



IOWA HUNGER SUMMIT | 2019

2019 IOWA HUNGER SUMMIT
Iowans United in Fighting Hunger – At Home and Abroad
October 14, 2019 - Des Moines, Iowa

FOUNDER'S RETROSPECTIVE
Ambassador Kenneth M. Quinn
October 14, 2019

Introduction

Madeline Goebel

Director, Community Outreach, World Food Prize Foundation

Welcome to the 2019 Iowa Hunger Summit. My name is Madeline Goebel, and I'm the Director of the Iowa Hunger Summit and Community Outreach at the World Food Prize Foundation.

Today we will hear from a vast array of perspectives for which I hope you thoroughly enjoy. This morning we are looking forward to hearing from our president, Ambassador Kenneth Quinn of the World Food Prize, who will provide a retrospective of Iowa's long legacy of alleviating human suffering.

Bishop Joensen joins us for the first time, as he was just recently ordained and installed as the tenth bishop of Des Moines.

In following up Bishop Joensen, we will have a Fireside Chat with World Food Prize laureate Reverend David Beckmann and former Ohio Congressman, Ambassador Tony Hall.

To close our morning sessions, we will look forward to hearing from the CEO of Feeding America and all six of Iowa's Food Bank leaders.

In addition today's events, we have over 150 students from across Iowa joining us for student focused breakout sessions, who will plan to join us for lunch.

This year's lunch will provide a platform for diverse conversations, as we will hear from remarks from the governor of Iowa, Kim Reynolds, president of the Iowa Farm Bureau Federation, Craig Hill, and president of the U.S. Chamber of Commerce, Suzanne Clark, who will provide today's keynote.

Additionally, we look forward to presenting this year's Robert D. Ray Iowa SHARES Humanitarian Award to the founders of Kemin Industries, R.W. and Mary Nelson

This afternoon we will continue with breakout sessions hosted by various organizations and initiatives working across Iowa.

Lastly, as we close out today's summit, we gather for a closing session right back here with USDA Food & Nutrition Midwest Region Public Affairs Director Alan



IOWA HUNGER SUMMIT | 2019

Shannon, who will share information on the network he facilitates that focuses on the intersections of health, nutrition, hunger and USDA programs.

In its 13th year, the Iowa Hunger Summit continues to gather Iowans in an effort to push forward the critical challenges surrounding our communities' food insecurity. In 2007 the Iowa Hunger Summit was founded with the goal of highlighting issues facing Iowans regarding hunger, poverty and agriculture. Ambassador Kenneth Quinn was at the helm of that effort. His storied career appears in today's *Des Moines Register*, a tribute to his 20 years of service to the World Food Prize and ending hunger at home and abroad. This will be Ambassador Quinn's last Hunger Summit as president of the World Food Prize, as he will retire at the end of this year.

Now, as we kick off our panel sessions, it is my great privilege to welcome to the stage of the Iowa Hunger Summit for one of the last times, President of the World Food Prize Foundation and founder of the Iowa Hunger Summit, Ambassador Kenneth Quinn.

Ambassador Kenneth M. Quinn

President, World Food Prize Foundation

Madeline, where'd you go? I just want to say Madeline is a key member of our staff—there's just ten of us. She's the one who's organized all of this. Everybody is here thanks to her, and she, like almost everyone on the staff except for my vice president, Mashal Husain, who's here, was an intern with us. And we move them up and gave them a lot of responsibility when they're young and they really perform. Thank you, Madeline. Great job.

So a few people I should recognize—my wife, Le Son, and my daughter Kelly has flown in from London to be here. And my friend Ambassador Tony Hall, David Beckmann, thank you. Bishop Joensen, we're so thrilled to have you with us today. The Nelson's family are here, R.W. and Mary. Joan Fumetti and Ron De Weerd, former winners of our Robert D. Ray Iowa SHARES Award also here. Thank you all for being here. Wow! This is a terrific turnout.

I want to just take a few minutes and tell you about the Iowa Hunger Summit, why I founded it, what it was meant to do, and about the legacy that it represents. So when I retired after being ambassador to Cambodia in 1999, I came back home to Iowa, and two things stunned me. Number one, hardly anybody knew who Norman Borlaug was. He was better known in India than Iowa. You could walk out in the street and stop a hundred people, and maybe one would have heard of Norman Borlaug—Nobel Peace Prize Winner, man who saved hundreds of millions of people from starvation.

