased prices for goods and energy.

f. Reiterate that the goal of a "green economy" cannot be limited strictly to ecological concerns or environmental policy, but must address concerns of racial and economic justice in the marketplace, including a living wage; access to safe, affordable housing, health care, and food; rigorous regulation of high-polluting sectors and industries; programs to replace and retrofit aging buildings and infrastructure; access to jobs and job training in sustainable industries; and workforce development programs for workers who will transition from the fossil fuel industry to sectors with renewable and sustainable practices.

g. Affirm the economic principle of "sufficiency" as a guiding factor in our economic decisions, as opposed to "excess," which currently guides the U.S. economy. We believe that people are more important than profits and that God has provided abundance in creation. Whatever the mixture of

market and government protection or provision, no person should live in abject poverty while others enjoy heedless excess. God has provided resources sufficient for all people and creatures to have what we need.

h. Urge the U.S. state and local governments to:

- (1) Prioritize investment in low- and zero-emissions industries and products.**
- (2) Provide incentives/disincentives (tax, subsidy, and regulatory) for all sectors of the economy, including private citizens, to switch to low- and zero-emission products, transportation, buildings, food, etc.**
- (3) Invest in appropriate-scale renewable energy production, ramping up large-scale renewable technologies that are already available, such as solar and wind, while avoiding displacement by large-scale hydroelectric projects.**
- (4) Avoid commitments to energy production and technologies that continue to produce toxic waste, such as nuclear energy, or that provide only short-term or provisional solutions to long-term problems.**
- (5) Support programs that provide training for workers in all sectors, and in particular those who will necessarily leave the fossil fuel industry. Provide or support economic development for the regions and communities that depend on fossil fuel for jobs and livelihoods.**
- (6) Invest in housing and building retrofitting, especially in communities affected by environmental racism, in order to reduce and clean up unhealthy environments, improve efficiency, reduce emissions, and conform to the best practices available.**
- (7) Incentivize a shift away from fossil-fuel and chemical intensive industrial agriculture and invest in regenerative and agroecological farming, which have the added benefit of sequestering from the atmosphere large amounts of carbon into the soil.**
- (8) Invest in food system conversion to help communities form thriving local food systems, which make healthy food more accessible and reduce the use of fossil fuels in the fields and in the transportation of food from farm to table.**
- (9) Partner with states, providing adequate funding for the conversion of the transportation sector to renewable energy sources, including expanding current and building new mass transit and investing in the infrastructure necessary to make low-carbon or non-carbon vehicles practical, such as electric charging stations.**

i. Encourage congregations, mid councils, and agencies of the Presbyterian Church (U.S.A.) to invest in the renewable energy industry.

j. Direct the Mission Responsibility Through Investment Committee to engage with insurance companies and banks to cease insuring or lending to new fossil fuel projects.

k. Recognize that those who are most affected by climate change, both in the U.S. and around the globe, are the least equipped to handle its effects. The U.S. must allocate significant resources to mitigate cost increases for historically underserved communities in the U.S. and for international adaptation for the most vulnerable communities in the world.

l. Recognize that Indigenous people carry the traditional knowledge and practices that protect and sustain the majority of the planet's biodiversity, including the essential needs for human life. By supporting Indigenous peoples in their efforts, we attempt to honor the broken and unenforced treaties that ultimately led to the environment's neglect.

m. Affirm the need for well-funded research agencies and regulatory agencies.

(1) While most of the climate research was first sponsored by private companies, those companies were not obligated to share findings with governmental agencies or the public. Corporations that give their investors information on the climate effects of their operations that differs from the conclusions of their internal research should be fined or otherwise punished. We need to invest in the work of independent scientists who will guide the development of regulation, regardless of profit.

(2) It is not sufficient or realistic to expect the market to correct itself without government regulation. In order to protect vulnerable communities, in particular communities of color who have consistently been on the receiving end of environmental pollution, toxic waste disposal, and failing infrastructure, any method of assessing the cost of carbon, through a tax or market-based approach, must be coupled with rigorous regulation in order to protect these communities specifically.

(3) Regulatory agencies need to be well-funded and staffed so as to have the capacity to enforce needed, rigorous regulation independent of political appointee and industry conflicts of interest. A revitalized Environmental Protection Agency needs to restore the Office of Environmental Justice and its advisory committee.

