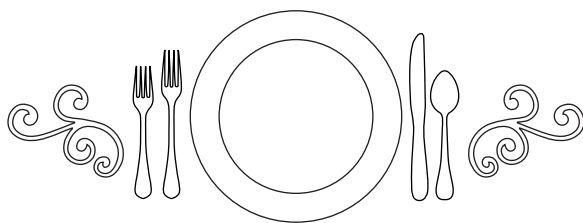


Food *for* Thought

Reflections and Recipes



Francis Foucachon



ROMAN
ROADS
MEDIA

Moscow, Idaho

Food for Thought: Reflections and Recipes

Second Edition, revised and expanded. Formerly published as *Food for Thought and Thoughtful Food: Reflections and Recipes*.

Copyright ©2012, 2014 Francis Foucachon

Published by Roman Roads Media, LLC
520 S Washington St, Moscow, ID 83843
208-596-8190 | www.romanroadsmedia.com
copyright@romanroadsmedia.com

Cover and Interior Design: Valerie Anne Bost
Front Cover Photo: Daniel Foucachon
Back Cover Photo: Mark LaMoreaux, lamoreauxphotography.com

Printed in the United States of America.

All Bible quotations in the foreword are from the King James Version.

All Bible quotations in the main text are from the New King James Version®.
Copyright ©1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

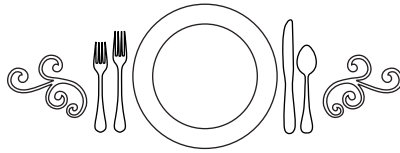
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without prior permission of the publisher, except as provided by the USA copyright law.

Foucachon, Francis, 1954—
Food for thought: recipes and reflections / Francis Foucachon.
ISBN: 978-0-9897028-5-0

14 15 16 17 18 19 20 21

10 9 8 7 6 5 4 3 2 1

To my wife, Donna,
and my children,
Suzanne, Deborah, Daniel, David, and Valerie,
with whom I have shared
la joie de vivre.



CONTENTS

Foreword xi

PART I

FOOD FOR THOUGHT

Chapter 1: What Food Is For 3
Chapter 2: God's Thoughts about Food 17
Chapter 3: Food and Creation 23
Chapter 4: Food and the Fall 31
Chapter 5: Food and Redemption 37
Chapter 6: The Quest for Quality 47

PART 2

SABBATH FEASTING

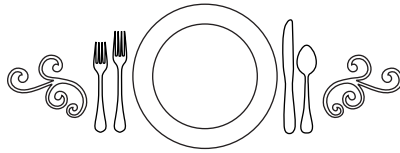
Chapter 7: Making the Lord's Day a Delight. 61
Chapter 8: Stress-Free Sabbath Dinners 71
Chapter 9: Sabbath Menu Suggestions 79

PART 3
THOUGHTFUL FOOD

The Recipes (<i>Les Recettes</i>)	87
Soups and Potages	91
Hot and Cold Appetizers	100
Stocks	112
Main Dishes	117
Side Dishes	140
Desserts	145

APPENDIX

Everything You Wanted to Know about Starting Your Own Restaurant	161
---	-----



Foreword

Whenever we sit down for a meal, Christians are accustomed to say grace. We bow our heads and thank God for the food, thus blessing it. This is an edifying custom, and we ought to continue with it. After all, this is what the Lord Jesus did. “And when he had taken the five loaves and the two fishes, he looked up to heaven, *and blessed, and brake the loaves*, and gave them to his disciples to set before them; and the two fishes divided he among them all” (Mark 6:41).

But while it is an entirely good thing, we really should take it further than that. We thank God for the privilege of eating, but as we grow in grace and maturity and wisdom, we will begin to see that food and drink *are* a thanksgiving in themselves, and not just something *for which* we give thanks. We do this annually, for example, in our Thanksgiving meal, where the whole meal is a rendering of thanks. This is something we ought to do more often, on a daily basis. After all, Paul instructs us this way. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (I Cor. 10:31). Note that we do not just give glory to God for *what* we are

going to eat and drink, but rather we give glory to God *by* the acts of eating and drinking themselves. But in order to do this rightly, we need instruction and help. This book is a great place to start.