And at the same time... Well, of course, everyone remembered Governor Ray, but they didn't remember the global moral leadership role he played in 1979, which is arguably the most significant and impactful year in Iowa's humanitarian heritage. So



IOWA HUNGER SUMMIT | 2019

remember 1979, January, the boat people refugees are sneaking out, desperately seeking freedom out of Vietnam, riding these frail boats into the ocean. They make it to some island in Southeast Asia, only to be pushed back out into the ocean because no country in the world, including the United States, was taking any more refugees from Indo-China.

And Governor Ray, on this cold night in January, I sat with him in his office, and we watched this TV show, and we saw one of those boats breaking up and people drowning before your eyes. And he, that night wrote a letter to President Carter and said, "If you will only reopen America's doors, Iowa will double the number of refugees we've already accepted. And he went then, a Republican governor, to Washington to lobby the President. And in July we go to Geneva, Switzerland, to the U.N. Conference on the Boat People, and Walter Mondale, the Vice President, announces America will take 168,000 new refugees, boat people refugees a year. And that eventually would get to be a million Vietnamese refugees from Indo-China who are now in America, American citizens, new lives and freedom.

A month and a half later, Pope John Paul II is here, out at Living History Farms. I was the security coordinator for the Governor for that great event and I saw the pope. And here bringing the gifts for mass were refugees. There, an interfaith prayer service—Jewish rabbi, a Protestant bishop with Bishop Dingman, with the pope—an interfaith prayer service. And the pope's call to use the great gifts of God to feed the millions and millions who are hungry in the world.

And two weeks later, Governor Ray and I are on our way with another group of governors. We're stopping in China—we'd just established diplomatic relations with China. And then take a side trip to Thailand, where the governors are taken out to the Thai-Cambodia border, and we see 30,000 Cambodian victims of genocide who have escaped from the Khmer Rouge, and they're strewn about this open field. It's like all the students of Iowa State, that many people would all starve, emaciated, literally dying before your eyes. And Governor Ray's photographs ran in *The Des Moines Register*, and there was a great call, a cry—We have to do something! And those same three interfaith leaders, Bishop Dingman, Rabbi, Protestant Bishop, came to see the Governor and said, "What can we do in the spirit of the pope's visit? We have to do something." So the governors when they left said to me, "Well, what should we do." And I said, "Well, you know, let me think about it."

And that night I had an inspiration. I said let's set up Iowa SHARES, Iowa Sends Help to Aid Refugees and End Starvation. And Iowans gave the equivalent of about a million and a half to two million dollars, which we bought food, medicine, shipped it to the border through Catholic Relief Service. Bishop Monsignor Bob Charlebois, and it arrived on Christmas Eve. And as Rabbi Goldberg said, "You know, even the Jewish people can appreciate Christmas gifts like this for starving people."

And so it was incredible that Governor Ray was the first governing leader anywhere in the world to say he would take the boat people refugees, that he led what



IOWA HUNGER SUMMIT | 2019

happened in changing our policy and global policy. Imagine in Geneva when Walter Mondale announced that—America got a standing ovation from all the delegates except of course the Communist bloc, a great, great moment.

So here I'm back in Des Moines, 2000, and I'm distraught that this legacy isn't being remembered. And I thought, well, what can I do? With Norman Borlaug, he had started the World Food Prize. He's the founder. I said, "I want to make him a hero." And I went off with him to Oslo in 2001, the hundredth anniversary of the Nobel Peace Prize. And we're riding in the car and he's telling me stories about his life. And he tells me how when he went to the University of Minnesota—you know, I usually say his only mistake in life—didn't go to Iowa State. But actually thank goodness he went to the University of Minnesota, because he saw there, homeless people sleeping on the street, hungry, desperate for food. That was his motivation. That was what he felt. He's deservedly renowned for feeding people in India, in Pakistan, in Mexico, in Africa, all over the world. But his first confronting of hunger came in the Twin Cities.

You know, I was reminded of this in 2008 when Bob Dole and George McGovern were our World Food Prize Laureates. And they told the story after they received the Prize. And here they are, two men who politically probably didn't agree on any issue other than fighting hunger. And Bob Dole gets up and tells stories of how a young guy in Kansas he remembered people coming to knock on the door, saying they'd work for food. And McGovern had the same kind of memories. And there they were in the Iowa State Capitol, reaching across their hands, literally across the aisle, holding hands and saying—here we are, two losers (because they both lost presidential races), finally winners. And indeed they are winners for what they demonstrated. So it's the same lesson of Herbert Hoover working for Woodrow Wilson, taking food to Europe at the end of World War I.