(4) Further, neither the White House nor Congress should be permitted, based on partisan politics or ideologies, to meddle in the work of science-based regulation. The system of checks and balances must ensure that no elected leader is allowed to subvert science to serve a political end.

n. Affirm the scientific consensus, stated in the Fourth National Climate Assessment and Intergovernmental Panel on Climate Change Reports, that global climate change is real, is human-caused, and has already caused significant harm to humans, wildlife, and natural ecosystems. The U.S. must take immediate, swift, and effective action to reduce carbon emissions to prevent catastrophic climate change, mass species extinction, hazardous sea level rise, mounting risks to human health, and increasingly erratic and dangerous weather patterns. All U.S. policy remedies must set climate goals and emissions reductions targets based on the best available climate science and commensurate with international agreements and goals.

o. Denounce the failure of the United States to engage in good faith with the international community as it seeks to craft a global response to climate change. Urge the U.S. to return to the community of nations that is working together to restore a sustainable future. In particular, the U.S. must engage in international negotiations pursuant to the Paris Agreement and the Silesia Declaration, making and meeting commitments to our global partners.

9. Recognize that transitioning to a more just, restored, and sustainable world will be difficult, but possible. While it is hard for us to imagine a low-carbon/zero-carbon economy without fossil fuels, where environmental care comes before profit, in which racism and poverty are functionally eliminated, we must

do all of these things. Instead of focusing on the difficulties or expense, we must lift up our vision and actions to create a revived environment, better health outcomes, employment opportunities that provide a living wage, clean air and water, wilderness preserved for its own sake, universal access to healthy food, and the reconciliation of broken relationships.

10. As the church celebrates that earlier theological and ethical work, the assembly encourages every pastor, every congregation, and all the teachers and professors in the church to contribute to the work of creation care theology, to understand God's presence and purposes in nature and the cosmos of which we are part, and to defend the tree of life in all its forms, from the cross of Jesus Christ to the tree of nation-healing leaves.

11. Affirm the contents of the study paper, *Investing in a Green Future: A Vision for a Renewed Creation*. Direct agencies and representatives of the Presbyterian Church (U.S.A.) to utilize the affirmed paper in their advocacy and policy work surrounding caring for God's creation.

안건 02-57

푸르른 미래에의 투자: 새로워진 피조세계에 대한 비전 - 사회정의 정책 자문위원회 상정.

사회정의 정책 자문위원회 (ACSWP)는 미국장로교 제 224회 총회 (2020)가 다음 사항을 실행하길 건의한다:

1. "푸르른 미래에의 투자: 새로워진 피조세계에 대한 비전" 연구 및 건의를 승인한다. 환경 정의, 환경 인종차별, 환경보호에 관한 자료 목록을 또한 승인한다. 이는 223회 총회 (2018)의 방향을 따르는 것으로 이 총회는 에너지 정책을 종합적으로 검토하도록 요청했다. "푸르른 미래에의 투자: 새로워진 피조세계에 대한 비전"은 제 202회 총회 (1990)에 의해 승인된 생태계와 정의에 대한 창조 질서의 회복의 30주년을 기념해 만들어졌다. '생태계와 정의에 대한 창조 질서의 회복'은 환경 정의, 환경 인종차별, 경제 정의가 서로 연관되어 있음을 논의하고 있다.

2. 미국장로교가 30년 전에 역사의 증인으로서 202회 총회 (1990)에서 생태계와 정의에 대한 창조 질서의 회복을 승인해, 장로교인들과 또 모든 사람들이 하나님의 피조세계의 구속에 동참할 수 있도록 비전을 제시하고 인도한 것에 대해 하나님께 감사드린다. 이 정책은 교회가 1990년대를 생태계 회복의 '십 년의 전환기'로 만들도록 촉구하고 있다. 더 나아가 이 정책은 생태 정의를 "풍족한 지구에서의 모든 인류의 행복"으로 정의했다. 모든 것들이 서로 연결되어 있고 포용적이기에 우리 정의의 개념은 포괄적이다. 그리고 그렇게 경제적, 인종적, 사회적, 환경적 요소 어느 하나라도 결여되면 온전할 수 없다는 비전을 교회에 제시했다.

3. 우리는 "피조 세계의 외침에 온전히 반응"하지 않았기에 창조 세계의 회복을 위해 "십년의 전환기"를 다시 시작할 것을 고백한다. 우리는 부, 권력, 소유, 지위와 같은 세상의 우상들보다도 하나님의 피조물의 고유한 가치를 더 귀하게 여기지 않았다. 우리는 환경을 지키고 돌봐야 하는 책임을 온전히 감당하지 못했다. 가난한 자들에 대한 하나님의 관심을 다 받아들이지 못했고, 그들이 정책과 그 과정에 참여하도록 하지 않았다. 그 자체로 충분한 우리의 삶을 받아들이지 못하고 더 가지기에 급급했다. 또 모든 피조물이 서로 연계되어 있음을 온전히 받아들이지 못했다. 이제 우리는 하나님의 피조 세계가 회복되고, 인류가 서로 가족이 되어 균형과 정의의 삶을 함께 살아가며, 우리 사회가 이 세상에 행했던 사회적, 생태적 파괴가 회복되는 미래에 우리의 열정, 우리의 재물, 우리의 비전을 다시 투자해야 한다.

