

Columban Connections

The Columban Centre for Peace Ecology & Justice



The Centre responds from a Gospel perspective to the regional and global challenges associated with peace, ecology and justice.

September 2006

Co-ordinator's Comment

Several times recently I have heard good people say they don't follow the news any more - it's too hard for them to cope with and they feel powerless to bring about change. They see the human and ecological disaster in the Middle East five years after the "September 11" event and wonder how it can be redeemed. (*The World Offered Unity. It Was Rejected* McGeogh, Sydney Morning Herald, Sept 11, 2006)

People are having their world view formed by tabloids, radio shock jocks or brief grabs on commercial television which are more intent on gaining market share than on communicating reality or analysing issues. We encounter Christians who seem to prefer piety or comfortable personal spirituality to the radical social message of the Gospel. So many Australians are disengaged from the reality of social and environmental issues. Political leaders are exploiting fear and creating division with the so-called "war on terror." They are using populism to retain power while responding to the lobbying of the corporations which are trying to increase their profits. In the process they are exerting more control over people's lives while more of the environment is being damaged. This direction is clearly unsustainable.

We need people to open their eyes, stand up and become engaged in social and environmental issues: to utilise the power for good that they are capable of. This can be done at the local level where they can influence issues at even the national or global level, such as with the recent withdrawal of the unjust immigration bill. The internet is a very powerful tool.

In this context, Connections looks at aspects of **sustainability**: what we can and must do to bring about God's reign here on earth. Unfortunately even the word "sustainable" has been co-opted by big business, for example nuclear power is being promoted as sustainable energy. Using the *Cardign See, Judge, Act* method or *The Pastoral Circle* (Peter Henriot SJ) is an effective process for analysing the issues in the light of the Gospel and Catholic Social Teaching.

Anne Lanyon

What We've Been Up To

Faith Ecology Network Safe Food Forum

On June 18th at Santa Sabina College Hall, Strathfield, representatives of ten different religious traditions gathered to hear Dr Judy Carman use her scientific experience to deal with the question, "Is GE food safe to eat?" Catholic Ms Sandra Mentieth and Muslim Mr Mehmet Ozalp responded from their faith traditions. The other faiths shared their perspectives during panel sessions and discussion. The day concluded with a meal of culturally diverse delicious organic food.

We encourage people of all faith traditions to join FEN Email faith_ecology_network@yahoo.com.au

Growing Peace in Auburn



Auburn is one of the most multicultural areas of Australia with over 120 nationalities resident, including a large Muslim population. At this public forum organised by PEJ and CMR in partnership with Affinity Intercultural Foundation and Auburn Council, Anglican Rev Dr **Jonathan Inkpin**, Catholic Ms **Chantelle Ogilvie**, Muslims Mr **Mehmet Ozalp** and Mrs **Zuleyha Keskin** spoke about peace from the perspective of their faith traditions. PEJ encourages local peace initiatives. The next Christians and Muslims *Growing Peace* Forums will be at Randwick on Nov 1st & Sutherland on Nov 8th.

Educating for Peace Ecology and Justice

* Catechists

Jack Evans and **Anne Lanyon** conducted reflection days with catechists on the topic "Justice? What's that got to do with Eucharist?"

* Teachers

The Columban Mission Institute Library was the venue for a two day formation program for social justice educators in Catholic schools of the Sydney Archdiocese. This inaugural program in the archdiocese was run conjointly with **Anthony Steel** and **Rob Tobias** from the Sydney Catholic Education Office Spirituality Centre, **Anne Lanyon** from the PEJ Centre, and **Ken Nobin** from the Parramatta Catholic Education Office.

* High School Students

About 230 students from Catholic schools and Catechist classes across the diocese attended the annual Broken Bay Year 10 Social Justice Day co-ordinated by Anne Lanyon. Students participated in the Catholic Mission Village Space and attended one of a range of eight workshops. Jack Evans conducted a workshop on Refugees. Using the *See, Judge, Act* method, the students processed what they had experienced and made a commitment to take action for justice back in their schools.

* Australian Catholic University Students

A small group of students from the Strathfield campus, Sydney, has begun meeting at CMI as **PEJ Friends** to explore Peace Ecology and Justice issues. The current topic is fair trade and the students are taking action to promote fair trade tea, coffee and chocolate at ACU.

Dialogue and NonViolence Works.

It may take longer, but dialogue and nonviolent resistance is the Gospel way to securing enduring peace. In Uganda, the Lord's Resistance Army and the Government have officially agreed to cease the warfare that has been going on for twenty years. This war is said to have involved children being kidnapped as child soldiers, up to 2 million people being displaced, and 129 killings daily. Church leaders and Pax Christi were prominent in the negotiations that led to this agreement. <http://www.paxchristi.org.au/>

Rev. Dr **Fernando Enns**, a World Council of Churches Committee member from the Mennonite Church in Germany, in supporting the goal of the WCC Decade for Overcoming Violence(DOV) campaign, which is to bring the concern for peace to the centre of the life and work of the churches said, "If this is naive, as some may say, then the Gospel also is naive. Of course violence cannot be overcome in the sense that it will disappear, but it can be overcome every day in our lives and the lives of the churches." www.ncca.org.au/dov

Prayer and fasting for Peace

Concerns are mounting that the United States administration is intent on military intervention over Iran. Just as it rejected the United Nations Security Council in its invasion of Iraq, now it is using that same body to take steps that are leading closer to general war in the Middle East. "There must be consequences if people thumb their noses at the United Nations Security Council," said President Bush recently, leaving most people wondering about the pot calling the kettle black. Prayer for peace is necessary and in this dire context, gives us hope.

The PEJ Centre with the Centre for Christian Muslim Relations has prepared a resource, "*Sharing Sacred Time*". There is soon to be a convergence of religious events:

Sept 23rd: Rosh-ha-Shana - the Jewish New Year, **Sept 24th** - the beginning of the Muslim holy month of **Ramadan**, **Oct 2nd** - the Jewish fast of **Yom Kippur**, **Oct 4th** - the feast of **Saint Francis of Assisi**. If we take the time to listen, perhaps God is saying, "It is time for you to acknowledge the hurts you have done to each other in My name. It is time to dialogue and work together for peace, justice, human rights and healing the wounded earth." We have written to religious leaders of the Abrahamic traditions inviting them to:

- * contact the leaders of the other Abrahamic faith traditions in their area.
- * choose one of these days when they as religious leaders fast and pray for peace,
- * do this in a public manner so that the message is conveyed to their faith communities as well as the wider community.
- * invite the faith communities and the wider public to be involved.