And endeavoring now to make Borlaug a hero... He won the Congressional Gold Medal. His statue was unveiled in Statuary Hall. My friend, Chris Kramer is here. We worked so hard together in organizing that for a great moment.

But I thought to myself, what can we do to make sure Iowans remember this? So in 2006 I went to Governor Ray and I went to Governor Branstad, former Governor Ray, former Governor Branstad, both of them whom I knew. And then I went to see Governor Vilsack, who was still a sitting governor. And I worked with them, and they signed an editorial op-ed in *The Des Moines Register*, October of 2006, the middle of the election for governor, and it was a call to Iowans—Let's step up the fight against hunger. And they all agreed to be the honorary co-chairs of the Iowa Hunger Summit that we would start.

And the Farm Bureau—I'm so grateful—stepped in. We didn't have any money to do it. Farm Bureau said, "We'll be part of this. We'll sponsor the Hunger Lunch." And we got going, and we have been building the Hunger Summit ever since. And the idea



IOWA HUNGER SUMMIT | 2019

is to bring attention, to make sure these issues both of hunger abroad but hunger at home, making people aware of it.

A big part of this came in 2003 when David Beckmann, Bob Forney who was then the head of what was called America's Second Harvest, and Eric Schockman from MAZON, the Jewish Response to Hunger, came to see me and said, "Oh, we want to do a program, and we want to do some outreach, and maybe you can bring attention to hunger issues at home, because it's being overlooked. So I said, "Great, let's do that." We had a symposium session with the three of them. And then M.S. Swaminathan from India was sitting next to me, and he said, "I didn't know there were hungry people in America." And so that was the wakeup call. We have to be sure everybody knows there are hungry people in America, and they need attention, and we have to address that issue.

And so we've had wonderful speakers here. Howard Buffett came. Magnus MacFarlane has spoken. We had five Secretaries of Agriculture on the stage a couple of years ago. And in 2013 we inaugurated the Robert D. Ray Iowa SHARES Humanitarian Award, which we've been giving since then.

And I like to feel, that now people are more aware, that all the programs that many of you in this room are implementing, you've had an opportunity to talk about that, to bring it to the attention of others, that we are forming, and we have a platform and a way each year.

But what's really special is that this is the event, this is the issue that in a badly, badly divided America you can still get people to come together. For one day in honor of Norman Borlaug, because October 16th is Norman Borlaug World Food Prize Day in Iowa. It's U.N. World Food Day around the world, that we, Republicans and Democrats come to my building.

They all admire Norman Borlaug, and that's precious. It's so precious to have an issue, to have a cause that confronting hunger, alleviating human suffering can bring people together across the broadest gaps. So that in 2012 when Daniel Hillel was our World Food Prize Laureate, an Israeli irrigation pioneer, having been nominated for our Prize by three Muslim scientists from three Muslim Arab countries, in the Iowa State Capitol. And there in the audience are an Israeli diplomat, Princess Haya Bint al-Hussein, the daughter of King Hussein, Sheikhs from Qatar, and Hindus and Buddhists and Christians and everybody standing and cheering for that achievement. Confronting hunger can bring people together across.

So looking ahead, what I've endeavored to do in my 20 years at the World Food Prize, is find ways of making sure that Iowans will know these stories. So we have the Norman Borlaug Hall of Laureates, free admissions. Tuesdays and Saturdays we're open 9 to 1, 9 to 3 on Tuesdays. Come in and leave, knowing about Norman Borlaug,



IOWA HUNGER SUMMIT | 2019

knowing about Herbert Hoover and Henry Wallace and Jessie Field Shambaugh, and George Washington Carver. Our state has such incredible heroes in fighting hunger.

We have this award honoring Governor Ray, Robert D. Ray, the Asian Gardens. I was part of the board of doing that, the fundraising. You have to have structures that recall the great, epic deeds.

So looking ahead, I think... I've heard David Beckmann say this, "If we're ever going to eliminate hunger someplace, it sure ought to be in Iowa." My goodness. As St. John Paul II pointed out, we have these great gifts from God to use them to do this, to make it our goal. I hope that will be the Hunger Summit's purpose going forward.

