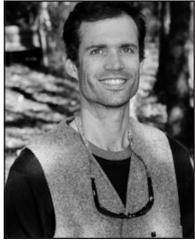




a matter of spirit

This issue: Food Supply & Sustainability

No. 96 Fall 2012



Fred Bahnson is the Director of the Food & Faith Initiative at Wake Forest University and co-author of *Making Peace With the Land*.

Soul Food: Sharing an Abundant Feast

Fred Bahnson

a few years ago Brazilian pastor Claudio Oliver and a group of his friends were so attracted to the vision of God's abundance they'd read about in Scripture that they decided to go for it. Several of them quit their jobs and began an experiment in kingdom-centered community in Curitiba, Brazil. They called it *Casa da Videira*, which means Home of the Vine, "a cooperative of families that have decided to create a vibrant, sustainable place in which to live a balanced, relationally-focused life, caring for God's creation and inspiring the people around them." What that looks like might best be called "abundant kingdom homesteading."

They are involved in urban food production, both gardening and with animals. It has been financially difficult for them to completely leave the abundant mirage of the industrial food system, and some of them still work in traditional

linking it with a deep understanding of how we have been created to be the bearers of the Spirit and part of the community of life on this planet, not its owners," Claudio said.

They try to make eating an act within the cycle of life, not simply an act of consumption. For the folks at Casa da Videira, that means turning their attention to the dejected and rejected—the leftovers. As Christians, their main concern is how the relationship with food in the city reveals our neglect of creation. "Every day," says Claudio, "tons



©Claudio Oliver

Claudio Oliver at Casa de Videira

of nutrients arrive, are delivered, cooked in the city, and more than 30 percent of it is wasted."

Each day, Claudio and his friends collect some of that food waste. In a two-mile radius from home they collect vegetable scraps from grocery stores, food scraps and leftovers from neighbors, lawn clippings, wood chips, leaves from the curb and coffee grounds from coffee shops: three to four tons of organic garbage a month—the refuse of roughly 150 households. They then compost it all in a

backyard measuring less than a tenth of an acre, turning it into beautiful soil.

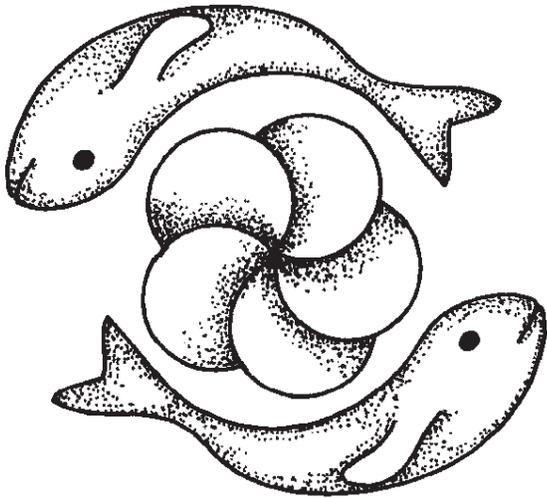
They raise 15 different heirloom varieties of chickens, who

"help us remember the variety of creation," and who eat as they did "in grandma's time"—feasting on food scraps, greens, corn, and worms provided by the composting program. Feeding the chickens worms for protein means that they don't have to feed them soybeans, which is one of Brazil's most destructive monocrops. Sixty-eight percent of Brazil's crops, including soybeans, are now genetically modified, so choosing not to use soy is a small act of resistance against the abundant mirage of the

...we have been created to be part of the community of life on this planet, not its owners.

jobs. Yet it's also clear that they have found much joy to share in this kingdom experiment.

"We understand that we can't think about food without referring to the narrative of creation and



...what Jesus offers for us is the sensation of being alive, enjoying life, living abundantly.

industrial food system. The wood chips are used for the chickens' bedding, and the chickens provide them with a good number of eggs every day. The roosters get eaten when they start "singing." Four goats provide milk and cheese when they are in kid season, and the 30 rabbits are a major source of the community's meat. The goats' and rabbits' urine and manure become part of the compost mix. This whole nutrient cycle ends in their "lasagna" bed garden, where they produce around three tons of organic vegetables per year for themselves and their neighbors.

In Portuguese, Claudio explains, there are two terms for food: *comida* and *alimento*. "I always say, *alimento* is what McDonald's and nutritionism gives to you; *comida* is what your mum makes for you."

Here's how Claudio describes the complex goodness that happens around *comida*:

"It's a family together, people talking, warm fresh veggies, sweet

potatoes with brown sugar and cinnamon in the morning (for Southerners in your country), corn bread, laughing, crying, prayer, thanksgiving, culture, old histories, yesterday morning histories, little ones learning who we are through food, love, fights, reconciliation, dating, a baby's first meal, planning next lunch or tomorrow's dinner. This one hour of LIFE is about remembering who and whose we are, from where we come, memories to help us cross difficult times with hope ... well ... this is *comida*."

