

“McGann provides us with a wonderful example of how sacramental theology and our liturgical celebrations can deepen our commitment to our planet and to true justice for the dispossessed and the hungry. Along the way she has given us a very accessible account of the complex global food crisis that we face.”

—John F. Baldwin, SJ
Professor of Historical and Liturgical Theology
Boston College School of Theology & Ministry

“Mary McGann’s *tour de force* brings together two substantial topics. An inspirational and pastoral handbook of places to start based on the reality of engaging with a meal that reconnects all of this through the simplicity of real bread, real wine, real community, real meals, real conversations, and the real and imminent crises in the world for which we have been called to care in response to the ‘cry of the earth and the cry of the poor.’”

—Lizette Larson-Miller, author of *Sacramentality Renewed:
Contemporary Conversations in Sacramental Theology*

“Rarely does one find a work that so clearly integrates the ancient symbols of Christian faith with contemporary scientific assessment of the fundamental need for food and drink. In *The Meal That Reconnects*, Mary McGann offers a well-documented and articulate presentation of the relationship between the meals of Jesus as expressions of God’s reign of justice and peace and how this life-giving practice is thwarted and deformed by industrialization of food systems in which we all participate.”

—Fr. Samuel Torvend
Professor of Religion
Pacific Lutheran University in Tacoma, Washington

“While forthrightly exposing the global food economy’s degradation of bodies and environments, this book offers an account of food justice that never abandons the sumptuous flavors and joys of the meal itself. This is a food-forward spirituality of the Eucharist to savor and share in an ecological age.”

—Benjamin Stewart, PhD
Gordon A. Braatz Associate Professor of Worship
Lutheran School of Theology at Chicago

“Today we face a crisis regarding food and know that we need to change our ways of food production and consumption if we, and the planet, are to survive. Likewise, as Christians, we are in a crisis in our understanding of the Eucharist. Eucharist is an activity. An activity that supposes an awareness of our dependence . . . this book helps us develop that awareness.”

—Thomas O’Loughlin, author of *Eating Together, Becoming One*

“Mary McGann invites readers into a eucharistic vision of justice, care, and reverence: food as an interspecies paschal event knitting together all that is. Critical and profoundly connective, this book is a passionate invitation to eating well and wisely, reverently and thankfully, ethically and joyfully on our good Earth.”

—Lisa E. Dahill, PhD
Professor of Religion
California Lutheran University

“McGann plumbs essential sources from ecology, food studies, agriculture, economics, health and wellness, social ethics, liturgical studies, and theology—and then in very accessible terms, shows the hope-filled potential of the Christian Eucharist as a paradigm to counter the vast injustices of the current global corporate food industry. A ‘must read!’”

—Dawn M. Nothwehr, OSF, PhD
The Erica and Harry John Family Professor of Catholic
Theological Ethics
Catholic Theological Union

The Meal That Reconnects

*Eucharistic Eating and
the Global Food Crisis*

Mary E. McGann, RSCJ



LITURGICAL PRESS
ACADEMIC

Collegeville, Minnesota
www.litpress.org

Cover design by Ann Blattner. Photo courtesy of Getty Images.

Scripture quotations are from New Revised Standard Version Bible © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Excerpts from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation. All rights reserved.

Excerpts from documents of the Second Vatican Council are from *Vatican Council II: The Conciliar and Postconciliar Documents*, edited by Austin Flannery, OP, © 1996. Used with permission of Liturgical Press, Collegeville, Minnesota.

© 2020 by Order of Saint Benedict, Collegeville, Minnesota. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, except brief quotations in reviews, without written permission of Liturgical Press, Saint John's Abbey, PO Box 7500, Collegeville, MN 56321-7500. Printed in the United States of America.

1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Names: McGann, Mary E., author.

Title: The meal that reconnects : Eucharistic eating and the global food crisis /
Mary E. McGann, RSCJ.

Description: Collegeville : Liturgical Press Academic, 2020. | Includes bibliographical references and index. | Summary: "Discusses the sacredness of eating, the planetary interdependence that the sharing of food entails, and the destructiveness of the industrial food system, presenting the food crisis as a spiritual crisis. The author invites communities to reclaim the foundational meal character of eucharistic celebration while offering pertinent strategies for this renewal"—Provided by publisher.

Identifiers: LCCN 2019032400 (print) | LCCN 2019032401 (ebook) | ISBN 9780814660317 (paperback) | ISBN 9780814660324 (epub) | ISBN 9780814660324 (mobi) | ISBN 9780814660324 (pdf)

Subjects: LCSH: Dinners and dining—Religious aspects—Catholic Church. | Lord's Supper—Catholic Church. | Hunger—Religious aspects—Catholic Church. | Food supply—Moral and ethical aspects. | Food supply—Religious aspects—Catholic Church.

Classification: LCC BR115.N87 M378 2020 (print) | LCC BR115.N87 (ebook) | DDC 234/.163—dc23

LC record available at <https://lcn.loc.gov/2019032400>

LC ebook record available at <https://lcn.loc.gov/2019032401>

*For all the hungry people in the world,
especially the women and children*

Contents

Preface ix

Part One—Eating as Relationship 1

1. Eating Matters 3

2. Food in the Life and Ministry of Jesus 15

3. In the Beginning Was the Meal 35

Part Two—Broken Relationships: Dining in
the Industrial Food System 55

4. The Corporate Industrial Food System:
Origin, Goals, Outcomes 59

5. Industrial Agriculture Today: The Ecological Cost 77

6. Industrial Agriculture Today: The Human Cost 103

7. A Way Forward: The Reemergence
of Regenerative Agriculture 123

Part Three—Eucharist: The Meal That Reconnects 147

8. Reclaiming the Foundational Meal Character
of Eucharistic Celebration 149

9. Revitalizing the Ecological, Social, and Economic
Embeddedness of Eucharistic Eating 175

Bibliography 203

Scripture Index 223

Subject Index 227

Preface

Eating is a foundational human act, one that ties us to all other living and nonliving creatures and to the complex processes of exchange that characterize the planetary community. Meeting more than the biological need to survive, eating affords a sense of pleasure, an experience of nurture, and an invitation to celebrate the goodness of life, the faithfulness of Mother Earth, and the graciousness of a God whose creative life flows through the web of creaturely existence.

But today food is in crisis and with it the Earth and her peoples. Food production at the hands of a corporate, multinational food industry¹ is exacerbating hunger, poverty, and inequality; creating ill health; contributing to climate change; destroying ecosystems; and poisoning Earth's resources. More profoundly, the market forces driving this system have estranged human beings from the sources and processes by which food comes to our tables. They insulate us from the devastating effects of industrial food production. Food has become a product to be consumed rather than a living relationship between the Earth and the human community. To eat in ignorance of this is to live a distortion of our foundational relationship with the world and ultimately with God who created Earth and became incarnate in the biological web of earthly being.

1. Documentation for these claims can be found in the remainder of the book, especially in part 2. In this book, the terms "corporate agriculture," "industrial farming," "agribusiness," and "corporate/industrial food system" will be used somewhat interchangeably.

Although industrial agriculture is not the sole provider of the world's food,² its influence has negatively impacted conventional and subsistence farmers around the globe, exacerbating the exodus of people from rural habitats to sprawling urban centers³ and forcing an abandonment of centuries-old, ecologically sound ways of farming and keeping the land. Touted as the most efficient way to feed the world, such efficiency is a mirage that masks destructive and life-threatening practices.⁴ In 2013, several United Nations agencies declared industrial farming unsustainable and urged that it be replaced by organic, regionally based agriculture.⁵

Given the financial and political power of corporate agribusiness, this transition will come about only from the ground up, through human choices, increased awareness, and renewed commitments to health, sustainability, justice, and human happiness. It is my contention that the spiritual resources of the many faith traditions that

2. See Vandana Shiva, *Who Really Feeds the World* (Berkeley: North Atlantic Books, 2016), 111–24. Shiva estimates that 70 percent of the world's food continues to be supplied by small farmers, especially women.

3. See Timothy Gorringer, *The Common Good and the Global Emergency* (Cambridge: Cambridge University Press, 2011), 192. Gorringer notes that the cause of this urban migration is that “agricultural livelihoods have been destroyed by neoliberal economic policies.” Gorringer references the United Nations report, *The Challenge of Slums: Global Report on Human Settlements 2003* (London: Earthscan, 2003), 40.

4. See, for example, Andred Kimbrel, ed., *The Fatal Harvest Reader: The Tragedy of Industrial Agriculture* (Washington, DC: Island Press, 2002).

5. Several UN agencies have jointly stated that food security, climate change, poverty, and gender inequality can all be addressed by a radical change from the current industrial agricultural and globalized food system to a conglomerate of small, biodiverse, ecological farms around the world and a localized food system that promotes consumption of local/regional produce. See “Paradigm Shift Urgently Needed in Agriculture,” Science in Society Archive, first published September 17, 2013; accessed June 17, 2019, http://www.i-sis.org.uk/Paradigm_Shift_Urgently_Needed_in_Agriculture.php.

cherish rituals of eating, sharing food, and blessing God—most especially Christian Eucharist—are critical to this process.

This volume asks: How can eucharistic eating create an alternative paradigm and effect a prophetic healing of relationships with the Earth's abundance and all who share it? How can eucharistic practice strengthen relationships of justice, solidarity, and reciprocity between human communities and the rest of the web of life?

To answer these questions, part 1 focuses on eating as relationship. Chapter 1 explores eating as a foundational human act that situates us in a vast web of social, economic, political, ethical, ecological, and theological relationships. In light of this complexity, chapters 2 and 3 explore Jesus' table fellowship and the legacy of this meal practice in early Christian eucharistic practice. Part 2 explores the emergence of a global, corporate food industry, focusing first on the circumstances of its origins (chap. 4) and then examining in more detail its current practices (chaps. 5 and 6), including a closer look at four critical areas: seeds, life's miracle betrayed; soil, farming's critical matrix; hunger, a human tragedy; and farmworkers, laborers with little justice. The last chapter of part 2 focuses on new regenerative agricultural practices that will contribute to the healing and reconciling of human relationships with the life-giving Earth (chap. 7).