We ask them to let us know the basic details. We will then undertake to communicate this message to the relevant world leaders and implore them to desist from any further military action, instead to act for growing a culture of peace.

Take Action for a Culture of Peace

How much could we achieve if we really worked at growing a culture of peace? If there were peace studies in local communities and a Department of Peace at the national level, we would all develop skills in peace-making. We could put the resources that are used for war and other violence-promoting practices into dealing with poverty, injustice, environmental degradation.

Say no to the arms industry

The bombardment of Lebanon by the Israeli army has highlighted again the lethal arms industry. The fact is that war is good for business but it is innocent people and the environment who pay the price.

Firearms kill more than half a million men, women and children annually – 1400 per day. There are at least 640 million firearms circulating in the world today – one for every 10 people on the planet. Between 1/3 and 3/4 of all grave human rights violations reported by Amnesty International involve the use of small arms and light weapons. Rich countries spend 20 times more on arms each year than on fighting HIV/AIDS. www.unaa.org.au

The Modern Successor to the Slave Trade:

No longer should the peace business be undermined by the arms business. Desmond Tutu, points out that despite the mounting death toll from arms, "there is still no treaty governing sales of all conventional weapons from handguns to attack helicopters.... In October, governments will vote on a resolution at the UN General Assembly to start working towards an Arms Trade Treaty. ... a ban on selling weapons if there is a clear risk they will be used to abuse human rights or fuel conflict. The UN resolution has been put forward by the governments of Australia, Argentina, Costa Rica, Finland, Japan, Kenya, and the UK. Sept 13, 2006 [Independent](http://www.independent.co.uk) This is clearly a positive step. The Vatican is also calling for a moratorium on the use of cluster bombs and an international treaty to restrict them **Holy See Asks for Moratorium on Cluster Bombs** Geneva, Sept. 7, 2006 ([Zenit.org](http://www.zenit.org)).

Join the PEJ call for the establishment of a Department of Peace. Write to your local member.

Debate is different from Dialogue

Debate: The atmosphere is threatening - attacks and interruptions are expected

Dialogue: The atmosphere is one of safety; facilitators propose, get agreement on, and enforce clear ground rules to enhance safety and promote respectful exchange.

Debate: Success requires simple impassioned statements.

Dialogue: Success requires exploration of the complexities of the issue being discussed

Debate: Participants listen in order to refute the other side's data and to expose faulty logic in their arguments

Dialogue: Participants listen to understand and gain insight into the beliefs and concerns of the others

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Is GE Food Safe To Eat?

Some of Judy Carman's Concerns:

* GE versions of soya bean, canola, corn, potato, sugarbeet and cotton have been approved for sale in Australia by Food Standards Australia New Zealand (FSANZ), formerly the Australia New Zealand Food Authority (ANZFA),

* labelling laws do not cover foods that are made from animals fed with GE feed, that are highly refined, that are prepared at bakeries, restaurants and takeaways, that are "unintentionally contaminated" with up to 1% GE per ingredient, that use processing aids, food additives using GE microbes or use GE flavours at less than 0.1%.

* there is evidence of abnormalities and allergies caused by GE food,

* there is no independent scientific data used by FSANZ in its approval process – the data used comes from GE industry applicants

* the interests of public health require investigation into the safety of GE food, not surveillance.

For further reading see *Recoding Nature: Critical Perspectives on Genetic Engineering*, ed Richard Hindmarsh & Geoffrey Lawrence, UNSW Press 2004, ph(02)96640999,

www.unswpress.com.au/isbn/0868407410.htm or Judy's website www.iher.org.au

New DVD on GE Food - The Columban office for Justice Peace and the Integrity of Creation (**JPICoZ**) in Australia has released a professionally produced DVD *Unjust Genes: Life and Death for Sale* about Genetically Engineered (GE) Food. The Most Rev. Bishop Pat Power launched the DVD nationally at ACU Canberra on 28th August.

Production of the DVD was prompted by problems Columban missionaries have witnessed overseas with the application of gene swapping technologies to the human food chain. In Australia, farmers fear the negative impacts of genetic engineering (GE) on their incomes and consumer groups point to unresearched health risks allowed in the government food regulator's approval processes, fears backed up by respected Australian scientists. The DVD runs for 26 minutes. Issues such as the dangers inherent in the gene transfer process, the clandestine move by trans-national corporations to control the food industry using patenting laws, and the long-term impact of gene technology on natural bio-diversity are addressed. An accompanying 26 page booklet to the DVD details secular and religious resources to aid viewers' reflection and discussion.

The target audience is adult groups, university and senior high school students. Public awareness of the issues and science surrounding safe food will lead to better labelling of GE products; transparency in its economic and law aspects; and more investment into public research of improved farming and food systems which protect human health and environment.

Take Action

Order a copy of the DVD \$25 (cf Resources page),

Invite friends around to watch it then have a discussion.

True Food – Greenpeace campaigns for the proper labelling of food. As a fund raiser it is having showings of the DVD *The Future of Food* which details how a Canadian canola farmer lost to genetic contamination the seed pool he had developed over decades. Moreover, the courts ordered him to pay royalties to the gene-technology company whose seed sourced the contamination. www.truefood.org.au

Catholics and Nature: A History of Australian Catholic Attitudes to the Environment over 200 Years – The Australian Catholic Social Justice Council has published a booklet by **Charles Rue**. Central questions that are addressed are: given that Catholic theology has positive beliefs about nature, why have Catholics been slow to embrace ecological issues, and why are church leaders suspicious of creation spirituality? Copies are available from **ACSJC**. Ph 02 9956 5811

Book Recommendation: Tim Flannery *The Weather Makers: The History and Future Impact of Climate Change* Melbourne: Text Publishing, 2005, 332 pages. It is by far the most detailed and readable book on Climate Change and a must for any good library. It will even convince you to pay a little more to buy Green Power (www.agl.com.au in most States plus other suppliers).

Al Gore's An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It, Rodale, 2006, 325 pages. Also in cinemas, it is a plea for sanity.

Watch the News Papers

- Sydney Morning Herald letters rightly condemn the PM's ethanol push as a 'silver bullet' for transport problems and a subsidy to energy wasters.
- Japanese companies and authorities have been lying about fish catches for decades as they plunder Australian tuna stocks which local fisherman are trying to save.

