

APPENDIX

Eating Together Faithfully: *Education for Faith Formation through Christian Foodways*

A collaboration between Duke Divinity School and Life Around the Table



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APPENDIX I: ETF DDS COURSE SYLLABUS

Eating Together Faithfully: Education for Faith Formation through Christian Foodways

Required Course Texts:

Grace G. Hackney (Founding Director), *Eating Together Faithfully: A Framework for Conversation* (plus leader's guide)

Course Requirements and Grading:

1. Participation (20% of Grade)

- Attendance, preparation for and participation in class are required. Students will self-assess their contributions and educational progress through weekly journaling.
- Contributions to Learning Community—These include but are not limited to being prepared with charitable and critical assessments of all assigned material, contributing to class and small group conversations, encouraging one another, asking questions or offering comments and “hearing one another into speech.” Students are also expected to assist with meals when assigned and to engage in hospitable sharing at table.
- Weekly Journaling—These 10-12 sentence entries will: (1) register student attendance for the previous class session; (2) assess their level of preparedness and effectiveness of participation in that session (see “contributions above); and (3) reflect on implications of the readings/class session for personal faith formation and theological understanding; consider the course’s impact on their development as a leader in faith formation.

2. Scriptural Interpretation Short Essay (25% of Grade)

- This essay requires basic exegesis of assigned texts from one ETF session, exploration of traditional uses of these texts, theological exploration of the potential for these texts to enhance scriptural imagination in relation to food and faith. Students will use their research to offer insights on their text studies and support small group conversation at the table on their assigned night. (5-6 pages double spaced, due dates vary.)

3. Theological Implications Short Essay (25% of Grade)

- Essays should summarize key themes in one week’s readings and develop at least one of these themes in greater detail. Students will offer insights on their explorations and support small group conversation at the table on their assigned night. (5-6 pages double spaced, due dates vary.)

4. Contextualizing ETF Essay (30% of Grade)

- Students will describe contextual considerations relevant to using ETF in a local community they know well, then suggest how best to tailor it to that community. (9-10 pages double spaced, Due April 27, 2020.)
- Note: Essays should be double spaced, use 12 point font, and include normal margins. All assignments are to be submitted through Sakai. Files must be in .doc or .docx format.

Additional Requirements:

Students will be responsible for facilitating one table conversation. Students should bring their own tableware and utensils to each communal meal.

Course Trajectory:

1/15: Session One—Introduction to Course Themes

- Begin to build a learning community focused on objectives of the course. Become acquainted, introduce syllabus, outline expectations and requirements.
- Sharing personal stories of food and eating in relation to North American food culture

1/22: Session Two—Educational, Theological and Biblical Considerations in Faith Forming Ministries

- Different theologies, views of scriptural authority, and visions of faith formation lead to.
- Differing educational objectives, curricula, pedagogies, and styles of teaching

Readings:

1. Edie, “The Formative Power of Awe: Pedagogies of Worship and Wonder” in *How Youth Ministry Can Change Theological Education...If We Let It*
2. Edie and Lamport, “Prophecy, Reflection, and the Freedom of Discerning Communities” in *Nurturing Faith: A Practical Theology of Christian Education*
3. Davis, “Reading the Bible through an Agrarian Lens” in *Scripture, Culture, and Agriculture*

1/29: Session Three—Eating as a Theological Practice

- Ethical considerations of food systems
- Goodness, Truth, and Beauty: The aesthetics of food and lives of flourishing
- Food and Faith

Readings:

1. Grace G. Hackney, “Loving the World to Life” in *The New Farmer’s Almanac*
2. Kevin M. Lowe, “Introduction” in *Baptized with the Soil, Christian Agrarians and the Crusade for Rural America*, Oxford University Press, 2016, pgs. 1-22.
3. Norman Wirzba, “Thinking Theologically about Food,” in *Food and Faith, A Theology of Eating*, second edition, Cambridge University Press, 2019, pg. 40-74.

2/5: Session Four: Preparing to Participate in and Facilitate ETF

- Review Leaders Guide
- Reflect upon facilitating difficult conversations
- Establish Covenant for Conversation

Readings:

1. ETF Leader’s Guide
2. Patterson, Grenny, McMillan, Switzler, “What’s a Crucial Conversation?” in *Crucial Conversations: Tools for Talking When Stakes are High*, McGraw Hill, 2012, pages 1-17.
3. Arao and Clemens, “From Safe Spaces to Brave Spaces,” in *The Art of Effective Facilitation*, Stylus Publications, LCC, 2013, pg. 135-150.