At Casa da Videira their daily practice is based on the promise in John 10:10: "I have come that they may have life, and have it to the full." Claudio refers to the Greek word *zoe*, which comes from *zao* (dzah'-o) and means I live or I am alive. "*Zoe* is what it's like to feel alive. So we understand that what Jesus offers for us is this sensation of being alive, enjoying life, living abundantly. All this starts when we look to those pieces of life, sent to die as garbage, and reintroduce them into the cycle of life, respecting them as part of creation. It's a process that begins in the soil and ends at our tables. We harvest our veggies from this cycle; we breed our animals inside of it; we even kill them the kosher way because we don't want them being treated as commodities but as someone that gives their lives for us to stay alive. Where the world sees garbage, we see nourishment; where the world sees death, we see life; in a world of loneliness, we discover community."

The picture before us is only bleak if we insist that the scaffolding of our current way of life will somehow hold. We need only

transfer our hope away from that shaky structure and return it to our firm foundation, the One who has become the chief cornerstone, the One whose yoke is easy and whose burden is light, the One in whom all things were created and deemed "very good." We need only imagine the abundant way of life our Lord invites us into, and then begin living as if that were true.

- What if our homes and churches went from being primarily sites of consumption to places of production, as the scholar and priest Ivan Illich suggested?
- What if we planted church-supported community gardens, permaculture parishes, transition churches, and apostolic farms that fed entire neighborhoods?
- What if seminaries trained every future pastor in the agrarian arts, ecological literacy, and sunshine-powered living?
- What if church lawns stopped being dumping grounds for pesticides and petro-fertilizers and started growing zucchini and heirloom tomatoes for the local homeless shelter?
- What if bishops and deacons and divinity school deans, and even the local church finance committee, took the church's money out of the abundant mirage called "the economy" and put it into the much saner, more lasting savings account called soil fertility?
- What if we created infrastructures of holiness, where God's kingdom of shalom could flourish, on earth as in heaven?

Soil-tenders like Claudio Oliver have expected God's abundant kingdom because they have been looking for it. They have tried to live it, and in living as if the abundant kingdom were real, they have been given a glimpse. They've seen God's shalom caress their land like a lover caressing his beloved's cheek, though what they've seen has been fragile and small and mostly hidden, not something that easily fits on a goals-and-outcomes report or a press

release or a Twitter-feed. That's because God's shalom is a wily and mysterious creature, shy and elusive around the world's probing gaze, but one that lifts its head whenever we treat the land and those who dwell on it with care. ~

Taken from *Making Peace with the Land: God's Call to Reconcile with Creation* by Fred Bahnson and Norman Wirzba. Copyright(c) 2012. Used by permission of InterVarsity Press, PO Box 1400, Downers Grove, IL 60515. www.ivpress.com.

Drought: A Land that is Thirsting

Rev. David Beckmann

Images of idle farm equipment, barren corn crops, and decimated wheat fields have been burned into my mind this summer as I think about the severe drought that has scorched the central United States. I pray for the small-scale farmers who have lost everything as well as for people in the surrounding communities who also bear the economic impact of poor crop yields.

I especially pray for poor people around the world who will face rising food prices.

We tend to consider only the effect of dramatic weather events on producers. Certainly, small-scale farmers will feel the devasta-

tion of crop loss. However, larger farmers' crops are often covered by insurance. The greatest impact in this country and around the world will be felt by hungry and poor people who depend on staple crops to get by.

The U.S. drought has cut projected grain yields dramatically. Consequently, wheat, corn and soybean prices have risen an average of 41 percent since June.

This volatility affects all families—especially those who are poor, because they spend up to 70 percent of their entire income on food. It is difficult to adjust to rapid food price increases when the household budget allows little discretionary spending. When grain prices doubled four years ago, an additional 200 million people went hungry. ~