But my other plea to you is—Keep this going. I don't know if people who come after me, whether they'll see it the same way I do, but the Iowa Hunger Summit has its own identity, and it's so important to have a moment where people all across the state can come and be here and be together, reminding ourselves, reminding everyone in our state that this is what unites us. This is what makes Iowans special. This is part of the definition about what it means to be an Iowan.

OPENING KEYNOTE

Most Rev. William M. Joensen

October 14, 2019

Ambassador Kenneth M. Quinn

President, World Food Prize Foundation

So we have a terrific program, and now I want to introduce for the opening keynote address, the Most Reverend William Joensen, the new bishop of Des Moines. I wish you could have been there on September 27th. What a privilege it was to see the ceremony, to see that tradition of the Pope's appointment receiving the papal bull. Wow! It's even better than the letter you get when you're made ambassador.

And to elevate Bishop Joensen, he's a local guy. You know, he's from Ames, went to Iowa State and was on your way to be a doctor when the calling came and changed direction and went to Ohio to seminary to become a priest 30 years ago this year, 30th anniversary of your ordination in the priesthood. And he's had an amazing journey, PhD in philosophy at Catholic U in Washington. He has spent, I think, 12 summers at programs in Poland as an international experience with him.

And from my point of view, most importantly, he's a fellow Duhawk from Loras College in Dubuque where I went to school. Back then there were only boys at school. Now it's co-ed. But, you know, I was a philosophy minor, but there's something—when you're a student, it takes you about ten minutes when you're with a professor to know what they're like and what it's going to be like and whether it's going to be engaging or painful. And so I had the insight watching him and hearing him speak at that ceremony on September 27th. And he didn't have to say very



much, where I said to Catherine Swoboda, who was sitting with me, “He’s going to be a great bishop.” Please join me in welcoming the tenth bishop of the Catholic Diocese of Des Moines, the Most Reverend William Joensen.

Most Reverend William M. Joensen, PhD

Bishop, Diocese of Des Moines

Wow, that was lavish, Ken. Thank you very much. Yeah, we were told it would take at least two hours for students and they could basically complete their student evaluations for the semester, and it would be the same as the end of the three and a half months, so he’s got it down to ten minutes. I don’t know if that’s a good thing or not.

I’m largely grateful to Ambassador Quinn for the opportunity to speak at this vital Hunger Summit with such a distinguished pedigree, which includes that awarding of the Robert Ray Iowa SHARES Humanitarian Award two years ago upon my predecessor, Bishop of Des Moines, Richard Pates, and will be given this year to two friends of humanity on a global and local scale, R.W. and Mary Nelson.

When I say “largely grateful,” this qualification stems from the fact that Ambassador Quinn waited in a fairly lengthy line just over two weeks ago at the reception after my ordination to personally invite me, and then he followed up with a letter the very next day. So he may have been taking advantage of either my euphoric or exhausted state at the time. But then that reminder of the fact of his Loras College Duhawk alumni status, where I taught for 18 years, that sealed the deal.

So the invitation prompted obviously by the 40th anniversary of the Apostolic visit of His Holiness Pope John Paul II, now St. John Paul II, here to Central Iowa, which coincided with the October 4th Feast of St. Francis of Assisi. The Holy Father’s journey to the U.S. in 1979 just one year after his election included stops in Boston, New York, Philly, Des Moines, Chicago and Washington, DC. So Des Moines may seem like a rather exotic locale on that list, but it was the invitation of farmer Joe Hayes, who passed away early this year—may he rest in peace—that peaked the pope’s interest in coming to the heartland for a visit of some four hours. He first met with the parishioners at St. Patrick’s Irish settlement, just south of here in Cumming, Iowa, and then arrived to celebrate the mass and preach the homily to an estimated 350,000 people at Living History Farms.

Included among that third of a million people were probably some of you, as well as Ambassador Quinn and one serious 19-year-old Iowa State sophomore zoology major who was loathe to skip class, but his family eventually prevailed to rise early, camp out and get a seat about 30 yards from the fence surrounding the altar and sanctuary. I didn’t come away recalling many of the details of the homily nor did I think, “Oh, I should become a priest.” No. It was back to work.



IOWA HUNGER SUMMIT | 2019

But I had a keen sense of something historic taking place, not only on a regional scale but with global implications. Surely the man himself was the message. His force of character and personal presence, a pastor to the core of his being, and his capacity to hold a large audience riveted as he announced Christ.

