

# Come to the Table:

How People of Faith  
Can Relieve Hunger and  
Sustain Local Farms  
in North Carolina

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This guide approaches the theology of food and farming from a Christian perspective, but the lessons of agriculture and the importance of sharing what we eat are central to many religions. We hope the other chapters of this book are useful to communities of all faiths.

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# Introduction



Anyone who happened to be in the basement of Biltmore United Methodist Church in Asheville, N.C., in April of 2007 would have witnessed two miracles. The first was a hureen of soup made entirely from produce grown on local farms despite a still-frosty mountain spring.

The second was a bit bigger. At tables around the room, over steaming bowls of soup, farmers sat down with leaders in hunger relief; farmworker advocates met with nutritionists; pastors talked with agriculture analysts; community workers and anti-poverty groups shared their perspective with community gardeners and local food processors.

These were some of the 300 people from around North Carolina who had gathered over three days that April to discuss how people of faith could relieve hunger and sustain local agriculture in our communities. At the end of those three days, we realized that the conversation was far from over.

This guide grew out of those three days. It provides a resource for individual or group reflection on the effects of food on faith and on our community. It offers stories from congregations who are exploring new ways of relating to their food, to each other, and to the land. It includes ways to put your faith in action with projects large and small. Some of these projects are complex, requiring thousands of dollars of grants, full-time employees, and multiple community partners. Some are as simple as a group of friends gathering for a meal and a conversation.

Everyone has something to offer that bears the seed-like potential to grow our communities into flourishing, life-giving places. Farmers bring their knowledge of the land, passed down from generation to generation. Community organizers bring their passion for justice and a listening ear. And churches – even churches with the most limited of resources – have gifts that God is able to transform, as Christ once transformed a few loaves of bread and the day's catch, into abundant harvests of food, peace, and love.

This guide will help you identify and nurture the seeds of potential in your community.



# Calling Us to the Table

Perspectives from faith  
leaders

Discussions about getting nutritious food to those who need it often center on price. So do discussions about helping farms survive.

Asking farmers to grow food as cheaply as possible has a price. That extra cost is paid in low wages, disappearing communities, and environmental degradation. We pay this price with every inch of topsoil that erodes, never to be replaced, with every farm that is transformed into parking lots and shopping centers, and with every local crop which has fallen out of production because we would rather buy it from halfway around the world than from our neighbor's backyard.

Asking low-income people to only buy inexpensive food has its own price. We pay this price with every person in our community who must choose between groceries and medicine, with every child who develops diabetes because of a lack of fresh, healthy food, with every farmworker who proudly used to harvest a crop from his own farm but now must reap, with aching back and broken pride, the fruit of a strange land for poverty wages.

If the only thing that consumers and farmers have in common is the price at the grocery store, then consumers and farmers must always be at odds. Consumers want low food prices; farmers want high food prices.

But farmers and hungry people have more in common than the price on the grocery store shelf. Often, they are the same people: 19 of the poorest 20 counties in North Carolina are rural. At the very least, they share the same state, the same economy and the same communities.

Churches are the beating heart of those communities. Churches know how to hope and how to heal. As people of faith, we are called to realize that food is a gift of God's grace, given through two of God's greatest gifts: the natural world and our human community.

The following essays from church leaders offer reflections on the role that food and agriculture play in God's message to us.

## Gathering at the Table

*Pastor Grace Hackney, Cedar Grove United Methodist Church, Cedar Grove, N.C.*

The air-conditioned sanctuary of the church building was welcome relief from the sultry June day in the sanctuary of the garden. After a morning of work, lunch, and two hours of learning together about bee-keeping from an Argentinean couple, the day would end around a table.

A folding table was brought in from the fellowship hall to the sanctuary; chairs as well. Seated at the table were José, Fred, and Angelica. José came to America from Mexico at the age of seventeen to join his father. He stayed, and his family lives in Cedar Grove. Angelica grew up on a farm in Puerto Rico and now lives in Cary. Fred is the manager of Anathoth Community Garden, a ministry of Cedar Grove United Methodist Church whose mission is to “seek the welfare of the place you have been sent” (Jeremiah 29).

Hospitality was the theme of the day. How do we welcome Latinos to the garden? Around a table, as we listened to stories, we recognized issues of mistrust and suspicion, and named the disobedience of the church. In the end, however, we learned that the table was a place of radical friendship that asks nothing except to love our neighbors as we have been loved. Via, José’s wife, was clearly frustrated: “Our friends won’t come to the garden because they are afraid you will change their religion.” Trust begins at the table.

Three years ago another group had gathered around the same table. That time, generational farmers, mostly tobacco, shared their stories of farming. Their wives sat eagerly in the church pews, as they had many a Sunday when the rains had not come, or when the crop was so good the only response was praise.

David “Bo” was the eldest, in his eighties. “I remember walking behind a mule to turn over the dirt. Farming is in my bones.” Dwight, a tobacco-turned-turf farmer nearing seventy talked about being called to farm: “I can’t not farm,” he said. “To watch a tiny seed grow into a large plant that when sold will feed my family is a miracle. Farming is the hardest work you could do, but I wouldn’t do anything else.” Oscar told the eager listeners about how the whole family did their part on the farm. His wife and grown daughters nodded

in agreement from their seats in the pews. Around a table, as stories were told, lives were woven together. Earlier in the day, John, in his twenties, shared that he felt called to farm. “Don’t do it, if you can help it” he was warned by one of his elders. An “understanding” between old and new came later, as John and his bride sat around this farmer’s table, sharing a meal together.

It has been four years since the vision of a community garden in Cedar Grove converged with the vision of a local woman, instructed to give land to be used for reconciliation. We have come around many tables since then. Every Tuesday and Saturday our work is ended with an encircled table. Often, a scripture is read, and prayers offered. Doris prays in English; twelve year old Rafael offers his prayer in Spanish. The table is filled with homemade tortillas, salsa, pesto, fresh tomatoes, zucchini and onion stir-fry, potato salad. Eating together cements the friendships begun in the soil of the garden. The makeshift table becomes a sacred place, where all are welcome, trust is lived, and community happens. As we gather around these makeshift tables, with such an eclectic group of friends and food, I recall the invitation I offer before Eucharist each Sunday: “Christ our Lord invites to his table all who love him, who earnestly repent of their sin and seek to live in peace with one another.” The grace received at Christ’s Table enlarges all of our tables; it allows us to trust each other enough to circle up with one another around tables of honest conversation and food that we did not prepare ourselves, but merely receive. And we are transformed.

The makeshift table becomes a sacred place, where all are welcome, trust is lived, and community happens.

## Reading God’s Book of Nature

*The Rev. Brian Lee Cole, Sub-Dean, The Cathedral of All Souls (Episcopal), Asheville, N.C.*

In the photograph, there are forty people standing in Jones Pond. They are all waiting to be baptized. It is August 20, 1939, near Marmaduke, Arkansas, and my mother’s parents are at the front of the baptizing line.

The faded black-and-white photograph hangs in our living room. The photograph is stunning in its artistry and cherished by me because those are my people, my grandparents, who are about to be baptized. Those Arkansas farmers are forever connected to the earth, to the waters of baptism, to a land they farmed and knew and never strayed too far from to the end of their days.

My own baptism took place in the late 1970's, also in August. There is no photograph of the event and no one else was baptized on the Sunday evening when the Rev. R.L. Robinson led me into the waters of the baptistry at First Baptist Church in Hayti, Missouri.

We were inside, above the sanctuary of the church as my parents and friends and fellow church members witnessed my baptism. While we were indoors, I was baptized with a painted wall as a backdrop. The painting was of an outdoor scene—probably intended to suggest the River Jordan. It appeared as if we were out in some kind of biblical wilderness as the air conditioning kept us cool against the humid August night.

For me, the two baptisms capture a significant movement in the Christian faith that needs to be reconsidered. The Christian faith has become increasingly an indoor faith, cut off from land and water and the beauty of creation that so many early Christians reflected upon as signs of God's gracious love and redeeming nature.

What happens outside, out there in the natural world, somehow is a concern of the world and not a spiritual matter. What happens inside, indoors, in churches and in our own domesticated souls too often appears to be the only places where we act as if the Spirit is present.

If all was well with the outdoors, if farmland was plentiful and healthy, if our streams and waterways were clean, if our air was safe and our food was fresh and nutritious, then this neglect of the created world by indoor Christians would not be so critical, though it would still show a lack of theological imagination.

We live in a time, however, when much of the outdoors is under great stress and threats. As Christians, we need to take our faith outside, into the world, to be reminded that so much of Holy Scripture is an outdoor book, the story of a people encountering a God in the wild, and being sustained by the God who creates and who entrusts us as stewards of God's good creation.

As I write this, the calendar of saints' days remembers Hildegard of Bingen today. Hildegard was a 12th century female German mystic and abbess. She was given to visions her entire life and many of her visions reflected upon God's goodness being found in the natural world and the cosmos.

Two passages of scripture often suggested in remembrance of Hildegard are John 3:16-21 and Sirach 43:1-2, 6-7, 9-12, 27-28. The reading from St. John reminds us that God did not come into the world to condemn but to save. Our neglect of the world that God has made by default offers a condemnation to God's gift of creation to us.

In Sirach, the passage in remembrance of Hildegard is a sign of hope, a reminder that the sun and the moon and the sky and the rainbow and the stars all show God's handiwork. The reading ends with a poetic conclusion, "We could say more but could never say enough; let the final word be: 'He is the all.' Where can we find the strength to praise him? For he is greater than all his works." (Sirach 43:27-28)

I believe Hildegard is a good guide for us in this time when the Christian faith needs to be reintroduced to all the important lessons that good land, clean water and nutritious food can teach us about the God we encounter in Christ Jesus. Now is the time to embrace

You care for the land and water it;  
you enrich it abundantly.  
The streams of God are filled with water  
to provide the people with grain,  
for so you have ordained it.  
You drench its furrows  
and level its ridges;  
you soften it with showers  
and bless its crops.  
You crown the year with your bounty,  
and your carts overflow with abundance.  
The grasslands of the desert overflow;  
the hills are clothed with gladness.  
The meadows are covered with flocks  
and the valleys are mantled with grain;  
they shout for joy and sing.

- Psalm 65:9-12, New International Version

again God's vision of a creation able to celebrate God's love. Such a vision placed up against a natural world that has been neglected by Christians will show us how to begin the work of redeeming God's land.

In practicing a faith cut off from the natural world, we have starved our theological imagination. If we continue to stay indoors in our daily practices as individual Christians and in the wider Christian community, we will find ourselves unable to truly read and understand the earthy vision of Christian scriptures and Christian praise for the God of creation that has been offered throughout time.

A venture into the great outdoors will do more than restore a right balance to our Christian discipleship. By venturing out, we will see many new ways to connect the Christian story to the world's needs now. In the process our imagination, and our tools for proclaiming the Good News, will find that there are ancient gifts available to us that we have long neglected. By following Hildegard, we will learn again how to read God's book of nature.

### Connecting with our food

*Chris Liu-Beers, N.C. Council of Churches*

Across North Carolina, from the largest cities to the smallest towns, seeds are beginning to sprout as people of faith discover the deep connections between their faith, local hunger and local food.

These connections allow for new ways of thinking – about the earth and soil, farmers and farmworkers, nutrition and hunger. New ways of thinking, in turn, are leading to new ways of doing. Together, we are realizing that food plays an important part in making us who we are. For individuals and whole communities, how we eat is just as important as what we eat.

There is simply more at stake here than, say, finding the best way to feed the hungry people in our community or hitting on the latest marketing tool that will allow more small farmers to stay in business – although these are both important goals. This is about how we see the world and our place in it.

How we see the world has a lot to do with how we understand passages from the Bible like Genesis 2:15, which states: "The LORD God took the man

and put him in the garden of Eden to till it and keep it" (NRSV). What does this mean? What are the implications for the way that we live? For Ellen Davis, an Old Testament scholar whose work attempts to recover the agrarian roots of Scripture, it means that "we humans owe something to the humus from which we were made."<sup>1</sup> In other words, "We owe it to God to serve the interests of the soil." This passage from Genesis offers us a vision of human harmony with creation – rather than dominance over it. "We need to understand," says Norman Wirzba, "that the Hebrew term to till the ground could also be translated as to 'serve' it... Within this context service does not connote oppression or humiliation, but rather the necessary and ennobling work that promotes growth and health. To serve is to be attentive to and work with the natural orders that ensure survival and well-being."<sup>2</sup> God's charge to Adam is to be attentive to the patterns of the soil and the rich diversity of life.