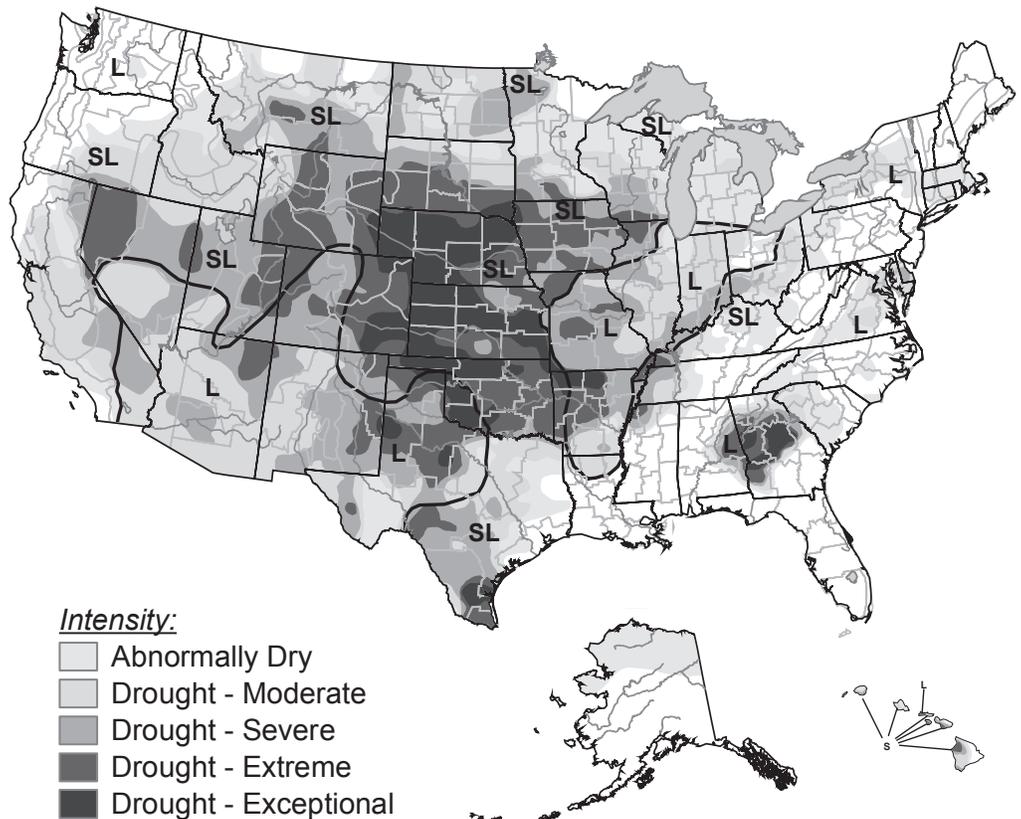


World Food Prize laureate Rev. David Beckmann is president of Bread for the World.

Drought 2012

- Affected 80% of agricultural land
- Was the most far-reaching drought in the United States since the 1950s
- Impacted 65% of cattle production and 75% of corn and soybean production¹
- After devastating wildfires, parts of the West are now experiencing water shortages. In June, reservoirs along the Colorado River only reached 65% of their capacity²

¹www.americandrivers.org
²www.ers.usda.gov



Map taken from droughtmonitor.unl.edu



Kate Walsh is the Associate Director for the Tri-State Coalition for Responsible Investment.



Margaret Weber has worked in corporate social responsibility since 1990 and is an active participant in ICCR's work on health, food and environmental issues.

Seeds & Meat

Kate Walsh & Margaret Webber

In both seed & meat production systems, there are concerns regarding risk, safety and ability to support our expanding global population. The piece below hopes to spark a reflection on two elements of our food system.

GMOs

Monsanto Corporation, from whom millions of farmers purchase seeds, cites three goals for sustainable agriculture in its Corporate Responsibility (CR) Report: Producing, Conserving, Improving. As the largest producer of genetically engineered (GE) seeds, also known as genetically modified organisms (GMO), Monsanto serves as the apex of the GE foods that we consume daily in processed foods. Since 1996 GE seed plantings have grown exponentially to over 90% of the US soybean crop, and the vast majority of cotton, corn and sugar beet crops.

What are GMOs? They are transgenes: living products containing DNA from unrelated organisms. Transgenes are impossible to obtain through conventional breeding or hybridization. GMOs are an open (in contrast to confined) form of biotechnology.

The goals in Monsanto's CR Report align well with the original

ity of food. There were also promises of drought and saline resistant crops. All of the rationales appear to be for the overall benefit of humankind, but critiques and major concerns persist. What are the risks to the common good?

In the United States, the regulatory system for GE seeds is tri-furcated: US Department of Agriculture (protection), Food and Drug Administration (food safety) and Environmental Protection Agency (environment) all play distinct but not necessarily intertwining roles. None of these agencies has a system of long-term monitoring of the long-term effects of GMOs.

Potential risks

Health: it is true that there are no known negative health effects of the GMOs currently being consumed. However, it is also true that there is no system of monitoring long-term health effects. In the US, where most of GMO foods are consumed, there is no requirement for foods containing GMOs to be identified as such, making epidemiological studies nearly impossible.

Environment: pesticide and energy use decreased in the first years of wide-spread GMO plantings. Those beneficial returns have diminished, however, as weeds

and insects have developed resistance to GMOs. The solution to the increased difficulty of killing the resistant weeds or insects has been

two-fold: more frequent spraying of the original herbicide and in recent years, the application of more toxic herbicides. GMOs have not broken the herbicide treadmill.

Social: as with any commercial hybrid seed, GMO seeds are patented. The difference with GMOs is that the trait, that is the transgene that has been engineered into the seed, is itself patented. If a gene gets free, through pollen drift or an escaped seed, whoever receives the transgene, even if accidentally, is responsible for honoring the patent and paying the licensing fee. This system interferes with the traditional agricultural practice of seed saving and sharing of many global communities and favors the patent holder, not the local grower or community.

Will GMOS feed the world? The right to save and exchange seed is very much at risk, and in the US, there is no protection of the consumer right to know if food contains GMOs. Gaps in oversight and lack of monitoring persist. As to Monsanto's goals, it is much too early to say they are Producing, Conserving, Improving in ways that serve the common good for the long term.