Yet, a close rereading of John Paul's homily that day, situated within both what the Polish Pope had already signaled in his still nascent papacy, in the context of his unfolding teaching, confirms the sense that not only was it the most significant ecclesial event in the history of Iowa but that it tilled the soil of some key themes that John Paul would revisit and elaborate in his later magisterial corpus. Themes that would then be taken up by his successors, now Emeritus Pope Benedict XVI and Pope Francis, who has come to be known in some quarters as the environmentalist pope. We might note for the record that in the same year he visited Des Moines, John Paul proclaimed St. Francis of Assisi as the heavenly patron of those who advance ecological causes.

In his Living History Farms homily, John Paul certainly issued a clarion call to be profoundly grateful for the gift of God's creation and to care for it wisely, accenting the vocation of farmers and their families and all who were engaged in research and promote agricultural development and to adopt good conservation practices. He further challenges those who share in the abundant fruitfulness God has enabled to combine justice with charity by generously extending the enhance productivity of the land to the hungry of the world.

Three years after his Des Moines visit, in his address to members of the Pontifical Academy of Sciences, John Paul implored God to direct the application of scientific research to the production of new food supplies, since one of the greatest challenges that humanity must face, together with the danger of nuclear holocaust is the hunger of the poor of this world.

Hence, not only did the Polish pontiff recognize and affirm that divinely appointment role of farmers in God's providential plan to bring forth a bevy of natural and artistically crafted goods and enable humans, the privileged species that God desires for Himself, to flourish. Farming is truly a vocation sacred in God's sight, and to be esteemed among all the pursuits of women and men.

John Paul also in effect issued a charge to agriculturally related scientists and their corporate sponsors and those who labor in political and social sectors to facilitate the communication of knowledge and techniques by which underdeveloped populations can themselves become full-fledged partners in solidarity with the global community. By empowering under-resourced, geographically vulnerable persons and enabling them to become agents of their own self-sustenance and moreover to enlist them not only in feeding themselves but others, is to help individuals realize their inherent dignity that is their God-given birthright.

So whether one shares the eventual saint's commitment and communion of faith or solicitude for one's famished neighbors, evokes goodwill and strategic action based



purely on humanistic motives, how can one not feel a sense of solidarity with the pope when he recalls Jesus' admonition to His disciples, "Give them something to eat yourselves," and then proceeds, "Let us respond generously to Christ's command by sharing the fruit of our labor, by giving to others the knowledge we have gained and by being promoters of rural development everywhere, and by defending the right to work of the rural population, since every person has a right to useful employment. How can we not feel a certain resonance between the encouragement of John Paul II to contribute knowledge to others on both theoretical and actualized levels, in the life's work of our honorees here this week, the Nelsons and Simon Groot.

The Living History Farms homily is an exercise of the office of Peter's successor as priest, prophet and leader, building up the brethren and spurring us all toward ongoing conversion and commitment of mind and heart to growable friendship in accord with the spirit of Jesus.

I've also said that I find the pope's remarks here to be tilling the soil of themes that would crystallize further, not only in his own papacy but in those of his successors. John Paul, Benedict and Francis all take great care to ensure that they remain within the bounds of their own proper authority and that they don't prescribe solutions and models for responding to social problems in which laypersons and experts in various fields bear much greater competence—folks like you all. But the pontiffs also uphold the Church's role as expert in humanity with principles, insight and wisdom drawn from accumulated experience that undergird the interpretation and ethical application of advances in science and technology, including genetic modifications. The Church and her pastors propose an anthropological orientation with implications for practices.

When John Paul II released his first and cyclical letter of *redemptor hominis*, the redeemer of humanity not long after his election to the papacy in October 1978, he said that the content of this initial message was already in embryo within him. In analogous fashion, I suggest that the Holy Father's homily at the mass at Living History Farms in October of 1979 contains in embryo some themes that would gestate and mature in the course of his long papacy and be engaged by others.

And so the remaining brief time allotted to me, I would like to focus on a few select themes:

The nature of a genuine human ecology constitutive of an overarching integral ecology that respects both the human community and the created order.

Second, the nature and vocation of human work as intentional collaboration with God's redemptive agency.

Thirdly, the parameters entailed by the affirmation of the universal destination of goods and their congruence of the right to private property, including intellectual property.



IOWA HUNGER SUMMIT | 2019

And fourthly, following John Paul, the role of art, with the construal of agriculture as itself principally a type of art informed by science, consequently the awakening of both the appreciation for and the desire for transcendent beauty as a spiritual dividend enabled once we satisfy our organic natural desires, including the alleviation of hunger.

