

2013

Realms and redescription in Ricoeur: discovering fresh metaphoric networks for spiritual formation in a postmodern consumer culture

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GEORGE FOX UNIVERSITY

REALMS AND REDESCRIPTION IN RICOEUR:
DISCOVERING FRESH METAPHORIC NETWORKS
FOR SPIRITUAL FORMATION
IN A POSTMODERN CONSUMER CULTURE

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

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PORTLAND, OREGON

MARCH 2013

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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
the Dissertation Committee on March 13, 2013
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To my wife, April

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ACKNOWLEDGEMENTS

There are a number of people who walked alongside me during my doctoral work. I owe a deep debt of gratitude to my wife, April, and my two daughters, Sydney and Rylee. For three years, they gave up many mornings, evenings, and weekends with me. I could not have done this without their support and encouragement.

I consider myself most fortunate to be a member of the first Leadership and Global Perspectives cohort. Dr. Jason Clark, the lead mentor for the track, is one of the brightest men I have ever had the pleasure of knowing. I am honored to count him as a friend as well as a mentor. His showed me what it means to meet Christ at the cross everyday. In addition, my fellow LGP1 cohort members provided me with great support throughout my coursework and dissertation writing. Through a job change, multiple revisions to my area of study, a move across the country, and many personal crises, they upheld me in prayer and solidarity. Thank you for the journey, gentlemen.

Thank you to the faculty and staff of George Fox Evangelical Seminary. Not only did I have the privilege of learning from you, I was honored to work alongside you as a colleague. Loren Kerns, Cliff Berger, Dee Small, Chuck Conniry, Roger Nam, and Randy Woodley, if the work in these pages is of any value, it is because each of you had a hand in shaping my thoughts.

A hearty thank you to my editor, Rochelle Deans, whose careful eye made my work so much cleaner. Finally, thank you to Radiohead and mewithoutYou for providing me with a brilliant soundtrack by which to read, write, and dream.

ABSTRACT

This dissertation claims that there is a growing disconnect between emerging generations of Christians and recent works on Christian spiritual formation and asserts that effective transmission of Christian spiritual formation must employ greater use of metaphor. Section 1 describes the influence of postmodernism and consumerism on Christianity, highlighting a growing interest in that which is experiential and novel. Section 2 surveys major works on Christian spiritual formation since 1950, noting the lack of metaphor and a repeated utilization of empirical categorization for describing spiritual formation. Section 3 traces the history of metaphor and focuses on the contributions of Paul Ricoeur and his notion of redescription through metaphoric networks. Sections 4 and 5 outline the specifications of a non-fiction book that employs the metaphoric network of homebrewing beer to describe aspects of Christian spiritual formation. Section 6 offers a postscript noting further areas of research and refinement that have yet to be explored. The Artifact itself is the non-fiction book manuscript described in Sections 4 and 5.

SECTION 1: THE PROBLEM

Introduction

Jim is the Pastor of Spiritual Formation and Discipleship at a church in the suburbs of a major metropolitan American city. In recent years, he has found it increasingly difficult to make the basic practices of Christian spiritual formation relevant to his congregation. Books he once considered classics on the subject now seem dry and boring. When he can convince people in his congregation to read them, they often complain of the books' formulaic structure and sterile treatment of the subject matter.

It is clear to Jim that he must find a different approach to instructing others in Christian spiritual formation. He tries his hand at developing some new, relevant illustrations to explain components of spiritual formation, but they always end up lacking coherence. He looks for new books to recommend to his congregation that might engage them in fresh ways, but he finds few. Without new ways of teaching Christian spiritual formation, Jim fears that the younger generation won't carry on time-honored Christian traditions as like prayer, fasting, Bible study, simplicity, solitude, worship, and celebration.

The last part of the 20th century and the first part of the 21st century have witnessed the beginning of a shift in culture. The effects of this cultural shift are already impacting society in general and Christian spiritual formation in particular. It is

increasingly commonplace for people to describe themselves as “spiritual but not religious.”¹ Bruce Demarest, in his book *Satisfy the Soul*, writes,

Today, organized religion is ‘out’ but spirituality has become a ‘hot item.’ People who are not interested in religious commitments per se are going on retreats, attending seminars, and following ‘spiritual paths,’ hoping to find inner satisfaction and, when necessary, repair their broken lives.²

While there seems to be a steady interest in spirituality, a 2010 Gallup poll shows that there also seems to be an overall decline in identification with Christianity as an organized religion.³ Why this negative correlation? What can be done to sustain Christianity’s vibrant spiritual formation influence? In order to understand what is happening, one must look at the philosophical and cultural landscape that dominated the West for the past four hundred years, called “modernism.” Then, one must contrast that landscape with the terrain that is now emerging, referred to by many as “postmodernism.”