Meat

Similar to our unfamiliar way of seed production today is our new age of animal agriculture. Long gone are the days where a majority of our food was grown on small family farms. Today, most meat production utilizes CAFOs, or Confined Animal Feeding Operations. In the mid- sixties, over one million farms in the U.S. were needed to raise 57 million pigs; and today less than 10% of those farms are needed to produce the same herd size.¹ Whereas one might think of this as a positive advance in efficiency, we must look deeper at the environmental,

...there is no system of monitoring long-term health effects.

rationale for GE seeds, which is still articulated today: to increase production; decrease pollution; decrease energy use; and improve the nutritional and aesthetic qual-

social and ethical costs.

As the largest anthropogenic user of land, we must consider meat production's necessary inputs, such as grain.² To produce one ton of grain to feed cattle, 1,000 tons of water are required. To produce one ton of beef, nearly seven tons of grain are needed.³

One substantial output from intensive animal production is waste. According to the Government Accountability Office, large factory farms can generate anywhere from 2,800 to 1.6 million tons of animal waste per year.⁴ However, CAFOs are not required to treat animal



Cows feeding at a CAFO

waste. Large volumes of untreated manure are stored on farms or used as fertilizer. This causes pollution run-off into nearby streams and water bodies.⁵ This waste may contain high levels of nitrogen and phosphorus, as well as *E. coli*, residue from antibiotics, and other pathogens.⁶

Since the late sixties, it has been a common practice to add low, daily doses of antibiotics to animal feed to prevent them

from getting sick and to promote growth. A study sponsored by the US Geological Survey found that antibiotics were present in 48% of the streams tested nationwide, and that almost half of the tested streams were downstream from agricultural operations.⁷ Polluting our water and overusing the seven classes of antibiotics that are also used as vital defenses for the human population offer significant concern, as resistance to these medications may transfer from animals to humans. Since 2001, the American Medical Association has raised its voice with over 300 other organizations opposing the use of antibiotics at non-therapeutic levels in animals.

Yet, there is room for hope. A recent movement away from gestation crates is viewed by many as a sign of renewal. Female pigs often spend nearly all their lives in a seven-by-two-foot cage, where they are continually impregnated, and have nearly no range of motion. Today, nine states and more than a dozen companies have made pledges to phase out this process.

A positive sign for both seed and meat production is agroecology, which considers the needs of the ecosystem and people. As both a practice and a set of principles, this ideal brings forth a new path to the future, realigning us with our historical knowledge. By mirroring the natural biological processes, agroecology includes "recycling nutrients and energy on the farm... integrating crops and livestock; diversifying species and genetic resources ... and focusing on interactions and productivity

...we must look deeper at the environmental, social and ethical costs.

across the agricultural system..."⁸ In following farmers' knowledge, it empowers those who know best to share their practices.

What is sustainable agriculture?

For faith-based investors of the Interfaith Center on Corporate Responsibility, sustainable agriculture is, "food production that not only increases the availability of food, but it improves the lives of those that produce it, while providing safe and affordable food for consumers." From the Meatless Monday campaigns, to the garden at the White House, the seed of awareness is sprouting. By examining the current food system and our role in it, we can take action to ensure that our food is healthy for the environment and for people. ~

¹http://www.jhsph.edu/sebin/y/h/PHN_meat_consumption.pdf, *Public health implications of meat production and consumption*

²<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2367646/>, citation based on anthropogenic

³Walker P.,... more later (meating demand binger #24).

⁴*Concentrated Animal Feeding Operations: EPA Needs More Information and a Clearly Defined strategy to Protect Air and Water Quality*, US Government Accountability Office, September 2008. <http://www.gao.gov/new.items/d081177t.pdf>

⁵Fountain, H. "Down on the Farm and Endless Cycle of Animal Waste," *The New York Times*, 28 December 2009. http://www.nytimes.com/2009/12/29/science/29manure.html?_r=1&scp=3&sq=farm%20runoff%20fouls%20wells&st=cse

⁶*Concentrated Animal Feeding Operations: EPA Needs More Information and a Clearly Defined strategy to Protect Air and Water Quality*, US Government Accountability Office, September, 2008. <http://www.gao.gov/new.items/d081177t.pdf>

⁷(also from the Tyson Reso, verbatim) Kolpin DW, Furlong ET, Meyer MT, et al. 2002. *Pharmaceuticals, Hormones, and Other Organic Wastewater Contaminants in U.S. Streams, 1999-2000: A National Reconnaissance*. *Environ. Sci. Technol.* 36:1202-1211. <http://pubs.acs.org/cgi-bin/jtextd?esthag/36/6/html/es011055j.html>

⁸http://www.srfood.org/images/stories/pdf/officialreports/20110308_a-hrc-16-49_agroecology_en.pdf



Robert Gronski is the policy advisor on agricultural, food and environmental issues for the National Catholic Rural Life Conference.

U.S. Food Bill: Law of the Land

Robert Gronski

The original goal of the U.S. farm bill was to support American farms and rural areas. Over time, however, it has become a multi-purpose piece of legislation that affects all Americans and even many people overseas who need food and farm support. The current form of this legislation really should be called the “farm-food-conservation-research-energy-trade-and-jobs” bill. Now, that’s a mouthful.