More than economics or politics, as papal biographer George Weigel, observes, St. John Paul II maintained that it is human culture that is the engine of history, which for him is always salvation history, centered on the incarnation of the eternal Son of God and the redemption achieved by this same Jesus of Nazareth. Jesus reveals humanity to itself in all its fullness, even as he empties Himself and offers His sacrificial law of His human life for others. All that is truly human is familiar to Him, and all that is counterfeit and inimical to human flourishing is exposed in his passion and death on the cross.

Our human ecology is the substrate of social conditions and goods conducive to the formation and development of persons within families who then are equipped to take their place as contributing citizens within society. Persons claim their own freedom and flex their own subjectivity as actors within the larger community when they're given the opportunity for education, which is certainly more than an intellectual affair but includes moral and spiritual development as well.

The arts, athletics, creative endeavors are appreciated as honest goods that are worthy pursuits in themselves apart from any monetary compensation we might receive at the NCAA or other level. Rather than asserting the radical autonomy over and against parents or other authority figures in their lives, agents within a genuine human ecology appreciate and themselves come to represent the authority embodied by witnesses—witnesses who respect the rights of others, who appreciate the rhythm and intrinsic value of the natural order and who can mobilize the mutual participation of persons in diverse ways and actions oriented toward the common good.

The temper of the *libido dominandi*, the inclination to dominate and control others or to arrogate natural resources for solely individualistic and selfish aims. They voluntarily form association in which civic friendships emerge that are sustaining a prefective of persons and the world around them. Think of 4-H, FFA and extension services provided by higher educational institutions.

Now all this may sound like a quasi-utopian vision. I think this is what John Paul regarded as the often-overlooked genius embedded in rural life, an ethos inscribed in the perspectives and approaches of those who make their living on the land.

Being dependent on forces and factors beyond one's immediate control engenders a kind of practical humility and an instinctive appreciation for creation and its author, which was impressed upon me even more this past year as I celebrated mass



IOWA HUNGER SUMMIT | 2019

just outside Ames with the good folks at Saints Peter and Paul weekend, week-out, this time of year, waiting, waiting for the fields to dry out to bring in the harvest.

We are not masters of the universe, nor do we chafe or rebel against the gratuitousness of the world as an antecedent gift from God, of which we are stewards, not owners. Hence, the necessity of human work. It's not a penalty or sanction imposed upon us by God in response to the disobedience of our ancestors. The work we perform has both transitive and intransitive effects. It produces goods and services that go out from ourselves that enrich and increase the world and the lives of persons around us. And it's simultaneously perfected for us as human subjects.

The habitual acquisition of skills and capacities that are channeled into various forms of work is part of our response to our own interior dispositions. Most colleges and universities these days enlist the word "passion" in their marketing materials, the interior passions that are already there and that speak a sort of givenness of which we're not the sole authors. Our inclinations stem from sources that are both natural and transcendent. And our response to the opportunities, needs and challenges we encounter in the communities and cultures in which we participate may be understood as an invitation to discern and pursue a life path, a vocation in which God's freedom and our own converge in an integrated calling within society.

Less than a year after the papal visit to the Living History Farms, Pope John Paul II preached to the campesinos in Recife, Brazil, and he echoed some of the high notes struck here in Iowa. He enjoins the workers of the earth, like the workers of any other branch of production, are and must always remain in their own eyes and in the eyes of others, first of all human persons. They must have the possibility of realizing the contained possibilities in their being, the possibilities of being more man. Yes, this was in the early '80s, the exclusive gender language there. And together of being treated in accord with their dignity. They can't be denied under any pretext the right to participation and communion.

And two years after the Living History Farms mass, Pope John Paul II released his second encyclical, *Laborem exercens*, on the exercise of human labor, where he commemorated the 90-year anniversary of Pope Leo XIII's landmark encyclical, *Rerum novarum*, on the new things, generally regarded as the initial chapter of Catholic social teaching. And *Laborem exercens*, Pope John Paul comments, "In agricultural witnessing the transformations made possible by the gradual development of science and technology, transforming civilization. Nonetheless man remains the subject of work, fulfilling a calling to be a person. This growth is of greater value than any external riches which can be garnered, for a person is more precious for what he is than for what he has."