4. 에너지를 효율적으로 사용하고, 재생가능한 에너지 자원에서 전기를 구입하며 재생가능 에너지 개발에 투자함으로써, 2030년까지 미국장로교 교회, 중간공의회, 기관들이 100 퍼센트 재생가능한 에너지를 사용하는 목표를 이루도록 한다.

5. 피조 세계를 회복하는 일은 인간과 자연 사이의 관계를 온전히 회복하는 것일 뿐만 아니라 인류 가족을 위한 경제 정의와 우리 사회의 인종 간 정의를 촉진하는 것도 포함됨을 확인한다. 우리 문화에서 이는 우리의 삶, 제도에 스며들어 있어 수 세기에 걸쳐 해악을 입힌 백인 우월주의를 타파하는 것을 의미한다. 그 해악은 종종 환경적, 인종적, 경제적 불평등과 연계된다.

6. 미국장로교 성도, 교회, 중간공의회, 운영기관 등이 장로교 기아 대책 프로그램, 창조세계 정의 사역, 기타 협력체에서 출간한 환경-정의 자료들을 활용하게 한다. 자료 목록들의 링크는 첨부된 부록에 기록되어 있다. 특별히 224회 총회 (2020)는 The Power to Change: U.S. Energy Policy and Global Warming을 활용하기를 권면한다. 이는 218회 총회 (2008)에서 승인되었는데, 전 지구적인 기후변화에 대한 종합적인 대응, 인간이 일으킨 이 암울한 재앙에 대처하기 위한 필수적인 단계들, 본 문서에서 제기된 문제들에 반응하기 위해 필연적으로 거쳐야 하는 단계들을 제시하고 있다.

7. 환경 정의, 인종 정의, 경제 정의를 포함해서 피조 세계의 회복을 그 프로그램과 사역의 최우선순위에 두고자 하는 장로교 선교국의 헌신을 확인한다.

8. 이와 같은 목표들에 영향을 미칠 정책과 관련한 교회의 공적 증언에 대하여

a. 깨끗한 물과 공기에 대한 인간의 권리를 확정한다.

b. 탄소 뿐만 아니라 발암성 공기 입자를 감소시키는 정책 및 규제를 지지한다. 이 탄소 및 발암성 공기 입자는 오염 규제 시설 및 발전소 인근에 거주하는 저소득층 및 소수 취약계층에게 상대적으로 더 큰 영향을 미친다.

c. 제대로 된 해결책은 환경적 인종차별도 해결해야 한다는 우리의 확신을 표현한다.

(1) 환경적 인종차별에 의해 영향을 받은 공동체들이 협상에 참여하게 하고 현재의 환경 위기에 대한 해결책을 찾으려는 움직임에 리더십을 발휘할 기회를 갖도록 해야 한다.

(2) 특정 공동체 내의 지역 오염의 심각성을 전체의 문제로 인식한다.

(3) 가장 큰 고통을 겪고 있는 사람이 회복을 위한 정책 및 실행 수립에 있어 가장 큰 영향력을 가진다는 것을 인정한다.

d. 미국 내 수로와 지하수의 수질을 높이고 지속적인 오염을 감소시키는 정책을 지지한다.

(1) 위험한 독성이 있는 폐수로 해당 지역을 위험에 처하게 하는 수압파쇄법과 화석연료 추출을 예방적인 차원에서 금지하거나 연기한다. 이 폐수는 하천이나 수원에 방류되고 있다.

(2) 화석 연료 송유관 건설을 중지한다. 우리의 에너지 시설을 화석 연료로부터 전환해야 할 뿐만 아니라, 이 송유관들은 이들이 건설되는 지역에 해롭다.

(3) 후대를 위해 원시의 대자연의 모습을 보존할 뿐만 아니라 하천과 대지를 정화하고 회복시키는 자연 여과장치, 탄소 흡수 산림원, 생태계 역할을 하는 공공 토지를 보호하고 이에 대한 투자를 늘린다.

(4) 해로운 쓰레기 매립지나 해로운 환경이 사람들의 거주지 근처에 있지 않게 하고 새로운 주택 단지를 이와 같은 지역에 건설하지 않게 한다. 특히 저소득층 유색인종 공동체가 주로 이와 같은 지역에 형성되는데, 이는 이를 저지할 경제적, 정치적 권력이 약하기 때문이다.

(5) 기존의 유해 쓰레기 매립지 -어디에 있든지 간에- 는 적절한 관리를 통해 누수와 이로 인한 수원의 오염을 방지해야 한다.