Centre for Ecozoic Living and Learning - CELL

This Columban Centre is in Silang, Philippines. It is a place for the restoration of planet earth where people can experience connectedness to nature through reflection, study and work. It is a demonstration centre for sustainable living through organic and bi-dynamic farming. The architecture uses renewable indigenous materials such as bamboo and cogon. It runs on renewable energy of solar, wind and bio-gas. It was opened in 1999 as a not for profit organisation and has a special relationship with Our Lady of Remedies parish in Malate, Manila which has a large urban poor population. One of the objectives of CELL is to raise the ecological awareness of parishioners and the urban poor.

"The poor require of those in solidarity with them a dedication to saving the source of their livelihood, the Earth." Columban General Assembly 1988.

cell@info.com.ph

Australian Mining Companies

While Charles Rue and I were in the Philippines late last year, we were told of a cyanide spill at Rapu Rapu caused by an Australian mining company, Lafayette. Colleagues asked us to spread the news back here in Australia and call on people to take whatever action they could to assist the local villagers. *CathNews* has been reporting regularly. Oxfam and Greenpeace Australia plus individuals have taken the issue on board. The following articles are available for your research.

Priest threatens to take Aussie mine to court

A Filipino priest has threatened to take a Melbourne-based mining company "to the Supreme Court to stop it" from fully reopening its Philippine mine after it was shut because of two cyanide spills.

<http://www.cathnews.com/news/609/46.php>

Oxfam weighs in on debate over Australian mine in Philippines

Cyanide-laden spill damage from the Australian-owned gold mine Lafayette in the Philippines, the subject of vigorous protests from the local Catholic community, is an example of "shonky" and "irresponsible" miners jeopardising the livelihoods of local communities, an Oxfam advocate said today.

<http://www.cathnews.com/news/608/61.php>

ANZ bank funds ocean destruction

An Australian owned mine in the Philippines is discharging highly toxic chemicals into the surrounding waters of Rapu Rapu island. Not only is the mine Australian owned but the ANZ bank is funding its operations.

<http://www.greenpeace.org/australia/news-and-events/news/overfishing/ANZ>

Rapu Rapu Watching Brief: Philippines Police Confiscate Independent Water Samples at Australian Minesite

Tensions are growing on Rapu Rapu island after Lafayette denies responsibility for the latest fish kill on the island and efforts by a Greenpeace employee to independently test water samples around Lafayette's mining operation were prevented by Philippines police. Mineral Policy Institute

<http://www.mpi.org.au/>

Take Action

Write to the ANZ Bank and Lafayette Mining Company to remind them of their social and environmental responsibilities

Stand Up to Make Poverty History

Stand Up is a Global Action to get people to stand up wherever they are – at work, school, home to put the hard word on governments to take action to achieve the Millennium Development Goals. In the process we will break the world record of 10 000 people standing, something which can easily be done just in Australia.

Registration is required to participate. See www.makepovertyhistory.com.au/home.html to get a briefing. Participants are required to say the pledge and have a recorder who logs in the count and sends in the total. You can join a big city action or have a local one. The SYDNEY EVENT is on Monday Oct 16th, 1pm at Martin Place where there will be bands, a circus troupe, speakers, giant people puppets, and the opportunity for people to sign up on a data base for MPH.

Stand Up is the Kick Off to the G20 Meeting in Melbourne of the Finance Ministers of 19 countries plus the World Bank and IMF and chaired by Peter Costello.

One month of action will bring the spotlight to them – the aim is to make them accountable to achieve the MDGs to Make Poverty History. There will be a "Miles per Hour" media stunt convergence on Melbourne by all forms of transport – bus, boat, bike, etc, etc. The **G 20 events planned are:**

Thur 16th Nov – an Alternative Forum with the focus on debt cancellation.

Fri 17th Nov – a Concert in the Myer Music Bowl with big name bands and speakers

Sat 18th Nov – a Festival while the G20 meeting is on. The Age will do an educational supplement on the issues. The key groups including Jubilee Australia are working on the policy issues. The direct outcome will be a communiqué from the Finance Ministers. The next MPH Sydney Action Group Meeting will be held May 25th, 7th Floor, NCCA, 379 Kent St Sydney, 5.30pm – 6.30pm. PEJ is represented on the Jubilee Australia National Working Group and the Sydney Jubilee Action Group.

Asia Pacific Economic Cooperation (APEC) Summit

The main APEC summit in September 2007 will be preceded by over 100 meetings to be held around Australia. AID/Watch is arranging events to inform people about the issues to be discussed and to gather alternative views. Patricia Ranald (Afti-Net), Karen Iles (AID/Watch) and James Goodman (UTS) offer perspectives. For details, contact Karen Iles at AID/Watch (phone: 02 9557 8944)

www.aidwatch.org.au

- Anne Lanyon

In these moments, many of us have great hope! We want to cultivate the earth, we are trying to help ourselves, standing shoulder to shoulder ... therefore also sisters and brothers, we hope that you will be in solidarity with us."

- Indian peasant, Quetzaltezango, Guatemala

September

24th Social Justice Sunday
24th *The Time Has Come, Make Indigenous Poverty History Forum* – Mary Mackillop Place, North Sydney. Ph: Marion (02) 8741 2326
24th – 30th World Maritime Day www.imo.org
24th – 27th Learning Communities Conference 2006, University of Technology, Brisbane. Alanna Hardy, Ph: (07) 3864 2916 or email: ar.hardy@qut.edu.au
24th-29th 9th International Symposium on Biosafety of Genetically Modified Organisms (ISBGMO), Cheju Island, South Korea, International Society for Biosafety Research (ISBR). <http://www.isbr.info/isbgmo>
29th Extension of Closing Date for Senate Inquiry into Stolen Wages.
<http://www.eniar.org/actions/stolen.html>