Every five years or so, Congress re-authorizes the farm bill. The most recent one expired in September during an election year of stark budget choices and, regrettably, bitter partisan divide. Given the need for significant reductions in spending compared to prior farm bills, no one can resolve what to cut and what to keep.

For example, some House majority members say it is necessary to cut waste and abuse out of the farm bill’s food assistance programs, which provide nutritious

in a generation. While most row crop farmers have crop insurance, livestock producers don’t have the same kind of safety net and need assistance to stay afloat until they can rebuild their stocks. The problem is that Congress is looking at taking money out of conservation programs to fund drought relief programs.

We would say this is robbing Peter to pay Paul, since some conservation programs are

meant to reduce the impacts of droughts and other extreme weather events.

Beyond the farm gate, the farm bill affects an expansive agri-food industry that provides 23 million, or 1 in every 12, American jobs. This stretches from inputs—farm machinery, fertilizers—to outputs—food processing, bioenergy. It wouldn’t make much sense in a

depressed economy to cut back on programs that are creating jobs.

The farm bill also sets policies to develop and expand trade with valuable foreign markets. No doubt, that helps commodity producers and agribusiness exporters, but we need to take care not to push smaller farmers out of the way, both here and abroad, in the name of “feeding the world.” Food security comes from a multitude of farmers growing a variety of foods in many places, not a few industrial farms producing for a global distribution system that first serves profitable markets.

The farm bill will not truly and fairly shape food policy until it deals more forcefully with the fact that a narrowing group of corporate agribusinesses control the food industry. The time has come to advance the principles of sustainable agriculture and healthy food systems for all—preferably

locally-based ones that return healthy foods and jobs to the community.

This critical year is an opportunity for farmers, anti-hunger groups, conservationists, and others to urge policy reforms that will indeed provide food for all while ensuring that our nation will have the new farmers and renewed resources to grow food in the future.

Farmers tend to be a faithful lot. Many believe that God called them to participate in the creative cycle of food production and stewardship of the land. They value the development of public policies that help with the challenges of volatile markets and the whims of weather. But they also need publicly-supported incentives to help them practice good stewardship of the land and waters. ~

The time has come to advance the principles of sustainable agriculture and healthy food systems for all...



© MrMitch / Creative Commons 2.0

The Farm Bill affects all U.S. farm land

food to millions of schoolchildren and crucial support to families in need.

On the production side, farmers and livestock producers have been hit hard by the worst drought

World Food Day

October 16, 2012

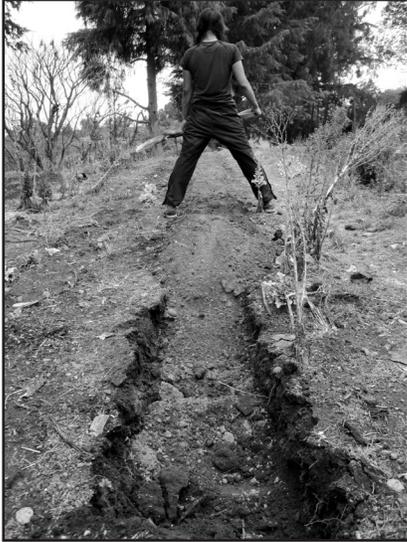
"The aim of the Day is to heighten public awareness of the world food problem and strengthen solidarity in the struggle against hunger, malnutrition and poverty."

www.un.org

Cultivating the Commons: Liberation Fueled by Food

Phil Dahl-Bredine

The indigenous village of Yucuyoco, Mexico is a self-sustaining community. Here, we acquire basic necessities from what we grow and from the homes we make ourselves. According to our neighbor, Juan, “Here in Yucuyoco, we hardly need to buy anything.”



A young woman farms in Buena Vista, Mexico

Juan’s declaration is deeply relevant today. While previous Latin American liberation movements fought against repressive military governments, today they seek freedom from economic systems and ideologies.

In the first years of the North American Free Trade Agreement, subsidized grains from the U.S. destroyed farmers’ markets and drove down grain prices. Market ideologies reduced and eliminated government assistance to farmers, and privatization of agricultural industries caused fertilizer and seed prices to skyrocket.

Food Sovereignty

Communal villages, such as Yucuyoco, have maintained a high level of independence and food

sovereignty, which is a region’s right to decide what and how it will produce food without depending on external sources.

Land is the first requirement of food sovereignty. In villages like Yucuyoco, land belongs to the *pueblo* (the municipality). Areas that families do not cultivate become a forested commons, where all can graze their animals and gather firewood, medical plants and leaf mold for fertilizing. The commons is a key element of the village economy.

Subsistence Farmers

A few years back, Juan was the only one in the village still planting native corn, *cajete*. Since it was a labor-intensive process, others turned to hired help, which became too expensive. Under Juan’s leadership, village *campesinos* reinstated the tradition of *gueza*, which means “mutual aid,” and went from farm to farm planting together. Because Juan insisted on using the right technologies and traditional *gueza* system, *cajete* is part of Yucuyoco’s landscape again. The drought-resistant crop provides an important defense against climate change and contributes to food sovereignty.