(6) 수질 오염의 원천이 되는 낡 수도관, 낙후된 하수시스템, 기타 시설들을 교체하거나 수리하는 종합적 시설 교체 프로그램을 지지한다. 미시간 주 플린트 시의 수질 오염 사건은 매우 심각해서 종합적으로 해결되어야 한다. 이는 노후된 시설로 인해 물이 오염된 지역의 문제만은 아니다.

e. "오염시킨 자가 지불한다"는 원칙을 확인한다. 새로운 경제로의 전환의 경제적 부담은 이를 부담할 능력이 있는 주체, 즉 기업, 개인 투자자들, 정부에게 있음을 명확히 한다. 더 나아가, 시, 주, 연방 정부는 이런 문제들을 해결할 수 있도록 진보세를 이용해 새로운 세수입을 늘려야 한다. 동일 세율의 역진세는 저소득층의 납세자들에게 불공평하게 부과할 뿐이다.

(1) 오염을 일으킨 당사자들이 이의 감소를 위한 비용을 지불하게 하고 소비자에게 비용을 전가하지 않게 해야 한다.

(2) 최고경영자 보수 상한선 설정, 주식 환매 금지, 주주 이익 제한 등을 지지해, 공해 책임자들이 그들의 사업으로 인한 사회적, 환경적 비용에 책임지도록 한다.

(3) "환경세"는 사업의 사회적, 환경적 비용을 내재화하는 기능을 해야 한다. 그래서 안전 및 환경 관리 규정, 산업 및 건물 보수, 연구 개발, 오염 감소 등을 포함한 모든 비용은 에너지에서부터 식품, 교통, 건물/주택, 의료 산업에 이르는 모든 물건의 가격에 포함되어야 한다.

(4) "환경세"는 세수 증대에 사용되어 다양한 우선 사업에 투자되어야 한다. 이런 사업에는 앞에서 언급된 새로운 경제에의 투자, 오염 감소 및 환경 정화 사업, 대지 및 동물의 질적 저하 및 멸종으로부터의 보호, 재화 및 에너지의 상승 비용을 지불할 수 없는 사람들의 금액 상쇄 비용 등이 포함된다.

f. "환경 보호 경제"의 목표는 생태적 관심 또는 환경 정책에만 국한되지 않는다. 이는 현실의 인종적, 경제적 정의의 문제를 다루어야 한다. 여기에는 현실적 임금, 안전하고 가용한 주택, 의료보험, 식품 등이 포함되고, 오염물질 배출 산업에 대한 강력한 규제, 낙후 건물 및 시설의 보수 및 교체, 친환경 산업 내의 직업 및 직업 훈련, 화석 연료 산업에서 재생가능 친환경 부문으로 전환하는 노동자들의 재교육 프로그램 등이 포함된다.

g. 경제 측면에서 우리의 결정을 이끄는 요소로서 "충족"의 원칙을 확정한다. 이는 현재 미국 경제를 이끌어가고 있는 "과잉"과 반대된다. 사람이 이윤보다 더 중요하며 하나님께서 피조 세계를 풍요롭게 하셨음을 우리는 믿는다. 시장과 정부의 보호 또는 공급의 상태가 어떻든 간에, 사람은 다른 이들이 무분별한 사치를 즐기고 있을 때 극심한 가난 속에 살아선 안된다. 하나님께서는 모든 사람들과 피조물이 필요한 것들을 가질 수 있도록 충분한 자원을 공급하셨다.

h. 미국 주 정부 및 지역 정부가 다음의 일을 행하도록 촉구해야 한다:

(1) 오염물을 배출하지 않거나 소량 배출하는 산업과 생산품에 우선적으로 투자한다.

(2) 혜택/불이익 (세금, 보조금, 규제)을 통해 개인 및 모든 경제 부문들이 오염물질을 배출하지 않거나 소량 배출하는 생산품, 교통수단, 건물, 음식으로 옮겨가게 한다.

(3) 적정 규모의 재생 가능 에너지 생산에 투자한다. 태양광, 풍력 등과 같이 이미 가능한 대규모 재생 가능 기술을 전폭적으로 지원하고, 대규모의 수소 전기 프로젝트를 통해 공백을 채운다.

(4) 핵 에너지와 같은 위해 폐기물을 생산해내며, 또 장기적인 문제에 단지 단기적, 제한적 해결책 밖에 되지 않는 에너지의 생산 및 그 기술에의 투자를 피한다.

(5) 모든 부문의 노동자들, 특히 화석 연료 산업 분야를 어쩔 수 없이 떠나는 노동자들을 훈련하는 프로그램을 지원한다. 직업 및 생계를 위해 화석 연료에 의존하고 있는 지역과 공동체의 경제 개발을 지원한다.

(6) 특별히 환경적 인종 차별에 의해 영향을 받은 공동체 내의 주택 및 건물의 개보수에 투자한다. 이로써 건강하지 못한 환경을 축소하고 정화시키며, 효율성을 증대시키고, 오염 물질의 배출을 감소시키며, 가능한 최상의 상태를 만들어낸다.