In order to fully understand how these philosophical and cultural shifts impact Western society in general and Christian spiritual formation in particular, this section will describe the shift from modernity to postmodernity, explore how this shift is evidenced in consumerism, and combine these discoveries into a description of the postmodern consumer. The section will close by noting significant questions that must be addressed related to the postmodern consumer and Christian spiritual formation.

¹ John Blake, “Are There Dangers in Being ‘Spiritual but Not Religious’?” CNN <http://www.cnn.com/2010/LIVING/personal/06/03/spiritual.but.not.religious/index.html> (accessed April 2, 2012).

² Bruce Demarest, *Satisfy Your Soul: Restoring the Heart of Christian Spirituality*, ed. David Hazard (Colorado Springs, CO: NavPress, 1999), 44.

³ Frank Newport, “In U.S., Increasing Number Have No Religious Identity,” Gallup Inc. <http://www.gallup.com/poll/128276/Increasing-Number-No-Religious-Identity.aspx> (accessed April 2, 2012).

Modernity

Exact dating of major historical epochs can prove problematic. This is the case when attempting to define a start date for modernity. Some point to Christopher Columbus' transatlantic journey in 1492 as the beginning of modernity.⁴ Others put the date earlier, relating the dawn of modernity with the advent of the Guttenberg press, and some place it much later, aligning it with the Enlightenment in the late 17th century.⁵ What remain largely uncontested are the major philosophical and cultural shifts that took place as a result of modernity.

In the centuries preceding modernity, the Catholic Church was the final arbiter on issues of consequence such as identity, meaning, and morality. The Church appealed to its divine authority in order to make binding pronouncements on issues of what was right and what was wrong. The Church was the source from which all earthly knowledge flowed and to which other disciplines must yield. The Enlightenment changed all this. In just over a century, theology was dethroned as the Queen of the Sciences, replaced by Reason.

It did not take long before the effects of this shift rippled through the broader culture. New discoveries in science gave birth to new technologies. These new technologies opened up markets for economic growth. Middleton and Walsh describe this modern period as a three-story tower. The ground floor is Scientism, where science is the source of revelation and the authority of all knowledge. The second floor is Technicism,

⁴ J. Richard Middleton and Brian J. Walsh, *Truth Is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age* (Downers Grove, IL: InterVarsity, 1995), 10.

⁵ Heath White, *Postmodernism 101: A First Course for the Curious Christian* (Grand Rapids, Mich.: Brazos Press, 2006), 12.

which is built upon the first and contains the transformation of science into power and control. The third and final floor is Economism, where the rising standard of living is the ultimate goal of human life, promising human fulfillment and ease.⁶

In this tower, the role of the individual underwent an enormous expansion. Modernity was primarily concerned with establishing freedom for, and satiating the desires of, the individual. Through “rational self-control,” anyone could find independence.⁷ In contrast to the preceding era in which the Church’s authority was based upon an appeal to the divine, modernity appealed to objective, universal reason. Reason was ubiquitous, accessible by any thinking person without the assistance of a priest or intermediary.

The 19th century continued developments in science, rationalism, and the emergence of modernism. Charles Darwin’s *On the Origin of the Species* is considered a hallmark of scientific progress of this period and serves as a symbol of the triumph of rationalism over religious myth.⁸ Science and technology led to the creation of new wealth and new kinds of luxuries. By the beginning of the 20th century, widespread peace and prosperity seemed attainable.

As the 20th century wore on, however, doubts about the modernity’s promises of peace and prosperity surfaced. World War I caused serious cracks in modernity’s foundation. According to modernity’s promise of progress, advances in science, technology, and economic growth were to usher in an era of blossoming peace, rendering

⁶ Middleton and Walsh, 16-17, 22.

⁷ White, 29.

⁸ Alvin Plantinga, *Where the Conflict Really Lies: Science, Religion, and Naturalism* (New York: Oxford University Press, 2011), 12.

global war obsolete, if not altogether impossible. But instead of global peace, the advances of modernity made possible the largest-scale war in history to that point.

In addition, the average workday in the West was growing in length, not shrinking as was forecast by those heralding progress in technology. Maladies like depression and obesity swept across developed nations. When the United States dropped twin atomic bombs on Japan during World War II, the “myth of modern progress” was dealt its final blow.