Part 3 returns to the eucharistic table, exploring how a revitalization of eucharistic eating can make a unique contribution to healing broken relationships within the human community, with Earth, and with the One whose life pulses through all creation: first, through reclaiming the foundational meal character of eucharistic celebration (chap. 8) and, second, by reinvigorating the vital connections between Eucharist and the ecological, social, and economic forces that shape global society today (chap. 9).

This volume grows out of deep personal concern and scholarly interest in the future of food, the justice by which it is available to the human-biotic community, and the contribution that Christian meal practice can make to shaping an equitable future. It is written across multiple fields of study—ecology, food studies, agriculture,

economics, health and wellness, social ethics, liturgical studies, and theology—all of which contribute to the composite picture of both the crises and the promises and hope we find in today’s global food situation. The literature for such a study is vast, and I draw only lightly on the enormous wealth of resources available. But the specific task of making connections between Christian eucharistic practice and the food crises is just beginning and has not been widely taken up by scholars in liturgical studies. My hope is that this book will invite and encourage others to follow, building on what they find here, and that all readers will be inspired to reimagine the gift of Christian Eucharist to a global society in need of healing and hope for a future of abundance.

In completing this volume, my heart is full of gratitude. To my associates in the Ecology and Liturgy Seminar of the North American Academy of Liturgy and to members of *Societas Liturgica*, who responded to early drafts, my sincere gratitude. To my colleagues at the Graduate Theological Union, Berkeley, and especially to the faculty at the Jesuit School of Theology of Santa Clara University, who gave feedback on an early draft and whose interest and encouragement has accompanied me along the way, my deep thanks. A special word of gratitude to Mary Dern Walker for her excellent editorial assistance, to Catherine Holcombe for assistance in checking references, and to Dianna Gallagher and Mey Saechao for technical assistance. Finally, my special thanks to the Religious of the Sacred Heart, especially my own community members at Sophia House, who have supported and accompanied me through the research and writing process, celebrating each stage along the way. And to the One whose love sustains each moment of life in this amazing world, eternal gratitude!

Eating as Relationship

Eucharistic eating is deeply rooted in the human sharing of food, in the provocative meal fellowship of Jesus' public ministry, and in the earliest gatherings of Christ's followers who recognized his continual presence among them in the breaking of the bread. The three chapters that follow invite communities to remember these roots, allowing them to engage their imaginations as to the role eucharistic eating might play in healing the broken relationships caused by today's industrial food system.

Eating Matters

Food: Communication, Identity, Gift

Eating matters: what we eat, with whom we eat, where the food is grown, who is left out and who decides—these are all questions with ecological, ethical, and theological significance. Eating matters for Christian liturgy as well, and the complexities of growing, preparing, and sharing food are likewise pertinent to contemporary liturgical renewal and practice.

Eating is an expression of one's vision of the world and of one's faith in a God whose abundant life is poured out in creation. How we eat manifests our relationship with the world as consecration or desecration. In the words of Wendell Berry, "To live, we must daily break the body and shed the blood of Creation. When we do this knowingly, lovingly, skillfully, reverently, it is a sacrament. When we do it ignorantly, greedily, clumsily, destructively, it is a desecration. In such desecration, we condemn ourselves to spiritual and moral loneliness, and others to want."¹

Food is a "system of communication revealing what we believe and value about people, things, bodies, traditions, time, money and

1. Wendell Berry, "The Gift of Good Land," in *The Gift of Good Land: Further Essays Cultural and Agricultural* (New York: North Point Press, 1981), 281.

places.”² Eating negotiates personal and communal identity, the cultivation of memory and the maintenance and creation of tradition. For this reason, eating can also keep persons and groups separate from each other, lest identity markers on which people depend be disturbed.³ Patterns of fasting and feasting, of blessing God and giving thanks and of gathering around festive tables to feast with special foods enable communities to mark time, hallow space, and claim the meaningfulness and deeper anamnestic⁴ significance of the moment while joining generations past and to come in a vast liturgy of life and celebration of divine fidelity.

To eat is to enter a realm not under human control, to admit that we are not self-sustaining gods but finite creatures, dependent on a graced universe of soil, sunlight, seed, and photosynthesis.⁵ Ecologically, food entangles us in intricate food webs too vast to map and in the lives of creatures too numerous to count. Hence, the decontextualization of food by industrial processes that dissociate it from its biological origins and relationships is a spiritual impoverishment of our understanding and experience of food.⁶

Food comes to us at a price. Eating invites us into a daily life-and-death drama in which some creatures give their lives so that others

2. Norman Wirzba, “Food for Theologians,” *Interpretation: A Journal of Bible and Theology* 67, no. 4 (2013): 375.

3. *Ibid.*, 381.

4. The term *anamnetic* is based on the Greek term *anamnesis*, referring to the making present, or “reactualizing,” of an event, object, or person from the past. The term is used in reference to remembrance of Christ’s paschal mystery in liturgy—the making present his action at the moment of the church’s prayer.

5. David Grummett, Luke Bretherton, and Stephen R. Holmes, “Fast Food: A Critical Theological Perspective,” *Food, Culture and Society* 14, no. 3 (September 2013): 379.

6. Norman Wirzba, *Food and Faith: A Theology of Eating* (Cambridge: Cambridge University Press, 2011), xvi.

may survive and thrive.⁷ Within this paschal economy of creation, planetary interdependence is rooted in sacrificial giving, whereby God's providential, sustaining love is mediated through the death of some creatures for the life of others. To eat is to accept the costly gift of another's life; to enter a mystical union in which another being becomes part of us, its molecules now part of our human tissue.⁸ In this light, some speak of our union with other creatures in terms of "natural communion."⁹

Today, this organic cycle of death enabling life is exacerbated by food systems that bring premature human death (hunger, malnutrition), termination of lives (farmer suicides),¹⁰ ecocide (destruction of soils, rainforests, and arable land), and violent systems of animal husbandry. A major cause of these unnecessary deaths is the vastly increased consumption of meat by communities around the world, which entails an unprecedented clearing of rainforest land for grazing, the feeding of two-thirds of all grain exported from the United States to livestock rather than to hungry humans, and brutal practices in American slaughterhouses that are concealed from public view.¹¹ Awareness of these unnecessary and merciless deaths invites

7. Ibid., 76. Fritjof Capra, *The Web of Life* (New York: Anchor Books, 1996), 179. In "Food for Theologians," Wirzba notes that the food industry does a masterful job of hiding death from us. See p. 379.

8. See Michael Schuet, "Why Food? Spirituality, Celebration and Justice," in *Food, Faith and Sustainability* (Seattle: Earth Ministry, 1997), 9.

9. Sergi Bulgakov, *Philosophy of Economy: The World as Household* (New Haven: Yale University Press, 2000), 103. As noted in Wirzba, *Food and Faith*, 2.

10. See Vandana Shiva, *Seeds of Suicide: The Ecological and Human Cost of Globalization of Agriculture* (New Delhi: Research Foundation for Science, Technology and Ecology, 2000).

11. John Robbins and Jia Patton, "A Bite Felt 'Round the World,'" in *Food, Faith and Sustainability*, 27. See also Wirzba, "Food for Theologians," 379. Animal husbandry, although closely interwoven with other aspects of industrial farming, will not be a major focus of this volume.

a commitment to a sacrificial understanding of eating, one that commits eaters to promote the health and flourishing of whatever creatures they consume.¹²

Eating today engages us in conflicting paradigms: food as gift or food as commodity.

Food as gift implies a posture of receptivity and gratitude toward the One who is the source of the gift. An abundant Earth is assumed, an abundance that is meant to be fostered, sustained, nurtured. Human engagement with the Earth's produce is seen as a continuation of God's creative work, a cooperation with the regenerative forces of nature, with soil, seed, and sun. The fruits of this cooperative process are meant for the health and mutual well-being of all people. Hence, justice, concern for the common good, and sharing rather than hoarding food are essential responses. Equity becomes the aim of common life. Acknowledging food as gift implies an honoring of the organic limits of the Earth's productivity, honesty about the true costliness of food, respect for seasonal cycles and growth processes, and a commitment to sustainability so that future generations may also eat. Most especially, acknowledging food as gift issues in thankfulness and gratitude, returning grace for grace, engendering trust, contentedness, and a will to live in harmony with other creatures.

The contrasting paradigm of food as commodity implies a posture of ownership and the right to control. Scarcity rather than abundance is assumed: the Earth is deemed incapable of providing for all and must be brought under human expertise and domination so as to force a greater yield. Human intervention is meant to improve on God's created order: to design, alter, expand, and repackage the fruits of the soil so as to make up for Earth's imagined deficit and to produce value-added products intended for selected markets and those with sufficient purchasing power.

In this paradigm, profit is the goal of economic life. Expanded markets rather than nature's limits become the norm; growth of

12. Wirzba, "Food for Theologians," 379.

sales, as well as the acquisition and accumulation of foodstuffs, requires overstepping the natural limits of plants and animals so as to satisfy the imagined needs of consumers. In this process, the costliness of food is masked by failing to account for damage done to the Earth and to living beings. Sustainability is jeopardized and, with it, the feeding of future generations. The fruit of this paradigm is anxiety rather than satisfaction, the loss of a grateful spiritual relationship with food, and a preoccupation with individual needs and preferences rather than a concern for the well-being of all.