For Christians and all people of faith, for pastors and teachers, for worship leaders and lay leaders, what would it look like to serve and till the gardens of our hearts such that we are really able to perceive all the world, in Gerard Manley Hopkins' memorable phrase, as being "charged with the grandeur of God"?<sup>3</sup> Wendell Berry poses the challenge for us this way: "If we believed that the existence of the world is rooted in mystery and in sanctity, then we would have a different economy."<sup>4</sup> We would, in other words, learn to cherish the billions of life-giving microbes in every square inch of soil, the fields and forests, the millions of hogs, cattle and chickens whose bodies are given daily for us.

In Jewish and Christian traditions, food has always been central. The earliest Christians gathered around a meal in order to express their love for God and their care for one another. Meals often became the center of religious celebration, such as Passover. Throughout the Bible, we read stories of how God provided for many different people. Manna in the desert, flour for a poor widow, and 12 baskets of leftovers are all signs of God's love and presence. Simply put, food is deeply connected to faith. The same is true, of course, for other religious traditions as well.

Yet today, we often feel strangely disconnected from our food. Many children have never seen a potato in the ground or a tomato on the vine. Supermarkets offer an average of 10,000 items – a wonderful variety to be



sure, but with the costs of too much Styrofoam, partially hydrogenated oils, and high fructose corn syrup. We often don't know where our food comes from or what went into its production. At the same time, more than 10 percent of households in the United States were "food insecure" throughout 2006, meaning that they lacked access to enough food for an active, healthy life. Often, the freshest and healthiest food does not end up in the hands of those who need it most. Hunger remains an ongoing moral and spiritual challenge in our communities. Creative, local solutions are needed – and faith communities have a central role to play.

Why do people of faith care about protecting the land, sustaining local economies and local agriculture, and feeding the hungry? How does a faith-based perspective understand the connections between these issues? How might our faith inform our thinking – and our doing – when it comes to the food we eat? And how can faith communities sustain their commitment to local food while working to end local hunger? These are the kinds of questions that our faith traditions call us to take seriously as we learn again what it means to till the earth and keep it.



# Food for the Table

Agriculture in North Carolina

Someone grows food. Someone eats it. This chapter is about the first half of that equation. How can we be sure North Carolinians can continue to grow food to feed our communities? How can we help farming remain an act of faith and love?

## A farming state

North Carolina is blessed with tens of thousands of farms. These farms employ 17 percent of our state's workforce and contribute \$68 billion to the economy.<sup>5</sup> Some farms are on thousands of acres and use huge equipment. Some are on five acres and use hand tools. They grow everything from chickens to strawberries.

Their farmers are white, black, Lumbee, Latino, Hmong and Montagnard; men and women; high-schoolers and grandparents. Some have farmed the same land for eight generations. Some come from other careers or other countries.

The other workers on the farms each have their own stories, too. Some are the sons, daughters, brothers, sisters or cousins of the farmer, working together on the family farm. Some are interns, learning how to make a future for themselves on the land. Some come to North Carolina through the guest worker program, leaving homes, families, and farms of their own in other countries for months each year. Some are undocumented immigrants, driven North by war or the lack of jobs at home, sending most of their pay home to feed parents, spouses and children.

These farmers and farmworkers are the root of the food system – the people that dedicate themselves, every day, to making good food grow out of North Carolina's ground.

Their work and its heritage are being threatened. Urban sprawl, the end of the tobacco and peanut quota programs, corporate concentration, limited resources, inadequate health insurance, and an aging farm population all put new pressures on North Carolina farm families. Between 2002 and 2007, North Carolina lost more than 6,000 farms and 300,000 acres of farmland.<sup>6</sup> These losses affect us all. This chapter looks at the forces that challenge North Carolina farms and the ways that all of us can help them stay alive and thriving.

## Disconnection as a way of life

Most of us never see the people and places that put food on our plates. The average piece of food in this country has

## Living in Poverty and Being Happy: Remembering the Values of the Farm

*Rev. Dr. Milford Oxendine, Jr.*

When I return to my earlier roots in the 1950's, I recall my maternal grandparents who lived on a farm. They were poor, yet they did not know it. Living in poverty, they were happy because they had all the necessities.

My grandfather was a farmer who planted two cash crops each year. First, he planted cotton that was picked by people who lived in the community. He paid \$3.00 for every one hundred pounds picked. If someone picked three hundred pounds, he gave that person a ten dollar bill. I only recall seeing one person get a ten dollar bill. Second, he planted tobacco. This was his biggest source of income for that year. Usually there were six croppings, which were cured in the tobacco barn. For some reason, the last curing was the best tobacco at a local tobacco market. Grandma got most of the money from this curing because she used it to buy cloth.

My grandma made dresses and shirts for six children when they were younger. When I was a baby sitting by her, I remember her making bonnets. People from all over the local community bought the beautiful bonnets. She and several of her lady friends helped her make quilts. She made sure that every newborn grandchild received a quilt.

One of the fondest memories I remember about her is that she had a food pantry of vegetables and fruits that she and Grandpa had raised on the farm. Grandma would cook meat from the "smoke house" in a wood stove. She made biscuits and cooked every Sunday for all the family.

An additional memory is that she loved to follow her guinea hens. She would find their nest and remove some of their eggs. These she used to make a delicious pound cake.

Grandma was a Christian lady who read her Bible daily. Since Grandpa could not read, she would read the Bible to him.

My grandpa was an elderly man with a mustache who wore glasses. His farm was one he inherited after his father died. On the farm he and his two sons helped plant a garden for the family of eight. Also, on the farm, he raised pigs. Every year he killed three hogs. His family and members of the local community helped him with this event in the winter. This took two days for him to provide meat for the family. The meat was salted, and it was put in the "smoke house." Grandpa had chickens, too. On some Saturdays, he took a dozen eggs to sell at a local town.

One of my fondest memories about him was the all-day trip we took to the local mill pond. Each year he would take some of the corn he had harvested so that it could be ground into corn meal for Grandma to use. We would fish while the corn was being ground.

Grandpa was a smart man who knew how to barter. Work was always exchanged with others living in the community. It was a time when everyone was in the same boat, so neighbors had to look out for one another.

My grandparents were poor, yet they did not think they were because they had all they needed – family, friends, and especially God. In times like these they learned to rely on each other and neighbors for daily needs. Here they experienced a happy life.

traveled 1,500 miles before it gets eaten. Rural farming communities, ironically, often have the worst access to food.

Less and less of each dollar spent on food goes back to the farmers. Americans spend, on average, 10 percent of their income on food. This is a smaller percentage than

any country in recorded history. Yet, in America, less than 20 cents of every dollar go back to the farmer.<sup>7</sup>

Corporate concentration has consolidated the buying and processing of food. Farmers have fewer companies to sell to and less bargaining power when setting the terms and prices of their sales. Globalization and free

trade have put America's farmers in direct competition with farmers all over the world, all trying to provide more food for less money.

All of these trends mean that the price of food is often below what it costs American farmers to grow it. Many farmers, especially farmers who grow commodity crops like wheat, corn and soybeans, must depend on government programs to make up the difference between the cost of production and the price they get from buyers. Many of them also work off the farm to make enough money to keep afloat.

The pressure to grow more for less makes many farms dependent on chemical pesticides and fertilizers, inexpensive labor, genetically modified seeds, and any other options that eek more out of each acre. The result is that large farms, which can spread the cost of expensive equipment over more acres, are more likely to prosper than small and mid-size farms.

The stakes in farming are high. When any business goes under, the biggest crisis is that the owners and the employees lose their jobs. Farms are different. Farmers are feeding the rest of us. If they go out of business, America loses the ability to feed itself and the millions of other people around the world. Most government farm and food programs are designed to make sure farms stay around so that we can feed the American people in times of war or crisis.

But if farms are too successful, if they make big profit margins like other successful businesses, buyers, processors and retailers raise their prices as well, and low-income people have trouble affording to eat. Neither situation is acceptable, so most farms, even large, successful ones, skate along on less than a one percent profit margin.

### A changing landscape

North Carolina's farm economy is challenged these by national and international forces. We have much in common with farmers around the globe. Yet some of these influences play out in ways that are specific to North Carolina. The end of the tobacco program, the rise of contract farming, increasing land prices, the loss of minority-owned farms and the conditions of farm labor are all ways that these larger issues play out in our state's farms. We also have our own strengths: an

unusually diverse and creative farm community, a rich farm heritage, and, most importantly, each other.

### Leaving tobacco

For generations, North Carolina's farm economy was built around tobacco. This valuable crop made it possible for families to support themselves and send their children to school by farming a relatively small amount of land. As a result, the state has an unusually large number of small and medium-sized farms.

In 2002, the quota system that ensured farmers a set price for their crop ended. Imports from South America have risen. The price of tobacco has fallen by almost half. The tobacco buyout that accompanied the end of the quota system gives farmers a yearly payment for ten years, based on the amount of tobacco they once grew. For most farmers, this is less than \$5,000 per year. Former tobacco farmers have three choices to make a living: buy or rent enough land to grow enough tobacco, find some other way to make as much money per acre, or quit farming.

### Corporate farms

One major source of income on North Carolina farms in the last few decades is contract poultry farming. Contract farmers raise chickens for companies like Perdue, Goldkist, and Pilgrim's Pride. The company owns the chickens, the feed, and the processing plants. The farmer supplies the barns and the land.

Good business contracts guarantee both parties fair treatment and a good price. Unfortunately, because so few companies own the processing plants, farmers have to take the contracts they can get. These contracts often last only the life of the flock – as little as six weeks – even though farmers' payments on barns and equipment can total millions of dollars and take decades to pay off. Since the company can simply decide not to renew a contract at any time, debating the terms of the contract is a risky proposition, even when the contracts clearly favor the company, not the farmer. Fairness and regulation in contract agriculture is becoming even more important throughout recent years. Contracts are now common for tobacco, cotton and peanuts, all of which are major North Carolina crops.



## Working the fields

North Carolina has one of the largest farmworker populations in the nation. Officials estimate there are at least 150,000 farmworkers and dependents in North Carolina each growing season. More than 90 percent speak Spanish, and most are men working far from their families in order to send money home. Minimum wage and overtime laws do not apply to farm work, so the average income for a farmworker in North Carolina is \$11,000 each year. Half of all farmworkers in the state can not afford enough food. Despite this pervasive poverty, less than one percent of farmworkers collect welfare.<sup>8</sup>

Difficult living conditions and inadequate health care also challenge farmworkers. Most live in crowded housing provided by the farm where they work. State regulations allow up to ten people to share a shower and up to 15 to share a toilet, and do not require dwellings to have a phone for emergencies. Most workers do not have their own transportation. Labor-intensive jobs, poor living conditions and pesticide exposure all contribute to high rates of illness, but most farmworkers have very limited access to medical care and no insurance.<sup>9</sup>

## Losing the land

Rising land prices and population growth also put pressure on North Carolina's farm land. North Carolina's population increased by 21 percent between 1990 and 2000, and is expected to grow by 50 percent by 2030. Between 1995 and 2005, one million acres of rural land were developed.<sup>10</sup>

African American farmers are losing land five to six times faster than white farmers. In 1920, black farmers owned more than 15 million hard-earned acres in the United States. By 2008, black farmers owned only two million acres. For almost a century, systematic discrimination by the USDA kept black farmers from receiving the financing that kept their white neighbors afloat. Additionally, as black families moved north or into cities over the last century, few farmers had the money to write a formal will. When a farmer dies without a will, the ownership of the land is split between all living heirs, any of which can force the land to be sold.<sup>11</sup> These two problems, combined with the persistent pressures of limited resources, have meant

that farmers have unwillingly lost land that has been in their families for generations.

## Making the switch

Many small farms are growing organic produce, pasture-raised meats, and heirloom crops, all of which bring in a relatively high price per acre. As well as keeping farms afloat, these kinds of enterprises benefit the soil and water, protect a diversity of seeds and breeds, and improve the lives of farm animals. These smaller, intensive operations bring jobs to rural areas. Very small, diversified farms make this transition well. Medium-sized farmers, however, would often have to take unacceptable risks to do so.

The biggest barriers to creative or sustainable enterprises are financing and risk management. Traditional crops, like tobacco and cotton, have detailed records of prices that go back decades and have good federal programs that provide insurance. Banks feel secure lending to farms growing these crops. New crops, however, have little or no record of how much they are worth and most federal insurance programs provide inadequate protection. Banks tend to not offer loans to these new enterprises or to require farmers to put up their land or house as collateral.

Other structural barriers exist. Independent farms need better infrastructure for processing and distributing their products, from slaughterhouses to flash freezers to canneries. Large institutions, like schools, hospitals and grocery stores, are not well-equipped to buy from local farmers.

**“Once land is lost, it is very difficult to recover. ... We stand here today in despair over this history. Yet, we also stand here today in hope that justice will prevail, and that the record will be set right...”**

Congresswoman Eva M. Clayton of North Carolina, 1999, at the Black Farmer's Demonstration, Washington, D.C.