2/12: Session Five—ETF Conversation 1: “Set the Table”

- Dinner served. Begin conversations around the Table.

Readings:

1. ETF Conversation 1: pages 6-17, plus required scripture and any written responses.
2. Alexander Schmemmann, “The Life of the World,” in *For the Life of the World, Sacraments and Orthodoxy*, St Vladimir’s Seminary Press, NY, 1982, pg. 11-22.
3. Sharon Delgado, “Scripture: Hearing Creation’s Groans” in *Love in a Time of Climate Change, Honoring Creation, Establishing Justice*, Fortress Press:Minneapolis, 2017, pg. 43-55.
4. Luther E. Smith, Jr. “The Hunger for Community,” in *Howard Thurman, Essential Writings*, Orbis Books: NY, 2006, pg. 88-128.
5. Jonathan Foley, “A Five Step Plan to Feed the World”, in National Geographic, May 2014.

2/19: Session Six—ETF Conversation 2: Local/Incarnation

- Dinner served. Begin conversations around the Table.

Readings:

1. ETF Conversation 2 (18-27) plus required scripture and any written responses
2. Charles Marsh, “In the Fields of the Lord”, in *The Beloved Community*, Basic Books: New York, 2005, pg. 51-85.
3. William C. Guerrant, Jr., “Globalization and Local Economies”, *Organic Wesley, A Christian Perspective on Food, Faith, and Farming*, Seedbed, 2015, pg. 101-111.
4. Willie James Jennings, “Those Near Belonging,” *The Christian Imagination, Theology and the Origins of Race*, Yale University Press, 2010, pgs. 250-288.

2/26: Session Seven—ETF Conversation 3: Affordable/Grace

Readings:

1. ETF Conversation 3 (28-37) plus required scripture and any written responses
2. Robin Wall Kimmerer, “The Gift of Strawberries,” *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teaching of Plants*: Milkweed Editions, 2013, pgs. 23-32.
3. Jennifer R. Ayers, “Primer on Global Food System Policies,” *Good Food, Grounded Practical Theology*, Baylor University Press, 2013, pgs. 37-52.

3/4: Session Eight—ETF Conversation 4: Uncomplicated/Ordinary made holy

Readings:

1. ETF Conversation Four (39-47) plus required scripture and any written responses
2. Two essays from *The Spirit of Food*, edited by Leslie Leyland Fields, Cascade Books, 2010:
Robert Farrar Capon, “The Heavenly Onion,” pgs. 46-56. Jeanne Murray Walker, “The Communion of Saints,” pgs. 16-29.

Especially during this Season of Lent:

3. Vigen Guroian, “Inheriting Paradise” and “Lenten Spring,” in *Inheriting Paradise, Meditations on Gardening*, Eerdmans: Grand Rapids, 1999, pgs. 1-30.

3/11: NO CLASS (Spring Break)

3/18: Session Nine: ETF Conversation 5: Good/Justice

Readings:

1. ETF Conversation 5 (48-57) plus required scripture and any written responses
2. Monica M. White, "Intellectual Traditions in Black Agriculture" and "Drawing on the Past toward a Food Sovereign Future", in *Freedom Farmers, Agricultural Resistance and the Black Freedom Movement*, University of NC Press, 2018, pgs. 28-64, and 117-140.
3. Patricia Klindienst, "The Gardens of Two Gullah Elders," in *The Earth Knows My Name: Food, Culture, and Sustainability in the Gardens of Ethnic Americans*, Beacon Press, 2006, pgs. 33-64.

3/25: Session 10: ETF Conversation 6: Healthy/Flourishing

Readings:

1. ETF Conversation Six (58-67) plus required scripture and any written responses
2. Wendell Berry, "Health is Membership," in *The Art of the Commonplace: The Agrarian Essays of Wendell Berry*, ed. Norman Wirzba, Counterpoint, 2002, pg. 98-99.
3. Podcast, Joe Waters and Ryan Peoples, *Health is Membership 25 years later*, episode 1, Norman Wirzba, 2020.
4. Weiler, et al, "Food sovereignty, food security and health equity: a meta-narrative mapping exercise", *Health Policy and Planning*, Open Access, 2015, pg. 1078-1092.