Over one billion subsistence farmers like Juan maintain food sovereignty by pursuing low-cost agriculture. In Yucuyoco we count on diverse, native seeds and natural fertilizers. Maurilio, who lives up the hill, still makes our plows from hefty oak limbs. Small farmers can successfully feed their families and market to their neighbors because of inexpensive

local inputs.

The culture of the commons and the custom of mutual aid enhance independence from costly outside inputs and “labor-saving” technologies that undermine the economics of food sovereignty.

Defending the Land

In Oaxaca, a state east of Yucuyoco, foreign mining operations have gained concessions over 17% of the national territory. Environmentally laudable projects, such as hydroelectric dams and massive wind farms, have invaded indigenous territories, making vital agricultural lands useless.

The indigenous peoples of Oaxaca joined together to form the Collective for the Defense of Indigenous Territories to study non-violent strategies for social change and defend sacred sites, agricultural lands, community water sources and native seeds.

...the beautiful planet on which we live is not merchandise. It is our Madre Tierra...

Liberation at Home

In the Global North, we need liberation from the culture of “acquisitiveness.” The people of Yucuyoco can help us. They emphasize the importance of maintaining our critical resources of water, soil, clean air, and biodiversity as a commons, not a commodity. They remind us to find value in mutual aid and community service. Finally, they would remind us that the beautiful planet on which we live is not merchandise. It is our *Madre Tierra*, our Mother Earth, a living organism that demands our respect. ~



Phil Dahl-Bredine lives in the small village of San Isidro Yucuyoco and promotes native seed use and traditional agricultural practices.

© Scott & Emily www.wegoslow.com /Creative Commons 2.0

Seeds of Hope

Peaches and Greens

Lisa Johanon, a resident of Detroit, says that while some people dream of world peace, she and her neighbors, “just dream the dream of having produce in our neighborhood.” Detroit is a food desert, meaning there is little to no access to fresh food, and residents rely mainly on gas stations and liquor stores for groceries. In 2008, Johanon decided to make a change and start a traveling produce market. What sounds like the jingle of an ice cream truck is actually Peaches and Greens bringing fresh fruits and vegetables to people who cannot travel ten miles to the nearest grocery store. Thanks to the Peaches and Greens truck, residents have better access to healthy, locally grown food. www.npr.org



© Peaches & Greens

The White House "Let's Move Campaign" recognized Peaches and Greens



© e pants / creative commons 2.0

Patrons eating outside at the SAME Café in Denver, Co

So All May Eat

At So All May Eat (SAME) Café in Denver, there are no prices on the menu. True to its name, SAME Café serves all who enter, whether they can pay or not. When patrons order, they put money into a donation box. If you can pay \$5, \$15 or \$50 for a meal, that's great. If you can't afford a monetary donation, you can volunteer your time and pay with the work of your hands instead. Co-owner Libby Birky says that her favorite part is the community. “We see friendships built and relationships form that would have never started before.” On any given day, one can walk into SAME Café and see a person who is homeless and a businessperson sharing food and friendship.

Vertical Gardens

In Nairobi, Kenya's Kibera neighborhood—the largest slum in sub-Saharan Africa—more than 1,000 women feed their families with food grown in vertical gardens. They grow spinach, kale, squash and tomatoes in tall sacks filled with soil. The vertical farms are so productive, the women are able to sell surplus produce and seeds to other farmers. “The money they get from selling is helping to pay school fees, medical bills and also to support their neighbors and relatives, even those living in the rural areas,” said a local NGO representative.



© Can YA Love

A young woman works in her garden in Kibera, Kenya



© Laura Sheahen / Catholic Relief Services

Woman baking in Afghanistan

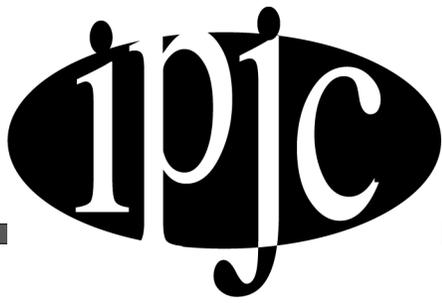
Bakeries in Afghanistan

After Khaire Nesa, a 38 year-old woman from Afghanistan, lost her son to hunger, she started raising chickens and selling eggs with a women's self-help group. With support and resources from Catholic Relief Services, Khaire and her group expanded their business into a bakery. It took only two weeks for the bakery to become self-sufficient. Now, each woman takes home \$8 per week, which is enough to feed their families. Khaire noted, “Three years ago we didn't have enough money for the children and house. We used to eat mainly tea and bread. Now that I'm part of the self-help group, we have more money. We can eat rice, yogurt and meat.” www.crs.org