October

2nd – 7th *Dreaming from the Heart* – 20th Anniversary Pope John Paul's visit to Alice Springs
http://www.natsicc.org.au/alice_springs_2006.htm
3rd Christians Against all forms of Terrorism trial begins in Alice Springs over citizen's inspection of Pine Gap NSA Base.
donnamulhearn@yahoo.com.au
3rd World Habitat Day www.unchs.org
7th Sr Nancy Murray OP performs Catherine of Siena, Santa Sabina, Strathfield.
domadmin@opeast.org.au
Sept 21st Newcastle. Ph: (02) 9745 7150
8-11th Ecology at the Heart of Faith Four days with Denis Edwards, Broken Bay Institute.
<http://www.bbi.catholic.edu.au>
8-11th 4th Horizons in Livestock Sciences Conference – Research for the 'Farm of the Future' www.csiro.com.au
11th Climate Change Conference, Perth.
Jim.Smith@cathednet.wa.edu.au.
Ph: 08 9212 9212
12th 2006 Rerum Novarum Lecture – "Stewardship: Handling God's creation responsibly", East Melbourne, Mark Clarke. Ph: (03) 9926 5710 or email: justice@melbourne.catholic.org.au
13th Climate Change Conference, Melbourne.
scannon@melbourne.catholic.org.au
www.ccjdp.org
13th – 15th Pax Christi Australia National Conference and Biennial General Meeting, Malvern, Vic. Contact: Rita Camilleri rita@paxchristi.org.au
15th – 21st National Water Week
<http://www.savewater.com.au/>

15th-21st Anti-Poverty Week 1300-797-290 or website www.antipovertyweek.org.au
15th – 17th Voices for Justice, Micah Challenge National Gathering, Canberra, (Ecumenical) - Carlyn Chen voices@micahchallenge.org.au
Ph: (02) 9571 885
16th World Food Day www.fao.org & www.wfp.org
19th Talk 'Political Institutions and Society in Timor Leste', Ambassador Timor Leste. The Australian Institute of International affairs ACT Division.
22nd-28th Refugee Week: Annette McKail, Refugee Council of Australia. Ph: (03) 9416 0044 or email: rcoa.vic@bsl.org.au
24th-30th Disarmament Week:
www.un.org/Depts/dda

November

1st 2006 City of Sydney Peace Prize Lecture by Irene Khan, Secretary-Gen of Amnesty International. Seymour Centre Ph: (02) 9351 7940
4th Walk Against Warming, Sydney. Melinda Cook climatevolunteer@nccnsw.org.au or Ph: (02) 9279 2466
6th-12th National Recycling Week. Website: www.planetark.com
16th Report of the Commission for Reception, Truth and Reconciliation Timor-Lester. University of South Australia, Australia-East Timor Friendship Association, C/- Global Education Centre, Torrens Building, 220 Victoria Square, Adelaide 5000.
Email: aetfa@westnet.com.au
25th International Day for Elimination of Violence Against Women.
www.un.org/womenwatch

December

1st World Aids Day www.unaids.org
5th-12th Coastcare Week
10th Human Rights Day

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Resources Available



October is Mission Month!
so we've done all the work for you.



The 'Mission World' resource will provide hours of educational activities for classes to explore the Mission of the Church both locally and globally. **Eight pages** of information, activities and suggested teaching and learning strategies.

Aimed at Upper Primary.
Includes a competition with three major prizes.

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To order contact Anne Lanyon, ph 02 9352 8021, fax 02 9746 8033

To order, contact Kath Boyle

Ph: 03 9375 9475, email

kathboyle@columban.org.au

Unjust Genes – Life and Death for Sale



**COLUMBAN MISSION CENTRE
DVD ORDER FORM**

Return this form to PO Box 752 Niddrie

Or

Fax it to us on (03) 9379-6040

Name:

Organisation:

Address:

Suburb: State: Postcode:

Payment is enclosed

OR

Please send an account

DVD Title	Number Required	Price Each (inc GST & Postage)	Total Price
Unjust Genes		\$25.00	

Please debit my VISA MASTERCARD BANKCARD

NAME ON CARD (PLEASE PRINT)

EXPIRY DATE

SIGNATURE

STATEMENT ON SAFE FOOD BY A COALITION OF RELIGIONS

As a coalition of believers from ten faith traditions within the Faith and Ecology Network (FEN), we are grateful for and support the work of scientists, health professionals and campaigners who have alerted us to problems associated with access to nutritious food and the increasing presence of genetically modified foods in the market.

we believe that:

- access to nutritious, culturally acceptable and safe food is a sacred gift and a universal human right
- reliable food supplies are best assured by protecting ecological systems and traditional growing methods
- food sovereignty helps national stability and security, and
- human solidarity means ensuring that all people have access to food, locally and globally.

we support:

- research to increase the quality and yields of conventional farming
- informative and accurate labelling of all food stuffs
- overseas development aid which fosters local agricultural systems
- international agreements and local laws promoting food self sufficiency
- programs to give people access to quality food and education about it.

we are concerned about:

- the increasing control of the food industry by agricultural-chemical companies and supermarkets locally and globally
- the move towards the commercialisation of genetically modified crops and animals (GMOs), and subsequent negative impacts on species diversity and the little researched long term effects on human health

we call for:

- independent research by government agencies to better regulate food labelling and the commercialisation of food production
- easier access to, and education about, healthy food
- more publicly funded, peer reviewed, research into the relationship between human health and ecologically sustainable agriculture in Australia and overseas
- an Australian position at Trade Related Intellectual Properties (TRIPs) meetings that helps protect peoples' traditional knowledge and rights to their natural heritage.

We invite the members of all religions to support this call for safe food as a moral and spiritual issue believing that food is a gift to be shared. To raise awareness about safe food and work to make it available fosters human solidarity and promotes the value of life, physical and spiritual. END.

Issued 18 June 2006 at a Forum on Safe Food, Strathfield, Sydney.

Participants came from Aboriginal, Anglican, Baha'i, Buddhist, Catholic, Hindu, Islamic, Jewish, Uniting Church and Anglican religious traditions.

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Eating is a moral act

While the saying 'You are what you eat' seems to give an obvious message for health and nutrition, at another level, it says much more. By our food choices we shape not only our bodies, but also our world. Our spoons and forks are thus powerful levers by which we shape the structure of our agriculture and our food system, our society and its relationships - with many implications for the environment and social justice. **Food in fact, represents one of the most basic entry points for evaluating our companionship with God, with others, and with the earth.**

The root meaning of the word companion is 'one who breaks bread with another' and so welcomes and enables others to join in the journey of life. Our Christian liturgy is centered on food images, as are many of the parables, with heaven itself is presented as a banquet. What is the significance of the push to fast food and industrialised agriculture? What does the prospect of genetically engineered food mean for the Christian community that gathers each Sunday to listen to the Word of God and break the bread?