So again, earning one's living by the sweat of one's brow and supplying for the basic needs and conditions of family life and for other household members, it's not a remedial or therapeutic solution imposed by God and intended to check the chaos



IOWA HUNGER SUMMIT | 2019

introduced by our own rogue willfulness. Our work reflects and reinforces the network of relations we ratify as part of a larger life vocation. An invitation, the pope proposes, from someone, God intended to lead us somewhere, eventually, John Paul counsels, to our ultimate end, who is again this same God, the uncreated common good.

Though we stand nearly two generations after the papal visit with the farm crisis of the '80s, the fall of the wall in '89, and the eventual collapse of state Communism in Eastern and Central Europe, the advent of the New Millennium, 9/11, the economic correction of 2008, and so many other ensuing changes behind us, both John Paul II and the present Pope Francis concur in this overarching claim that whatever stance we adopt to the world and our neighbor, whatever attitude we exhibit in our use or abuse of the world's good, whatever economic or political citizen is reigneth in any given historical moment, and whatever philosophies or ideologies irrigate our world to you, all these systems of thought in regard to our fellow human beings express the fundamental anthropological orientation of any society.

The alternatives or the polar alternatives of John Paul II's time of state socialism versus unchecked capitalism, to neither of which did he subscribe, have yielded to other anthropological adversaries that are no less antagonistic. There's that radical anthropocentrism that exalts human beings in a take-no-prisoner, scorched earth, intergenerational contempt for those who succeed us. Maybe this attitude is best expressed by contemporary poet, Wendell Berry, whose Sabbath musing ponders—what will be heard by this too much and be in fact much less will be the naked fields, thoughtless used, and then absent from thought. The earth thus regardlessly is dispersed abroad, never to return, not when better thought may wish it back.

The diametrically opposite, regrettably misanthropic view for the committed Christian is the sort of biocentrism that displaces the centrality of human subjectivity among the community of diverse species and the life forms that populate the planet. An exaggerated reaction to the perceived species represented in the aforementioned anthropocentrism, biocentrism in the lexicon of Pope Francis denies any faces the unique and privileged place of humans as bearers of God's image and those who are creatures of inestimable dignity with attending responsibilities for the welfare and conservation of earth's resources.

Human exist and human hands are subordinated in this biocentric view to those kind of impersonal exigencies of nature at large, in which we are a bit actors. Human goods are relegated and folded into a larger calculus of ecologically contingent goods, and we are but transient interlopers. Sadly, where human goods and flourishing have no privileged status, so too do human needs and wants recede with no special claim on us, including the hungers and thirst of those who are simply trying to preserve their fragileness among the living.



For the Catholic Christian, including recent popes, there is a more irenic alternative that avoids either extremes. Pope Francis in his seismic 2015 encyclical *Laudato si'* on care for our common home, cites Pope John Paul some 25 times, by my account, including seven references to the Polish Pontiff's 1991 letter, *Centesimus annus*, 100 years after Pope Leo's *Rerum novarum*. Here the perennial doctrine of the universal destination of goods is implicitly and explicitly elaborated, quite simply with recourse to the 1992 catechism of the Catholic Church in which that section devoted to the exposition of the Great Commandment, *You shall love your neighbor as yourself*, and specifically to the 7th commandment, *You shall not steal*, a section which also includes 26 references to J.P. two's magisterial statements.

The precept of the universal destination of goods commands justice and charity in the care of earthly goods and the fruits of man's labor. In the use of things, man should regard the external goods he legitimately owns not merely as exclusive to himself but common to others also, in the sense that they can benefit others as well as himself. And so the ownership of any property makes its holder a steward of providence for the sake of making it fruitful and communicating its benefits to others. Goods of production, material or immaterial, such as land, factories, practical artistic skills oblige their possessors to employ them in ways that will benefit the greatest number. And so a natural and great solidarity is established among human persons and between persons in the natural environment. What Pope John Paul II prefigured in his Living History Farms homily receives any more concrete treatment in *Centesimo*, where he maintains, "Besides the earth, man's principal resource is man himself. His intelligence enables him to discover the earth's productive potential and the many different ways human needs can be satisfied. It is his disciplined work in collaboration with others that makes possible the creation of evermore extensive work in communities, which can be relied to transform man's natural and human environments. Further, whereas the one-time it was the decisive factor of production was the land, and later capital, understood as the total complex of the instruments of production, today the decisive factor is increasingly man himself, that is, his knowledge, especially his scientific knowledge, his capacity for interrelated and compact organization, as well as his ability to perceive the needs of others and to satisfy them."