Given the dominance of a corporate food system and its ideals and motivations, these conflicting paradigms face people today in much of the world, requiring informed choices, a strong sense of justice and care for fellow creatures, and a commitment to the flourishing of the future generations who will inherit the fruit of our choices.¹³

Growing, Preparing, and Sharing Food at Table

Growing Food

To grow food is to enter an intricate web of relationships at once cosmic and microscopic. It is to engage in the miracle of interdependence, the mystery of Earth's synergy, and the awesome truth that we were made for relationship. The intensity of the sun,¹⁴ the movement of the planets, the tilt of the Earth, and the patterns of climate,

13. See Alice Waters, "The Ethics of Eating: Why Environmentalism Starts at the Breakfast Table," in *The Fatal Harvest Reader* (Sausalito, CA: Foundation for Deep Ecology, 2002), 283–87. Pope Francis writes strongly in *Laudato Sí* (LS 159–63) that all people have a moral responsibility to provide for future generations. All further references from *Laudato Sí* will be indicated with paragraph numbers in the text.

14. According to biologist Christopher Uhl, the amount of solar energy intercepted by Earth every hour exceeds the total amount of fossil fuel energy human-kind uses in a year. *Developing Ecological Consciousness: The End of Separation*, 2nd ed. (Lanham, MD: Rowman and Littlefield, 2013), 14.

Broken Relationships

Dining in the Industrial Food System

The values implicit in Jesus' table fellowship and the meals of the earliest Christians—hospitality, shared resources, co-abiding, gratitude—find little resonance with the current global food system. The state of food production, distribution, and consumption at the hands of corporate industrialized agriculture, which dominates the current market, can be summed up in a single word, crisis: a crisis based in broken relationships. We eat today in exile estranged from the ecological, social, spiritual, economic, and bodily relationships that constitute deep human nourishment and health.¹ Moreover, this alienation involves a more massive

1. Norman Wirzba, *Food and Faith* (New York: Cambridge University Press, 2011), 71–109.

degradation of the Earth and a more widespread violence toward animals than the human community has ever before known.²

Although the crisis remains invisible to many Americans, whose supermarket shelves are lined with a glut of food products,³ its effects are quite evident. Most people eat today without knowing where their food comes from, by whom it was grown, and under what conditions—a situation that invites rampant food injustice. Small conventional and organic farmers are severely challenged to compete with large corporate agriculture. Hunger abounds in the richest country in the world, leaving one in six Americans not knowing where their next meal is coming from. Soil and seed, primary sources of life, have been relegated to the economic goals of giant chemical companies. The majority of available food has been commodified—removed from any obvious connection with the life-giving Earth, processed often with the addition of nonfood sources, packaged and sold as objects of desire, tailored to the highly individualized tastes of each consumer.⁴ Eating is often done in haste, alone, on the run—a practice fostered by individually portioned foodstuffs, “reinforced” to contain all the nutrients one might gain from a well-balanced meal. Families rarely eat together; indeed, the practice of family meals in the United States has been largely lost in a single generation.⁵ The art of cooking has been replaced in many

2. See Michael Northcott, “Faithful Feasting,” in *A Moral Climate: The Ethics of Global Warming* (Maryknoll, NY: Orbis Books, 2007), 258.

3. As we will see, inner-city and rural communities often do not experience this excess but are situated in industry-created food deserts. Such is the injustice of the food system.

4. Wirzba points out that our consumer economy trains people to be discontented, ungrateful, and separated from each other. In a system dedicated to consumer fulfillment, we remain perpetually unfulfilled, making it “very difficult for any of us to live deeply, or with affection and responsibility, into the places where we are.” Wirzba, *Food and Faith*, 102.

5. See Miriam Weinstein, *The Surprising Power of Family Meals: How Eating Together Makes Us Smarter, Stronger, Healthier and Happier* (Hanover, NH: Steerforth Press, 2005).

instances by microwave “warm-ups,” and food is marketed to meet these expectations. People’s bodies tell the whole tale: disease has dramatically increased in the last twenty years—obesity, diabetes, cancers of every type, cardiovascular disease, to name a few—due in large part to the high sodium, highly sweetened, and processed diet consumed by many Americans.⁶ Obesity, in a word, is “good for the economy.”⁷

While a full accounting of the industrialized food system is beyond the scope of this volume, a closer look at its origins, goals, and strategies, as well as its impact on Earth’s ecosystems and people, is important if we are to identify how renewed eucharistic eating can reconnect and heal our broken relationships with the Earth, with the human family, and with God.

6. The National Institutes of Health estimates that two-thirds of Americans are either overweight or obese. See Wirzba, *Food and Faith*, 105. Obesity, he comments, has political, medical, and financial ramifications, including the multibillion dollar healing and dieting industries. Also Paul Roberts, *The End of Food* (Boston: Mariner Books, 2008), 95. Roberts quotes Tomas Philipson, a University of Chicago economist specializing in obesity, who wrote: “The obesity problem is really a side effect of things that are good for the economy.”

7. Roberts, *The End of Food*, 95.

The Corporate Industrial Food System

Origins, Goals, Outcomes

Scholars place the origins of human agriculture some ten thousand years ago. They stress that the growing of food crops, as opposed to the acquisition of edibles through hunting and gathering, began in different parts of the world at different times and using different technologies. Although the origins of today's corporate industrial food system can be situated in the early 1940s, its roots reach back into this entire history of agriculture. Implements to break up the soil, for example, from simple digging sticks to an infinite variety of ploughs pulled by humans or animals, are the ancestors of the massive tractors capable of ploughing the interminable cornfields of the US Midwest, so typical of today's industrial agriculture. Hybridization, methods of fertilization, systems of irrigation, and use of a specialized labor force were likewise introduced in farming practices long before they became strategic tools of a corporate food system.¹

1. New World Encyclopedia contributors, "History of Agriculture," *New World Encyclopedia*, accessed June 20, 2019, [//www.newworldencyclopedia.org/p/index.php?title=History_of_agriculture&oldid=1008693](http://www.newworldencyclopedia.org/p/index.php?title=History_of_agriculture&oldid=1008693), for this citation and what follows.

From the first engagement of human communities with the soil through processes of planting and harvesting, human relationship with the food-producing Earth has been paradoxical, a relationship that could sustain human life or destroy it. Only through cooperation, mutuality and the ensuring of mutual benefit for both the Earth and the human-biotic community could this relationship flourish. Over the centuries, a pool of common wisdom about successful ways of growing food emerged among farmers in many parts of the world. Described today as “traditional methods,” these common strategies are based on long-term cooperation between farmers and the land they cultivated. Traditional farming mirrored the natural nutrient cycles of Earth’s soils, by which organic and inorganic matter are constantly recycled into the production of new food crops. Plant growth was enabled by the abundant solar energy reaching the Earth daily, creating the miracle of photosynthesis. Farmers were part of a natural food web, gathering seeds from one year’s crop for the next sowing and sharing their excess seed with neighboring farmers. This ensured that the seeds were appropriate to the local soil and climate and that the food produced was aligned with the tastes cultivated by their local community. Domesticated animals were integrated into areas of plant cultivation, providing natural fertilizer for plants and food for animals. Multiple crops were interspersed in the same fields, enabling natural pest and weed control, and fields were allowed to rest fallow for periods of time or planted with cover crops to restore fertility. Most important, food was grown for local communities and sold directly to them, ensuring the food’s freshness and delectability and building local economies.

Conceiving the Industrial Agricultural System

The close of World War II in the mid-1940s marked a significant turn in US and global agricultural practice that would call into question the traditional methods just described. Designed by a group of powerful American economists and businessmen, food and farm

policies were formulated that over the ensuing years would become the operative food and farm policy of the US federal government. As businessmen and economists, rather than agrarians or farmers, the designers of this new food system focused on profit rather than on human nutrition and care for the food-bearing Earth. As powerful and well-positioned white males, they had access to high-ranking politicians and government officials who were shaping the country's postwar strategies. Notably, two of their associates served as US Secretary of Agriculture: Ezra Benson, who served under Presidents Truman, Eisenhower, Kennedy, Johnson, and Nixon; and Earl Butz, who served during the presidencies of Ford, Carter, Reagan, and George H. W. Bush.²

The system was launched in 1942 by Paul Hoffman, president of Studebaker; William Benton, inventor of modern consumer research and polling practices; and Marion Folsom, an executive of Eastman Kodak, who joined forces to found the Committee for Economic Development (CED), a think tank where business leaders could develop economic policy and then “use new techniques of public relations to promote their agreed-upon agenda.”³ This cadre of businessmen began mapping a post-war program for a chemically-intensive and financially lucrative agriculture. They opposed the prevailing New Deal farm measures, policies that ensured parity for farmers and prevented a glut of farm produce from flooding the market, driving down prices precipitously.⁴ Instead, they lobbied for a reduction of the number of farmers, fearful that the political power and influence

2. Benson was a “far-right ideologue trained as an agricultural economist . . . who served simultaneously in the governing hierarchy of the Mormon Church—a multi-million dollar agribusiness corporation to this day.” See Wenonah Hauser, *Foodopoly: The Battle over the Future of Food and Farming in America* (New York: The New Press, 2012), 21.

3. *Ibid.*, 14.

4. *Ibid.*, 16. Hauser notes that parity was a policy that ensured that “farm income would keep up with the cost of farming.”

of organized farmers might initiate “a reorganization of the economy and a more socially, economically and racially egalitarian society.”⁵

The future of food envisioned by these economists and businessmen involved several interwoven strategies.⁶

- First, a small number of corporately owned, industrialized farms would control the entire food market. Implied in this goal was that most young rural men would abandon farming and become a cheap labor force for the manufacturing sector.
- Second, food production would become more globalized for the sake of economic efficiency. Imports and exports of farm produce would become standard and expected, bringing wealth to both the “agribusiness” corporations that would control the system and the transportation industry that would ship these goods around the world.⁷
- Third, processed food would come to dominate the market, increasing the number of stakeholders and profit makers involved in the “production” and transportation of food products.
- Fourth, a deregulated, free-market system would enable corporations to produce the cheap food and goods necessary to supply the global market. From its inception, the CED lobbied for governmental cooperation with free-market strategies and

5. Ibid., 17. New Deal economics, and especially the care for the well-being of American farmers, were considered “socialism.”