## Looking to the future

North Carolina's farms face many challenges, but also many blessings. Our farmers know how to overcome adversity. From the African American farmer whose family has held on to land through Reconstruction, the Depression, and the Jim Crow years, to the cotton farmer clearing his fields after yet another hurricane, to the young farmer taking risks to tend her farm sustainably, North Carolina's farmers have lessons to teach, lessons about faith, community and perseverance. The farms themselves, from the rocky mountain clay perfect for grapes and burley tobacco to the black, soft coastal soils that grow peanuts and soybeans by the truckload, have lessons to teach about God's gifts and grace.

Just, sustainable, faithful food is grown in a way that protects the earth and the people that produce it. In North Carolina, a farming state, it is more than that. Food can not be just when farmers lose the land they have tended for generations because of a bad contract, and it cannot be sustainable when that land gets turned into a subdivision.

North Carolina farms can be supported by international policy or by your dinner plate. As people of faith, we are called to ask where, by whom, and how our food was grown. We are called to talk to our neighbors who produce our food, get to know them, and ask them to share their lessons and their struggles. North Carolina's farms have sustained the economy and the soul of our state for centuries. Honoring and supporting our diverse farmers is critical to our future.





# The Empty Table

## Food Insecurity in North Carolina

Few of us know where our food comes from. Few of us feel like we have control over when and what we eat. For people of different income levels and from different places, the ways we get food vary widely. Time, money, knowledge, and local availability can keep all of us, at one point or another, from eating the way we want. This chapter gives an overview of the ways people in our state get their food and the reasons too many of us find it hard to put fresh, safe, healthy local food on the table.

### Different families, different stories

If you are part of a financially secure family living in Winston-Salem, you probably get most of your food by driving to Harris Teeter, Food Lion or Whole Foods, where you can buy fruits, vegetables and meats from all over the planet. On a special occasion, you might drive down to Foothills Brewery or the Firehouse and get your food prepared for you. When you can get away from work on Wednesday morning, you might even make it to the downtown farmers' market to buy some collards and sweet potatoes from a farmer from Yadkinville. You might wonder where you'll find the time to get your next meal, but you never have to worry that you won't be able to feed yourself or your family because you can't get food.

You may have trouble eating healthy, safe food. Packaged foods, from frozen dinners to potato chips, may not be healthy, but they let you eat even when work goes late and the kids need help with their homework. Even fresh foods from the store come from farms so far removed from the Food Lion aisles that you have no idea who has touched it, what has been sprayed on it, and how it has been processed before it got to your grocery cart. Most of what you eat has, at some point, been touched by someone who was hungry, from the Chilean farmworker who picked the imported oranges at the store to the stocker who put the chips on the shelves before going home to her kids. The growing number of food recalls and safety concerns make you worry about whether there's something unsafe about the food you bring home.

Buying your food from the farmers' market lets you meet the people who grew it and ask about how it was grown, but finding time to get to the farmers' market and finding ways to cook what you buy there can both be hard.

If, on the other hand, you are a single mother living in the city with two kids in school working a 28-hour-per-week job with no benefits, getting your next meal can be more complicated. Food is one of a long list of securities you can't afford. You need to pay for the bus to work. You constantly

worry that you or the kids will get sick and you won't be able to afford the doctor. You need to pay rent and keep the lights on. If this is you, you come to depend on community resources to get food on the table.

Your kids get free breakfast and lunch at school. School food doesn't taste great, so often they don't eat it all, but you know, at least on weekdays from August through May, they can get two meals a day there. Two or three evenings a week, you take the kids down to the soup kitchen on the corner for a hot, filling meal.

Several of the churches in town offer emergency food boxes full of canned goods, but so many people ask for them that the churches have limits on how many boxes you can receive every year. You know every food box program on the bus routes, and week by week you travel to one after the other, counting on these cans of food to supplement what you can buy.

Even when you can afford it, getting to the grocery store is difficult. There isn't one in your neighborhood, and the bus doesn't run from your street to the shopping centers. You get most of your groceries from the corner store, where you can buy chips, baked beans, white bread, soda and milk. The corner store charges twice as much as Food Lion, but at least you can get to it. You know eating this food puts your family at risk for diabetes, heart disease, obesity, kidney disease and dental disease, but it's better than sending your kids to bed hungry.

If you are living on a limited income in rural North Carolina, getting to food can be even more difficult.

There are no buses, so you need to pay to keep up your car if you want to work. There probably isn't a soup kitchen within easy driving distance. Getting to one in the car means driving a long way, using precious gas and putting wear on your car, which is on its last legs. There are only one or two church food pantries in driving distance, so you have to limit yourself to two or four boxes of emergency food a year.

There is no corner store, so you have to drive a long way to Food Lion once a week to get whatever groceries you can. You can't afford fresh vegetables or fruit, so your family eats packaged and canned foods most days.

At least, during the school year, your kids still get

that free breakfast and lunch. Sometimes they bring a cookie or an apple home for you. Your daughter's school participates in the Backpack Program, so she brings home a backpack full of ramen, canned vegetables, and crackers on the weekends, which you all share.

You remember your childhood, when your grandparents brought you fresh food from their farm every Sunday, but that farm went under and was sold years ago, and you don't have the land, the tools or the knowledge to provide that same fresh food to your children.

If you are elderly or disabled, if your car breaks down, or if you are a farmworker without your own transportation, you cannot get to food – free or otherwise – without someone else's help.

If one of the last two stories sounds like yours, government programs refer to you as “food insecure,” and you are not alone. Roughly 13 percent of all households in our state are food insecure, meaning they have “limited or uncertain availability of nutritionally adequate and safe foods or uncertain ability to acquire acceptable foods in socially acceptable ways.”<sup>13</sup> More than 21 percent of North Carolina's children experience food insecurity.<sup>14</sup> One in eight of us get food from an assistance program. Even more North Carolinians are one health crisis or one layoff away from facing food insecurity.<sup>15</sup>

Regardless of income, aligning what we eat with faith values can be difficult. Our food affects our bodies, our communities, our land, and the lives and land of the people across the globe who grow and process our food. Our lives, our finances and our community are rarely set up to help us eat faithfully.

### Putting hope on the table

The solutions to the problem of getting fresh, safe, healthy, local food to our families and our neighbors are as varied as our situations. Churches around the state are finding ways to put healthy food from North Carolina farms onto the tables of their members and their neighbors.

In Newton Grove, a farmworker buys fresh produce from the back of a pickup truck at a farmers market. A family in Cedar Grove cooks fresh collards and tomatoes that a member of the local United Methodist Church



brought from the church's community garden. In Ashe County, a child finishes a healthy lunch with a slice of fresh North Carolina watermelon at a summer program for children who receive free lunch during the school year. In the basement of Wendell United Methodist Church, soup kitchen regulars and church members gather together for their monthly dinner, made with local ingredients. At United Church of Chapel Hill, a busy dad picks up a bag of fresh lettuce, squash, and berries from his church's weekly share of a local farm's produce. At Seagrove United Methodist, members gather to share a potluck meal and study how the Bible invites them to welcome the stranger and tend the earth.

Across the state, people are finding ways to bring their faith values into their kitchens. People of faith are making a commitment to relieve food insecurity in all its forms. No one should have to wonder where their next meal will come from. No one should have to feed their family food that they know causes health problems because they feel they have no choice. No one should feel they have to eat food produced by farmers or workers who are going hungry. Everyone should be able to eat in a way that honors their faith.



# Loaves, Fishes and Faith

## Assessing Needs and Strengths in Your Community

### What is a community food assessment?

Every congregation, every community, has gifts to bring to the table when it comes to sustaining local farms, relieving hunger, and honoring the land. Scripture is full of stories where God faithfully transforms humble offerings of a couple of pancakes, say, or a few loaves, into life-giving food for the hungry. When Jesus feeds the hungry crowd that has gathered to hear his teaching, he doesn't tell the disciples to form a committee, apply for a grant and hire staff people. He asks them to consider the gifts of the community, and to give what they have. This work is open to all.

This chapter is about sizing up both the gifts and the challenges of your own local setting. Often, the sheer scope of these issues feels overwhelming, and it is difficult to know where to start. There is no one-size-fits-all solution. A good place to begin is to ask good questions. In this chapter, we'll cover some of the important questions to ask of your congregation and your community.

One common format that these questions take is called a food assessment. Food assessments vary widely in scope and depth, but the idea is to gather some helpful information about the needs of the community, particularly with respect to food. For many groups, this will be the right place to start so that the response to local hunger is appropriate to local needs. It's not very effective, for example, to ask supermarkets to carry more local food if people in the community don't have reliable transportation to get to the supermarkets in the first place. Similarly, the potential of a community garden may go unrealized if there is no way to distribute the fresh produce to those who need it most.

Community food assessments take stock of what already exists, so that any new project can build on existing resources. They invite community members to get involved and to start thinking about where food comes from and where it goes. Their goal is to identify the things that can be done to improve the quality of the food available to everyone in the community. Again, it's about considering the gifts and challenges around you.

### How to do a community food assessment

There are many ways to go about the process of discovering both the challenges and opportunities, the needs and the resources, of your local context. In this process, you may discover that you'd like to find out more about the local community itself – what are its needs? What challenges are

most urgent? How do people with limited resources describe the challenge of accessing healthy, local food?

The process can be as complicated or as simple as you need it to be. First, you should decide what “community” means to your project. Are you hoping to improve food access for your congregation, your block, your town, or your county? The more widely you define “community” and the bigger the project you want to take on, the more information you’ll need.

Then take stock of the resources you have for the assessment. Assessments can be expensive, time-consuming and thorough. They can involve researching government records, conducting focus groups and interviews, events, and doing statistical analysis. On the other hand, they can be simple and quick. They could take the forms of a survey after a church event or a drive around the county with a camera, taking pictures of places where people could get food. If you only have a few people and a small or nonexistent budget, don’t be afraid to start small. Just be sure that the assessment fits the project.

As you design a ministry that relieves hunger and sustains local agriculture, keep in mind the needs and the strengths of your own congregation and your own community. Be open to surprises. God does not always point us in the direction we are expecting to

go, and leadership and wisdom can often come from unexpected places.

As we explore these issues in our own communities, we often find ourselves asking the question that Jesus asked his disciples when faced with a hungry crowd on the Galilean shoreline: “Where are we to buy bread for these people to eat?” Often, the answer to this question is unclear. But as we work together to discover the challenges and opportunities in our own communities, God faithfully transforms even our smallest gifts into life-sustaining abundance.

### For more information

About community food assessments:

**The Community Food Security Coalition:**

[www.foodsecurity.org/cfa\\_home.html](http://www.foodsecurity.org/cfa_home.html)

**World Hunger Year:** [www.worldhungeryear.org/fslc/](http://www.worldhungeryear.org/fslc/)

For examples of larger assessments:

**Appalachian Sustainable Agriculture Project:**

[www.asapconnections.org/research.html](http://www.asapconnections.org/research.html)

**Community Farm Alliance:**

[www.communityfarmalliance.org/](http://www.communityfarmalliance.org/)

### Example 1: A Congregational Conversation

- What are your favorite foods?
- If you could have any meal you wanted, served any where and any way you wanted it, what would it be like?
- How have your eating habits changed over your lifetime, from the time you were a kid to now? What caused these changes?
- Where does your food come from? Do you feel like you have control over your eating choices/ are you happy with the food you eat?
- Is food something you worry about? If so, what worries you most?
- What does your typical week of meals look like? (How many times a week do you eat fresh produce/ cook/ eat out? Are there things that keep you from being able to buy/ store /cook /eat fresh vegetables and fruits?)
- What motivates you to buy fresh, locally grown produce,?
- What keeps you from buying from local farmers? (Time? Cost? Transportation issues? Uncomfortable environment? Don’t know it’s available? Don’t have resources to store/ cook produce?)
- What does eating faithfully mean to you? Share a story about a meal where you especially felt God's presence or influence.

## Example 2: Dot Survey

Adapted from Ecumenical Ministries of Oregon, Interfaith Food and Farm Partnership

**Instructions:** The following suggested four questions can be written on giant sheets of paper and hung on walls, windows, or easels in public places in order to collect some basic information. You can post them outdoors near a bus stop, indoors in the entryway of your congregation or organizational office, or anywhere else you are interested in polling passers-by. Write one question on each piece of paper and leave room next to each response for round stickers (the dots). Also, you might find it useful to keep a notebook or clipboard nearby so that people can write down the zip codes or neighborhoods in which they live. There are several advantages to this kind of survey: it's interactive; people often think it's intriguing and even fun; and the data are easy to tally and present back to your group.