4/1: Session 11: ETF Conversation 7: Seasonal/Time and liturgy

Readings:

1. ETF Conversation 7 (68-77) plus required scripture and any written responses
2. Ripple, et al, "World Scientists' Warning of a Climate Emergency," BioScience abstract, November 2019.
3. Matthew Humphrey, "A Pipeline Runs through Naboth's Vineyard: From Abstraction to Action in Cascadia," in *Watershed Discipleship: Reinhabiting Bioregional Faith and Practice*, ed. Ched Myers, Wipf and Stock Publishers, 2016, pg. 121-137.

4/8: NO CLASS (Holy Week)

4/15: Session 12: Final Reflections

- Reflections on ETF resource and process
- Closing ritual

Readings

1. Read ETF Conversation 8 (78-80)

Final Reflection Questions:

1. Name one or two generative insights from the course.
2. In what way(s) has your participation in the course awakened you to the possibility of new patterns of personal faithfulness and/or begun a work of transformation in you? What are the potential barriers to sustained transformation? What practices, resources, and relationships could sustain or deepen it?
3. How has our sudden immersion in pandemic impacted your thinking/practice in relation to food systems, faithfulness and/or communities?
4. As a Christian leader, what sorts of resources, relationships, and practices would you seek to cultivate within and beyond your community in order to nurture faithfulness in relation to food (or creational faith more broadly) in the faith praxis of those you serve? In other words, what sort of “ecology” will be required to sustain this ministry?
5. How does ministry informed specifically by considerations of food and eating (or creational themes broadly) call forth pastoral, priestly, and prophetic roles from faith leaders? Be specific in light of your anticipated context.

Further Conditions, Expectations and Requirements

- Internet surfing does not engender classroom community and should be avoided.
- Late assignments will be assessed a minimum 5% penalty. Legitimate reasons for tardy papers will receive charitable consideration.
- Students are strongly advised to utilize the writing center as they feel the need.
- Disability statement: Students with disabilities who believe they may need accommodations in this class are encouraged to contact the Disability Management System Student Access Office at 668-1267 as soon as possible to better ensure that such accommodations can be implemented in a timely fashion. Please also contact the Divinity Registrar (660-3428) to assist with the process.
- Integrity: In accordance with the Honor Code, students are expected to do their own work for each of the assignments except where otherwise stipulated. Any violation of the Honor Code will result in a failing grade and, depending on the severity of the case, could result in additional consequences.
- Inclusive Language: In each assignment students are expected to follow the guidelines for inclusive language outlined in the Duke Divinity School Bulletin.

APPENDIX II: Guidelines for Student ETF Facilitation

1. Take time to review the ETF Facilitator's Guide, especially *Section III: Components*, and *Section V: Facilitating the Framework*. Consider what it means to be a facilitator as opposed to a teacher.
2. As you read materials for the Conversation for which you are facilitating (including supplemental resources), pay attention to questions that may arise for you, or for phrases, concepts, and questions that jump out. What are key points, or key questions? As you prepare to lead, **consider the ways you ask questions that will lead to deeper conversation around questions or main themes**. Your questions should be generative, as opposed to generic. Listen carefully to responses: what follow up questions might push the conversation to a deeper level?
 - a. **THIS** (generative; the first question will generate further questions): "The author wrote that as she and her husband are learning to love the place they live as a relative, they are also learning what it means to be incarnate in the places they inhabit." When have you been most fully aware of yourself as a body in a particular place? What does it look like to love your place as a relative? Consider non-human aspects of your "place."
 - b. **NOT THIS** (generic): "What stood out for you in the Chew on This Essay?"
3. **Create a timeframe**. You will have approximately 2.25 hours at the Table, which includes time for getting food, eating, and a bathroom break. Here is one way to use the time:
 - a. First 30 minutes:
 - i. Pray together "prayer before study"
 - ii. Invite someone to read the "theological blurb"
 - iii. In the ETF Framework, read together Scripture sentence and invite conversation around "Simmering on the Word"
 - iv. See above for ways to ask generative questions
 - v. You might ask (well ahead of time) if the Scriptural Essayist has anything they would like to share.
 - b. Break for getting food (you may pray the mealtime prayer before or after you prepare plates.)
 - c. Next 45 minutes:
 - i. Take a few minutes to enjoy your food with one another. How does the story of this food impact you?
 - ii. Move into next conversations. You might use the "Food for Thought" questions as a beginning. What generative questions arose for you as you read "Chew on This"? You might ask the Theological Implications Essayist (ahead of time) if they have any insights or questions they would like to share.