Eating is a spiritual act

Pope John Paul II, shortly before his death, spoke of food as being at the heart of our human and religious experience, calling for a 'vast moral mobilisation' to enhance life and respect the blessings of creation. In the central significance of the Eucharist we see the profound spiritual dimensions of eating. **When we make Eucharist— the bread that is broken and shared – at our common table, we don't want the bread that has been stolen from the mouths of the poor, or come as a result of destroying our lands or diminishing biodiversity, produced as a result of unfair trade or labour without a living wage, laced with toxic elements or threatening the integrity of creation.**

Eating is a 'communal act', an act of communion.

Through participation in the Eucharist when we lift up Creation to God in offering and thanksgiving, our relationships and sensibilities are reordered: the imagination, the mind, and the heart are offered a vision of the whole of the created order as one of communion and connectedness in Christ. This vision functions as a genuine counter-balance to a popular culture that emphasises consumerism, individualism and a 'throw-away' lifestyle. The sacramental elements become part of us with the effect that 'old patterns of exclusion, violence and injustice are replaced with new practices of welcome, hospitality, and service'.¹

There is a huge role for faith communities to reset the terms of the debate by placing the concerns of social and economic justice, local food systems, and sustainability squarely on the global table. We can reject Genetically Engineered food, taking the power and profits away from global agribusiness. We then strengthen our local food community as well as supporting the rights of small farmers around the world, and people's rights to information and health. Upon our common table rests a smorgasbord of new ideas, and hearts full of hope that we can transform our food system into one that guarantees a place for everyone. 'In the commitment to transform unjust structures to restore man's dignity... the Eucharist becomes in life what it means in celebration.'²

Sandra Menteith

¹ Norman Wirzba, *The Paradise of God*

² Propositions of Synod on the Eucharist, #48

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We encourage people of all faith traditions to join FEN Email faith_ecology_network@yahoo.com.au

Growing Peace in Auburn



Auburn is one of the most multicultural areas of Australia with over 120 nationalities resident, including a large Muslim population. At this public forum organised by PEJ and CMR in partnership with Affinity Intercultural Foundation and Auburn Council, Anglican Rev Dr **Jonathan Inkpin**, Catholic Ms **Chantelle Ogilvie**, Muslims Mr **Mehmet Ozalp** and Mrs **Zuleyha Keskin** spoke about peace from the perspective of their faith traditions. PEJ encourages local peace initiatives. The next Christians and Muslims *Growing Peace* Forums will be at Randwick on Nov 1st & Sutherland on Nov 8th.

Educating for Peace Ecology and Justice

* Catechists

Jack Evans and **Anne Lanyon** conducted reflection days with catechists on the topic "Justice? What's that got to do with Eucharist?"

* Teachers

The Columban Mission Institute Library was the venue for a two day formation program for social justice educators in Catholic schools of the Sydney Archdiocese. This inaugural program in the archdiocese was run conjointly with **Anthony Steel** and **Rob Tobias** from the Sydney Catholic Education Office Spirituality Centre, **Anne Lanyon** from the PEJ Centre, and **Ken Nobin** from the Parramatta Catholic Education Office.

* High School Students

About 230 students from Catholic schools and Catechist classes across the diocese attended the annual Broken Bay Year 10 Social Justice Day co-ordinated by Anne Lanyon. Students participated in the Catholic Mission Village Space and attended one of a range of eight workshops. Jack Evans conducted a workshop on Refugees. Using the *See, Judge, Act* method, the students processed what they had experienced and made a commitment to take action for justice back in their schools.

* Australian Catholic University Students

A small group of students from the Strathfield campus, Sydney, has begun meeting at CMI as **PEJ Friends** to explore Peace Ecology and Justice issues. The current topic is fair trade and the students are taking action to promote fair trade tea, coffee and chocolate at ACU.

Dialogue and NonViolence Works.

It may take longer, but dialogue and nonviolent resistance is the Gospel way to securing enduring peace. In Uganda, the Lord's Resistance Army and the Government have officially agreed to cease the warfare that has been going on for twenty years. This war is said to have involved children being kidnapped as child soldiers, up to 2 million people being displaced, and 129 killings daily. Church leaders and Pax Christi were prominent in the negotiations that led to this agreement. <http://www.paxchristi.org.au/>

Rev. Dr **Fernando Enns**, a World Council of Churches Committee member from the Mennonite Church in Germany, in supporting the goal of the WCC Decade for Overcoming Violence(DOV) campaign, which is to bring the concern for peace to the centre of the life and work of the churches said, "If this is naive, as some may say, then the Gospel also is naive. Of course violence cannot be overcome in the sense that it will disappear, but it can be overcome every day in our lives and the lives of the churches." www.ncca.org.au/dov

Prayer and fasting for Peace

Concerns are mounting that the United States administration is intent on military intervention over Iran. Just as it rejected the United Nations Security Council in its invasion of Iraq, now it is using that same body to take steps that are leading closer to general war in the Middle East. "There must be consequences if people thumb their noses at the United Nations Security Council," said President Bush recently, leaving most people wondering about the pot calling the kettle black. Prayer for peace is necessary and in this dire context, gives us hope.

The PEJ Centre with the Centre for Christian Muslim Relations has prepared a resource, "*Sharing Sacred Time*". There is soon to be a convergence of religious events:

Sept 23rd: Rosh-ha-Shana - the Jewish New Year, **Sept 24th** - the beginning of the Muslim holy month of **Ramadan**, **Oct 2nd** - the Jewish fast of **Yom Kippur**, **Oct 4th** - the feast of **Saint Francis of Assisi**. If we take the time to listen, perhaps God is saying, "It is time for you to acknowledge the hurts you have done to each other in My name. It is time to dialogue and work together for peace, justice, human rights and healing the wounded earth." We have written to religious leaders of the Abrahamic traditions inviting them to:

- * contact the leaders of the other Abrahamic faith traditions in their area.
- * choose one of these days when they as religious leaders fast and pray for peace,
- * do this in a public manner so that the message is conveyed to their faith communities as well as the wider community.
- * invite the faith communities and the wider public to be involved.

We ask them to let us know the basic details. We will then undertake to communicate this message to the relevant world leaders and implore them to desist from any further military action, instead to act for growing a culture of peace.

Take Action for a Culture of Peace

How much could we achieve if we really worked at growing a culture of peace? If there were peace studies in local communities and a Department of Peace at the national level, we would all develop skills in peace-making. We could put the resources that are used for war and other violence-promoting practices into dealing with poverty, injustice, environmental degradation.