**Materials you will need:** Four sheets of large paper, a package or two of round stickers, pen, clipboard, paper, a busy location, and a large vertical surface for hanging paper.

### 1. What would you like to see more of in your neighborhood?

- fresh, local produce
- convenience stores
- supermarkets
- garden plots/ community gardens
- free cooking classes
- food co-op
- food pantry

### 2. What is the biggest factor that keeps you from buying more locally-grown food?

- cost
- not sold where I shop
- I do get all that I want
- preparation

### 3. What are your top two priorities when making food purchases?

- price
- health/ product quality
- convenience
- locally grown

### 4. Besides supermarkets, where do you regularly get the majority of your food?

- convenience store
- farmers' market
- food co-op
- food pantry
- community-supported agriculture
- hunting and fishing
- garden

**Optional:** If you are conducting the survey at a congregation and are considering a farm-to-congregation partnership such as a CSA drop-off or after services farmers table, you may want to add a question about level of interest and/or convenient times and locations.



### **Example 3: Survey for Congregational Leaders**

#### **Existing programs**

- Does your congregation have a committee or team that works on social, community, or care of creation/ environmental issues?
- What programs does your congregation have for giving aid to low-income people?
- Does your congregation collaborate with any emergency food organizations?
- Do you have a food pantry or soup kitchen within your congregation?
- Do you have regular meals, special food events, or food traditions at your congregation?
- Does your congregation host a pre-school, school, adult day care, or other program that regularly serves meals?
- How would you describe the economic composition of your congregation?
- Do you have a food exchange or distribution program (such as congregation members sharing homegrown produce)?

#### **Existing skills and assets**

- Do members of your congregation farm or garden?
- Do members of your congregation have skills to share that could assist in a local food project, such as community organizing, canning, gardening, cooking, grant-writing, etc?
- Does your congregation have facilities that might be available to a local food project, such as a kitchen, cold storage, parking lot space, land for a garden, an indoor meeting space, etc.?

#### **Local food in your community**

- Where do people in your congregation get their food? Do they use farmers' markets, grocery stores, food pantries, meal programs, CSA's, school meal programs, etc.?
- What do farms near you produce?
- What factors keep members of your congregation from obtaining fresh, healthy, locally grown food? Transportation, availability, price, lack of familiarity? What factors motivate and enable them get local food?
- What challenges do farms in your area face? Rising land costs, lack of marketing opportunities, labor issues, an aging farm population, etc.? What strengths do they have? A diversity of crops, prosperous markets, farmers with skills to teach?
- What do you see as the assets specific to your congregation that would help accomplish such a partnership with local farmers? What about challenges?
- What do you see as the assets specific to your congregation that would help accomplish such a partnership with people facing food insecurity? What about challenges?

# Inspiration

## Example Projects

Around North Carolina and around the nation, people of faith are taking action to relieve hunger and support local farms. This chapter provides fact sheets about different kinds of projects for faith communities. It also tells the stories of some of the diverse projects and partnerships that are already thriving in our state. It includes places to look for more information or community partners. Let these examples inspire you to create ministries and activities for your own community.



# Community-Supported Agriculture

## What is a CSA?

Community-supported agriculture projects (or CSAs) allow members to buy a share of the produce from a local farm. CSA members receive a box of fresh fruit and vegetables every week during the growing season. Some CSA farms invite members to work a few hours on the farm.

## Why participate in a CSA?

- get fresh, healthy, sustainably grown produce, meats, eggs, and cheeses
- offer farmers security by investing in the farm at the beginning of every growing season
- keep your food dollars in your community
- get to know the people who grow your food

## How can churches participate?

- offer your church building as a drop-off point for CSA boxes
- buy shares as a group and distribute produce to members
- buy shares for low-income families or the local food pantry
- have a local food church dinner or potluck and invite your CSA farmer to be the guest of honor
- buddy up new CSA members and experienced folks to share recipes, meals, and rides to the drop-off point



## More information:

**Leaflight** buys CSA shares for food pantries in central North Carolina - [www.leaflight.org](http://www.leaflight.org), (919) 619-8119

**Carolina Farm Stewardship Association** publishes a guide to local food and farms in North Carolina - [www.carolinafarmstewards.org](http://www.carolinafarmstewards.org), (919) 542-2402

**That's My Farmer!** Ecumenical Ministries of Oregon hosts this successful CSA program in Washington state and offers resources for new programs - [www.emoregon.org/food\\_farms.php](http://www.emoregon.org/food_farms.php)

*Sharing the Harvest: A Citizen's Guide to Community-supported agriculture*, by Elizabeth Henderson with Robyn Van En is available from Chelsea Green Publishing - [www.chelseagreen.com](http://www.chelseagreen.com)

**Local Harvest** offers a national listing of farms with CSA programs - [www.localharvest.com](http://www.localharvest.com).

**NC Choices** facilitates buying clubs for sustainably-raised meats in North Carolina - [www.ncchoices.com/find\\_mbc.html](http://www.ncchoices.com/find_mbc.html)

# Community Gardens

## What is a community garden?

A community garden is any piece of land that's gardened by a group of people. They come in a variety of sizes and shapes. Some require membership fees; some distribute produce for free to neighbors; some do both. Some give each member a plot; some have one common field. Some are on two or three acres; some have a few raised beds in an urban parking lot. Think about what works best for your congregation. Aim for the small successes that reward and energize your members.

## Why start a community garden?

- Increase access to healthy fruits and vegetables
- Build relationships that cross ages, races, incomes and cultures
- Nurture leadership, confidence, pride, curiosity and patience
- Get kids excited about healthy foods
- Connect to creation
- Provide an opportunity to exercise
- Teach agricultural skills and honor farming heritage
- Illustrate Bible stories about gardens, seeds, soil and fruit
- Encourage self-reliance
- Beautify neighborhoods



The work is hard but the work is good.

—Adella, member, Anathoth Community Garden

God was present with me through that garden.

—Beth, member, Seagrove Community Garden

Now I eat *two* vegetables since I came to the garden.

—Luke, 4-year-old member of Covenant Community Garden

## Gardens need:

Land and safe soil

Tools

Seed

Water

A dedicated group of gardeners

## More information:

**Growing Small Farms**, [www.growingsmallfarms.org](http://www.growingsmallfarms.org), has planting schedules and other information.

**NC Cooperative Extension**, [www.ces.ncsu.edu/depts/hort/garden/CommunityGarden/index.html](http://www.ces.ncsu.edu/depts/hort/garden/CommunityGarden/index.html)

**American Community Gardening Association**, [www.communitygarden.org](http://www.communitygarden.org)

**National Gardening Association**, [www.garden.org](http://www.garden.org), [www.kidsgardening.org](http://www.kidsgardening.org)

**Piedmont Interfaith Network of Gardens**, [www.cometothetablenc.org/ping.html](http://www.cometothetablenc.org/ping.html)





# Farmers' Markets

## What is a farmer's market?

A farmers market can be as simple as a few farmers selling produce from the beds of their pick-ups on a Sunday afternoon. Some farmers markets host hundreds of farmers and tens of thousands of customers. A market can be held at a rural community center, in a church parking lot, or in a city park. Most charge vendors a small fee. If fresh food is scarce in your neighborhood, a market can help bring it in. If a market already exists, look for ways to support it.

## Farmer's markets need:

Community support

A steering committee of farmers and community members

Enough customers to make sure farmers can make money

Products that customers can afford and want to buy

A site that's visible, fairly flat, and, ideally, shaded in the summer

One dedicated market manager to enforce policies and collect fees

Support and advice from the proper government agencies

## Why start a farmer's market?

Provide fresh, healthy food

Build community

Support the local economy

Get to know farmers

## What ideas can help markets succeed?

Provide transportation to low-income families and seniors on market day.

Hold cooking classes, canning and freezing demonstrations, or pass out simple storage and cooking tips.

To welcome folks of different ethnicities, offer familiar foods and actively recruit farmers from diverse groups.

Connect farmers who need sales staff with members of the community who could use a job, especially where language or culture would otherwise separate vendors from shoppers.

Use donations or a percentage of profits to buy market coupons for seniors or low-income families.

Have a buy/ sell/ trade market, where people can swap what they have for what they need.

Add fun activities such as harvest festivals, summer celebrations, or live music.

Ask local businesses and organizations to sponsor the costs of starting a market.

Participate in the WIC Farmer's Market Nutrition Program or accept EBT cards.

Have the market at the same time as a church supper or community weekly event.

Bring baskets of produce from the market to shut-ins.

## For more information:

**The Mountain Tailgate Market Association**, [www.asapconnections.org/MTMA.html](http://www.asapconnections.org/MTMA.html), works with markets in western North Carolina and has great resources for markets anywhere.

**The WIC Farmers Market Nutrition Program**, [www.nutritionnc.com/wic/fmarket.com](http://www.nutritionnc.com/wic/fmarket.com), provides farmers market vouchers to low-income mothers in certain counties of North Carolina.

**Eat Smart Move More North Carolina** has a guide, *Bring Fresh Produce to Your Setting*, and surveys at [www.eatsmartmovemorenc.com/FreshProduce/FreshProduce.html](http://www.eatsmartmovemorenc.com/FreshProduce/FreshProduce.html).

**Leaflight's 21st Century Farmers Markets** program, [www.leaflight.org](http://www.leaflight.org), provides grants and technical assistance to markets to accept EBT cards, which are the equivalent of food stamps.

# Community Kitchens

## What is a community kitchen?

Community kitchens are kitchens that are open during certain hours to the community. Commercially certified kitchens allow cooks to sell their products. Churches with day care programs, meal programs, or large facilities often have already certified kitchens. Other kitchens may require upgrades or added equipment.

## Why have a community kitchen?

Teach cooking classes

Allow families to preserve abundant summer food

Stock winter food pantries with preserved produce

Increase the value of farm products by letting farmers make jams, jellies, dried herbs, cakes, breads, and other products

Support entrepreneurs and small farmers

Ask users to contribute some preserved food to the church food pantry

## What can a community kitchen include?

A community kitchen can be as small as a pressure canner on the stove that everyone can use. Larger, certified kitchens may include commercial dehydrators, pressure canners, commercial mixers, large ovens, commercial freezers, stainless steel work tables, large sinks and lots of preparation space.

## Who can help?

**The North Carolina Department of Agriculture** certifies commercial kitchens. <http://www.ncagr.gov/fooddrug/food/commercial.htm>

**Your local Agricultural Extension Office**, [www.ces.ncsu.edu/](http://www.ces.ncsu.edu/), can help link farmers to the kitchen and may offer training in safe food preparation and preservation.

**The Interfaith Food Shuttle's Operation Frontline** organizes healthy cooking classes. [www.foodshuttle.org/nutrition.html](http://www.foodshuttle.org/nutrition.html)

**Local economic development centers** may be interested in helping develop community kitchens because of the resources they offer to entrepreneurs.

**The Tobacco Communities Reinvestment Fund** provides cost-share support for innovative agricultural enterprises such as community kitchens. [www.rafiusa.org](http://www.rafiusa.org)



# Summer Food Programs

## **What is a summer feeding program?**

The USDA offers a program to supplement food for schoolchildren in the summer months. The USDA invites churches and other nonprofits to host summer food service program sites. The USDA covers most administrative and food preparation costs and the base prices of the meals.

## **Why participate in a summer feeding program?**

During 2008, nearly 680,000 school children in North Carolina received free or reduced lunch. However, only seven out of every 100 of them took part in the summer food service program. More organizations are needed to prepare meals and host programs in order to provide enough meals to the children who need them.

## **How can churches participate?**

Large churches may be interested in being sponsor organizations. Sponsors prepare meals and coordinate the sites where children go to eat. Other churches may act as sites. Sites serve meals and provide programming for the children who attend. Churches who are not sponsors or sites can still take part by volunteering to help with cooking, transportation, programming, or filling out the extensive documentation that the programs require. Some churches opt not to participate in the USDA program but still serve lunch to low-income children as part of their summer programs.

## **How can summer lunch programs link children to local farms?**

North Carolina summers bring lots of delicious foods, from sweet potatoes and squash to watermelons and blueberries to pork and chicken. Using food from small farms as part of the USDA program can be challenging because menus must be planned in advance and each meal has a set price. Consider donating church funds to offset the extra cost of buying from local farms, taking gleanings trips, or asking farmers for suggestions on affordable, dependable and nutritious foods.

Since traveling to a church just for lunch is hard for parents, most sites offer a summer program as well as a meal. These programs can include trips to farms, growing summer gardens, simple cooking projects, nutrition education, and more.

## **For more information:**

**North Carolina Summer Food Service Program** at the Department of Health and Human Services and Division of Public Health: [www.nutritionnc.com/snp/sfsp.htm](http://www.nutritionnc.com/snp/sfsp.htm).