We always begin by thanking God for who He is, and what He has done for us through His gospel of glory. He is the triune God, which means that He *is* love. Love is not an afterthought, not an add-on. From all eternity, the Father has loved the Son, and the Son the Father. The Spirit of their mutual love has been poured out upon us, now that Jesus showed us the love of the Father by dying on the cross for us, and who has come back from the dead for our justification.

We also thank God for the creational emblems of His goodness and grace, emblems that surround us on every hand. The overflowing goodness of God is seen in marital companionship, friendship, breath, light, beer, sex, sleep, hot water, pie, turkey, potatoes and gravy, sunlight, grass, snow, children, grandchildren, electricity, shelter, fire, electronic gadgets, cars, books, and music. We serve and worship a God who gives to us with prodigality and abandon.

So God in His grace has given us, in every meal, yet another opportunity for celebration of thanks. On the one hand we should just do it—bow our heads and thank Him—and on the other we need to give ourselves to the study of thanksgiving. Were we to do that, we would come to understand how crucial it is. Our lack of understanding this point is actually why we are losing the culture war.

Whenever someone declares his gratitude for all the goodness that God showers us with, it is not long before someone else says (or thinks), “But what about the people who don’t have these things?” Shouldn’t we feel guilty until everybody has some? *No*—because misdirected envy and muddled guilt are a principal cause of misery and poverty.

In America, the first annual Thanksgiving was in 1623, and it was a time of abundance. It also marked a fundamental deliverance

from the experiment of the two previous years, in which the Puritans had a go at collectivism, and almost starved to death. Didn't work. Never has, never will. God *bates* that kind of sharing. The kind of sharing He loves is based on private ownership, hard work, covenant blessing, all appropriate thanksgiving rendered to Him, and with the recipient of the glorious largesse *going on to imitate God Himself in the resultant overflow*. Refusal to give thanks cuts off the taproot of this kind of generous gospel blessing.

The enemy of thanksgiving is ingratitude, and therefore the enemy of the gospel is ingratitude. But the serpent is crafty, and so Paul wants Christians to be on their toes (2 Cor. 11:3). As Christians we all know that we are to render thanks to God for the good things. And so what we have done is become hypercritical, and we have convinced ourselves over time that *our* milk and honey is not the same as milk and honey in Bible times. Ours has cholesterol in it, and residue from pesticides, and fat probably, and the bees gathered pollen from land we stole from the Indians.

We should have none of this. Until we know how to thank God for Cool Whip in a plastic container with a plastic lid, applied to pumpkin pie, in its turn made from the processed ingredients purchased in a *can*, it remains no wonder that the secularists are winning. Gratitude is simple. Food wowserism is complicated, and full of grumbles.

At the same time, we should never participate in a race to the bottom in any area, and that includes our food standards. There remains a difference between good cooking and lazy cooking, and good dining and lazy dining, and we—without any censorious legalism—should be interested in growing up into food maturity. And if you would like a guide who knows what he is talking about, I would like to introduce you to Francis Foucachon.

The lessons for us should be basic:

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. (1 Tim. 4:4)

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength. (Neh. 8:10)

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. (Deut. 28:11)

And why did the Deuteronomic curses come upon them? Because, on the low end, they despised the Cool Whip and the marshmallow Jell-O. On the high end, they despised the Idaho trout the way Francis used to prepare it at his restaurant, about which more in a moment.

“... because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things.”
(Deut. 28:47)

Francis and Donna Foucachon moved to our community here in Moscow in 2005. Francis had been involved in church planting ministry for many years, both in France and in Quebec, but before that he had been trained as a chef in Lyon. He is an accomplished chef in all areas, but it was in the preparation of sauces that they gave him his black belt. Francis, Donna, and their children moved here so that they could be involved together as a family as the kids worked through their studies at New Saint Andrews College. In order to make that happen, Francis took a ministerial hiatus and

opened a restaurant, West of Paris, through which he taught many in our community the meaning and value of really good food. Left to my own devices, I am not a big fish fan, but I would order the trout there more often than not. Happiness on a plate.