Say no to the arms industry

The bombardment of Lebanon by the Israeli army has highlighted again the lethal arms industry. The fact is that war is good for business but it is innocent people and the environment who pay the price.

Firearms kill more than half a million men, women and children annually – 1400 per day. There are at least 640 million firearms circulating in the world today – one for every 10 people on the planet. Between 1/3 and 3/4 of all grave human rights violations reported by Amnesty International involve the use of small arms and light weapons. Rich countries spend 20 times more on arms each year than on fighting HIV/AIDS. www.unaa.org.au

The Modern Successor to the Slave Trade:

No longer should the peace business be undermined by the arms business. Desmond Tutu, points out that despite the mounting death toll from arms, "there is still no treaty governing sales of all conventional weapons from handguns to attack helicopters.... In October, governments will vote on a resolution at the UN General Assembly to start working towards an Arms Trade Treaty. ... a ban on selling weapons if there is a clear risk they will be used to abuse human rights or fuel conflict. The UN resolution has been put forward by the governments of Australia, Argentina, Costa Rica, Finland, Japan, Kenya, and the UK. Sept 13, 2006 [Independent](http://www.independent.org) This is clearly a positive step. The Vatican is also calling for a moratorium on the use of cluster bombs and an international treaty to restrict them **Holy See Asks for Moratorium on Cluster Bombs** Geneva, Sept. 7, 2006 ([Zenit.org](http://www.zenit.org)).

Join the PEJ call for the establishment of a Department of Peace. Write to your local member.

Debate is different from Dialogue

Debate: The atmosphere is threatening - attacks and interruptions are expected

Dialogue: The atmosphere is one of safety; facilitators propose, get agreement on, and enforce clear ground rules to enhance safety and promote respectful exchange.

Debate: Success requires simple impassioned statements.

Dialogue: Success requires exploration of the complexities of the issue being discussed

Debate: Participants listen in order to refute the other side's data and to expose faulty logic in their arguments

Dialogue: Participants listen to understand and gain insight into the beliefs and concerns of the others

Used with permission from The Conflict Resolution Network www.crnhq.org

Is GE Food Safe To Eat?

Some of Judy Carman's Concerns:

* GE versions of soya bean, canola, corn, potato, sugarbeet and cotton have been approved for sale in Australia by Food Standards Australia New Zealand (FSANZ), formerly the Australia New Zealand Food Authority (ANZFA),

* labelling laws do not cover foods that are made from animals fed with GE feed, that are highly refined, that are prepared at bakeries, restaurants and takeaways, that are "unintentionally contaminated" with up to 1% GE per ingredient, that use processing aids, food additives using GE microbes or use GE flavours at less than 0.1%.

* there is evidence of abnormalities and allergies caused by GE food,

* there is no independent scientific data used by FSANZ in its approval process – the data used comes from GE industry applicants

* the interests of public health require investigation into the safety of GE food, not surveillance.

For further reading see *Recoding Nature: Critical Perspectives on Genetic Engineering*, ed Richard Hindmarsh & Geoffrey Lawrence, UNSW Press 2004, ph(02)96640999,

www.unswpress.com.au/isbn/0868407410.htm or Judy's website www.iher.org.au

New DVD on GE Food - The Columban office for Justice Peace and the Integrity of Creation (**JPICoZ**) in Australia has released a professionally produced DVD *Unjust Genes: Life and Death for Sale* about Genetically Engineered (GE) Food. The Most Rev. Bishop Pat Power launched the DVD nationally at ACU Canberra on 28th August.

Production of the DVD was prompted by problems Columban missionaries have witnessed overseas with the application of gene swapping technologies to the human food chain. In Australia, farmers fear the negative impacts of genetic engineering (GE) on their incomes and consumer groups point to unresearched health risks allowed in the government food regulator's approval processes, fears backed up by respected Australian scientists. The DVD runs for 26 minutes. Issues such as the dangers inherent in the gene transfer process, the clandestine move by trans-national corporations to control the food industry using patenting laws, and the long-term impact of gene technology on natural bio-diversity are addressed. An accompanying 26 page booklet to the DVD details secular and religious resources to aid viewers' reflection and discussion.

The target audience is adult groups, university and senior high school students. Public awareness of the issues and science surrounding safe food will lead to better labelling of GE products; transparency in its economic and law aspects; and more investment into public research of improved farming and food systems which protect human health and environment.

Take Action

Order a copy of the DVD \$25 (cf Resources page),

Invite friends around to watch it then have a discussion.

True Food – Greenpeace campaigns for the proper labelling of food. As a fund raiser it is having showings of the DVD *The Future of Food* which details how a Canadian canola farmer lost to genetic contamination the seed pool he had developed over decades. Moreover, the courts ordered him to pay royalties to the gene-technology company whose seed sourced the contamination. www.truefood.org.au

Catholics and Nature: A History of Australian Catholic Attitudes to the Environment over 200 Years – The Australian Catholic Social Justice Council has published a booklet by **Charles Rue**. Central questions that are addressed are: given that Catholic theology has positive beliefs about nature, why have Catholics been slow to embrace ecological issues, and why are church leaders suspicious of creation spirituality? Copies are available from **ACSJC**. Ph 02 9956 5811

Book Recommendation: Tim Flannery *The Weather Makers: The History and Future Impact of Climate Change* Melbourne: Text Publishing, 2005, 332 pages. It is by far the most detailed and readable book on Climate Change and a must for any good library. It will even convince you to pay a little more to buy Green Power (www.agl.com.au in most States plus other suppliers).

Al Gore's An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It, Rodale, 2006, 325 pages. Also in cinemas, it is a plea for sanity.

Watch the News Papers

- Sydney Morning Herald letters rightly condemn the PM's ethanol push as a 'silver bullet' for transport problems and a subsidy to energy wasters.
- Japanese companies and authorities have been lying about fish catches for decades as they plunder Australian tuna stocks which local fisherman are trying to save.

Centre for Ecozoic Living and Learning - CELL

This Columban Centre is in Silang, Philippines. It is a place for the restoration of planet earth where people can experience connectedness to nature through reflection, study and work. It is a demonstration centre for sustainable living through organic and bi-dynamic farming. The architecture uses renewable indigenous materials such as bamboo and cogon. It runs on renewable energy of solar, wind and bio-gas. It was opened in 1999 as a not for profit organisation and has a special relationship with Our Lady of Remedies parish in Malate, Manila which has a large urban poor population. One of the objectives of CELL is to raise the ecological awareness of parishioners and the urban poor.