**Ashe Outreach Ministries** developed a non-USDA summer food program that used local foods and included farm and garden projects. (336) 385-1314

**Growing Minds** at the Appalachian Sustainable Agriculture Project works to get local foods into schools. Many of its curriculum and farm resources would be helpful in planning a summer food program as well. [growing-minds.org/components.php](http://growing-minds.org/components.php)

## Other Ideas

**Host cooking and nutrition classes.** Teach how to cook affordable, healthy meals with foods that are in season. Local extension and health department offices often offer teachers, or you can ask some of the good cooks in your congregation to teach. Think simple and easy.

**Go glean.** After harvest, most fields are still filled with produce that got passed over or is not able to be sold because of size or shape. Farmers can receive tax benefits by donating this otherwise unused food. Connect with the Society of Saint Andrew to organize a trip to a nearby farm to glean. [www.endhunger.org](http://www.endhunger.org)

**Start a food and faith study group.** A great first step in the search for meaningful ministries about food and farms is to reflect on what God calls us to do. Adult Bible study curricula like *Just Eating* provide an easy way to start the discussion. Long-term, study groups may decide to learn about the state and federal policies that shape our food system. Contact North Carolina groups like RAFI-USA or MANNA Food Bank to find out how you can help shape the farm and nutrition policies that affect our state. Many secular guides are available for teaching children about healthy food and agriculture and can be adapted for Sunday Schools or church camps.

**Hold special services for planting and harvest.** Rogation services in the spring and thanksgiving services in the fall are traditional ways to ask God to bless food and the land and people who create it. Many denominations have prayers, hymns, and orders of service that can be used, or your congregation may shape its own. Services can include blessings of soil and produce brought from farms and gardens. If your church has a special connection with one farm or garden, the service could be held there.

**Sponsor a farmworker camp.** Migrant farmworkers in North Carolina live far from home and often lack basic necessities like healthy food, blankets, and adequate clothing. The Episcopal Farmworker Ministry connects churches with workers to build friendships and help provide for the needs of those who grow our food.

**Invest in land conservation, or educate landowners about conservation and forestry plans.** Urban and rural churches can both help preserve farmland. Connect with a local land trust to help fund land conservation programs. If your church includes farmers and landowners, contact the NC Forestry Service or your local Soil and Water Conservation District to find out how landowners can take advantage of programs that preserve their land and provide financial rewards.

**Connect generations.** As the average age of farmers increases and the population of cities grows, many young people no first-hand knowledge of how to grow or prepare local food. Ask youth to interview elders about food and farming. Where did their food come from when they were young? What did they eat? What has changed? Record these interviews, have a story-sharing time, or have children draw or write down what they learned. Include a farm field trip, a meal, or a cooking lesson.

**Give container gardens.** Even in city apartments or rest homes, tomatoes, peppers and herbs grow well in pots. Have the youth group pot plants in the spring and give them out to elders, food pantry clients, or low-income families. Visit with recipients several times during the growing season to check on the plants and build friendships.

**Share food traditions.** North Carolina's ethnic diversity is increasing. Share cultures and learn by inviting people to bring a meaningful food from home to share. Talk about the religious or cultural significance of the foods as you eat together.

**Give wild game.** Deer and other wild game are plentiful in North Carolina. Groups like Hunters for the Hungry process donations of wild game and get the meat to families in need.

**Have seasonal potlucks.** The best way to get people excited about local food is to eat. In addition to any of these projects, have meals where members are asked to use at least one local ingredient in their dishes. Share recipes.

## Growing relationships at Divine Tilth

*A Reflection by Scott Merritt*

*Divine Tilth's mission is to bring God's sustenance to the least and the last, to express God's love to the unloved, God's salvation to the lost, God's presence to the forgotten, and God's word to the unbeliever. In other words, by feeding people with God's natural abundance and the beauty of plants, we attempt to demonstrate God's grace and present the miracle of his creation.*

This ministry began during the summer of 2005 when I began to offer an abundant surplus from my backyard garden to the congregation or any passerby on Sunday mornings. I piled produce on several tables in the connecting breezeway outside. At the time I never realized that we had members who truly *needed* this as a supplement to their households. All I was thinking of at the time was finding a productive and convenient means to dispose of what had become a curse of abundance.

In November 2005, our church opened its first ever food pantry. Another outlet for distribution materialized. In 2006, at the insistence of those who felt uncomfortable taking “free” veggies on Sunday, I added a donation box. All of these proceeds (more than \$900 the first year) go to support the food pantry. However, everything is still offered as “free to all.”

In April of 2006, I and several others worked up another garden plot of about 1600 square feet in the back of the parsonage. That increased our growing capacity to over 10,000 square feet. This is small by farming standards, but we tend to grow by using intense plantings in quick succession.

We adhere to a strict “organic” model which we feel imitates God's own balance in creation. Literally tons of decomposed leaf mulch from the City of Raleigh yard waste facility is used in a sort of modified sheet composting system, thus eliminating the weeding chore, decreasing the watering frequency, and markedly increasing soil fertility at rock-bottom expense. Few other bought inputs are needed other than materials to make tomato cages, fencing, other plant supports, seed, etc.

Also in summer 2006, Pastor Doug Lain, myself and others organized our “Table of Grace” community

meal, which serves all invited food pantry “guests” and everyone else who happens by on the last Monday of each month. Divine Tilth also offers a table of veggies at this affair as well as utilizing some of our stuff in the meal being served. We are averaging 80 to 100 people. “Table of Grace” expanded into “Word of Grace” weekly Monday worship service, where our veggie table's presence can be found. We average 25 to 30 here.

Is there a pattern here? For sure our mission continues to expand. If our food pantry numbers are indicative, the scope of our mission is doubling every year: 60 families in July of 2007, 127 families (more than 400 individuals) in July of 2008.

Earlier in the season I offered ownership of the parsonage plot to a group of four individuals who have been served at all of the above events. They joyfully accepted the challenge, work diligently and are proud of this responsibility. I provide requested support, supplies, and advice but can pretty much forget about this plot's needs. In fact, the group further participates by helping me in my garden as well as assisting at the Table of Grace. They have sought and found a higher good to thank God. It is evident that the growth of ministries of this type will and should be sustained by those being served.

In closing I would like to say that it seems that most missions face an uphill struggle in opposition to the distractions of a very material culture. Our sustaining force must always be God's grace. The model of Jesus Christ is our focus. We are not only growing plants to feed people. We are growing relationships with others in order to form intentional communities of faith that they may become connected to a higher good much greater than themselves. We serve others by serving God.

**We are not only growing plants to feed people. We are growing relationships with others in order to form intentional communities of faith.**



## Faith communities Eating Smart and Moving More: A resource

*by Diane Beth, Nutrition Unit Manager, Physical Activity and Nutrition Branch, NC Division of Public Health*

Eat Smart, Move More North Carolina is a statewide movement that promotes increased opportunities for healthy eating and physical activity wherever people live, learn, earn, play and pray. Partners from across North Carolina work in communities, faith-based organizations, schools and businesses to make it easy for people to eat healthy food and be physically active. We also encourage individuals to think differently about what they eat and how much they move, and to make choices that will help them feel good and live better. The vision for Eat Smart Move More is a North Carolina where healthy eating and active living are the norm, rather than the exception.

Eating is one of life's greatest pleasures. Since there are many foods and many ways to build a healthy diet and lifestyle, there is lots of room for choice. A smart diet includes a variety of foods, including whole grain breads and cereals, fruits, vegetables, lean meat, beans, chicken and fish and lowfat milk and dairy products. Eating smart also means trying to eat more foods that are grown or produced locally. For more information on eating smart, visit [www.MyPyramid.gov](http://www.MyPyramid.gov) and [www.MyEatSmartMoveMore.com](http://www.MyEatSmartMoveMore.com).

The food we eat and beverages we drink affect our physical and mental well being. They are the fuel that keeps our bodies going. A healthy eating pattern or good nutrition can help prevent chronic diseases and conditions including obesity, heart disease, stroke, some cancers, diabetes, high blood pressure, arthritis, osteoporosis, and depression. Also, a balanced diet combined with physical activity helps achieve and maintain a healthy weight.

Physical activity helps enhance the quality of life for people of all ages and abilities. Moving to the beat of music (at church or at home), walking through the woods, turning off the TV and playing with children and grandchildren and gardening are just some of the many daily physical activity choices we can make to build a healthy and rewarding lifestyle.

People who participate in moderate physical activity on most days of the week are at a reduced risk of heart disease, diabetes, osteoporosis, and colon cancer. Physical activity also reduces heart disease risk factors such as high blood pressure, obesity and overweight. It helps build a healthier body by strengthening bones, muscles and joints, aids in reducing depression and anxiety, enhances the response of the immune system and reduces falls among older adults.

Together, eating smart and moving more are two of the most important things that North Carolinians can do to prevent many chronic diseases and improve their quality of life. While many of us know that good nutrition and physical activity can improve our health, our lifestyles have changed over the past 20 to 30 years. Portion sizes are much larger and fast food restaurants are on almost every corner. Less nutritious foods have become easier to buy in vending machines, convenience stores, and restaurants. Modern conveniences like the car and remote control have replaced a more active way of living.

Faith communities have an important role to play in helping their members Eat Smart and Move More. Not only can they assist individuals, families and their members in knowing the how-to's for healthy eating and physical activity, they often can provide them with tools and resources to do so and can serve as places where healthy eating and physical activity are modeled. Your faith community can directly support this movement by working to help increase awareness, change behavior and create policies and environments within your setting and broader community to promote and support physical activity and healthy eating.

There are a variety of tools and resources available on the Eat Smart Move More North Carolina website, [www.eatsmartmovemore.com](http://www.eatsmartmovemore.com), that can assist you in your efforts. Several of these resources are listed in the last section of this guide. Together we can create a North Carolina where adults and children of all ages and abilities Eat Smart and Move More. It will take all of us coming to the table and working toward the common good to achieve a healthier, more productive North Carolina.

## Pilgrims gather 'round the table and in the dirt

Summertime, when the kids are out of school and the gardens are overflowing with cucumbers, squash, and tomatoes, seemed like the perfect time to make connections between food, faith, farming, and hunger. Schoolteacher and Pilgrim United Church of Christ member Robin Franklin wanted to get people thinking about these issues, so she talked to Rev. Carla Gregg, Pilgrim UCC's Minister of Christian Education. Together, they designed a series of dinners made with local ingredients and activities that would get the congregation thinking and talking about faith, hunger issues, and where they get their food. The summer series culminated in a worship service that gave thanks for the abundance of good food in their lives and reflected on their responsibility to those who do not regularly experience such abundance.

For each of the four Wednesday night dinners, thirty to forty people gathered around tables to enjoy meals prepared with fresh, local ingredients. In addition to serving up goodies from their own gardens, Robin and her team of volunteers traveled to farmers' markets and roadside stands to acquire the food for the dinners. For the first three dinners, they felt it was important to model what good food might look and taste like and allow people just to show up. Donations covered the costs of meals and leftover money at the end of the summer went to SEEDS, a non-profit community garden in Durham.

The first week's fare included potato and pea samosas with cucumber yogurt dip, squash casserole, mixed green salad, blackberry cake, and homemade ice cream. Robin provided information about the sources of the different ingredients to allow people to make connections with producers, both mentally and for future shopping.

As those gathered passed the dishes around the table, questions from envelopes placed on each table helped start the discussions. The topics ranged from sharing childhood farm memories to discussing favorite foods from the garden. The organizers designed the questions to be inclusive, allowing the young and the old to join in the conversation.

The church also invited community partners to make short presentations about their organizations' work and then join in the discussions. After-dinner activities

included planting herbs to take home and making a prayer chain offering thanksgiving for food and prayers for the hungry. Projects included a morning working at the SEEDS community garden in Durham and a day of gleanings with the Society of St. Andrew.

To wrap up the summer, the church held a potluck in which everyone prepared something with local ingredients to bring and share. Then, Rev. Gregg designed a communion worship service for the first Sunday in August to give thanks for the abundance, which included bringing in the prayer chain and placing it on the altar, breaking bread made by a congregation member and using grapes from a local vineyard. The service celebrated farmers and farmworkers and invited individuals to reflect on how to respond to God's graciousness in a world where not all needs are met.

As is tradition on communion Sundays at Pilgrim UCC, the children collected change to go to Urban Ministries Community Kitchen, an especially powerful act this Sunday, as the entire congregation was rejoicing in God's abundance as well as acknowledging the reality of hunger in our community and world.

Through the summer program's endeavors the congregation at Pilgrim UCC was able to gain greater understanding of how issues of food, faith, farming, and hunger can affect each of our lives.