- iii. How would the context you imagine yourself leading be impacted or challenged by this essay? Where is the embedded privilege? How can that privilege be used for the common good?

Be prepared, but also be flexible: When you are conversing together about the scriptures, for example, one of the readings may come to mind, and vice versa. When you consider the “Side Dishes”, there may be one or more readings or facts that shed light on the “Chew on This.” As with most conversations, this one will not be linear – start here, finish there, all done with that topic! You may find yourself circling back as you gain deeper questions or clarification

4. Next 50 minutes: Move to the “Side Dishes.” Again, ask generative questions. Perhaps give an example of a community you have been part of – what are the challenges of paying attention to your community as a student? What questions or themes arose from “More Voices”? Conclude with “Dessert.”
5. Last 5 minutes: Who are the essayists for next week? Who is the facilitator? Thank the group for conversation and close with prayer.

There will be weeks when all Table Cohorts return for a brief re-cap at the end of class.

Thank you for facilitating. Be well prepared, but also remember that a good facilitator is able (even eager) to learn from his or her peers.

APPENDIX III: Student Reflections

Excerpts from Student Journals

Shelly, 3rd year student

I believe there are three core learning objectives that Eating Together Faithfully could help my students achieve. The first is a more robust literacy of Scripture as it pertains to food, bodies, and community. The second is a healthier understanding of their bodies not as machines, but as living entities that should experience joy, pleasure, and celebration with food. The third is a better grasp of our lives as collectively dependent on the earth, water and each other.

This class has been more formational for me than any other class that I've had at Duke Divinity. I am re-thinking deeply ingrained patterns of consumption in my life from food to clothes and ways that I treat resources as disposable. I am considering where my food comes from and the unseen workers that prepare it. But I'm also always considering the ways that my personal food stories have buoyed me or put me at a disservice. In this time of Coronavirus, you are seeing many people canning again, making bread again, and starting gardens. I think we are all yearning for a simpler time of self-sufficiency. Even though there is privilege wrapped up into that, I think there are opportunities for justice and flourishing as well. I am so deeply grateful for this course and for the facilitators that have shared their cooking and their thoughts with me.

David, 2nd year student

I left class today inspired and excited about what this curriculum may make participants begin to imagine. It seems that this curriculum could really spark a deep-seated change in local communities. The problem seems so big! So daunting! So scary! Too big to fix. My Table Cohort resonated with what I was saying and also helped bring me back down off the ledge and remind me of the changes we can make on a small scale and a large, political scale. It still feels like I am just a drop in the bucket, but I did walk away thinking that I can truly have an impact.

I am so thankful for my Table Cohort, and I think that the experience definitely would not have been as fruitful without them. I expected to learn how to teach *ETF* this semester, and while I did, I also gained a ton of wisdom from just participating in the sessions themselves.

Amy, 3rd year student

One thing that I realized is that in the beginning of class, I thought I did not have a food story. However, throughout our conversations I was able to see that I really do have a food story. One that is rooted in relationships with family and sharing meals together with them. My food story is made of memories of cooking and eating food at my grandma's house. Also, I am confident that my food story will continue to grow and change over time.

Grayson, 3rd year student

This class has truly made me more mindful about where my food comes from, who plays a role in getting me my food, and what my food says about God. My God's love is abundant, grace filled, sustaining, and good; all things I hope my food to be. I am surprised by how nourished I have felt by the conversations and the relationships built this semester. While I knew these people before this class, our friendships grew deeper by the nature and style of the conversations we had at our ETF table. We made room for each other's joys, sadness, questions, and laments. We were able to disagree and still break bread together. ETF has been a source of excitement and joy for me. I look forward to this class, not only because the material is interesting and practical, but because I was eager to see my friends and hear their thoughts too. I can only imagine how this type of dialogue could transform a church.

Claire, 2nd year student

I realized that my vision of "health" was twisted. The understanding of health that both Jimmy McKinnell and the Wendell Berry piece presented re-framed "health" for me. It is no longer about my individual self, but about the community of creatures in which I am embedded.

Christina, 3rd year student

The further we get into this material, the more I realize that this framework is really pushing against the mode of thought and understanding that we operate. Not just in regards to food, but in the ways we see ourselves, our relationships with the rest of God's creation, and especially God in Godself.