6. The CED’s strategy for agriculture culminated in the publication of “An Adaptive Program for Agriculture” in 1962. The report was prepared by fifty influential business leaders and eighteen economists from leading universities. See Hauter, *Foodopoly*, 20; Paul Roberts, *The End of Food* (Boston: Mariner Books, 2008), 120.

7. Hauter, *Foodopoly*, 23. The United States was regarded by these businessmen as having a “comparative advantage” in the export of grain and producing “capital-intensive crops, while the developing world was better suited to growing labor-intensive fruits and vegetables.”

for the removal of trade barriers so as to allow large food companies and grain traders to obtain crops from countries and locales where prices were lowest.⁸

Implementing these strategies through the joint efforts of corporate and governmental leaders brought numerous shifts in the ensuing decades. Smaller farms were consolidated into major corporate food enterprises, leaving many fewer persons across the United States directly engaged with soil and seed. Large farm machines for ploughing, planting, fertilizing, and harvesting were employed, and transportation systems developed to move food to its new destinations. Monoculture, the growing of fields of single crops such as corn and soybeans, became an efficient means of managing expansive fields and maximizing output. Chemical pesticides and insecticides, developed during the first decades of the twentieth century as war weapons, were pressed into service to control weeds and insects no longer controlled by traditional methods of intercropping diverse species. That these pesticides also have the ability to kill birds, fish, reptiles, and mammals, as well as causing injury to human health, including cancers and neurological, reproductive, and developmental damage, mattered little.⁹ Synthetic fertilizer that could increase nitrogen in the soil, also developed for the making of bombs during the world wars, was routinely added to the soil to induce greater fertility, with little attention to the soil's natural processes of regenerating nitrogen.

8. *Ibid.*, 23. Crucial to expansion of food trade were negotiations around General Agreement on Tariffs and Trade (GATT) and later, in 1995, the WTO. The WTO agreement incorporated the CED's "Agreement on Agriculture."

9. Rosemary Radford Ruether, "Corporate Globalization and the Deepening of Earth's Impoverishment," in *Integrating Ecofeminism, Globalization and World Religions* (Lanham, MD: Rowman and Littlefield Publishers, 2005), 17. Ruether notes that pesticides kill insects "by such methods as blocking the nerve-impulse enzyme." She also notes that estimates suggest that "3 to 25 million people are injured by pesticide use worldwide, especially farmworkers who come into direct contact with these substances."

High-yield hybrid seeds were developed that could ensure greater dependability of the crop, but in the process, the rich diversity of food varieties previously grown were replaced by single strains.¹⁰ These newly bred crops were designed not only for larger size and faster growth but for uniformity of size and shape, a requirement that enabled them to be harvested, picked, and processed mechanically.¹¹ Intensive watering, a requisite of the hybrid seeds, became the norm, drawing more frequently on centuries-old aquifers that held stores of precious groundwater. Moreover, all of these advances were dependent on the cheap and abundant fossil fuel energy that was available at that time.

The Green Revolution

By the 1960s, these strategies had doubled or tripled crop production in the United States. Without any assurance that this initial upsurge could be sustained into the future, the farming techniques developing in the United States were marketed to countries around the world. Labeled the “Green Revolution,” this program claimed that these new strategies had the potential to feed expanding populations. Paul Hoffmann, noted previously as a founder of the CED,

10. At one time, for example, apple varieties numbered in the thousands, with each strain carrying a unique genetic code. Given the commercialization of apples in the industrial food system, the number of available species has dwindled to a few choices. Deliberately engineered apples like the Red Delicious and the Granny Smith now dominate the market, and the heirloom apples our forbearers loved are now relegated to backyards, community orchards, and extinction. Without diversity, these single apple strains are highly vulnerable today to disease and pests. See Rossi Anastopoulo, “Where Have All the Apples Gone? An Investigation into the Disappearance of Apple Varieties and the Detectives Who Are Out to Find Them,” *PIT Journal* (2014), accessed June 11, 2019, <http://pitjournal.unc.edu/article/where-have-all-apples-gone-investigation-disappearance-apple-varieties-and-detectives-who>.

11. Roberts, *The End of Food*, 21–22.

Eucharist

The Meal That Reconnects

The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts. For theirs is a community composed of people who, united in Christ and guided by the Holy Spirit, press onwards towards the kingdom of God and are bearers of a message intended for all people. (GS 1)¹

At all times, the church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel. (GS 4)

1. Vatican II, *Gaudium et Spes* 1, 4, in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery (Collegeville, MN: Liturgical Press, 2014).

These stirring words, articulated in *Gaudium et Spes* at the climax of the Second Vatican Council, invite us to reflect on what has unfolded in the first two sections of this volume and prompt us to ask: How is the current food crisis that is creating manifold forms of human suffering around the globe and violating the productive capacity of the Earth a glaring “sign of the times” calling Christians to pay attention? How is it finding an echo within the hearts of those who claim to be the body of Christ in the world and moving them to act in solidarity with those who suffer? How might Christians embrace more fully their vocation as bearers of good news as they press onward toward the kingdom? How might they express that message in their ethical, liturgical, and spiritual lives? And, how might the celebration of Christian Eucharist be key to the healing of broken human and planetary relationships, shaping new patterns of living marked by compassion, respect, and equity?

The two chapters that follow address these questions. Chapter 8 invites a reclaiming of the foundational meal character of eucharistic celebration, engaging a hermeneutic of liturgical symbols and actions² to explore its significance in forming communities for prophetic action in a world of broken relationships. Chapter 9 probes the embeddedness of Eucharist in ecological, social, and economic forces that shape today’s global society and asks how Christian table fellowship can become a moral force for goodness, justice, and planetary healing.

2. See David N. Power, “Eucharistic Justice,” *Theological Studies* 67 (2006): 857.

Reclaiming the Foundational Meal Character of Eucharistic Celebration

Laudato Si, promulgated by Pope Francis in 2015, is a clarion call, a strong and heartfelt plea to people around the globe to wake up, recognize the global emergency that surrounds us, and come head-to-head with the crisis that politicians skirt and corporate beneficiaries deny and falsify. The whole Earth cries out, claims Pope Francis. Earth, our mother and sister, is being destroyed, and, as we have seen in earlier chapters of this volume, the corporate agricultural system is making money off its destruction. While corporate executives become wealthier, the poor of the Earth, devoid of power, suffer the ravages of a world made inhospitable to and unsupportive of their life projects.

Where else can these truths be proclaimed, if not in the community of the living church, who claim to be disciples of Jesus and to live his gospel message of justice and compassion? And where better than at the symbolic meal that is at the heart of Christian practice, a meal celebrated in memory of Jesus, whose table fellowship was a continuous response to human need, estrangement, suffering, and exclusion?

Pope Francis's appeal adds urgency to reading the signs of the times concerning a broken food system, and it offers insight into how we might respond as persons of faith. Furthermore, if Christian Eucharist is to be a "meal that reconnects," that reweaves broken relationships and forms communities for prophetic action, communities must reclaim and revitalize the foundational character of Eucharist as a meal. This means change, as Pope Francis indicates so strongly (LS 202), change in the attitudes and strategies that have served eucharistic communities over many years and a new openness to the transformative action of the Holy Spirit who, the Scriptures tell us, is always doing something new!

Why this emphasis on the Eucharist as a meal? Invoking the earliest chapters of this volume, we recall that in Jesus' ministry table fellowship was a primary place for the in-breaking of God's reign and a sign of God's new creation. Meal gatherings were places of rebuilding human unity, of responding to real human needs, of restoring relationships of mutuality, acceptance, reconciliation, and equality.¹ Jesus turned not to the religious institutions of his day but to the practice of simple meals where a new, inclusive fellowship was formed, rooted in service, love, and friendship. Gathered at table, Jesus formed his disciples for a prophetic ministry of peace and reconciliation in a world where oppression, poverty, and stratification reigned. And it was at table that he breathed on them the awaited and transformative Holy Spirit who would guide them into the future (John 19:23).

Likewise, the earliest Christians, in birthing a eucharistic tradition, came together for the sharing of food and drink, telling and retelling stories of Jesus and experiencing his presence among them. Their table gatherings were filled with challenge: whether and how to eat together across boundaries of food restrictions, and how, in

1. See Ched Myers, *Binding the Strongman: A Political Reading of Mark's Story of Jesus* (Maryknoll, NY: Orbis Books, 1988), 440–41.

coming together, to discern the true body of Christ and to live the inclusion and mutual care this invited (1 Cor 11:29). In meals that embodied values of service, mutual support, friendship, generosity, and hospitality, they offered thanks and shared food in ways that resisted imperial power, claiming a Lord whose name is above all other names (Phil 2:9) while they responded to the daily needs of all in their midst.

Today, both the broken food system and the urgency of *Laudato Sí* call Christians to reembrace a vital meal fellowship as integral to eucharistic practice.² First, sharing real food and drink at the heart of a eucharistic gathering invites a deeper recognition of our kinship with the Earth, our dependence on its gifts of nourishment, and the costly love entailed in providing a community with precious sustenance. Sharing simple gifts of food and drink can reveal our interconnected existence as creatures of God, dependent on one another and created to form a “sublime communion” (LS 89). The wholeness and integrity of these nourishing foods speak not only of the beauty of creation but of its brokenness, of those whose tables are not graced with food and drink and whose suffering is deeply related to Earth’s suffering.