"The poor require of those in solidarity with them a dedication to saving the source of their livelihood, the Earth." Columban General Assembly 1988.

cell@info.com.ph

Australian Mining Companies

While Charles Rue and I were in the Philippines late last year, we were told of a cyanide spill at Rapu Rapu caused by an Australian mining company, Lafayette. Colleagues asked us to spread the news back here in Australia and call on people to take whatever action they could to assist the local villagers. *CathNews* has been reporting regularly. Oxfam and Greenpeace Australia plus individuals have taken the issue on board. The following articles are available for your research.

Priest threatens to take Aussie mine to court

A Filipino priest has threatened to take a Melbourne-based mining company "to the Supreme Court to stop it" from fully reopening its Philippine mine after it was shut because of two cyanide spills.

<http://www.cathnews.com/news/609/46.php>

Oxfam weighs in on debate over Australian mine in Philippines

Cyanide-laden spill damage from the Australian-owned gold mine Lafayette in the Philippines, the subject of vigorous protests from the local Catholic community, is an example of "shonky" and "irresponsible" miners jeopardising the livelihoods of local communities, an Oxfam advocate said today.

<http://www.cathnews.com/news/608/61.php>

ANZ bank funds ocean destruction

An Australian owned mine in the Philippines is discharging highly toxic chemicals into the surrounding waters of Rapu Rapu island. Not only is the mine Australian owned but the ANZ bank is funding its operations.

<http://www.greenpeace.org/australia/news-and-events/news/overfishing/ANZ>

Rapu Rapu Watching Brief: Philippines Police Confiscate Independent Water Samples at Australian Minesite

Tensions are growing on Rapu Rapu island after Lafayette denies responsibility for the latest fish kill on the island and efforts by a Greenpeace employee to independently test water samples around Lafayette's mining operation were prevented by Philippines police. Mineral Policy Institute

<http://www.mpi.org.au/>

Take Action

Write to the ANZ Bank and Lafayette Mining Company to remind them of their social and environmental responsibilities

Stand Up to Make Poverty History

Stand Up is a Global Action to get people to stand up wherever they are – at work, school, home to put the hard word on governments to take action to achieve the Millennium Development Goals. In the process we will break the world record of 10 000 people standing, something which can easily be done just in Australia.

Registration is required to participate. See www.makepovertyhistory.com.au/home.html to get a briefing. Participants are required to say the pledge and have a recorder who logs in the count and sends in the total. You can join a big city action or have a local one. The SYDNEY EVENT is on Monday Oct 16th, 1pm at Martin Place where there will be bands, a circus troupe, speakers, giant people puppets, and the opportunity for people to sign up on a data base for MPH.

Stand Up is the Kick Off to the G20 Meeting in Melbourne of the Finance Ministers of 19 countries plus the World Bank and IMF and chaired by Peter Costello.

One month of action will bring the spotlight to them – the aim is to make them accountable to achieve the MDGs to Make Poverty History. There will be a "Miles per Hour" media stunt convergence on Melbourne by all forms of transport – bus, boat, bike, etc, etc. The **G 20 events planned are:**

Thur 16th Nov – an Alternative Forum with the focus on debt cancellation.

Fri 17th Nov – a Concert in the Myer Music Bowl with big name bands and speakers

Sat 18th Nov – a Festival while the G20 meeting is on. The Age will do an educational supplement on the issues. The key groups including Jubilee Australia are working on the policy issues. The direct outcome will be a communiqué from the Finance Ministers. The next MPH Sydney Action Group Meeting will be held May 25th, 7th Floor, NCCA, 379 Kent St Sydney, 5.30pm – 6.30pm. PEJ is represented on the Jubilee Australia National Working Group and the Sydney Jubilee Action Group.

Asia Pacific Economic Cooperation (APEC) Summit

The main APEC summit in September 2007 will be preceded by over 100 meetings to be held around Australia. AID/Watch is arranging events to inform people about the issues to be discussed and to gather alternative views. Patricia Ranald (Afti-Net), Karen Iles (AID/Watch) and James Goodman (UTS) offer perspectives. For details, contact Karen Iles at AID/Watch (phone: 02 9557 8944)

www.aidwatch.org.au

- Anne Lanyon

In these moments, many of us have great hope! We want to cultivate the earth, we are trying to help ourselves, standing shoulder to shoulder ... therefore also sisters and brothers, we hope that you will be in solidarity with us."

- Indian peasant, Quetzaltezango, Guatemala

September

24th Social Justice Sunday
24th *The Time Has Come, Make Indigenous Poverty History Forum* – Mary Mackillop Place, North Sydney. Ph: Marion (02) 8741 2326
24th – 30th World Maritime Day www.imo.org
24th – 27th Learning Communities Conference 2006, University of Technology, Brisbane. Alanna Hardy, Ph: (07) 3864 2916 or email: ar.hardy@qut.edu.au
24th-29th 9th International Symposium on Biosafety of Genetically Modified Organisms (ISBGMO), Cheju Island, South Korea, International Society for Biosafety Research (ISBR). <http://www.isbr.info/isbgmo>
29th Extension of Closing Date for Senate Inquiry into Stolen Wages.
<http://www.eniar.org/actions/stolen.html>

October

2nd – 7th *Dreaming from the Heart* – 20th Anniversary Pope John Paul's visit to Alice Springs
http://www.natsicc.org.au/alice_springs_2006.htm
3rd Christians Against all forms of Terrorism trial begins in Alice Springs over citizen's inspection of Pine Gap NSA Base.
donnamulhearn@yahoo.com.au
3rd World Habitat Day www.unchs.org
7th Sr Nancy Murray OP performs Catherine of Siena, Santa Sabina, Strathfield.
domadmin@opeast.org.au
Sept 21st Newcastle. Ph: (02) 9745 7150
8-11th Ecology at the Heart of Faith Four days with Denis Edwards, Broken Bay Institute.
<http://www.bbi.catholic.edu.au>
8-11th 4th Horizons in Livestock Sciences Conference – Research for the 'Farm of the Future' www.csiro.com.au
11th Climate Change Conference, Perth.
Jim.Smith@cathednet.wa.edu.au.
Ph: 08 9212 9212
12th 2006 Rerum Novarum Lecture – "Stewardship: Handling God's creation responsibly", East Melbourne, Mark Clarke. Ph: (03) 9926 5710 or email: justice@melbourne.catholic.org.au
13th Climate Change Conference, Melbourne.
scannon@melbourne.catholic.org.au
www.ccjdp.org
13th – 15th Pax Christi Australia National Conference and Biennial General Meeting, Malvern, Vic. Contact: Rita Camilleri rita@paxchristi.org.au
15th – 21st National Water Week
<http://www.savewater.com.au/>