(7) 화석 연료나 화학물질 주도 농업으로부터 전환하면 혜택을 주며, 친환경적이며 농업생태적 목적업에 투자한다. 이는 대기 중의 많은 양의 탄소를 흡수로 가져오는 효과가 있다.

(8) 공동체가 지역의 음식물 시스템을 만들도록 하는 음식 시스템 전환에 투자한다. 이를 통해 건강한 음식들을 더 손쉽게 구할 수 있게 되고, 농장에서의 화석 연료 사용을 줄이며, 농장에서 각 가정으로 음식을 전달하는 교통 수단의 화석 연료 사용을 줄인다.

(9) 주 정부들이 연합해 기금을 마련해서, 교통 수단 부문이 재생가능한 에너지로 전환하게 한다. 현재의 대중 교통을 확장하거나 새로운 대중 교통을 만든다. 전기 충전소와 같은,탄소 저배출, 또는 탄소 무배출 차량에게 실제로 필요한 사회간접자본에 투자한다.

i. 미국장로교 산하 교회, 중간공의회, 기관들이 재생 가능 에너지 산업에 투자하도록 격려한다.

j. 보험 회사나 은행이 새로운 화석 연료 프로젝트에 보험을 해주거나 기금 지원을 하지 않도록 선교 사명 투자위원회가 이에 관여하게 한다.

k. 미국과 전 세계에서 기후 변화로 인해 가장 큰 영향을 받은 이들이, 그 영향을 감당하기에는 전혀 준비가 되어 있지 않은 사람들임을 인식한다. 미국은 상당한 양의 자원을 할당해, 미국에서 역사적으로 지원받지 못한 공동체와 세계의 가장 취약한 공동체의 국제적 수용을 위한 비용의 증가를 상쇄해야 한다.

l. 인간의 삶의 본질적인 필요를 포함해서 대부분의 지구 생태계의 다양성을 보호하고 보존하는 전통적인 지식과 관습을 원주민 부족이 지니고 있음을 인식한다. 원주민의 노력을 지원함으로써, 우리는 궁극적으로 환경에 대한 무관심으로 이어졌던 깨어진, 집행되지 않은 협정을 존중하는 것이다.

m. 자금력이 있는 연구 기관과 규제 기관의 필요성을 인정한다.

(1) 대부분의 기후 연구는 개인 기업에 의해 지원을 받는 반면, 이들 기업들은 그들의 연구 사항들을 정부 기관이나 대중과 공유할 의무가 없다. 기업 활동이 기후에 미치는 영향에 관해서 기업의 내부 연구에 의한 결론과 다른 정보를 투자자들에게 주는 기업은 벌금을 받거나 제재를 받아야 한다. 이윤에 관계 없이 규제를 만들어내는 독립적 과학자들의 업무에 투자할 필요가 있다.

(2) 정부의 규제가 없는데 시장이 시정할 것이라고 기대하는 것은 의미가 없고 현실적이지 않다. 취약한 공동체, 특히 환경 오염, 유해 쓰레기 매립, 낙후된 시설의 결과로 인한 영향을 지속적으로 받고 있는 소수인종 공동체를 보호하기 위해, 탄소 비용 측정 방법 -세금을 통해서든, 아니면 시장을 통해서든-은 반드시 강력한 규제와 연계되어야 한다. 그래야만 이와 같은 공동체들을 구체적으로 보호할 수 있다.

(3) 규제 기관은 자금과 인력이 풍부해서 임명권자 정치인들, 이해관계와 독립적으로 필요한 규제를 강력하게 집행할 수 있는 능력이 있어야 한다. 개선된 환경보호청은 환경정의 사무소와 그의 자문위원회를 다시 개설할 필요가 있다.

(4) 더 나아가, 백악관이나 의회는 그의 정당 정치 논리나 이데올로기에 의해서 과학적 기반을 둔 규제에 관여해선 안된다. 견제와 균형 시스템은 선출직 지도자들이 과학을 왜곡해 정치적 목적을 이루게 하지 않도록 해야 한다.

n. 제 4차 국가별 기후 평가서와 범 정부 기후변화 패널 보고서에 명시되어 있는 과학적 합의, 즉 전지구적 기후 변화는 실제 존재하며, 인간에 의한 것이며, 인간, 야생 동물, 자연 생태계에 이미 해로운 영향을 미치고 있음을 인정한다. 미국은 즉각적으로 신속하게 효율적인 조치를 취해 탄소 배출을 줄여, 기후변화로 인한 재난, 많은 생물의 멸종, 해수면의 위협적인 상승, 인류의 건강에 대한 위협, 점증하는 위협적 기후 패턴을 막아야 한다. 모든 미국 정책의 수정은 현재 기후 과학이 제시하는 기후 목표 및 배출 감소 목표에 따라야 하며 국제 협정 및 목표에 부합해야 한다.

o. 기후변화에 대한 전세계적인 대응안을 마련하는 과정에서 미국이 국제사회와 우호적인 관계를 이루지 못했음을 비난한다. 인류가 지속적으로 살아갈 수 있는 미래를 만들기 위해 다함께 노력하고 있는 국제 사회로 미국이 다시 돌아가기를 촉구한다. 특히 미국은 파리 협정과 실레시아 선언을 준수해 국제 협상에 복귀해서 세계의 국가들과 만나고 이들과의 신뢰를 회복해야 한다.