Food: Myths & Facts

Myth	Fact	Act
The food on my plate only affects me.	Food is connected to humanity at all stages of production. People who grow, harvest, transport, buy, cook and eat food are all interdependent. When consumers demand cheap food, large corporations achieve this by cutting workers' wages and/or producing food overseas. For example, U.S. farmworker families make less than \$17,500 on average per year. If consumers paid \$15 more per year for produce, farmworkers' salaries could increase 40%. ¹	<ul style="list-style-type: none"> ☞ Acknowledge all of the hands that brought the food to your table. ☞ Support local farmers who pay their workers just wages. ☞ Choose fair trade products, which ensure fair working conditions and wages worldwide.
Dietary protein needs cannot be met without meat consumption.	The average American consumes nearly twice as much protein as needed, most of which comes from meat. Vegetarians who eat sufficient amounts of grains, vegetables and legumes each day have both healthy and nourishing diets. ² Additionally, they leave a smaller carbon footprint. Meat production accounts for more greenhouse gas emissions than transportation. ³	<ul style="list-style-type: none"> ☞ Participate in Meatless Mondays or go vegetarian. ☞ Replace red meat with servings of fish or chicken to reduce your carbon footprint. ☞ Advocate for meat production that is grass fed and antibiotic-free. See page 5 for information on antibiotics in meat.
Local/organic food is more expensive than pre-packaged name brands.	<p>The production of processed foods leads to external costs in our health and environment.</p> <ul style="list-style-type: none"> ☞ Health—Added sweeteners and chemicals lead to health problems such as diabetes. In the end, we pay more in medical bills and medication. ☞ Environment—Excess packaging accumulates in landfills, and packaged food travels hundreds of miles to reach stores. This packaging and fuel comes at financial and environmental costs 	<p>Use your power as a consumer to strengthen the demand for sustainable food:</p> <ul style="list-style-type: none"> ☞ As your budget allows, support local farmers markets and buy organic. ☞ Join a Community Supported Agriculture program. ☞ Purchase food with minimal packaging.
Food today has the same nutritional value as it did 50 years ago.	Selective breeding techniques and synthetic fertilizers that make crops grow quicker, larger and more abundantly also decrease a plant's ability to absorb nutrients from the soil. Today, corn has 78% less calcium; onions have 56% less iron; and strawberries have 30% less phosphorus. ⁴	<ul style="list-style-type: none"> ☞ Purchase produce from farmers who don't use selective breeding or hybrid practices. ☞ Choose fruits and vegetables that are vibrant in color and smell and small in size. These have more nutrients. ☞ Visit www.foodandwaterwatch.org/take-action to sign a petition asking elected officials to require labeling on all genetically engineered foods.

¹www.theharvestfilm.com / ²www.perm.org / ³www.fao.org / ⁴www.grist.org



Young Adult Justice Cafés— Time to Sign Up!

Topics

Conflict Minerals—October

Disabilities—November

Sustainable Living—January

Immigration—February

Culture & Diversity—March

Intergenerational Justice—April



Justice Café in Seattle

Participants said:

- "Big hit!"
- "Well organized and easy to follow."
- "I'm happy for the opportunity to get together with young adults."
- "If we want peace, if we want justice, it is something we need to bring about."
- "I can't wait until the October Café!"

IPJC Justice Cafés happen around the U.S. & world.

Contact us: 206.223.1138 ▪ www.ipjc.org

Women's Justice Circles



On September 8 sixty latinas gathered for "The Heart of the Healer: Exploring our Healing Tools for Liberation"

Leadership Workshop for Latina Women

October 8 ▪ November 10

The interactive workshop series presented in Spanish for the development of Latina leaders includes:

- Exploring our Healing Tools for Liberation
- My Voice Deserves to be Heard: Generating Civic Engagement and Social Participation
- Discoverings our Inner Light and Bringing it to the Community

Justice Circles in Parishes

Call to sign up!



"I saw the women transform from a group of timid strangers into a community of empowered and passionate leaders. Each week the momentum grew as the women prayed together, chose their justice topic, and began researching and planning. Our group chose to host a forum on Bullying for Spanish speaking families in the parish... Throughout the process, I saw the women connect their faith with acts of justice, discover their distinct gifts, and find ways to make a contribution. The women are now on fire with a new confidence and passion to serve their community."

—Jennifer Ibach, facilitator at St. Brendan, Bothell

peace & justice center

Intercommunity Peace & Justice Center

Women's Convocation V

April 12-13, 2013



Featuring

Keynotes:

Dr. Clarissa Pinkola Estés

Valarie Kaur

Helen Prejean, CSJ

Speakers:

Michael Crosby, OFMCap

Ilia Delio, OSF

Barbara Fiand, SNDdeN

Rabbi Jill Jacobs

Rev. Dr. Eric H.F. Law

Teresa Maya, CCVI

Camille Pauley

Kathleen Pruitt, CSJP

Barbara Reid, OP

Jan Richardson

Fatma Saleh

Elena Segura

Sara Thomsen

Dr. C. Vanessa White

Patricia Wittberg, SC

Youth Opportunities

- **Human Trafficking Webinars**
Live Junior High workshops connect classrooms around the country
- **Just Video Contest** for high school students
Deadline April 15, 2013

Youth Justice Forum



Students from twelve high schools in Africa, Canada and the U.S. came to Seattle for a week-long justice education and immersion experience.

IPJC provided organizing support for the Holy Names Sisters Network of Schools project.