The post-war decades of the 1960s and 1970s saw the beginning of philosophical and artistic shifts aimed at critiquing modernity’s flaws. Rather than seeking to shore up the ubiquity of objective reason, academics and artists started questioning whether objectivity truly existed. This new school of thought came to be known as “postmodernism.” Postmodernism represents a break from the “developmental trajectory” of modernity, but this break is far from clean.⁹ The main developments of the postmodern critique of modernity come from the pens of philosophers in Paris, France: particularly Jacques Derrida, Jean-François Lyotard, and Michel Foucault.

Postmodernism

Jacques Derrida is best known as the father of deconstructionism. His mantra, if he had one, would be “there is nothing outside the text.” Derrida’s critique is aimed at the modern idea that there exists some universal, objective essence or truth that is accessible through reason. Derrida insists that this simply isn’t the case.

⁹ Mike Featherstone, “Consumer Culture, Postmodernism, and Global Disorder,” in *Religion and Global Order* (New York: Paragon House, 1991), 148.

Rather, he contends that people are constantly interpreting and that it is the act of interpretation that generates meaning. When Derrida writes about “texts,” he was referring not only to books, but to anything requiring interpretation. Derrida’s claim is that language acts to create reality. Nothing exists apart from the language that gives it expression.¹⁰

Derrida insists that the proper question to ask of a given interpretation is not, “Is this interpretation correct?” but “Is this interpretation liberating?” or “Does this interpretation work to further justice?”¹¹ Derrida’s emphasis on liberation and justice in the evaluation of interpretation represents another critical concern in postmodern thinking, namely that of power. This will be covered below in the discussions of Lyotard and Foucault.

Before leaving Derrida, however, it is worth noting that one of the byproducts of his deconstructionism is a deep skepticism. Without an appeal to some outside anchor to which interpretations are tethered, people are left with competing interpretations and no barometer by which to evaluate them. For Derrida, this is just as well. His critics often conclude that Derrida’s deconstructionism is inherently nihilistic since one interpretation is just as valid as the next. James K. A. Smith disagrees with this popular critique. Smith asserts that competing interpretations don’t necessarily lead to valueless or value-neutral interpretations. There still exists the possibility of “good” or “true” interpretations.¹²

¹⁰ James K. A. Smith, *Who's Afraid of Postmodernism?: Taking Derrida, Lyotard, and Foucault to Church*, The Church and Postmodern Culture (Grand Rapids, MI: Baker Academic, 2006), 39.

¹¹ White, 112.

¹² Smith, 44.

As Smith notes, Derrida emphasizes the importance of context in the act of interpretation. Context is established by a “community of interpreters,” who together sort out which interpretations are “true” and will be accepted by the community, and which are not “true” and will be rejected.¹³ For Derrida, a “community of interpreters” exists as a local, particular group of people speaking to, and on behalf of, their community. This does not apply to representative governments or authoritarian institutions that supposedly act “for the people,” nor does it extend to individuals in isolation. Local and particular are key for Derrida’s understanding of context and interpretation.

Congruent to Derrida’s emphasis on the act of interpreting is Jean-François Lyotard’s “incredulity toward metanarratives.” Lyotard’s incredulity has been the source of much consternation, especially with Christian scholars, who see the Bible as a metanarrative. Middleton and Walsh add to this confusion by using the words “worldview” and “metanarrative” interchangeably in their critique of postmodernity and Lyotard.¹⁴ If Middleton and Walsh are correct, then Lyotard is saying that any grand story that seeks to impart meaning to local, particular stories is a metanarrative and should not be trusted. But is that the case?

According to Smith, Lyotard’s use of metanarrative is as a very specific, modern convention.¹⁵ Metanarratives are grand stories that seek to legitimate their claims by appealing to universal, objective reason. This appeal to reason as existing “out there” and

¹³ Ibid., 53.

¹⁴ They write, for example, “The problem, from a postmodern point of view, is that the Scriptures, in which Christians claim to ground their faith and in which we will seek answers to the worldview questions we have raised, constitute a metanarrative that makes universal claims. This is another way of saying that the Scriptures disclose a *worldview* in storied form.” Middleton and Walsh, 83.

¹⁵ Smith, 65.

as being wholly detached and independent from all else is a thoroughly modern, Enlightenment-oriented concept. Lyotard's response is to unveil the hypocrisy in this specific claim.