9. 더 정의롭고 회복된, 또 환경이 유지된 세계로의 전환은 어렵지만 가능함을 인식한다. 화석연료를 사용하지 않는 탄소 저배출, 탄소 무배출 경제, 즉 환경 보호가 이윤 추구보다 앞서고, 인종차별과 빈곤이 실질적으로 없어진 경제를 꿈꾸는 것은 어려운 일이나, 우리는 이 모든 것을 반드시 이루어야 한다. 어려움이나 비용에 초점을 맞추는 대신, 우리는 개선된 환경, 더 나은 건강, 현실 급어를 제시하는 고용 기회, 깨끗한 물과 공기, 잘 보존된 야생 생태계, 건강한 음식에 대한 광범위한 접근, 깨진 관계의 회복에 대한 비전과 행동을 붙들어야 한다.

10. 교회가 기존의 신학적, 윤리적 성과를 누리고 있다. 이제 총회는 모든 목사, 모든 성도, 교회의 모든 교사와 교수들이 환경보호 신학을 만들고, 우리가 한 부분을 차지하고 있는 자연과 우주 내의 하나님의 임재와 목적을 이해하며, 예수 그리스도의 십자가에서부터 만국을 치료하기 위하여 있는 앞사귀들의 나무에 이르기까지 모든 형태의 생명의 나무를 지키기를 촉구한다.

11. 연구 논문, 푸르른 미래에의 투자: 새로워진 피조세계에 대한 비전의 내용을 확정한다. 미국장로교 기관 및 대표자들이 하나님의 피조 세계 보호와 관련해 옹호의 일을 하거나 정책을 세울 때 이 논문을 활용하게 한다.

Rationale

The 202nd General Assembly (1990) approved *Restoring Creation for Ecology and Justice*, which included a “Call to Restore Creation:”

Therefore, God calls the Presbyterian Church (U.S.A.) to

- Respond to the cry of creation, human and nonhuman;
- Engage in the effort to make the 1990s the “turnaround decade,” not only for reasons of prudence or survival, but because the endangered planet is God’s creation; and
- Draw upon all the resources of biblical faith and the Reformed tradition for empowerment and guidance in this adventure. (*Minutes*, 1990, Part I, pp. 646–47)

Giving thanks to God for the historic witness of the Presbyterian Church (U.S.A.) thirty years ago, we confess that we have not “responded to the cry of creation.” We have failed to place the intrinsic value of God’s creation above the idols of the world, such as wealth, power, acquisition, and status. We realize that, despite the church’s comprehensive report on ecological crisis thirty years ago, we have not done enough to heed the call and avert catastrophe. The 1990s were not a “turnaround decade” for God’s creation, so the 224th General Assembly (2020) joins with previous assemblies (1971, 1981, 1990, 1998, 1999, 2003, 2006, 2008, and 2018) in recommitting our energy, our treasure, and our vision to a future in which God’s creation is restored, the human family lives together in balance and justice with each other and the rest of the creation, and the social and ecological destruction that our society inflicts on the world is reversed and repaired.

This sin that we confess is not limited to environmental degradation, but rather encompasses the full spectrum of environmental injustice, racial injustice, and economic injustice. The forces of greed, indifference, and white supremacy have combined to paint a picture of our environmental, economic, and communal future that is more dire than we could have predicted thirty years ago. This call to renewal and investment in our future must be centered on ecojustice, including antiracism and an ethic of economic sufficiency.

Environmental Racism—Starting Where the Need Is Greatest

In today’s political and social climate, environmental advocacy is varied and diverse, but specific to the church’s witness is a special concern for the intersection of ecological degradation and racism—environmental justice (EJ). Church statements since the 1970s have recognized the need for participation of vulnerable and poor communities in solutions, but the ongoing intractability of the current situation in the U.S. requires extra intentionality. These recommendations seek to bring together the multiple strains of ecological concern, to fill in gaps in social witness policy, and to view these issues through the lens of environmental injustice, as called for by the previous General Assembly.

Today’s environmental activism can be characterized by two separate groups. The first is a largely white activist community whose concern is the “big picture” and whose strategies will embrace any and all public policy solutions that begin to address the very real ecological disaster that humans have created on earth. The other is the Environmental Justice (EJ) community, which is largely disadvantaged communities—black, Latinx, and Native American communities whose priorities are more local, though no less urgent.