APPENDIX IV: Four Perspectives on the ETF DDS Course

Reflections from Rev. Grace Hackney, Dr. Fred Edie, Jimmy McKinnell, and student David Allen

Rev. Grace Hackey

Founder and Executive Director, Life Around the Table

The work of Life Around the Table began with a question that would not go away: *What does the way the church eats and invites others to eat say about our understanding of the character and nature of God?* As a local church pastor for 11 years, I was increasingly frustrated with the lack of honest conversations around the poor theology many of us had been formed by. My questioning helped me recognize that food was the avenue through which everything else could be examined. The collaboration between LATT and DDS was a bold experiment that was well worth the effort. From the first class, we acknowledged the complexity of the task, as well as the imperfection of the Framework. What does it look like for a seminary instructor to confess that he or she does not know everything about the topic, and that together, we would work together for glimpses into the mystery of God?

First, it meant that the students would be warned that this class would be messy work. It would unsettle comfortable assumptions about food, race, church, economics, identity, and privilege. Second, it would require the acknowledgement that the work we would begin together in this class would never be finished, but was a lifetime endeavor. Third, it would ask students to be vulnerable. One student at my table commented early in the class that she did not have a food story, because her family never ate together or even had regular meals. As it turned out over the course of the semester, the greatest gift to this student was the remembrance of time spent with her grandmother each summer, growing food, cooking and eating it, and preserving it for the winter. Fourth, this class would require that students learn to ask generative questions, and to prod one another to expand imaginations as well as perspectives. Fifth, this class would require some practical work, such as going to a farmer's market, purchasing ingredients for a meal for a class of 23, and figuring out with tablemates how they would find time in their schedules to prepare it. At its heart, this class would require a deepening understanding of hospitality, mirroring the hospitality of the God of creation. Sixth, this class would be despair-inducing. It would require pastoral sensitivity, and would invite students to stretch their forgiveness muscles. This class not only points us to a more wholesome future, but in that process confronts deep brokenness. Finally, this class would require that students learn to hold in tension reality and idealism; factual information and mystery. Learning to trust the unknown is a critical practice for those entering the ministry of the church.

The outcomes of this course experiment at DDS are not clear cut. Many seeds were scattered, and some have already begun to sprout – evidenced by a student attending a farmer's market for the first time, or registering to take another course related to food and faith. Other outcomes will take longer to germinate. Still other seeds will sprout, and without proper cultivation, will not bear fruit. From my perspective as the Founder of LATT, this class experiment was a form of intense, regenerative agriculture. Many seeds were planted, and the ground was rich, and fertile. The harvest will come; how bountiful, only God knows.

Dr. Fred Edie

Associate Professor for the Practice of Christian Education, Duke Divinity School

It was a joy to partner with Rev. Grace Hackney in teaching *Eating Together Faithfully: Education in Christian Foodways* at Duke Divinity School. Grace is the embodiment of pastoral wisdom when it comes to congregational practices around the table. ETF Framework LATT implicitly teaches participants how to do practical theology as they wrestle over scripture, tradition, and personal and ecclesial practices while, at the same time, juxtaposing these to “big picture” considerations of justice, flourishing, and the shape of faithful Christian life.

As a Christian educator, I attribute some of our course’s success to a number of educational dynamics of the “implicit curriculum.” The hospitable practice of sharing weekly meals prepared by class members deepened relationships between us and enabled us to trust our tablemates with our struggles in relation to the subject matter. At the same time, as is proper in any educational environment, the learning was deeply communal. Personal stories and experiences flavored discussions and further promoted trust. ETF’s honesty regarding the extent of the challenge to the health of all creation (no single or simple solutions to broken food systems) overwhelmed students (and me) at times, but, again, the resource (amplified by additional assigned readings) and the students themselves offered good news in the form of witness to imaginative responses both personal and political. Also helpful – what was front and center one week, reappeared to peripheral vision in others. This repeated thematic linking was so important because it gave groups the chance to revisit previous conversations from new angles. An additional reason for the course’s success was vesting students with responsibility for leading it. During the season of weekly table gatherings students took on roles as facilitators of conversation or served as biblical and theological experts for a given session. Finally, I think the class worked because of its stated commitment to teaching participants how to talk honestly about sometimes divisive subjects. The class, especially through its communal framework, helped students to not only see that conversation is possible, but how it may be enhanced through attention to educational structure and processes.