And one last reference to that 1991 letter. "Even prior to the logic of a fair exchange of goods and the forms of just appropriate to it, there exists something which is due to man because he is man, by reason of his lofty dignity. Inseparable from that required "something" is the possibility to survive and, at the same time, to make an active contribution to the common good of humanity."

And so where the Holy Father urged us to share the fruits of our labors, the knowledge we have gained, he is championing that inspired blend of solidarity with all our human brothers and sisters, in respect for the subsidiary communities and ecosystems with all their particularity and proper competencies and needs.



IOWA HUNGER SUMMIT | 2019

The blanket application of universal principles and knowledges gained through science must be joined to practically wise discernment of what is best and what will enrich and empower persons over the long haul. My alma mater up the road may subscribe to the motto of *Science with Practice*, but in the Christian anthropology we have briefly related through the lens of John Paul and others, more is needed than simply technical ability to detect problems and solve them or to link means and purposes in the most efficient manner.

Virtuous agency builds upon diligence and industriousness and simultaneously recognizes potential limits in a prudential assessment of—what are the goods worth pursuing? And so this ultimate horizon of flourishing on individual communal levels, which is the purview of wise, just and charitable persons such as those who will be recognized here this week, science might penetrate the inner necessities of what is in the world. And scientific entrepreneurs readily enlist the powers at their disposal to transform the earth and produce new states of affairs and impact the lives of others for weal or woe. But we're called to discern ultimately why we might do so and what are the ends worth pursuing for the sake of something more than quotidian existence, for that which is enduringly true, good and worthy of the humanist state.

Pope John Paul II would argue that this is the privilege afforded those who synchronize their strivings with the wisdom that comes from above with the Logos of creation, the incarnate Word who makes Himself available to us through material sacramental means, as Jesus Christ manifested Himself at the celebration of the Eucharist back through the ministry of John Paul II on October 4th, '79.

We need prodigious scientists, but even more we need artists and benevolent friends of the human condition who even see beauty amidst human suffering, human pathos and longing. We need now more than ever persons who are committed to alleviating the material contingent needs of persons, satisfying their bodily appetites so that their even more essential desires for transcendence and communion might be awakened.

We seek to uncover the inner restlessness so that which is beautiful and lasting and truly loving might be engaged. I've mentioned several papal documents and sources, but if there are those who are unfamiliar desirous of being reacquainted with the Polish pope's body of work, then the one I would most commend to anyone would be his 1999 letter to artists. In this relatively brief treatise, if someone recommends a lengthy encyclical, go for the brief treatise.

The pope speaks of the charism of the artist to perceive and pursue the eternal amid the ephemeral, to unite the material and spiritual and make that creative synthesis available to us for our own contemplation. True artists, just like good farmers, know that they are measured measures. They don't start from scratch but work with what's been entrusted to them and present us with the good fruits of their labors when they engage in desires we may not even know we had until we experience



IOWA HUNGER SUMMIT | 2019

them and their objects. Their portal into what is most true and good and beautiful is a vocation to be respected and cherished in our societies, whether the compensation we tender them is all that good or not.

And so in this sense, good farmers and those who collaborate with them to alleviate human hunger might well be regarded as artisans of the land and true philanthropists. They're bold enough to get up each day and enter their fields, their laboratories, beholden to a mystery they did not fabricate and the potentials they did not produce. And they're humble enough to know that what they can and cannot supply, so that they might set themselves to achieve the former and entrust the latter to the Lord and lover of humanity, the Triune God for whom we have in this mortal existence on this side of the veil an insatiable appetite.

But once in a while it seems like the veil is almost lifted, or at least it's a little less opaque, as it was on that sun-drenched day at the Living History Farms just more than 40 years ago when a visitor from the East showed up on our turf, "Even if all the physical hunger of the world were satisfied," said Pope John Paul II, "even if everyone who is hungry were fed by his and her own labor or by the generosity of others, the deepest hunger of man would still exist."

And this would be an onerous existential joke perpetrated by the vilest of jokers, had not the One who came to share our humanity and our hunger also provided that which alone is capable of filling our souls and sowing peace in our hearts. The beautiful Saviour lightens our yoke. He calls us to do the same for others. And in the meantime, we do as the Holy Father commended us on that historic, sublime day, as we continue to be the working, living and loving community where nature is revered, where burdens are shared, and where the Lord is praised in gratitude.

Thank you.