## Cultivating food security at Ashe Outreach

It's a windy day when I drive into Ashe County up Highway 221's winding curves. Fall leaves and clouds of dirt from bare fields blow across the road. I pass farms, forested slopes, a small white chapel tucked in a valley among flame-red oaks. I've been in the mountains for an hour and I've only passed through one town.

Finally, I arrive at a small house tucked in beside Brown's Chapel United Methodist Church. Behind the buildings, a wide pasture dips to the wooded slopes beyond. I'm met at the door by Rob and Andrea Brooks of Ashe Outreach.

Rob and Andrea offer me tea, sweetened with honey from Rob's bees, and tell me about the past year at Ashe Outreach. The ministry operates a food pantry and serves about 70 mobile meals and 20 on-site meals each day. In the summer, it offers meals for schoolchildren. The food crisis has hit the ministry hard. The supplies

of donated canned food are dwindling and demand is increasing. This makes finding local sources of food critical. The meals that Ashe Outreach serves are often made with food produced in and around Ashe County.

Most of the fresh food at Ashe Outreach comes from gleaners and from donations. The ministry has been creative about making the best use of this food. For instance, Rob has set up a phone tree so that when fresh food comes in, he can make a few simple calls and get the entire load distributed before it has a chance to spoil. Well-planned meals help as well. After the fall's first frost brought in loads of gleaned green tomatoes, the ministry declared "Green Tomato Day." They invited clients to bring in their favorite green tomato recipes to share, and the hot meals for the day featured green tomatoes.

New sources of local food are needed as well. Last spring, food pantry clients received potted tomato plants. At the end of the season, these porch gardeners were harvesting more than they could eat. Between the tomatoes and the mountains' bumper crop of fall apples, the folks at Ashe Outreach saw an opportunity. The ministry sponsored a canning workshop at a local community center. Clients brought their harvest and went home with enough canned tomatoes and fruits to last the winter.

Ashe Outreach also helped start the Riverside Farmer's Market, a small "buy-sell-trade" market where the community can buy fresh food at good prices, farmers and gardeners can make extra income, and everyone can trade what they have too much of for what they need.

Farming finds its way into most aspects of Ashe Outreach's work. The children in the summer programs visited a farm. Even the ministry's fund-raising fun run included prizes like mini-greenhouses, potted herbs, and compost bins.

Next year, Rob and Andrea tell me, the work of getting local food to the community will expand even more. Rob points proudly out their kitchen window at a small shed, some potted plants, three sapling apple trees and a garden plot covered in black plastic cloth that's whipping in the wind. This, they say, is the

beginning of their next project, Pastor's Back Porch. The goal is to create small food pantries and gardens at rural churches, where land is plentiful but food assistance is hard to reach.

In three years, they envision their "back porch" with a greenhouse, a small raised catfish pond, a vegetable garden, fruit trees, worm bins, herbs, bees, and a shed stocked with canned vegetables, fruit, and a freezer-full of venison, all powered by a windmill and a biodiesel generator running on grease from the church's traditional catfish fries. The church's kitchen will provide a place for people to can and prepare foods from the garden.

These local pantries will equip churches to provide healthy food to community members in isolated rural areas and ensure that they have provisions even in the harsh winters that can trap them near home for weeks. The generators will allow the church to become an emergency shelter as well.

More importantly, Andrea explains, Pastor's Back Porch will enable cash-strapped pantry clients to give back by working in the garden, canning vegetables for the larder, or bringing in venison from Ashe County's plentiful deer.

Getting local food into food pantries is about more than just stocking empty shelves. In this rural country, where many needy families don't have reliable transportation, where cash and canned food are too scarce, and where harsh weather can cut communities off, self-reliance is critical. By linking farmers, gardeners, hunters and churches together, they find ways for every member of the community to share what they have and receive what they need. This, Andrea says, is the ultimate goal: "You give, and you get, and you give back, and everybody gets raised up."

You give, and you get, and you  
give back, and everybody gets  
raised up.

## Chestnut Ridge Camp: Growing the next generation of good stewards

Nestled in the rolling hills, tucked away in a nook not far from Greensboro, Chapel Hill, and Durham, Chestnut Ridge Camp has been digging up good times for kids since 1959. The camp is a ministry of the North Carolina Conference of the United Methodist Church, and its offerings include a summer camp that serves over a thousand kids, an after-school program, and various retreats and environmental education trips for school groups.

Chestnut Ridge has a long-standing commitment to its mission “to make visible the love of Christ through hospitality, responsible care for the earth, and meaningful fellowship that strengthens the community.” Three years ago, they planted a garden as another tangible way to live out their mission. Last summer, they made the garden an even more integral part of Chestnut Ridge by adopting “Food, Faith, Farming” as their theme for summer camp. Through all of its activities, Chestnut Ridge Camp helps to teach children what it means to live in ways that show gratitude and appreciation for creation.

Rev. Rhonda Parker, the camp director who lives on the property with her husband and three children, emphasizes the importance of letting the children and adults who come through the camp experience the plants and animals. She shares the joy that the children find in feeding the chickens, planning what to plant, collecting eggs, picking blueberries, holding rabbits, and taking out the compost. Each year the garden has grown a little, and currently the camp is hoping for two grants to fund an area dedicated to growing native species as well as a salary for a full-time farm manager, which would allow the programs to continue to grow and expand.

Aside from produce, Chestnut Ridge currently is home to several laying hens, three goats, three pigs, and three rabbits. Next year, they hope to have five dairy goats and would eventually like to expand to raising pastured pork and poultry. The hope is that expansion would allow the farm to supply more of the food for the dining hall. Currently, the dining hall gets milk from Maple View Dairy and tries to source as much produce as possible from local farms. One of the ways that Chestnut Ridge connects everyone who comes to the

camp to the garden is through the acts of composting. Even people who are just there for a lunch meeting get to participate because the food scraps are composted or fed to the pigs and other animals. The staff discuss being mindful of what goes onto your plate with those who come through the dining hall, pointing out that you don’t want to waste food because growing vegetables is hard work and any meat you eat means that an animal had to sacrifice its life. However, they also acknowledge the grace that composting gives, as food that is leftover can still be put to good use in the process of creating more food.

With all the energy and excitement that the staff find in connecting food, faith, and farming, the idea for the summer camp theme grew organically—like the food in the garden—and it seems to be a perfect fit. Unlike the curricula they had previously used, which always had to be adapted to fit their specific context, the Food, Faith, Farming theme embodied the spirit of Chestnut Ridge. In fact, the staff and campers all loved it so much that they are going to keep the same theme this summer.

Children at Chestnut Ridge help plan, plant, water, weed, harvest, and eat the goods from the garden. They water, feed, hold, and pet the animals. Through these acts and meaningful discussions and reflections, they begin to realize the good gifts God has given that are all around us.

A theological perspective of the land and creation is an important aspect of what children learn at Chestnut Ridge. Their experiences also help build enthusiasm and knowledge of faithful living that respects the earth and cares for creation. The children start building sustainable habits early, and are able to take what they learn home and influence family and friends.



## Feed My Sheep Ministry: Bringing fresh food to an urban community

Asbury Temple United Methodist Church's Feed My Sheep ministry addresses hunger in its community. The ministry helps the church to practice and live into its vision of providing hope, healing and hospitality to Northeast Central Durham and beyond.

Three years ago, the ministry had begun serving hot meals and bagged groceries to approximately 20 households once a month. Today, it serves nearly 100 households twice monthly. Neighbors show up at the church on a Saturday morning, where, one by one, they circle the church's fellowship hall. Around the hall stand tables, loaded with fresh produce, bread, meat, and packaged goods. After filling their grocery bags with whatever they choose, guests get a hot meal.

The ministry is run on a shoestring budget and 100 percent volunteer help. The church has been adding donated refrigerators and freezers and new cooking equipment in its basement. With help from the Society of Saint Andrews and local businesses, volunteers have been expanding the amount of fresh, local produce offered by the program.

Feed My Sheep has been a vital bridge into the church's immediately surrounding community. It also has opened up a working relationship between Asbury Temple and two major area universities: North Carolina Central and Duke. Students from both institutions continue to play a vital role.

"Because of this ministry, our local church is now clearly identified as being in solidarity with the community and the poor within our community," says Rev. Shane Benjamin, the church's pastor. "This is what we hear often from those we are called by God to serve."

In June of 2008, Come to the Table led a discussion with Feed My Sheep guests at Asbury Temple United Methodist Church. The discussion was a very simple food assessment. It used the questions in the first community food assessment example in this book (p. 17). About 100 people, both volunteers and guests, who were there for the Saturday morning food pantry and meal, participated.

People in the crowd who spoke seemed to have a very good understanding of how to eat healthily and had the ability to store and cook fresh food. They were frustrated by the lack of access to fresh, healthy food. They worried about non-organic production practices, food policy, and the wider economic system that influenced their food access. They believed that purchasing produce from local farms could contribute meaningfully to food security, health, and quality of life.

One woman said that, as a child, she ate food from her grandfather's farm. She remembered getting meats, vegetables, eggs and milk from the farm, preserving food for the winter, and taking excess produce to town to sell. Now, she said, all she got was canned and processed foods and meats with chemicals to make them grow faster. Others agreed that their parents and grandparents ate fresher, healthier foods, often from their own farms, but that they could not find these foods now, and could not afford their equivalents at the grocery store. A young father expressed his concern about the environmental impact of his food and about the loss of farms in our state. An older man said he would like to use his EBT card to get food at the local farmer's market, but had never been able to find a ride there.

Access seemed to be the main barrier to consumption of fresh, healthy, local foods, and the main barrier to access seemed to be price. Several participants in the discussion expressed a strong desire to work on these issues with the church. The discussion affirmed the church's commitment to increasing the amount of fresh, healthy, local produce the Feed My Sheep ministry offers and encouraged Come to the Table to find ways to link local farms and urban communities in need.





# Resources

North Carolina is blessed with many nonprofit organizations that address the needs of farmers, the food insecure, and faith leaders. This list is made up of organizations that have attended Come to the Table events or partnered in our work. It is meant as a starting point. For a growing list of partners, visit [www.cometothetable.org](http://www.cometothetable.org) or call Come to the Table at (919) 542-1396 x207. For more information about organizations in your area, contact your chamber of commerce or the NC Center for Nonprofits, [www.ncnonprofits.org](http://www.ncnonprofits.org)

The organizations in this list work primarily on:

- 🌱 Agriculture
- 🍲 Food insecurity and hunger
- ✳️ Faith

## **American Indian Mothers, Inc. 🌱**

PO Box 425

Shannon, NC 28386

Contact: Beverly Collins-Hall

Phone: (910) 843-9911

E-mail: [americnamothers@aol.com](mailto:americnamothers@aol.com)

AIMI is committed to compassionate services that will improve the quality of life for families through a shield of prevention, family counseling, self-awareness, respect, health services, educational programs, empowerment of women, cultural sensitivity and spiritual awakening.

## **Anathoth Community Garden ✳️ 🍲 🌱**

Web site: [www.anathothgarden.org](http://www.anathothgarden.org)

Phone: (919) 357-8107

Contact: Fred Bahnson, Garden Manager

Anathoth Community Garden is a ministry of Cedar Grove United Methodist Church that seeks to bring together community members to connect with each other and the land to grow wholesome food for themselves and the hungry.

## **Appalachian Sustainable Agriculture Project 🌱**

A729 Haywood Rd. #3

Asheville, NC 28806

Phone: (828) 236-1282 Fax: (828) 236-1280

Web site: [www.asapconnections.org](http://www.asapconnections.org)

Contact: Charmaine Colosimo, Office Manager

[charmaine@asapconnections.org](mailto:charmaine@asapconnections.org)

ASAP is a non-profit organization that supports farmers and rural communities in the mountains of Western North Carolina and the Southern Appalachians by providing education, mentoring, promotion, web resources, and community and policy development. ASAP is known for its annual local food guide and its advocacy for starting the "Appalachian Grown" label.

**Ashe Outreach Ministries** ✱ Ů ʘ

9382 Hwy 88 West  
 Warrensville, NC 28693  
 Contact: Rob Brooks  
 Phone: (336) 977-1377  
[mobilemeals@skybest.com](mailto:mobilemeals@skybest.com)

**Blue Ridge Women In Agriculture** ʘ

P.O. Box 67  
 Boone, NC 28607  
 Phone: (828) 406-2533  
 Web site: [www.brwia.org](http://www.brwia.org)  
 Contact: Angie Pate, Program Director  
 BRWIA is dedicated to empowering women and their families with resources, education and skills related to farming to overcome economic and social disparities that create barriers and make their children a population at-risk.

**The Bountiful Cities Project** ʘ

P.O. Box 898  
 Asheville, NC 28802  
 Phone: (828) 257-4000  
 E-mail: [info@bountifulcitiesproject.org](mailto:info@bountifulcitiesproject.org)  
 Web site: [www.bountifulcitiesproject.org](http://www.bountifulcitiesproject.org)  
 The Bountiful Cities Project seeks to create, on urban land, beautiful community spaces that produce food in abundance and foster a learning environment for social justice and sustainability.