EJ communities feel that “big picture” climate advocacy fails to address their concerns. The New Jersey Environmental Justice Alliance, one EJ voice, argues that regulation is better than market mechanisms for reducing greenhouse gas emissions (GHG) because regulating polluting facilities “would ensure that climate

change mitigation policy would not only combat climate change but also help to reduce the disproportionate amount of pollution that is frequently present in EJ communities, i.e. communities of color and low-income communities, including those located in New Jersey.”¹

As we recommit to God’s call to restore creation, we must ensure that EJ’s and low-income communities’ needs are included in the discussion and that members of these disadvantaged groups not only benefit from new policies, but also help to lead the movement to find solutions that are comprehensive, effective, and just. It is important that we, as the church, stand in solidarity with and behind those communities that have been systemically and historically subjected to pollution and poison in their very homes, schools, workplaces, and recreation spaces.

Society Bears the Burdens, Rather Than the Polluters

In today’s market economy, the true environmental and social costs of goods and services are not included in the price that consumers pay. Just as the federal government subsidizes large, wealthy retailers by allowing them to pay their employees poverty wages, making full-time workers eligible for public services, such as SNAP and Medicaid,² multinational energy corporations obtain permits to pollute air and water, emitting greenhouse gases and other pollutants with impunity, while society bears the burden of the impacts and the cleanup.

In contrast, ethical regulations should require corporations to bear the cost of their business and its cleanup. It is unacceptable that our society permits unfettered profit at the expense of workers in poverty-wage jobs, communities whose water and air are poisoned, and the bare minimum of pollution mitigation and prevention. These costs—living wages, pollution mitigation and cleanup, retrofitting, clean technology development, etc.—must be borne by corporations as a cost of doing business.

In keeping with the principle of sufficiency, confident in the belief that God has provided enough for everyone, company executives and shareholders must accept a more reasonable profit so that some of the market-based earnings can pay the true cost of doing business. Taxpayers should not be required to bear the burden of corporate cleanup when corporation profits are more than ample to provide the necessary funds.

Green Taxes

The 221st General Assembly (2014) of the Presbyterian Church (U.S.A.) approved an extensive report, *Tax Justice: A Christian Response to a New Gilded Age*. In addressing the question of green taxes, the assembly approved the following public policy recommendation: “Work to adopt taxes and tax expenditures that encourage responsible stewardship and protection of God’s creation. ‘Green’ taxes, generally speaking, incorporate a product’s social and environmental costs (often called ‘externalities’) into the costs of consumption, paying for remediation or innovation in some cases and reducing consumption or use that carries undesirable consequences” (*Minutes*, 2014, Part I, p. 669). It is notable that green taxes can serve three purposes. The first is to provide necessary revenue needed to invest in the economic conversion to a sustainable economy. The second is to incentivize certain behaviors, whether at the personal or corporate level, and the third is to disincentivize other behaviors.

Should the federal government pursue the mechanism of placing a price on carbon, which might entail a carbon tax, a cap-and-trade system, or some other market mechanism to price carbon, it must be designed in such a way that ensures the carbon price is high enough to be effective at lowering carbon emissions, while also generating the revenue that will be required to invest in jobs, infrastructure, industry conversion, building retrofit, and most importantly to mitigate the increased costs to those who are economically vulnerable.

In particular, low-income communities must be held harmless from the increased costs. Communities that are affected by systemic, environmental racism are rightly skeptical of any price on carbon that relies on the market to correct polluting behavior. These communities know from experience that the market fails them with shocking regularity. Without significant government intervention and oversight, any market-based “solution” will lead to the exacerbation of already harsh economic situations.³ Any price on carbon must be paired with rigorous regulations that curb the pollution that affects these communities most severely and be crafted so as to cause the least economic hardship.

Affirming the Need for Regulation and Research

It is clear that the market alone will not regulate itself. It is further evident that for-profit corporations will not regulate themselves at the expense of their profit margins. Because corporations have not made decisions for the good of the whole at the expense of shareholder profits, we need strong regulatory and research bodies at the federal level that will not only perform their own research, but also enforce regulations and ensure that profits do not come before people.

Precautionary Principle

The 223rd General Assembly (2018) of the Presbyterian Church (U.S.A.) approved a statement on the precautionary principle, which states that “when an activity raises threats of harm to human health or the environment, precautionary measures should be taken even if some cause-and-effect relationships are not yet fully established scientifically. In this context the proponent of an activity, rather than the public, should bear the burden of proof.”⁴

In light of this call for caution, activities such as fracking and the construction of pipelines should immediately be halted. The industry has failed to prove that fracking is a safe procedure by which to extract natural gas from the earth or that pipelines provide a safe, spill-proof conveyance through which to transport fossil fuel. In fact, there is significant evidence to the contrary—that these procedures are indeed not safe.⁵ Therefore, federal and state agencies must cease issuing permits for pipeline construction and fracking and require affirmative evidence that these activities can be done safely, without contaminating ground water or otherwise degrading the environment, before allowing these processes to continue.