In short, Francis knows his Bible, Francis knows food, and he knows the right relationship between them. I commend this book to you. *Bonne lecture!* and then, after that some time, *bon appétit!*

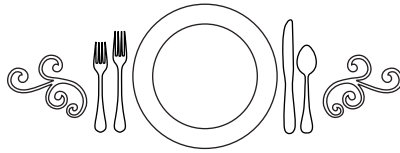
DOUGLAS WILSON

Moscow, Idaho

Thanksgiving 2014

❧ PART I ❧

FOOD FOR
THOUGHT



CHAPTER I

What Food Is For

Eating! Ah...it's wonderful! I am a Frenchman, so I'll echo the words of the famous song, *C'est si bon!* It's a major part of life to which we devote untold hours over the course of a lifetime. Just think: no matter how full you might be after a big meal—so full that you think that you never want to see more food—you are inevitably going to get hungry again. You will, eventually, always want another meal.

NOT JUST FILLING AN EMPTY TANK

Eating, however, is not just about filling up an empty tank with fuel—giving energy to a body to make it run or putting nutrients in it to make it healthy. Eating is also about stopping, about resting, about structuring your day, about enriching relationships, about enjoying God's good gifts with family and friends.

Eating is about mealtimes. Twentieth-century French writer Paul Valéry gives us some insight by asking excellent rhetorical questions:

“What is more important than a meal? Doesn’t the least observant man-about-town look upon the implementation and ritual progress of a meal as a liturgical prescription? Isn’t all of civilization apparent in these careful preparations, which consecrate the spirit’s triumph over a raging appetite?”¹

A MEAL IS A DAILY RITUAL

Meals are a recurring theme in our lives. A meal is a daily ritual, and ritual is an important aspect of life. Every culture is full of rituals.

Though young, my adopted country—the United States of America—has nevertheless developed its own unique patterns. We send out birth announcements and give baby showers. Wedding invitations announce the big day when a bride dressed in white will walk down an aisle to be given to her husband by her father. When a loved one dies, there is a wake at the funeral home, and after the funeral, friends and family gather to share a meal.

THE POWER OF MEALS

But the most powerful of our family rituals is the one we experience every day: Regular meals, for which we stop everything, should structure our day. We must not underestimate their value.

These meals that a family shares each day can be mini-celebrations that give rhythm, continuity, smoothness, and an ordered flow to life. In normal times and in times of crisis, they bring stability and comfort to our lives.

From the concentration camps of World War II come stories that show the importance of food. Today, there are at least three existing cookbooks that were clandestinely compiled in the horrific

¹ As quoted by Mireille Guiliano, *French Women Don't Get Fat*, (New York: Alfred A. Knopf, 2005), v.

Ravensbruck concentration camp in Germany. Making imaginary meals helped groups of women keep their sanity in a place where people were abused and treated like animals. These women displayed a form of resistance and kept up their spirits by cooking in their minds. By doing so, they affirmed their humanity that was stamped with the image of God, and held on to what their oppressors could not completely take away—the dignity of people seeking fellowship together. One survivor, named Judith, described her childhood in the concentration camp barracks. She and the other children were left to fend for themselves while their mothers went out to do hard labor: “...and then we were having ‘lunch’ and make-believe everything, and trying to keep some kind of a conversation.”² The children gathered to break bread together—even when there was none. It may have given them a few moments of respite from the horrors of their daily life.

I once read a magazine article that poignantly illustrated the power of a meal. The author, whose name I don’t remember, was waiting for her train to pull out of a station in a big city in a third-world country. As a bus went by, a passenger threw a couple of empty banana peels out of the window onto the street. A dirty little girl about eight years old ran out into the street, collected them in her tattered skirt, and then darted over to an alley where two or three other little street urchins awaited her. An amazing scene unfolded in front of the author’s eyes. The obviously hungry street child and her equally hungry and dirty friends sat down in a circle. The little girl pulled out a large grimy handkerchief and spread it carefully on the ground in the center of the group—a tablecloth in the midst of squalid, noisy, hot, dirty surroundings. The little girl then proceeded to carefully pull off the inside lining of the banana peels.