Second, Pope Francis is clear: individual responses, or a “united effort bred in an individualistic way,” even when rooted in a real spirit of conversion, are simply not adequate to the enormity of the challenges we face. Rather, a “union of skills and a unity of achievement” that grow out of a “deep communal conversion” are essential (LS 219). A true meal fellowship, where bonds of friendship and networks of service are nurtured, can inspire and build this community response.

Third, encountering the risen Christ in the setting of table fellowship where the Gospel is preached and ministries of service, one to another, are actualized, can deepen communities’ awareness of Jesus’

2. David Grumett muses that “it is extraordinary that the Eucharist, in which . . . food items are central, is so infrequently related to agriculture and food supply.” *Material Eucharist* (Oxford: Oxford University Press, 2016), 69.

abiding and sustaining presence. Jesus calls Christians to embody his provocative ways of inclusion, justice, and hospitality; his identification with the poor and suffering; and his self-sacrificing dedication to the work of God in the world. Moreover, Jesus' attentiveness to those not present—those missing, discouraged, scandalized, disillusioned, angered, or simply disabled—calls communities to seek out those who have been estranged, especially the young, whose creativity and insight are especially needed for a vital response to complex needs. Widening the horizon of our tables and expanding the complexity of our communities is essential to restoring a broken food system.

Fourth, the ecological conversion by which communities become true disciples and active agents of God's transformative love in the world is best sustained by the shared inspiration, bold creativity, wild imagination, and acts of care and tenderness experienced in the community's meal sharing, all enabled through the workings of the Holy Spirit whose transformative presence is at the heart of Eucharist.

With these invitations in mind, we now focus on five aspects of the eucharistic celebration that are critical for a revitalization of its meal character. We assume throughout that Eucharist is a relational and embodied event, with power to shape affections and imaginations and to evoke lived experience in its ambiguity and complexity. What is tasted, touched, heard, seen, and felt as movements in space and vibrations in one's body awaken imagination and shape a community's sense of call to come to the eucharistic table so as to be God's healing and transforming presence in a hurting world.

An Assembling Community

Assembling as a community of disciples is a foundational action; coming together, acting together, living into the community's identity and mission as Christ's body in the world are crucial to all that takes place in eucharistic celebration. But how is this action uniquely

Scripture Index

Genesis

1	27
1:3	27
1:20-21	27
1:26	180
2:15	180

Exodus

16	154
16:1-36	20
16:13	21
19-24	154

Deuteronomy

21:18-21	17
----------	----

Ruth

3:3	31
-----	----

Judith

10:3	31
------	----

Psalms

23:1	27
24:1	178
146	187

Proverbs

8:22-31	28
9:1-6	28

Song of Solomon

1:3	31
-----	----

Wisdom

1:7	101
6:17-20	30
8:2-18	30

Sirach

14:20	29
15:1-3	29
24:8	28
24:17-21	29
24:19-21	28

Isaiah

16:3	179
25:6	26
25:6-8	26
25:7-8	26
40:11	27
52:4-8	26

54:8	26	22:25-27	23
55:1-5	26	22:27	47
Ezekiel		24:13-35	38
34:1-31	27	24:42, 47-49	38
Hosea		John	
2:18-20	26	1:1, 14	29
Matthew		1:2-4	46
25:31-45	155	1:4, 9	26
Mark		1:41	26
6:34-44	167	2:1-12	25
10:38	163	3:15	33
16:7	155	3:19	26
Luke		4:15, 23	32
1:53	19	6	27, 43
2:4	16	6:5-11	28
4:18	186	6:10-30	199
5:27	17	6:12-13	19
5:27-32	18	6:27	30
5:34	16	6:35	29, 30, 166, 199
6:21	19	6:37	199
7:34	16, 17, 48	6:39-40	30
9:10-17	20	6:51, 53	29, 30
12:16-28	22	6:56	200
12:24, 29	22	6:60-71	30
13:28-30	46	10:2-4, 14, 27-28	27
14:12-14	18	11:2	31
16:31	23	12:1-8	31
19:8	18	12:3	31
19:9	18	12:3-4	31
22:15-16	23	12:7	31
22:19	23	12:24	32, 92
		12:35, 46	26
		13:1	32
		13:1-17:26	31, 32

13:1-30	31
13:5, 13-17	31
13:8	32
13:15	163
13:34-35	32
14:16, 19	32
14:21	32
14:23	32
15:4	25
15:4-5	33
15:5, 1	33
15:12	32
15:13	48
15:13-15	48
15:15	32
17:24	33
19:23	150
21:13	27
21:15-17	27

Acts of the Apostles

2	50
2:42	36
2:42, 46	52
2:44-47	50

Romans

8:22	178
12:10	185
12:16	185
15:7	185

1 Corinthians

10:16	51
10:17	42, 162

11:20	52
11:20-21	49
11:23-26	51
11:25	40
11:29	151, 176
14:26	44

Galatians

3:26-28	163
5:13	185

Ephesians

1:10	46
4:32	195
5:19	40

Philippians

2:5	45
2:6-11	45
2:9	151
2:10	52

Colossians

1:15, 16	171
1:15-20	45
1:17-20	171
1:18	45

1 Peter

1:22	185
3:8	185
4:9	185

1 John

1:6-7	185
3:11	185

Subject Index

- Abundance
and early Christian table ethics,
49
and scarcity, 6, 166
earth's, xi, 6, 14, 129, 134, 140,
145, 168
Egypt's cuisine, 21
eucharistic table of, 165–69
future of Earth's, xii
God as source of, 21
gratitude for, 11
illusion of, 9, 78, 198
Jesus'/God's radical economy
of, 16, 19, 22, 23, 26, 27,
167, 168, 176,
overabundance, 33
- Accumulation, 7, 21, 22, 115, 154,
190, 197, 201
- Agriculture
and climate change, 109
and farmworkers, 118
and justice, 140–45
chemically intensive methods,
61, 98, 99, 123–24
Community Supported
Agriculture, 130
history of, 59
local, 129–33
organically sustained
agriculture, 81–82, 109,
133–36
regenerative, 137–40
small-scale, 126–29
sustainable, 123–46
urban agriculture, 131
U.S. Secretaries of, 61, 68
See also Corporate
agribusiness; Farming
- Agroecology, 135, 136–40, 141
- Alternative economy, xi, 168, 177,
188
alternative food economy, 125,
141
alternative moral economy,
167–68, 176
alternative political order, 176
in early Christian practice, 46,
50
- Apostolic Tradition*, 41–42
- Archer Daniels Midland
Company, 191–92, 194
- Assembling, 152
around a common table, 157,
159

- and power distinctions, 158, 187
 - as body of Christ, 45, 152–53, 172
 - as eschatological assembly, 18, 48
 - as eucharistic community, 153, 155–56, 164, 169, 173, 186, 202
 - and ritualization of scarcity, 166
 - as political act, 153, 155, 159
 - in communion with Earth, 170, 173, 179
 - in early Christian communities, 44, 154–55
- Banquets, 9, 35–53
- and Eucharistic imagery, 167
 - Christian gathering as, 35–53
 - cosmic/messianic, 12, 16, 17, 18, 20, 26, 48–49
 - Eucharist as, 57
 - in Greco-Roman/Hellenistic society, 39, 41, 46, 47, 48, 51
 - diepnon* and *symposium*, 39–40
 - in Jesus' life and teaching, 17, 18, 19, 20, 25–26, 31–32, 33, 167
 - in portrayals of the Last Supper, 160
 - wedding imagery, 26
 - See also* Meals, early Christian; Greco-Roman/Hellenistic society
- Beauty, 9, 93, 101, 138
- charis*, 47, 48
 - of creation in food and drink, 151, 168, 189
 - of vessels for food and drink, 161
- Berry, Wendell, 3, 8, 47, 132
- Biodiversity, 84, 106, 182, 184
- in farming, fn. x, 124, 127, 128, 136
 - seeds and, 83, 85, 179
 - soil and, 96, 102
 - threatened by industrial food system, 77, 85, 111, 179
- Biofuels
- and diversion of food crops/cause of
 - and hunger, 79, 110, 144
- Biotech corporations, 85, 88–92
- and genetic modification of seeds, 85
 - and GMO policy, 88–89
- Blessing
- of the cup, 37
 - of bread, 40, 199
 - of *eulogia*, 169
 - of other foods, 43
 - “cup of blessing,” 40, 51
 - God, xi, 4, 20
 - in harvest rites, 173
 - in Jewish communities, 40, fn. 52, 189
 - Jesus', 199
- Body and blood of Christ
- and the poor, 161, 188
 - as new covenant, 47, 51, 171, 200

- association of Eucharist/holy
 - foods with, 40, 43–44, 46, 47, 51, 163, 165, 172, 195, 196, 202
- community as, 13, 42, 44, 47, 49, 148, 151, 152, 155, 161, 162, 172, 188, 200, 201
- discerning the body, 49, 151, 172, 176
- Bread, 41, 42, 161–65, 189–97
 - and agricultural practices, 192–94, 195, 196
 - and creation, 183, 190
 - and economy, 191, 192
 - and justice, 121, 122, 153
 - and sacramentality, 164
 - altar bread manufacture, 193–94
 - Cavanagh Company, 193–94
 - as holy food, 43–44, 164, 197
 - and ritualization of scarcity, 166
 - as imported element, 164, 194–95
 - as metaphor, 42
 - as thanksgiving, 53
 - baking of eucharistic bread, 163–64, 194–95
 - barley loaves, 28, 41
 - breaking of, 36, 37, 39, 49, 52, 101, 169, 185
 - consecration, bread and wine, 3, 166, 169
 - eulogia*, 169
 - hunger for, 101, 114, 168
 - in ancient banquets, 41
 - Jesus and, 20, 24, 28, 29, 167, 199
 - as body of Christ/Jesus as living bread, 29, 30, 43, 44, 47, 172, 196, 199–200
 - makers of, 163–64, 190
 - and mechanized processes, 164, 194–95
 - of eternal life, 12, 24, 27, 113
 - prayer over, 49, 52, 189
 - under Roman rule, 19
 - wafer, 164
 - Wisdom/Sophia and, 28, 29
- Carbon sequestration, 8, 100, 139
- Cavanagh Company, 193–94
- Charity, 143, 176, 193
 - charitable giving, 198
- Chemical companies, 56, 72
 - and chemically intensive agriculture, 61, 63
 - and genetically modified seeds, 85, 91
 - and government/policy, 61, 66, 67, 88, 91
- Christian Eucharist. *See* Eucharist
- Christian liturgy. *See* Liturgy
- Climate change
 - and conflict, 10
 - and hunger, 80, 108–9, 111–12, 176
 - and healing of food web, 125
 - and nutrition, 77–83
 - greenhouse gasses