15th-21st Anti-Poverty Week 1300-797-290 or website www.antipovertyweek.org.au
15th – 17th Voices for Justice, Micah Challenge National Gathering, Canberra, (Ecumenical) - Carlyn Chen voices@micahchallenge.org.au
Ph: (02) 9571 885
16th World Food Day www.fao.org & www.wfp.org
19th Talk 'Political Institutions and Society in Timor Leste', Ambassador Timor Leste. The Australian Institute of International affairs ACT Division.
22nd-28th Refugee Week: Annette McKail, Refugee Council of Australia. Ph: (03) 9416 0044 or email: rcoa.vic@bsl.org.au
24th-30th Disarmament Week:
www.un.org/Depts/dda

November

1st 2006 City of Sydney Peace Prize Lecture by Irene Khan, Secretary-Gen of Amnesty International. Seymour Centre Ph: (02) 9351 7940
4th Walk Against Warming, Sydney. Melinda Cook climatevolunteer@nccnsw.org.au or Ph: (02) 9279 2466
6th-12th National Recycling Week. Website: www.planetark.com
16th Report of the Commission for Reception, Truth and Reconciliation Timor-Lester. University of South Australia, Australia-East Timor Friendship Association, C/- Global Education Centre, Torrens Building, 220 Victoria Square, Adelaide 5000.
Email: aetfa@westnet.com.au
25th International Day for Elimination of Violence Against Women.
www.un.org/womenwatch

December

1st World Aids Day www.unaids.org
5th-12th Coastcare Week
10th Human Rights Day

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STATEMENT ON SAFE FOOD BY A COALITION OF RELIGIONS

As a coalition of believers from ten faith traditions within the Faith and Ecology Network (FEN), we are grateful for and support the work of scientists, health professionals and campaigners who have alerted us to problems associated with access to nutritious food and the increasing presence of genetically modified foods in the market.

we believe that:

- access to nutritious, culturally acceptable and safe food is a sacred gift and a universal human right
- reliable food supplies are best assured by protecting ecological systems and traditional growing methods
- food sovereignty helps national stability and security, and
- human solidarity means ensuring that all people have access to food, locally and globally.

we support:

- research to increase the quality and yields of conventional farming
- informative and accurate labelling of all food stuffs
- overseas development aid which fosters local agricultural systems
- international agreements and local laws promoting food self sufficiency
- programs to give people access to quality food and education about it.

we are concerned about:

- the increasing control of the food industry by agricultural-chemical companies and supermarkets locally and globally
- the move towards the commercialisation of genetically modified crops and animals (GMOs), and subsequent negative impacts on species diversity and the little researched long term effects on human health

we call for:

- independent research by government agencies to better regulate food labelling and the commercialisation of food production
- easier access to, and education about, healthy food
- more publicly funded, peer reviewed, research into the relationship between human health and ecologically sustainable agriculture in Australia and overseas
- an Australian position at Trade Related Intellectual Properties (TRIPs) meetings that helps protect peoples' traditional knowledge and rights to their natural heritage.

We invite the members of all religions to support this call for safe food as a moral and spiritual issue believing that food is a gift to be shared. To raise awareness about safe food and work to make it available fosters human solidarity and promotes the value of life, physical and spiritual. END.

Issued 18 June 2006 at a Forum on Safe Food, Strathfield, Sydney.

Participants came from Aboriginal, Anglican, Baha'i, Buddhist, Catholic, Hindu, Islamic, Jewish, Uniting Church and Anglican religious traditions.

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Eating is a moral act

While the saying 'You are what you eat' seems to give an obvious message for health and nutrition, at another level, it says much more. By our food choices we shape not only our bodies, but also our world. Our spoons and forks are thus powerful levers by which we shape the structure of our agriculture and our food system, our society and its relationships - with many implications for the environment and social justice. **Food in fact, represents one of the most basic entry points for evaluating our companionship with God, with others, and with the earth.**

The root meaning of the word companion is 'one who breaks bread with another' and so welcomes and enables others to join in the journey of life. Our Christian liturgy is centered on food images, as are many of the parables, with heaven itself is presented as a banquet. What is the significance of the push to fast food and industrialised agriculture? What does the prospect of genetically engineered food mean for the Christian community that gathers each Sunday to listen to the Word of God and break the bread?

Eating is a spiritual act

Pope John Paul II, shortly before his death, spoke of food as being at the heart of our human and religious experience, calling for a 'vast moral mobilisation' to enhance life and respect the blessings of creation. In the central significance of the Eucharist we see the profound spiritual dimensions of eating. **When we make Eucharist— the bread that is broken and shared – at our common table, we don't want the bread that has been stolen from the mouths of the poor, or come as a result of destroying our lands or diminishing biodiversity, produced as a result of unfair trade or labour without a living wage, laced with toxic elements or threatening the integrity of creation.**

Eating is a 'communal act', an act of communion.

Through participation in the Eucharist when we lift up Creation to God in offering and thanksgiving, our relationships and sensibilities are reordered: the imagination, the mind, and the heart are offered a vision of the whole of the created order as one of communion and connectedness in Christ. This vision functions as a genuine counter-balance to a popular culture that emphasises consumerism, individualism and a 'throw-away' lifestyle. The sacramental elements become part of us with the effect that 'old patterns of exclusion, violence and injustice are replaced with new practices of welcome, hospitality, and service'.¹

There is a huge role for faith communities to reset the terms of the debate by placing the concerns of social and economic justice, local food systems, and sustainability squarely on the global table. We can reject Genetically Engineered food, taking the power and profits away from global agribusiness. We then strengthen our local food community as well as supporting the rights of small farmers around the world, and people's rights to information and health. Upon our common table rests a smorgasbord of new ideas, and hearts full of hope that we can transform our food system into one that guarantees a place for everyone. 'In the commitment to transform unjust structures to restore man's dignity... the Eucharist becomes in life what it means in celebration.'²

Sandra Menteith

¹ Norman Wirzba, *The Paradise of God*

² Propositions of Synod on the Eucharist, #48