**Carolina Farm Stewardship Association** ʘ

P.O. Box 448  
 Pittsboro, NC 27312  
 Phone: (919) 542-2402  
 Web site: [www.carolinafarmstewards.org](http://www.carolinafarmstewards.org)  
 CFSA is a membership-based non-profit that promotes local and organic agriculture in the Carolinas by inspiring, educating and organizing farmers and consumers through events such as annual regional farm tours and an annual sustainable agriculture conference.

**Center For Environmental Farming Systems** ʘ

NCSU Department of Horticultural Science  
 224 Kilgore Hall  
 Box 7609  
 Raleigh, NC 27695  
 Phone: (919) 513-0954  
 E-mail: [cefs\\_info@ncsu.edu](mailto:cefs_info@ncsu.edu)  
 Web site: [www.cefs.ncsu.edu](http://www.cefs.ncsu.edu)

CEFS was established by North Carolina State University, North Carolina A&T State University, and the North Carolina Department of Agriculture to provide sustainable agriculture research, extension, and education to the state from the Cherry Farm facility near Goldsboro, NC.

**Center for Participatory Change**

PO Box 9238  
 Asheville NC 28815  
 Phone: (828) 232-2049  
 Fax: (828) 254-6378  
 E-mail: [info@cpcwnc.org](mailto:info@cpcwnc.org)  
 Web site: [www.cpcwnc.org/](http://www.cpcwnc.org/)  
 The mission of the CPC is to help people recognize their own power, work together and transform their communities. CPC programs in grassroots organizing, capacity building, networking, and grant-making help rural people in Western North Carolina make improvements in their communities through projects they plan, implement, and evaluate themselves.

**Duke Endowment, Rural Church Division** ✱

The Duke Endowment  
 100 North Tryon St.  
 Suite 3500  
 Charlotte, NC 28202-4012  
 Phone: (704) 376-0291  
 Fax: (704) 376-9336  
 E-mail: [infotde@tde.org](mailto:infotde@tde.org)  
 Web site: [www.dukeendowment.org/ruralchurch](http://www.dukeendowment.org/ruralchurch)  
 The Duke Endowment works in collaboration with the North Carolina and Western North Carolina conferences of the United Methodist Church and Duke Divinity School to help rural churches serve their communities.

**Eat Smart, Move More NC** Ů

Web site: [www.eatsmartmovemorenc.com](http://www.eatsmartmovemorenc.com)  
 Eat Smart, Move More North Carolina, is a statewide movement that promotes increased opportunities for healthy eating and physical activity wherever people live, learn, earn, play and pray.

**Episcopal Farmworker Ministry** ʘ

Episcopal Farmworker Ministry  
 P.O. Box 160  
 Newton Grove, NC 28366  
 Phone: (910) 567-6917  
 Fax: 910-567-6854

E-mail: [efm@intrstar.net](mailto:efm@intrstar.net)

Web site: [www.efwm.org/](http://www.efwm.org/)

The Episcopal Farmworker Ministry responds to the physical, emotional, and spiritual needs of migrant and seasonal farmworkers and their families, and actively supports opportunities for them to become self-directive.

### **Farmers and Hunters Feeding the Hungry** ☪

[www.fhfh.org/](http://www.fhfh.org/)

Farmers and Hunters Feeding the Hungry is an outreach ministry of the people of God called upon to feed venison to the hungry among us nationwide.

### **Food Bank of the Albemarle** ☪

P. O. Box 1704

109 Tidewater Way

Elizabeth City, NC 27906-1704

Phone: (252) 335-4035

Fax: (252) 335-4797

Executive Director: Liz Reasoner

E-mail: [jambrose@secondharvest.org](mailto:jambrose@secondharvest.org)

Web Site: [www.afoodbank.org](http://www.afoodbank.org)

Media Contact: John McGlaughlin

Title: Resource Development Director

Phone: (252) 335-4035

E-mail: [jmcgloughlin@secondharvest.org](mailto:jmcgloughlin@secondharvest.org)

The Food Bank of the Albemarle is a member of America's Second Harvest that fights hunger and poverty by serving 15 counties in northeast North Carolina.

### **Food Bank of Eastern and Central Carolina** ☪

3808 Tarheel Drive

Raleigh, NC 27609

Phone: (919) 875.0707

Fax: (919) 875.0801

E-mail: [info@foodbankcenc.org](mailto:info@foodbankcenc.org)

[www.foodbankcenc.org](http://www.foodbankcenc.org)

Established in 1980, the Food Bank of Central & Eastern North Carolina is a non-profit organization that provides food to people at risk of hunger in 34 counties in central and eastern North Carolina.

### **Heifer Int'l Appalachia-Southeastern Program** ☪ 🎶

212 S. Broad St., Suite C

Brevard, NC 28712

Phone: (828) 862-5534

Contact: Tom Dierolf, Program Manager

[tom.dierolf@heifer.org](mailto:tom.dierolf@heifer.org)

[www.heifer.org](http://www.heifer.org)

Heifer International works with communities and groups throughout the food system who experience genuine need either because of poverty, food insecurity, social disadvantage, high risk, or isolation.

### **Hinton Rural Life Center** ✨

PO Box 27

Hayesville, NC 28904

Phone: (828) 389-8336 Toll Free (866) 389-8336

Fax: (828) 389-3279

E-mail: [miranda@hintoncenter.org](mailto:miranda@hintoncenter.org)

Web site: [www.hintoncenter.org](http://www.hintoncenter.org)

The Hinton Rural Life Center advocates for the small membership churches within the United Methodist connection by providing church trainings, mission programs, affordable housing, group retreats, and the First Parish Project for clergy serving their first appointment in a church of smaller membership. A garden on the Hinton property supplies food for their dining hall as well as a local food pantry.



**Inter-Faith Food Shuttle ☺**

P.O. Box 14638  
 1001 Blair Drive  
 Raleigh, NC 27620  
 Phone: 919-250-0043  
 Fax: 919-250-0416  
 Web Site: [www.foodshuttle.org](http://www.foodshuttle.org)  
 Phone: (919) 250-0043

The IFFS, a member of America's Second Harvest, alleviates hunger by developing systems to recover, prepare and distribute wholesome, perishable food for the area's poor, hungry, undernourished and homeless in seven counties in central North Carolina. IFFS's programs include culinary training, children's programs and a community garden.

**Leaflight: Food - Faith – Farms ☺ ☺**

Chapel Hill, NC  
 Phone: (919) 619-8119  
 Web site: [www.leaflight.org](http://www.leaflight.org)

The aim of the Food-Faith-Farms projects is to generate awareness about local agriculture, hunger and various food distribution programs and to engage in a participatory process with the food, faith, and farm communities to achieve a community food security vision. Leaflight sponsors a pilot program that allows Electronic Balance Transfer (EBT) cards to be used at local farmers markets, a Congregation Supported Agriculture program, and a Community-supported agriculture box recovery system that allows unclaimed shares to go to local food banks.

**Land Loss Prevention Project ☺**

P.O. Box 179  
 Durham, NC 27702  
 Toll-Free: (800) 672-5839  
 Phone: (919) 682-5969

The Land Loss Prevention Project (LLPP) was founded by the North Carolina Association of Black Lawyers to curtail epidemic losses of Black owned land in North Carolina. LLPP broadened its mission in 1993 to provide legal support and assistance to all financially distressed and limited resource farmers and landowners in North Carolina.

**MANNA Food Bank ☺**

627 Swannanoa River Rd  
 Asheville, NC 28805  
 Phone: (828) 299-3663  
 Fax: (828) 299-3664  
 Executive Director: Kitty Schaller  
 E-mail: [shwells@secondharvest.org](mailto:shwells@secondharvest.org)  
 Web Site: [www.mannafoodbank.org](http://www.mannafoodbank.org)  
 Media Contact: Shelley Booth  
 Title: Public Relations Coordinator  
 Phone: (828) 299-3663  
 E-mail: [sbooth@secondharvest.org](mailto:sbooth@secondharvest.org)

Manna Food Bank, a member of America's Second Harvest, links the food industry with over 327 member agencies in 16 counties of Western North Carolina.



**Mazon** ✨

1990 South Bundy Drive, Suite 260

Los Angeles, CA 90025

Phone: (310) 442-0020 Toll Free (800) 813-0557

Web site: [www.mazon.org](http://www.mazon.org)

Founded in 1985, MAZON: A Jewish Response to Hunger is a national, nonprofit agency that allocates donations from the Jewish community to prevent and alleviate hunger among people of all faiths and backgrounds. Each year, MAZON grants over \$4 million to more than 300 carefully screened hunger-relief agencies, including emergency food providers, food banks, multi-service organizations and advocacy groups that seek long-term solutions to the hunger problem. MAZON ("food" in Hebrew) believes its dual purpose is to provide for those who are hungry today and to address the systemic causes of hunger and poverty, both domestically and globally.

**Mountain Voices Alliance** 🎶

P.O. Box 4093

Asheville, NC 28805

Phone: (828) 255-8537

E-mail: [info@mvalliance.net](mailto:info@mvalliance.net)

Web site: [www.mvalliance.net/](http://www.mvalliance.net/)

Mountain Voices Alliance works to preserve and protect the environment, including the natural beauty, abundant resources, quality of life and cultural heritage of western North Carolina communities by working with local governments, developers, organizations and individuals to encourage responsible and sustainable development that is in the best interest of citizens, visitors, and future generations.

**Natural Resources Conservation Service** 🎶

National Headquarters

Mailing Address:

Natural Resources Conservation Service

Attn: Legislative and Public Affairs Division

P.O. Box 2890

Washington, DC 20013

[www.nrcs.usda.gov](http://www.nrcs.usda.gov)

The Natural Resources Conservation Service works with America's private land owners and managers to help them conserve their soil, water, and other natural resources by providing technical and financial assistance for conservation activities.

**NC Choices** 🎶

P.O. Box 7609

Raleigh, NC 27695

Phone: (919) 967-0014

E-mail: [Contact@ncchoices.com](mailto:Contact@ncchoices.com)

Web site: [www.ncchoices.com](http://www.ncchoices.com)

NC Choices is a CEFS initiative that promotes and advances sustainable food systems that support the local food-production chain, including farmers, processors, food buyers, distributors and consumers.

**North Carolina Council of Churches** ✨

1307 Glenwood Ave., Suite 156

Raleigh, N.C. 27605-3256

Phone: (919) 828-6501 Fax: (919) 828-9697

E-mail: [nccofc@nccouncilofchurches.org](mailto:nccofc@nccouncilofchurches.org)

Web site: [www.nccouncilofchurches.org/](http://www.nccouncilofchurches.org/)

The NCCC is a statewide ecumenical organization that enables denominations, congregations, and people of faith to individually and collectively impact the state on issues such as economic justice and development, human well-being, equality, compassion and peace, following the example and mission of Jesus Christ.

**NCCC Rural Life Committee**

Web site: [www.nccouncilofchurches.org/areasofwork/committees/rural\\_life/rural\\_life.html](http://www.nccouncilofchurches.org/areasofwork/committees/rural_life/rural_life.html)

The Rural Life Committee brings together a variety of groups concerned with issues affecting rural North Carolina, including agricultural policy, health care, disaster recovery, contract farming, housing, urbanization, and the survival of family farms.

**NC Agricultural Extension Service** 🎶

[www.ces.ncsu.edu](http://www.ces.ncsu.edu)

North Carolina Cooperative Extension gives NC residents easy access to the resources and expertise of NC State University and NC A&T State University. Through educational programs, publications, and events, Cooperative Extension field faculty deliver unbiased, research-based information to North Carolina citizens.

**North Carolina Division of Forest Resources** 🎶

Web site: [www.dfr.state.nc.us/](http://www.dfr.state.nc.us/)

Contact: Alton Perry, Outreach Coordinator

Phone: (919) 733-2162 x260

The Division of Forest Resources' primary purpose is to ensure adequate and quality forest resources for the state to meet present and future needs.



### **NC Dept of Health and Human Services** ☺

[www.dhhs.state.nc.us/](http://www.dhhs.state.nc.us/)

Phone: (800) 662-7030

The North Carolina Department of Health and Human Services is responsible for ensuring the health, safety and well being of all North Carolinians, providing the human service needs for fragile populations like the mentally ill, deaf, blind and developmentally disabled, and helping poor North Carolinians achieve economic independence.