- from industrial agriculture, 100
 - from transportation, 67
- fossil fuels and, 80
- industrial food production and, ix, x, 77, 78, 80, 190
- regenerative agriculture and, 139
- seeds and, 92
- soil and, 100
- Common
 - action, 11, 40, 140, 153, 160
 - baptism, 155
 - cup, 47, 161, 163
 - destiny, 171
 - farming wisdom, 60
 - good, 6, 125, 140, 158, 168, 184, 188
 - life, 6, 13, 37, 50, 159
 - loaf, 47, 161, 162, 192
 - and cup, 47, 101, 190
 - and labor of human hands, 192
 - breaking of, 162–63
 - norms for, 195–96
 - meals/table, 11, 18, 26, 50, 103, 121, 157–59, 161, 176, 188, 190
- Communion
 - eucharistic, 183
 - bread/wafers for, 195
 - with God, 13, 193
 - with other creatures, 5, 151, 183
 - with other people, 10, 189
 - through sharing food, 11, 75
- Consumerism
 - and convenience, 70
 - and lack of contentedness, 199
 - and “value adding,” 70–71, 199
 - consumers, 61, 85
 - costs to, 104, 116, 120, 129
 - education of, 120, 129
 - relationship with farmers, 129, 130
 - tastes/imagined needs of, 7, 56, 71, 72, 199
 - consumer capitalism, 75, 88, 90, 157, 168, 198
 - overconsumption and underconsumption, 103
 - consumer society/culture, 198
- Corporate agribusiness
 - and food as “commodity,” 79
 - and GMO lawsuits, 90
 - and imports/exports, 62, 108
 - and wheat supply, 191, 194
 - control of seeds/fertilizers, 84, 85, 87
 - effect on poor, 104, 190, 191
 - global hegemony of, 126, 191, 81, 105, 129
 - goals of, 81
 - impact on growing food, 69
 - land buys, 104, 106
 - power of, x, 81, 191
 - pressuring farmers, 85, 86, 87
 - profit from organic products, 135
 - profit from suffering, 108, 149

- See also* Corporate food industry
 Corporate food industry, *or*
 “corporate agriculture,” *or*
 “multinational food industry,”
or “industrial agriculture,” ix, xi,
 59–122, 179
 advocating chemically
 dependent farming, 134
 and farmworkers, 116–22
 and food as commodity, 7
 and fossil fuels, 64, 66–67, 80–
 81, 128
 and future of food, 62, 67, 145
 and GMO lawsuits, 90
 and government policy, 63, 66,
 149
 and greenhouse gasses, 67, 100
 and hunger, 103–14
 and imports/exports, 62, 108
 and lower food quality, 69
 and monocropping, 127
 and myth of scarcity, 165
 and overconsumption, 104, 199
 and soil, 93–102, 137
 and “value adding,” 70–73
 and waste, 129, 159, 199
 and wheat supply, 191, 194
 as cause of hunger, 33, 105,
 106, 107, 108, 191
 changing how people eat, 73
 control of seeds/fertilizers, 84,
 85, 87
 crisis in, 78, 81–82
 ecological cost of, 77–102, 112,
 129
 effects on eating, 73–74
 effect on poor, 104, 190, 191
 food corporations/food chains,
 70–73, 81
 globalization 145, 179
 global hegemony of, 81, 105,
 126, 129 191
 Green Revolution, 64–76, 77,
 124
 harmful effects of, ix, 104,
 105, 106, 107, 191
 herbicide use, 85, 91, 99
 Monsanto/“Roundup,” 85,
 91
 human cost of, 103–22
 origins of, xi, 59–76
 CED’s strategies for, 61–62
 outcompeting small farmers,
 56, 67, 104, 191
 pressuring farmers, 85–87
 profiting from organic
 products, 135
 profiting from suffering, 108,
 149
 restricting access to
 information, 129
 social cost of, 103–22
 supply chains, 115, 116
 unsustainability of, 81, 97, 138,
 190
 violating integrity of creation,
 176–77
 violence of, 14, 176
See also Corporate
 agribusiness

- Cosmos, 170–71
 and flourishing, 11
 and the microscopic, 7
 and prayer, 171
 cosmic banquet, 12
 cosmic love, 200
 generosity of, 82
 giving thanks to God of, 170
 harmony of, 160
 in New Testament hymns,
 45–46
 Jesus' reign over, 50, 52
 living, 170
- Covenant
 between God and God's
 people, 26
 covenantal love, 16
 new covenant, Christ's blood,
 40, 47, 51
 with creation, 92, 196
- Creation
 and redemption, 171, 182
 and resurrection, 92, 182
 as divine gift, 22, 180
 as symbol of grace, 9
 beauty and brokenness of, 151,
 178
 betrayed, 86, 178
 biosystems of, 190
 Christ as firstborn of, 45, 170
 co-abiding with disciples, 33
 covenant with, 196
 divinization of, 183
 duty to protect, 179, 184
 embodied in Eucharist, 177,
 183, 189, 190, 192
 gardens as expression of, 156
 GMO seeds as "new creation,"
 90
 God's fidelity to, 16; life in, xi,
 3; partner with, 22;
 sovereignty over, 21
 goodness of, 9, 177
 honoring, 180, 184, 189
 integrity of, 190, 192, 196
 paschal economy of, 5
 "priesting," 9
 shedding the blood of, 3
 thanksgiving for, 170–71, 172,
 173
 union with, 169, 184
 Wisdom and, 29
- Crop yield
 and hybrid seeds, 64, 84, 90, 91
 decline in, 77, 78, 80
 high-yield plant varieties, 65,
 67
 land required for, 70, 127
 organic versus industrial, 134,
 90, 91, 98, 127, 134, 137
 soil and, 96
 synthetic fertilizer and, 98
 under human domination, 6
 wheat, 65–66
- Culture
 American, 74
 and food preparation, 9, 10
 and industrialized food system,
 69
 corporate/consumer-driven,
 75, 176, 198, 201
 culinary preferences, 10, 130

- Greco-Roman, Hellenistic, 39, 41
- Jesus' social and religious, 175
- relocalizing food and, 130
- Death
- and resurrection, 27, 32, 92, 172, 187–88
- and sacrificial understanding of eating, 4–6, 92
- Christian emphasis on, 51–52, 188
- enabling life, 4–5, 92, 166, 172
- God's victory over, 26, 32, 92, 172
- Jesus', 23, 32, 38, 47, 92, 166, 172, 182, 187–88
- premature/unnecessary, 5, 104, 105, 112, 185, 190
- vindication after, 23
- Didache*, 39, 42, 49, 162
- Discipleship
- and foodsheds, 184, 196
- diakonia* (service at table), 159
- Christian/Eucharistic, 48, 162, 163, 164, 177, 181, 190
- Disease, Health, ix, x, 71–73, 103–5
- and malnutrition, 19
- asthma, 118
- in Roman agricultural system, 50
- cancer, 63, 57, 104, 111
- cardiovascular disease, 57, 104, 111
- caused by chemicals/
pesticides, 63, 111
- diabetes, 57, 104, 111
- in food crops, 127
- meat as cause of, 5
- obesity
- among farmworkers, 117
- in U.S., 57, 104, 105
- prevalence of, 57, 141, 185, 190
- stroke in U.S., 104
- Dreams
- American, 187
- God's for the world, 178, 202
- of the poor, 189
- Early Christians
- and Hellenistic values, 47–49
- as alternative society, 44–46
- as belonging to a new social order, 46
- as destined for the kingdom, 46
- identity as Body of Christ, 49
- See also* Meals, early Christian
- Earth
- abundance of, xi, 6, 13, 14, 123, 129, 134, 140, 145, 168
- and Earth's right to healthy ecosystems, 144
- and Eucharist, 165–69, 170, 183, 189–90, 196, 202
- and seeds, 78, 83, 84, 90, 92
- and soil, 93–94, 96, 101
- as commons, 144, 180, 189
- as educator and healer, 134

- as living, self-organizing system, 7, 8, 11, 60, 135, 138, 163
 - as mother and sister, 102
 - betrayed by industrial agriculture, 61, 62, 78, 103, 148, 149, 165, 190, 197, 201
 - caring for, 13, 123, 137, 141, 153, 184, 201
 - created/cared for by God, ix, 46, 102, 166, 172, 177, 178, 179, 180, 183, 202
 - damage done to, 7, 56, 78, 84, 149, 153, 181, 190
 - domination of, 6, 135
 - “fruit of,” 9, 164, 177, 189
 - future viability of, 140, 170, 199
 - generosity of, 11, 13
 - healing relationships with, 57, 92, 102, 151, 153, 154, 178
 - in crisis, ix, 148, 149, 153, 168
 - indebtedness to, 11, 170, 179, 196, 201
 - Jesus’ reign over, 50, 52, 183
 - justice, 140, 155, 177
 - life-giving, xi, 13, 56, 134, 161, 163, 190
 - liturgical engagement with, 173, 189–90
 - organic limits of productivity, 6, 110–11, 148, 165, 199
 - relationship/kinship with, ix, xi, 57, 60, 62, 84, 92, 125, 135, 151, 154, 158, 170, 177, 180, 186
 - restoration of, 129, 137, 138, 165, 182, 201
 - suffering of, 155–56, 178, 181, 186
- Eating, ix–57
- and abiding, 200
 - and economy of grace, 19
 - as cause of life and death, 4
 - as revelatory, 21
 - as sacrament, 3
 - as source of communion, 75
 - as relationship, xi, 1–14
 - pleasure of, 11
 - rituals of, xi
 - snacking, 74
 - with Christ, 13
- Ecological conversion, 151, 152, 168
- Economic life
- and food, 62, 69, 73, 102–3
 - and market/market forces, ix, 197–202
 - corporate dominance in, 81, 107, 116
 - effects of water shortage on, 108
 - free-market system, 62
 - in developing countries, 109
 - intersections with
 - environment, 170, 183, 190
 - market-based economy, 167, 168, 198
 - market story, 197
 - and individualistic view of human person, 145, 168, 198