2 Rochelle G. Saidel, *The Jewish Women of Ravensbruck Concentration Camp*, (Madison, WI: University of Wisconsin Press, 2004), 56, 77.

Each time she finished pulling off a long thin string of banana peel lining, she gently laid it on the handkerchief in front of one of her friends. The children sat quietly until they were all served, and then together they ate the banana strings as if they were eating an elegant meal. If sitting down together to a “set” table elevated these banana peel linings to the status of a meal that these slum children could enjoy, how much more our own sitting down together should bring dignity and gladness to our eating.

MEALS AS LANDMARKS

The ritual of regular sit-down meals communicates a sense of self-worth, especially to children. They sense that they are important enough for someone to take time, day after day, to schedule this event around their needs. A fixed mealtime gives family members a sense of security, because it means that there is always something in the day that they can count on as being the same.

The structure of having meals together provides a framework that family members can hang on to when things get tough. The family meals are like landmarks as you travel through the day. When you pull away from everything you are involved in to gather at the table, you are like a ship coming in from the winds of the sea to the peace of a harbor. For a loving family, the dining table is a refuge where life is not hard or harsh. When you know you can count on that regular family mealtime, you will be better equipped to face the difficulties of each day. The sustenance and renewal and fellowship found around the table help you to confront trials and challenges with trust in the Lord and with strength.

My wife, Donna, remembers a time when this was particularly true for her. We had just moved back to the United States for a year of furlough after years of church-planting work in France. We were

uprooted, in a borrowed home, and were experiencing reverse culture shock. Our “third-culture kids” were having a hard time adjusting. We were also in the throes of indecision, facing great unknowns about the future, and we had a life-changing career choice to make. It all seemed overwhelming to Donna, and for the first time in her life, she felt as if she had lost her bearings. Even as she clung to the Lord, she experienced feelings of despair during this tumultuous time of her life.

However, in the midst of all this, there was a place of daily rest. In the ritual of mealtimes, everything stopped, and the family gathered for a significant moment of time. There Donna found an oasis of refreshment in the day. Because mealtime was an established routine, it was a haven of peace where no weighty decisions had to be made and where the rush of thoughts could stop; this time was set aside to do nothing other than eat and talk with family. She could relax into what was familiar and be renewed with strength. Here no emotional energy had to be spent trying to resolve problems or analyze options, because this time was already designated for something else. No decision had to be made and no initiative taken to make it happen; mealtime was already a fixture in the day. Donna found that with this regular “meal therapy” she could then carry on until the next mealtime gathering. During this season of stress, mealtimes were moorings that helped her get her bearings and move on to a place of productivity. They were anchors that probably did her more good than going to counseling would have.

As a contrast to the meal structure that Donna could hang on to, picture the scenario of eating unbalanced meals that are thrown together at irregular times during the day, where each one grabs his plate to sit in front of the TV, a book, the computer, or a newspaper. This is unhealthy for the body and the soul, and provides no safe sanctuary for family members in times of need.

☞ LAVENDER CRÈME BRÛLÉE

Preparation time: 10 minutes

Cooking time: 45 minutes

Special Equipment: crème brûlée torch and ramekins

Ingredients

3 c. heavy cream

1 c. whole milk

¼ c. fresh lavender flowers (or a few drops of lavender extract)

9 medium egg yolks

¾ c. white sugar

2 tbsp. pure Bourbon Vanilla

½ c. brown sugar with which to cover the top, once cooked.

Instructions

- Preheat the oven to 300°.
- Place six crème brûlée dishes in a pan, and fill the pan with enough water to come halfway up the sides of the dishes.
- Heat the cream, milk, and fresh lavender flowers (or extract).
- In a bowl, whisk the egg yolks with the sugar and vanilla.
- Filter the liquid that has been heating so as to remove the lavender, and then stir in the eggs yolks and sugar.
- Pour the mixture into the crème brûlée dishes.
- Place the pan in the oven and cook for about 45 minutes.
- Let the crème cool. Before serving, cover the tops with a light layer of brown sugar; use a torch to caramelize the top by burning it lightly.
- Serve with a garnish of fresh red berries.