Either in conversation or through their written assignments and evaluations, a number of students described personal transformations through the class. These ran the gamut from delight at a first-ever trip to a local farmers’ market, to incorporating ETF into a summer-long program of staff development at a church camp. One student plans to make this way of ministry his life’s work. As a theologian, in addition to appreciating the practical theological bent of ETF framework, I welcomed the exploration of theological themes including creation, incarnation, and the Body of Christ. Weekly practice at learning to read scripture from an agrarian perspective was equally transformative.

The logistics of the ETF course were challenging. It required decisions about meal preparation and the pragmatics of eating together, the size and makeup of weekly table groups, scheduling student facilitators and essayists, and the best distribution of the instructor(s). In the end we negotiated these challenges imperfectly, but none of this detracted from the good spirit of the course.

Jimmy McKinnell

Ministry Engagement Coordinator, Life Around the Table

Compared to the classes I took as a student at DDS, the ETF class this spring was a much different experience. Part of that I believe was due to the way we were able to share about our lives with each other. I remember in particular the week that the owner of a local Zimbabwean restaurant came and shared the story behind his wife's restaurant and the food we were going to eat. Getting to hear the story and passion behind the food changed that meal for my group. Even though the food wasn't familiar to us taste-wise, we talked about how we felt a connection to it and perhaps more gratitude and reverence for the opportunity to eat it. The food prompted story after story about the foods, meals, and recipes that carry our own stories and connect us to loved ones.

This kind of sharing is much different than the kind of discussions we would have had as mere classroom peers. The course built relationships between us that might not have otherwise existed, and I think it helped us adapt to the online version of the class due to COVID-19. While we had to move the class to a new platform, the group had already established trust and a willingness to stay engaged in conversation with each other.

Another significant piece of the course was providing food for one another – again a different kind of sharing than what usually happens in the classroom. That everyone took turns providing, including the instructors made the overall experience feel more participatory. More so than taking turns presenting a project. I appreciated the feeling that everyone was sharing and learning from each other.

David Allen

3rd year student, Duke Divinity School

In the Spring of 2020, I had the chance to take a class at Duke Divinity School that had a profound effect on my educational and vocational future. Learning from Rev. Grace Hackney and her *Eating Together Faithfully* Framework was not only beneficial to me as a member of creation but also as a seminary student. The Framework is an outstanding educational resource, which challenges and inspires participants at every turn. It is both theologically rich and extremely educational as it relates to food issues. Before getting into a couple of ways that *ETF* made for a fruitful class experience, I will first describe how the class affected my time at Duke.

Upon graduation, I wish to go into Christian Education, hopefully within the realm of creation care. This class gave me hope that my dream of writing an effective, perception-altering framework or curriculum was possible. Taking this class had three immediate effects on me. First, I changed my summer plans from interning at a church to working for a food and faith non-profit called Come to the Table in a neighboring town. This class showed me the potential I had in these spaces and the immense amount of work that needed to be done. I moved from feeling like I could not do anything about global food systems to discovering dozens of ways that I could not only get involved locally but also make an impact. Secondly, I registered for another food class in the fall that can help bolster my practical and theological knowledge of food and food systems. Finally, I signed up for the Food, Faith, and Justice concentration here at Duke Divinity. While these were three explicit, outward changes in my seminary trajectory, it is also worth noticing that my wife and I have fundamentally shifted our own food habits – where we eat, what we eat, and what we grow.

As a seminary student, Hackney and Edie’s approach to teaching *ETF* and constructing a class around the Framework was a breath of fresh air. Instead of the class being built on lecturing with a touch of discussion, *ETF* was centered around fruitful and critical conversations amongst peers. This approach led to candid conversations about tough topics such as food justice and the role of the church in cultivating sustainable and just food systems. With a topic like food, everyone in the room has an opinion and story that needs to be heard. Secondly, *ETF* creates a space for students to faithfully imagine new ways of being for themselves and their contexts. “Faithful imagination” is a term that Edie, himself, has coined which refers to the way education has the power to “shape desire or passion, bending toward hope for the future.” By reading the *ETF* Framework each week, participating in group discussion, and reading outside materials, new modes of responsibility begin to take form in the imagination. Finally, on a purely theological level, the material in *ETF* is rich with scripture, tradition, and a diverse set of voices. The Framework takes well-known Biblical stories and re-reads them through an agrarian lens that has the power to shift exegetical frameworks.

I would absolutely recommend this class to my peers, and I hope to see other seminaries welcome this class to their campuses. *ETF* is the type of class that can educate and inspire, and also encourage students to break free from the purely intellectual prism they are often situated in to see that there are practical ways they can honor God at their table. What a gift that is!