Addressing Global Climate Change and Investing in Our Future

The 218th General Assembly (2008) of the Presbyterian Church (U.S.A.) powerfully addressed the need to address global climate change through its policy recommendations in *The Power to Change: U.S. Energy Policy and Global Warming*. This and many assemblies since have spoken eloquently on the need to address climate change,⁶ so it only needs to be added that the situation of carbon pollution has grown significantly more dire in the twelve years since the statement. Global climate change requires immediate, swift, and effective action to reduce carbon emissions in order to prevent catastrophic climate change, mass species extinction, mounting risk to human health, and increasingly erratic and dangerous weather patterns.

The Presbyterian Church (U.S.A.) also needs to consider its investments regarding climate change. *Power to Change* urged individuals and families to “Invest personal funds in the renewable energy industry and also in companies that demonstrate concern for the well-being of their workers, their communities, and the environment” (*Minutes*, 2008, Part I, p. 934). It is time for all levels of the church to discern their call regarding investments in caring for creation. Additionally, the Mission Responsibility Through Investment Committee should use its seat at the table to engage with banks and insurance companies to cease from lending to or insuring new fossil-fuel development projects.

International Cooperation

The Presbyterian Church (U.S.A.) also urges the United States to engage in good faith with the international community in the negotiations to address global climate change. For decades, the community of nations has been meeting and slowly negotiating benchmarks for salvaging a sustainable future. The most recent Paris Agreement set forward global benchmarks that nations must meet in order to avert catastrophic climate change. Unfortunately, in 2017, President Trump announced that the United States would withdraw from the Paris Agreement and our national commitments to our global partners.⁷ This decision effectively put a stop to U.S. participation and cooperation in the process of addressing global climate change.

Further, the U.S. has not signed the recent “Solidarity and Just Transition Silesia Declaration,” which was developed at the COP24 United Nations Climate Change Conference (2018) in Katowice, Poland.⁸ This document outlines the social and political ramifications of addressing climate change and commits to a climate transition that invests in “decent work and quality jobs,” and emphasizes the ongoing need for sustainable development and the eradication of poverty, with a special concern for the most vulnerable and economically poor people in the world.⁹

It is time for the U.S. to stop playing partisan games with the future of our global community. The U.S. government must reengage with our international partners to ensure the future safety of the planet we share.

Conclusion

This vision for a renewed and restored creation is daunting in its scope, but we know that God’s abundance makes this transition possible. There is no doubt that transition to a low carbon/zero emissions economy will be difficult. Indeed, most people living today cannot imagine a society in which we have left behind fossil fuels, the internal combustion engine, degradation of the environment for profit, poverty, and racism, but we believe that such a vision is possible. Environmental degradation and climate change cannot be addressed without also tackling the underpinning sins of racism, white supremacy, and economic injustice, and so we must engage in the hard work dismantling white supremacy, starting within our own institutions. The work of antiracism is the necessary foundation to the ongoing work of restoring creation to a right relationship.

We believe that God is calling the church to the trifold work of environmental justice, racial justice, and economic justice. To those who would worry about how difficult this transformation will be or how expensive to achieve, we must lift up our vision—an environment renewed, better health outcomes, living wage jobs, clean air and water, wilderness preserved for its own sake, access to healthy food, and the reparation of broken relationships.

Endnotes

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3. Sheats, Nicky. “Achieving Emissions Reductions for Environmental Justice Communities Through Climate Change Mitigation Policy.” Published in *William & Mary Environmental Law and Policy Review*. [Vol. 41: 377] 2017. p. 377.

4. "Item 08-03. *Precautionary Principle: Managing Technological Risks to Protect Humanity and Our Planet—From the Advisory Committee on Social Witness Policy.*" Approved by the 223rd General Assembly (2018) of the Presbyterian Church (U.S.A.), *Minutes*, 2018, Part I, p. 715. https://oga.pcusa.org/site_media/media/uploads/oga/pdf/minutes2018.pdf.
5. "Forum: Just How Safe Is Fracking of Natural Gas?" *YALE Environment 360* published at the Yale School of Forestry and Environmental Studies. June 20, 2011. https://e360.yale.edu/features/forum_just_how_safe__is_fracking_of_natural_gas.
6. See Appendix.
7. Roberts, Timmons. "One year since Trump's withdrawal from the Paris climate agreement." Published by the Brookings Institution. June 1, 2018. <https://www.brookings.edu/blog/planetpolicy/2018/06/01/one-year-since-trumps-withdrawal-from-the-paris-climate-agreement/>.
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Additional Resources

50 Years Poster

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Appendix

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Investing in a Green Future Study Paper