- neoliberal trade policy, 115
 policy development, 61
- Economy
 American, 57, 115, 121
 alternative food economy, 19,
 20, 34, 49, 125, 128, 168,
 176, 199
 accumulation of money and,
 197, 198
 consumerism and, 157
 eucharistic, 177, 191, 192–93,
 197–202
 global, 62, 111, 191
 manna economy, 20, 21, 154
 market economy, 197–99
 moral, 176
 of abundance, 16, 19, 20, 22,
 23
 of creation, 5
 of food, 16, 19–23, 106, 111,
 131
 of grace, 19, 199
 of nature, 8
 of scarcity, 21
 paschal economy of creation, 5
- Ecosystems, ix, 79, 130, 144
 and soil, 96, 100, 102
 farming/food systems and, 57,
 66, 78, 130
 and regenerative practices,
 136–37, 138, 139
 rainforests, 5
- Eternal life
 bread of, 12, 24
 food that gives, 28, 30
 water of, 24
- Eucharist, xi, xii, 35, 92–93, 101,
 113–14, 121–22, 147–202
 and communal lament, 181
 and eucharistic discipleship, 190
 and farmworkers, 121–22
 and just, sustainable world
 order, 196
 and hunger, 113–14
 and justice, 23
 and radical *koinonia*, 184–89
 and seeds, 101
 and soil, 92–93
 and thanksgiving for creation,
 169–74
 as egalitarian meal fellowship,
 16, 19, 23, 175–76
 as invitation to co-abide, 200
 as motivation, 181
 as mutual remembering, 200
 as new paradigm, 199
 as resistance to oppressive
 political systems, 53
 as story about hunger and
 consumption, 199
 diversity, early Christian
 practice, 53
 ethical implications of, 190
 eucharistic eating, x, 13–14,
 101, 149–74
 eucharistic imagination, 14
 eucharistic justice, 165
 “fruit of the Earth and work of
 human hands,” 9, 189–90
 intercessions, 177, 187, 196
 foundational meal character of,
 149–74

- Eucharistic communities
 - as agents of change, 177
 - assembling, 152–56
 - and vision of restored relationships, 178
 - at the heart of a suffering world, 178
 - gathering to become sacrament of God’s nourishing presence and power, 197
- Eucharistic table, xi, 157–69, 175
 - and messianic banquet, 12
 - at intersection of global forces, 175
 - diaconia*, service at table, 159
- Farming
 - and ecosystem services, 136
 - animal husbandry, 5
 - conventional methods, x, 59–60,
 - farmers, x, 56, 68, 90,
 - suicides of, 5, 68
 - farmers’ markets, 131–32
 - fossil fuel energy, 64, 80
 - human right to, 107, 143
 - and monoculture, 63, 98, 111
 - planting and harvesting, 13
 - regenerative agricultural practices, xi, 123, 136–40
 - permaculture, and other regenerative systems, 136
 - seasonal cycles, 6
 - seeds, xi, 56, 83–93
 - soil, xi, 4, 5, 56, 93–101
 - solar energy, 60
 - solar greenhouses, 132
 - traditional methods of, 60, 66, 98
 - use of chemical pesticides and insecticides, 63
 - See also* Agriculture; Seeds; Soils
- Farmworkers, xi, 114–22
 - abuse, injustice, exploitation, 114–17
 - as part of supply chains, 116
 - Coalition of Immokalee Workers, 119–20
 - in California, 118
 - foreign-born and/or undocumented, 115
 - United Farm Workers, 117–21
 - Chávez, César, 117, 119, 121
 - Huerta, Dolores, 119, 121
 - yearly income of, 117
- Food
 - and communities of color, 141
 - and companionship, conviviality, 11, 13
 - and race/class, 141
 - and surplus of meaning, 12
 - as fasting, 4, 8, 13
 - as feasting, 4, 12, 13, 26, 183, 202
 - as commodity, 6, 71
 - as gift, 6, 82
 - as language, 10
 - as product, ix

- as system of communication, 3–4
- convenience, 9–10, 69–73
- costliness of, 6–7
- fast-food culture, 8–9, 74
- feeding the world, x, 91
 - GMO claims to, 91
- first century Palestine, 19
- food democracy, 140
- food justice/injustice, 22, 124, 140–45
- “foodsheds,” 130, 183–84
- food webs, 4
- food justice, 22–24, 140–45
- future of, xi
- growing of, 7, 9
- in Gospel of Luke, 15–23
- in Gospel of John, 24–33
- Jesus and, 15–34, 38, 46
- manufactured food, 69–73
- processed, 13, 62, 69–71, 76
- real human need for, 186
- right to, 140, 143
- restoration of the global commons, 140
- sharing food at table, 10–12
- staples in Greco-Roman culture, 41
- sovereignty, 124
- transportation of, 63
- Future generations, 4, 6, 7, 14, 83, 99, 136, 137, 170, 184, 199
- Gardening, 8, 123–45
 - school gardens, 140
- Genetic modification, 83–92
 - and lack of regulation, 88
 - and recombinant DNA technology, 84
 - of seeds, 83–92
 - GMOs as “substantially equivalent” to natural foods, 88
- Global commons
 - Earth’s gifts as, 8, 180
 - effects of enclosing the, 145
 - reclamation/restoration of, 140, 144, 145
- God
 - as “Abba,” 48
 - as Creator, 11
 - as provider for human flourishing, 49
 - celebratory presence in the world, 24
 - eucharistic hospitality of, 122
 - “I am” pronouncements of, 29
 - reign of, 15
 - and values of, 197
 - redemptive co-suffering of, 187
 - as source of abundance, 21, 23
 - superabundance of, 12
 - Trinity, *perichoresis*, 13
- Gospels, New Testament
 - and conversation, 11
 - and justice, 155, 167
 - and modern suffering, 113
 - and reversals of status, 47
 - and signs of the times, 148
 - and table fellowship, 151–52, 169
 - calling to ministry, 158

- formation of in early meal practice, 38
- hymns in the, 45
- John's gospel, 15, 24–34, 43, 46, 48, 200
- loaves and fishes, 32
- Luke's gospel, 15–24, 33, 46–47, 48, 186
- eschatological reversals, 18
- Mark's gospel, 47, 163, 167
- Matthew's gospel, 47
- Paul's letters, 45, 46, 52, 171
- Synoptics, 15, 20, 39, 47, 51
- Gratitude. *See* Thanksgiving
- Greco-Roman/Hellenistic society, 35–53
 - and social rank, 47
 - attitudes toward the poor, 18
 - banquets, 41–44, 47
 - bread and wine in, 41
 - festive meals in, 44
 - Roman occupation/
 - oppression, 19, 176
 - and agricultural extraction, 50
 - as cause of hunger, poverty, malnutrition, disease, 50
 - hoarding policies of, 22
 - ritual resistance to, 49–50, 52
 - symposia*, 39–40
 - values (*koinonia*, *isonomia*, *philia*, *charis*), 46–47
 - See also* Meals, early Christian
- Greenhouse gasses. *See* Climate change
- “Heaven and Earth Are Full of Your Glory’: UMC and RC Statement, Eucharist and Ecology,” 121, 192, 193
- Hebrew Scriptures
 - Exodus, 20–23
 - “Manna economy,” 20, 154
 - Genesis, 8, 27
 - Woman Wisdom, 28–30
- Honoré Farm and Mill, 195
 - Eucharistic use of heirloom wheat, 195
- Howard, Sir Albert, 137
 - and “law of return,” 137
- Hunger, ix, xi, 56, 91, 103–14
 - and eucharist, 113–14
 - as human tragedy, 105–14
 - as experience of dependency
 - on nature and creator, 114
 - as social disaster, 165
 - connections with Eucharist, 113–14
 - physical and emotional impact, 112–13
 - primary causes of, 107
 - and “Zero Hunger” initiative, 113
- Hymns, early Christian
 - as part of early Christian meal, 40
 - and creation, 170, 173, 177
 - and songs in gospels, New Testament, 45–46, 52
 - cosmic vision of, 45
 - depicting Jesus as Lord and Savior, 51