### **NC Fruits and Veggies Nutrition Coalition** ☺

Web site: [www.fruitsandveggiesnc.com](http://www.fruitsandveggiesnc.com)

A project of the NC Department of Health and Human Services and the NC Division of Public Health, the Coalition seeks to promote better health for all North Carolinians by increasing their fruit and vegetable access and consumption through programs and promotions in supermarkets, schools, restaurants, cafeterias, work sites, health agencies and community groups.

### **The NC Hunger Forum** ☺

3808 Tarheel Drive

Raleigh, NC 27609

Phone: (919) 875-0707 Fax: (919) 875-0801

Web site: [www.50by2015.com/index.html](http://www.50by2015.com/index.html)

The Forum is a coalition of religious bodies, the private sector, universities, governments and concerned individuals who are studying hunger in the state and building the "political will" through public awareness, information and understanding to persuade state leaders and people of good will to join in taking action to end hunger in North Carolina. Their current campaign is to cut hunger in half by 2015.

### **NC Physical Activity and Nutrition Branch**

1915 Mail Service Center

Raleigh, NC 27699-1915

Website: [www.ncpanbranch.com](http://www.ncpanbranch.com)

The Physical Activity and Nutrition (PAN) Branch is housed within the N.C. Division of Public Health, N.C. Department of Health and Human Services. The PAN Branch works to promote increased opportunities for physical activity and healthy eating through policy and environmental change. The vision of the PAN Branch is a healthy North Carolina where people eat smart and move more, reducing disease and economic burden and improving their daily quality of living. Each day in an individual's life is filled with physical activity and healthy eating at school, work, faith centers and in the community.

### **Presbyterian Hunger Program** ☺ ✨

100 Witherspoon St.

Louisville, KY 40202

Toll Free: (888) 728-7228 Fax (502) 569-8963

Contact: Georgetta Poyntz [gpoyntz@ctr.pcusa.org](mailto:gpoyntz@ctr.pcusa.org)

Web site: [www.pcusa.org/hunger/what.htm](http://www.pcusa.org/hunger/what.htm)

The Presbyterian Hunger Program provides grants to programs addressing hunger and its causes in the United States and around the world in five program areas: direct food relief, development assistance, influencing public policy, life-style integrity, and education and interpretation.

### **Piedmont Interfaith Network of Gardens** ✨ ☺ 🎵

[www.cometothetablenc.org/ping.html](http://www.cometothetablenc.org/ping.html)

PING is a network of church-based community gardens in central North Carolina. PING helps churches celebrate their work, share information and resources, and provide healthy, fresh food to their communities.

### **Rural Advancement Foundation Int'l-USA** 🎵

274 Pittsboro Elementary School Rd, Pittsboro, NC

P.O. Box 640, Pittsboro, NC 27312

Phone (919) 542-1396 Fax (919) 542-0069

Web site: [www.rafiusa.org](http://www.rafiusa.org)

Contact: Claire Hermann, [claire@rafiusa.org](mailto:claire@rafiusa.org)

RAFI-USA cultivates markets, policies and communities that support thriving, socially just and environmentally sound family farms.

### **Second Harvest Food Bank of Metrolina** ☺

500 B Spratt St.

Charlotte, NC 28206

Phone: (704) 376-1785

Fax: (704) 342-1601

Executive Director: Kay Carter

E-mail: [kfhelms@secondharvest.org](mailto:kfhelms@secondharvest.org);

Web site: [www.secondharvestmetrolina.org](http://www.secondharvestmetrolina.org)

Phone: (704) 376-1785

E-mail: [dragan@secondharvest.org](mailto:dragan@secondharvest.org)

Second Harvest Food Bank of Metrolina (SHFBM) strives through education, advocacy, and partnerships to eliminate hunger by the solicitation and distribution of food in 16 counties in North and South Carolina.

### **Second Harvest Food Bank of Northwest NC** ☺

3655 Reed Street

Winston-Salem, NC 27107

Phone: (336) 784-5770

Fax: (336) 784-7369

Executive Director: Nan Holbrook Griswold  
 E-mail: [muren@secondharvest.org](mailto:muren@secondharvest.org)  
 Web site: [www.hungernwnc.org](http://www.hungernwnc.org)  
 Media Contact: Jenny Moore  
 Title: Marketing and Community Relations Director  
 Phone: 336-784-5770 x104  
 E-mail: [jenny.moore@secondharvest.org](mailto:jenny.moore@secondharvest.org)  
 Second Harvest Food Bank of Northwest North Carolina's ministry is to reduce hunger and malnutrition in the eighteen counties of northwest North Carolina.

### **Second Harvest Food Bank of Southeast NC**

406 Deep Creek Road, PO Box 2009  
 Fayetteville, NC 28302  
 Phone: (910) 485-8809  
 Fax: (910) 485-4394  
 Contact: David Griffin  
 Title: Executive Director  
 Phone: 910-485-8809  
 E-mail: [davidtgriffin@nc.rr.com](mailto:davidtgriffin@nc.rr.com)

A part of the Cumberland Community Action Program, the Second Harvest Food Bank of Southeast North Carolina serves 7 counties in southeastern North Carolina.

### **Senior Farmers' Market Nutrition Education Program**

North Carolina Dept. of Health & Human Services  
 Division of Aging  
 2101 Mail Service Center  
 693 Palmer Drive  
 Raleigh, NC 27699-2101  
 Contact: Audrey Edmisten  
 Phone: (919) 733-0440  
 Fax: (919) 715-0868  
 E-mail: [Audrey.Edmisten@ncmail.net](mailto:Audrey.Edmisten@ncmail.net)

### **SEEDS**

706 Gilbert Street  
 Durham, North Carolina 27701  
 Phone: (919) 683-1197  
 Fax: (919) 688-1249  
 E-mail: [info@seedsnc.org](mailto:info@seedsnc.org)  
 Web site: [www.seedsnc.org](http://www.seedsnc.org)

SEEDS is a non-profit community garden whose goal is to teach people to care for the earth, themselves, and each other through a variety of garden-based programs. They offer an after-school and summer program for children as well as Durham Inner-city Gardeners (DIG), a youth-driven, urban farming leadership development program that empowers teens by teaching

organic gardening, sound business practices, healthy food choices, and food security values.

### **Slow Food**

Web site: [www.slowfood.com/](http://www.slowfood.com/)

Slow Food counteracts fast food and fast life, the disappearance of local food traditions and people's dwindling interest in the food they eat, where it comes from, how it tastes and how our food choices affect the rest of the world.

#### **Slow Food Charlotte**

Web site: <http://slowfoodcharlotte.org/>

#### **Slow Food Piedmont Triad**

[www.slowfoodpiedmont.org/](http://www.slowfoodpiedmont.org/)

E-mail: [info@slowfoodpiedmont.org](mailto:info@slowfoodpiedmont.org)

#### **Slow Food Triangle**

Web site: [www.slowfoodtriangle.org/](http://www.slowfoodtriangle.org/)

E-mail: [info@slowfoodtriangle.org](mailto:info@slowfoodtriangle.org)

### **Society of St. Andrew**

#### **SoSA Durham Office:**

P.O. Box 25081

Durham, NC 27702-5081

Phone: (919) 683-3011

Toll free: (866) 453-2662 or (866) GLEANN

Fax: (919) 682-3349

E-mail: [sosanc@endhunger.org](mailto:sosanc@endhunger.org)

#### **SoSA Charlotte Office:**

P.O. Box 220006

Charlotte, NC 28222

Phone: (704) 553-1730 FAX: (704) 553-1730

E-mail: [sosawnc@endhunger.org](mailto:sosawnc@endhunger.org)

SoSA is a Christian ministry dedicated to gleaning America's fields and feeding America's hungry, providing healthy, nutritious produce to society's most vulnerable through innovative, cost effective programs.

### **Southern Appalachian Highlands Conservancy**

34 Wall Street, Suite 502

Asheville, NC 28801

Fax: (828) 253-1248

Phone: (828) 253-0095

E-mail: [sahc@appalachian.org](mailto:sahc@appalachian.org)

Web site: [www.appalachian.org/](http://www.appalachian.org/)

The SAHC works with individuals and local communities to identify, preserve, and manage the region's important lands.

**Student Action with Farmworkers ♪**

1317 W. Pettigrew St.

Durham, NC 27705

Phone: (919) 660-3652

Fax: (919) 681-7600

Web site: <http://saf-unite.org/>

SAF brings students and farmworkers together to learn about each other's lives, share resources and skills, improve conditions for farmworkers, and build diverse coalitions working for social change.

**Toxic Free NC ♪**

206 New Bern Place

Raleigh, NC 27601

Phone: (919) 833-5333

Toll-free in NC: (877) NO-SPRAY (877-667-7729)

E-mail: [info@toxicfreenc.org](mailto:info@toxicfreenc.org)

Web site: [www.toxicfreenc.org](http://www.toxicfreenc.org)

Toxic Free NC seeks to minimize human and environmental exposure to toxic pesticides by advocating for alternatives to toxics, empowering people and institutions to make sound decisions about their health and environment, acting as a watchdog on public officials and working to improve public policy.

**Women, Infants and Children Ő**

1914 Mail Service Center

Raleigh, NC 27699-1914

Phone: (919) 707-5800 (WIC & NET Programs)

or (919) 707-5799 (CACFP & SFSP)

Fax: (919) 870-4818 (WIC & NET Programs)

Web site: [www.nutritionnc.com/wic](http://www.nutritionnc.com/wic)

WIC is a federal program designed to provide nutrition education and supplemental food to low-income pregnant, post-partum and breast-feeding women, infants and children until the age of five. Many counties in North Carolina also participate in a program that provides WIC coupons to be used at local farmers markets.

**Suggested Reading**

*Animal, Vegetable, Miracle.* Barbara Kingsolver. (2008) Harper Perennial.

*The Essential Agrarian Reader.* ed. Barbara Kingsolver and Norman Wirzba. (2004) Counterpoint.

*Food & Faith: Justice, Joy and Daily Bread.* ed. Michael Schut. (2002) Living the Good News.

*Just Eating?: Practicing Our Faith at the Table.* Jennifer Halteman Schrock in collaboration with Advocate Health Care, Church World Service and Presbyterian Hunger Program. (2005) Presbyterian Distribution Service. Online at <http://www.pcusa.org/hunger/features/justeating.htm>.

*The Omnivore's Dilemma.* Michael Pollan. (2007) Penguin.

*Scripture, Culture and Agriculture.* Ellen Davis. (2008) Cambridge University Press.

*Simply in Season Cookbook,* Mary Beth Lind and Cathleen Hockman-Wert. (2005) Herald Press.

*Simply in Season Childrens' Cookbook,* Julie Kauffman and Julie Kauffman with Mark Beach. (2006) Herald Press.

*Simply in Season Leader's Study Guide,* Rachel Miller Moreland. (2006) Herald Press.

## Photographs

p. 2 - Steve Wilson\*

p. 3 - CarbonNYC\*

p. 7 - *Scott Farm*, courtesy of the Tobacco Communities Reinvestment Fund

p. 8 - *Herring Farm*, courtesy of the Tobacco Communities Reinvestment Fund

p. 12 - *Harold Wright and grandson Austin*, courtesy of the Tobacco Communities Reinvestment Fund

p. 13 - Lyzadanger\*

p. 15 - Kristen Taylor\*

p. 17 - *Transplanting Seedlings at PING workshop*, Claire Hermann, RAFI-USA

p. 21 - *Anathoth Community Garden sunflowers*, Claire Hermann, RAFI-USA

p. 22- *CSA box*, Jason Roehrig, RAFI-USA

p. 23 - *Children picking beans at Covenant Community Garden*, Chris Burtner, *Pepper basket*, *Anathoth greenhouse*, *Spring lettuce*, *Picking beans*, and *Beekeeping workshop*, Claire Hermann, RAFI-USA

p. 24 - *Washing beans* and *Canning jars*, Claire Hermann, RAFI-USA

p. 31 - *Hand and Soil*, Claire Hermann, RAFI-USA

p. 33 - Maureen Sill\*

p. 35 - Antwelm\*

p. 36 - *Carrboro Farmer's Market*, Claire Hermann, RAFI-USA

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## Citations

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<sup>3</sup>Hopkins, Gerard Manley. 1918. *God's Grandeur*. Online at <http://www.poets.org/viewmedia.php/prmMID/15880>.

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<sup>8</sup>Student Action With Farmworkers. 2007. *Facts About NC Farmworkers*. Online at [http://saf-unite.org/pdfs/SAF\\_20\\_NC\\_20rev.pdf](http://saf-unite.org/pdfs/SAF_20_NC_20rev.pdf).

<sup>9</sup>Student Action With Farmworkers. 2007. *Facts About NC Farmworkers*. Online at [http://saf-unite.org/pdfs/SAF\\_20\\_NC\\_20rev.pdf](http://saf-unite.org/pdfs/SAF_20_NC_20rev.pdf).

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