

Food & Faith

Economic Exile

When Jesus noticed that all who had come to the dinner were trying to sit in the seats of honor near the head of the table, he gave them this advice: ⁸ “When you are invited to a wedding feast, don’t sit in the seat of honor. What if someone who is more distinguished than you has also been invited? ⁹ The host will come and say, ‘Give this person your seat.’ Then you will be embarrassed, and you will have to take whatever seat is left at the foot of the table!

¹⁰ “Instead, take the lowest place at the foot of the table. Then when your host sees you, he will come and say, ‘Friend, we have a better place for you!’ Then you will be honored in front of all the other guests. ¹¹ For those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

¹² Then he turned to his host. “When you put on a luncheon or a banquet,” he said, “don’t invite your friends, brothers, relatives, and rich neighbors. For they will invite you back, and that will be your only reward. ¹³ Instead, invite the poor, the crippled, the lame, and the blind. ¹⁴ Then at the resurrection of the righteous, God will reward you for inviting those who could not repay you.”¹⁵ Hearing this, a man sitting at the table with Jesus exclaimed, “What a blessing it will be to attend a banquet in the Kingdom of God!”

¹⁶ Jesus replied with this story: “A man prepared a great feast and sent out many invitations.

¹⁷ When the banquet was ready, he sent his servant to tell the guests, ‘Come, the banquet is ready.’ ¹⁸ But they all began making excuses. One said, ‘I have just bought a field and must inspect it. Please excuse me.’ ¹⁹ Another said, ‘I have just bought five pairs of oxen, and I want to try them out. Please excuse me.’ ²⁰ Another said, ‘I just got married, so I can’t come.’

²¹ “The servant returned and told his master what they had said. His master was furious and said, ‘Go quickly into the streets and alleys of the town and invite the poor, the crippled, the blind, and the lame.’ ²² After the servant had done this, he reported, ‘There is still room for more.’ ²³ So his master said, ‘Go out into the country lanes and behind the hedges and urge anyone you find to come, so that the house will be full. ²⁴ For none of those I first invited will get even the smallest taste of my banquet.’”

Luke 14:7-24

*“Give therefore to the emperor the things that are the emperor’s,
and to God the things that are God’s.”*

Matthew 22:21

Economy – laws or rules (*nomos*) by which people structure their activity and the places that make up their world (*oikos*)

Fun Fact – “The greek word for house, *oikos*, is the source of the words *economics*, *ecology*, and *ecumenicity*! The three belong together: in order for the whole household of the planet to flourish, the earth’s resources must be distributed justly among all its inhabitants, human and earth others, on a sustainable basis.”¹

“Economics is about life and death, as well as the quality of life. It is also about the life and death not just of human beings but the planet itself and all its life forms. Economics is not just about money; rather it is about sharing scarce resources among all who need them.”²

Market Capitalism Model – The concept, based on the idea that humans are motivated by self-interest, was conceived by Adam Smith in the 18th Century. The allocation of scarce resources by means of decentralized markets: allocation occurs as the result of individual market transactions, each of which is motivated by self-interest. Resources are allocated on the basis of an individual’s successful competition for them. Scarcity is overcome by growth. Steady growth, maximum productivity, and efficiency are the goals.

Values: competition, self-interest, greed, objectivity, short-term gratification

Ecological Economics Model – The management of a community’s physical necessities for the benefit of all. Seeks to maximize the optimal functioning of the planet’s gifts and services for all users.

Values: distributive justice, community, need, relationships, long term sustainability.

¹ Sallie McFague, “A New Climate For Theology. Pg 83

² Sallie McFague, “A New Climate For Theology. Pg 82