- effusiveness of poetry, 45
- performed during Christian *symposia*, 40, 44, 45
- use in Greco-Roman society, 39, 44
- Iconography
 - Catacombs, 167
 - da Vinci, Leonardo, 160
- Identity
 - as Body of Christ, 49, 152
 - as Christ-believers/followers, 40, 44, 154, 201
 - as eucharistic community, 153
 - communicated by sharing food, 10, 39
 - food as marker, 4
 - Jesus' messianic, 31
 - of Eucharist and meal, 37
 - of Hebrew people, 154
 - of Roman emperor, 50
 - shaped by eating, 4
- Industrial food system. *See*
 - Corporate food industry;
 - Corporate agribusiness
- Jesus, 15–34
 - as “bread of life,” 30
 - as bridegroom, 26
 - as dynamic vision of hope, 182
 - as host, 24
 - as Lord and Savior, 51
 - as Messiah, 26, 31
 - as vine, 33
 - as Wisdom, 28–30
- befriending tax collectors/sinners, 18, 48
- cross of, 187
- deep incarnation of, 182
- disciples of, 33
 - and co-abiding, 32
 - bearing fruit, 33
 - formation of, 25, 31, 32
- encounter with, 186
- intimacy of, 48
- life and ministry of, 15
- miracles of
 - feeding of the five thousand, 27, 28, 38, 43
 - remarkable catch of fish, 25
- mission in the world, 35, 45
- paschal mystery of, 182
- self-sacrificial offering of, 162
- and radical economy of
 - abundance, 16, 19, 22, 23
- table fellowship of, 15, 16, 18
 - and radical egalitarianism, 175
- washing the feet of his disciples, 31
- Justin Martyr
 - First Apology*, 52, 53
- Labor, laborers, xi, 78, 186, 194
 - exploitation of, 142, 190
 - in Hellenistic culture, 39
 - human work, 10, 128
 - as dignified, 128
 - just wages for, 121
 - unpaid, 115

- Lament, 181
 communal/with creation, 181
- Last Supper, 23, 25, 32, 37, 38, 43, 167
 da Vinci's portrayal of, 160
- Laudato Sí*, 101, 149–50, 151, 153, 158, 174, 178, 180
 and community, 152, 154, 181, 183
 and destiny of the universe, 171
 and dignity of creatures, 180, 181, 183
 and Earth's suffering, 181
 and Eucharist, 150, 152, 170, 183, 200, 202
 and food waste, 159
 and market economy, 168
 and moral responsibility, fn. 7
 and the poor, 168, 185–86
 and reverence for life, 158
 on soil, 101
- La Via Campesina*, 142, 143
- Liturgy
 and creation, 155, 173
 and eating/food, 3, 145
 and shared calling, 158
 eulogia's roots in, 169
 of Eucharist, 12, 149–202
 symbols in, 148, 166
 See also Eucharist; Meals, early Christian
- McKibben, Bill, 80, 126, 131, 133
- Meals, 15–54, 147–76
 and hunger, 121–22
 and solidarity, 188
 in Hellenistic society, 35–54
 in Gospels, 14–34
 in U.S. family practice, 56, 73–75
 See also Banquets; Eucharist; Meals, early Christian; Greco-Roman/Hellenistic society
- Meals, early Christian xi, 35–54
 and formation of gospels, 38
 as banquet, 37
 as Eucharist, 36–42
 as thanksgiving, 44, 52–53
 berakah, 40
 hymns, songs, chanted readings, 40, 45
 in memory of Jesus, 35
 meal prayers, 44, 49
 reclining at table, 39
 ritual creativity, 44–46, 169
 ritual dynamics, 39–40
 ritual resistance, 49–52
 vision, values, ethics, 46–49
- Microbes, 8, 94, 95, 170
 and soil tilling, 138
 and synthetic fertilizer, 98
- Migration, 10, 104, 114–15
 Mexican-born persons in the U.S., 115
- Money, 198
 accumulation of, 197, 198
 and corporations, 89, 149
 and food, 3, 8, 108
 and market economy, 197–99

- North American Free Trade Agreement, 115
- Organic, 60, 81–82, 90–91, 133–36
 agriculture, 133–36
 as philosophy/way of thought/
 knowledge/living, 134
 organic cycles, 5
- Permaculture, 137, 156
 and “no-till” cultivation, 138
 threefold ethic of, 137
- Renewable energy, 128
 human energy as largest source
 of, 128
- Resistance to imperial power, 50
 and meal at Philippi, 52
 meals as resistance, 52
- Sacrament, sacramentality, 3, 164,
 193, 197
 sacramental bread and wine,
 192
- Seeds, xi, 56, 83–93
 connections to Eucharist,
 92–93
 hybrid varieties, 64, 84–85
- Shiva, Vandana, fn. x, 68, fn. 86,
 fn. 89, fn. 90, 101, 103, 106,
 127, 134, 137, 141, 144–45
 and biofuels, fn. 110
 and food democracy, 141
 and reclaiming the commons,
 144–45
- and “stolen harvest,” 103, 106
 on organic philosophy, 134
 on plight of Indian farmers, 68,
 106
- Slavery, 48
 challenged by table practices,
 50
 of indebted farmers today, 84
 Roman, 50
 uncovered by Anti-Slavery
 Program, 120
 under Pharaoh, 20, 21, 154
- Soils, 93–102
 and carbon sequestration, 8,
 100, 139
 and desertification, 100
 and dust bowls, 100
 and Eucharist, 101
 as inert substance, 97
 as living matrix of life, 86
 as sacrament, 101
 beauty of/from, 93, 101
 erosion of, 99–100
 humus, 95
 microbes in, 94
 and nitrogen, 94, 95–96
 synthetic nitrogen fertilizer
 as war weapon, 98
 and “no-till” cultivation, 138
 nutrient cycles of, 60
 and synthetic fertilizer, 63
 nitrous oxide, 99
- Sunday
 as day of solidarity, 188
 visits to garden, 156
- Sustainability, ix, x, 123–46

- Symposia*, 39, 40, 44, 51
 Christian, 45
See also Banquets; Greco-Roman/Hellenistic society
- Table, 10, 11, 13, 157–61, 165–69
 as center of Jesus’ good news, 186
 ethics of, 49
 eucharistic, 157–69
 of abundance, 165–69
 service at, 47
 reversal of status at, 47
See also Meals, early Christian
- Thanksgiving, 4, 6, 13, 52, 169–74
 and “a God of the poor seeking bread and justice,” 121
 expansive understanding of, 53
 for abundance, 11
 for creation, 173
 for earth and all creation, 169–74
- United Nations
 and food as human right, 107
 and unsustainable nature of industrial agriculture, x, 123–24
 Conference, Trade/Development, 124
 Development Programme, 65
 Environmental Programme, 124, 134
 Food and Agriculture Organization (FAO), 81, 143, 109
 High Commissioner for Human Rights, 107
 “International Year of the Soils,” 100
 Millennium Development Goals, 109
 Special Rapporteur, Right to Food, 103
 Sustainable Development Goals, 82
 Universal Declaration of Human Rights, 143
 World Food Programme, 110
- United States
 Agency for Internal Development, 65
 and the Green Revolution, 64–67
 consumer economy of the, 202
 crop yields, 64, 78, 126
 eating patterns, 74
 family meals in the, 56
 food economy, 131
 food and farm policy of, 61
 GMO lawsuits in the, 90
 GMO policy, 87–89
 grain exports, 5
 hunger/malnutrition in the, 79, 105–6, 110
 migrant workers in the, 104–5, 114–20
 monoculture, 59, 98
 organic agriculture, 133, 135–36
 origins of industrial agriculture in, 60–61
 overconsumption in, 103–4

- urban gardening in, 131
- United States Department of Agriculture 86, 126
 - standards for organically produced foods, 135
- Universe
 - and Eucharist, 169, 170, 173
 - and inseparability, 135, 180
 - as sign of God's love, 180
 - cosmic generosity of the, 82
 - destiny of, 171
 - gardening and the productivity of the, 8
 - God as ruler of the, 40, 166
 - human dependence on, 4
- Values
 - Hellenistic, 46–49
 - in regenerative growing practices, 140
 - of current food system, 69, 70, 145, 199
 - of global commons, 144–45
 - of God's kingdom, 197, 200
 - of Jesus and his disciples, 25, 30, 32, 56, 200, 201
 - shared by early Christians, 40, 46–49
 - embodied in meals, 151, 177
- Water
 - and living things, 27, 92, 133
 - as commons, 144, 179
 - as gift from God, 180
 - cycles, 136
 - damage to, 77, 78, 124, 179, 181
 - groundwater, 64
 - in eucharistic bread, 166
 - in ritual meals, 40
 - intensive watering, 77, 85
 - pollution of, 98, 118, 179
 - of life, 25
 - “of wisdom,” 29
 - rainfall, 8
 - relationship with soil, 95, 96, 134, 138–39, 184
 - shortages, 108–9
 - small farmers and, 127, 128
 - sources of, 138–39
 - turned to wine, 25
 - watersheds, 130, fn. 183
- Web
 - food, 60, 125, 133
 - and soil, 84
 - revitalization of, 125, 133
 - of creaturely existence, ix
 - of Earth's resources, 127
 - of life, xi, 135, 141
 - and seeds, 83
 - of relationships, xi, 7
- Wheat
 - and perpetuation of inequality, 191
 - as symbol of mission/discipleship, 162
 - as symbol of resurrection, 92
 - bread, 41, 164
 - costs, 110
 - effects of climate change on, 80–81, 191
 - ethical/sustainable production of, 121, 132, 192, 195
 - in eucharistic meal, 92–93, 121, 164, 190, 192, 194

- in processed food, 69–70
 - integrity of, 192, 194
 - yields, 65–66, 191
- Wine
- as imported element, 164
 - as messianic symbol, 26
 - as shared cultural beverage, 12
 - from water, 25–26, 167
 - in eucharistic meal, 37, 40, 43, 163, 168–69, 189, 196, 197
 - association with Christ's blood, 43, 172, 196
 - ethical sourcing of, 192–93
 - restrictions surrounding, 166
 - in festive/ritual meals, 40, 41
- Jesus' provision of, 24, 25–26
 - production and industry, 118–19
 - Wisdom/Sophia and, 28
- Women, 47–48
- as small farmers/farmworkers, 117, 126
 - in biblical stories, 31
 - inclusion at table, 47–48, 50, 160
 - in the workforce, 70
 - marching for justice, 153
- World food crisis (2007), 111–12, 191–92
- World Trade Organization, 66, 90, 143, 180