Vigils to End Human Trafficking

First Sunday of the Month
1:30pm—2:00pm



Seattle: Westlake Park

Call us to:

- Join other locations
- Start a vigil—we'll send a tool kit!

Support IPJC!



Write in IPJC on your United Way pledge.

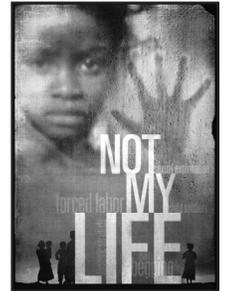
Let us know if you have employer matching programs.

Movie Nights with IPJC

Join us for a social justice film, discussion & refreshments

Date: October 10
Time: 7-9 pm
Place: Assumption Church

6201 33rd Ave NE 98115



Not My Life is a documentary about human trafficking & slavery in our time.

Future Movie Night Dates

- November 14
- February 6, 2013

If you would like to start Movie Nights in your community or parish, contact IPJC and we will send you the **movie and discussion guide**.

Resources on the Go

Check out Faithful Citizenship resources on the go from IPJC! Simply scan this QR code with your mobile device for links to resources, websites and videos.



Intercommunity Peace & Justice Center

1216 NE 65th Street
Seattle, WA 98115-6724

return service requested

206.223.1138
f: 206.223.1139
ipjc@ipjc.org
www.ipjc.org

Reflection—Food, Faith, Community

Invite a small group for a meal and conversation.

Ask them to read *A Matter of Spirit: Food and Sustainability*, or an article from it. After the meal, gather for prayer and reflection.

Set Up: Arrange chairs around a small table. Put on the table a cloth and enough seeds for each participant.

Facilitator: As we gather today, let us reflect on the wisdom of the Psalms.

Reader: You have cared for the land and watered it; greatly you have enriched it. God's streams are filled; you have provided the grain. Thus have you prepared the land: drenching its furrows, breaking up its clods, softening it with showers, blessings its yield. You have crowned the year with your bounty and with abundant harvest. The fallow meadows overflow, and gladness clothes the hills. The fields are arrayed with flocks, and the valleys blanketed with grain. They shout and sing for joy.

~ Psalm 65: 9-13

Facilitator: We will now take a few moments to reflect and share. Based on your reading of AMOS, discuss the following questions with the person next to you.

- ☞ What new insight did I gain?
- ☞ In light of Soul Food: Sharing an Abundant Feast, enter into a "what if" conversation about possible ways to live a kingdom-centered lifestyle in your home, work or place of worship.
- ☞ What concerns emerged that would affect your food consumption?
- ☞ How are you called to advocate for food justice?

Facilitator: We read stories that were seeds of hope. Now, we invite you to be a seed of hope. In the quiet, I invite you to consider one seed of hope you will take out to the world in support of sustainability.

Sharing: Each person is invited to take a seed from the center of the table as s/he shares the seed of sustainability that s/he will take out to the world.

Closing Song: *It is a Gift to be Simple* or *Bread for the World*

A Matter of Spirit is a publication of the Intercommunity Peace & Justice Center © 2012

SPONSORING COMMUNITIES

Adrian Dominican Sisters
Oregon Province Jesuits
Sisters of the Holy Names of Jesus and Mary, U.S.
Ontario Province

Sisters of Providence,
Mother Joseph Province

Sisters of St. Francis of Philadelphia

Sisters of St. Joseph of Peace

Tacoma Dominicans

AFFILIATE COMMUNITIES

Benedictine Sisters of Cottonwood, Idaho

Benedictine Sisters of Lacey

Benedictine Sisters of Mt. Angel

Religious of the Sacred Heart

Sinsinawa Dominicans

Sisters of Charity of the Blessed Virgin Mary

Sisters of St. Joseph of Carondelet

Sisters of St. Mary of Oregon

Ursuline Sisters of the Roman Union

EDITORIAL BOARD

Judy Byron, OP
Gretchen Gundrum, PhD
Linda Haydock, SNJM
Vince Herberholt
Nick Mele
Beth Taylor, CSJP
Kate Walsh

Editor: Emily LaHood

Layout: Justin Almeida

Food Supply/Sustainability Resources

Websites

Bread for the World

www.breadfortheworld.net

Resources on hunger, food and faith

Eat Well Guide

www.eatwellguide.org

Online directory for consumers to find sustainable food in Canada and the U.S.

Food First

www.foodfirst.org

Information on hunger and food policy

National Catholic Rural Life Conference

www.ncrlc.com

Provides a faith-based approach to food justice

Food and Water Watch

www.foodandwaterwatch.org

Online action center and educational resources about food justice

Documentaries

Food, Inc. Dir. Robert Kenner. Magnolia, 2009. DVD.

Dive! Dir. Jeremy Seifert. 2010. DVD.

Books

Alkon, Alison Hope., and Julian Agyeman. *Cultivating Food Justice: Race, Class, and Sustainability*. Cambridge: MIT, 2011. Print.

Pollan, Michael. *The Omnivore's Dilemma*. New York: Penguin Press, 2006. Print.