He argues that reason itself requires a certain mythical narrative for its basis. It is not free from the shackles of contextualization and narrative, as it claims. Rather, it is firmly grounded in its own narrative. According to Lyotard, all knowledge is grounded in narrative claims. It is reason's assertion that it is *exempt* from any particular narrative that results in Lyotard's incredulity.¹⁶

Where does this leave the Bible? Is it a metanarrative? Lyotard's "incredulity toward metanarratives" does not need to offer a threat to the biblical story. As Middleton and Walsh point out, there seems to be something about humans that searches for meaning and order outside of oneself.¹⁷ Lyotard doesn't disagree with that claim. Rather, he takes umbrage with grand narratives (like reason) that purport they are *not* narratives and attempt to subordinate all other narratives and interpretations to their false impartiality. For Lyotard, this can only result in the oppression and suppression of otherwise valid narratives and interpretations.

Oppression and suppression lie at the heart of Michel Foucault's contributions to postmodern philosophy. Of most concern to Foucault is the acquisition and use of power. For Foucault, "power is knowledge." An institution or individual's ability to determine

¹⁶ Ibid., 69.

¹⁷ Middleton and Walsh, 76.

what is true, what is normal, and what is acceptable is an indication of its role as a power-holder.¹⁸ Knowledge is constituted by these “networks of power.”¹⁹

Those who have the ability to determine what counts as knowledge and what does not count as knowledge are often reticent to give up that ability. To do so would be to forfeit their power. This power hoarding often results in the oppression of dissenting voices and opinions. At issue for Foucault is who has the power to determine what is “essential to being human.”²⁰ Power-holders often appeal to “objective reason” to justify their interpretations and claims. Foucault sees such appeals as thin masks for protecting power.²¹

Foucault urges the community’s collective gaze be shifted from the power holders of society to the margins of society. Power should not be consolidated in one place for too long. Rather, voices under oppression should be amplified and given room for expression. Power is to be shared, not hoarded.

Derrida, Lyotard, and Foucault all are heralded as innovative spokesmen for ushering in a new era, but is there much new in their claims? In many ways, there is not. Instead of “postmodern,” they might best be described as “most modern.”²² As noted above, the break with modernity is not a clean one. It is perhaps premature to call the current shift “post” anything.

¹⁸ White, 55.

¹⁹ Smith, 85.

²⁰ White, 73.

²¹ Smith, 86.

²² Charles J. Conniry, *Soaring in the Spirit: Rediscovering Mystery in the Christian Life* (Colorado Springs: Paternoster, 2007), Kindle Electronic Edition: Chapter 7, Location 1303.

The key markers of this emerging age seem to be continuations of aspects of modernity.²³ Consider, for example, the focus on the individual, especially related to the individual's freedom or liberty. This idea was fundamental to the modern age and has only intensified in the new, postmodern age.²⁴

The modern project sought to create a great society of free people living in harmony with one another. It promised to end war, poverty, and hunger. The postmodern project continues this focus on individualism and extends these promises anew. Postmodernity is so highly individualistic that it views with deep skepticism all organized institutions and sees them and society as a whole as potential mechanisms for oppression. High value is placed upon one's ability to differentiate oneself from one's peers. This is a way to exercise and reinforce one's postmodern liberty. It is at this juncture that one of modernity's key innovations comes to the aid of postmodernity: consumerism.

Consumerism

Consumerism arose as an outgrowth of modernity's emphasis on the primacy of the individual agent. Consumerism is a system of economics that is driven by the persistent desire to acquire and consume goods and services. Modernity made consumerism possible through the advent of industrial technologies. The Industrial Revolution created a surplus of goods through efficient, rapid manufacture.²⁵ The growth of new, more efficient transportation technologies made these cheap goods widely

²³ Middleton and Walsh, 41.

²⁴ Smith, 26.

²⁵ Rodney Clapp, "The Theology of Consumption and the Consumption of Theology," in *The Consuming Passion: Christianity & the Consumer Culture*, ed. Rodney Clapp (Downers Grove, IL.: InterVarsity Press, 1998), 183.

available. The expanding economy created a middle class with disposable income and time with which to purchase and utilize these goods and services.²⁶

With most people's basic needs met and surplus goods still on hand, advertisers needed to come up with a way to move surplus inventory. Their innovation was to appeal to the consumer's desire and quest for identity, to move beyond merely meeting their basic needs.²⁷ By focusing on how a good or service could make one feel, how it could contribute to an individual's happiness and fulfillment, advertisers effectively manufactured the purchasing desire needed to boost sales and increase profits. This, in turn, opened the door to nearly unlimited products and innumerable new markets. Utility was no longer a prerequisite to justify a good or service to the market; the desire of desire would do.

This shift from needs-based consumption to desire-based consumption dramatically impacted the shape of culture in Western countries, especially the United States. The consumer culture so permeates the West that, according to Mike Featherstone, it assumes a general reorganization of "symbolic production, everyday experiences, and practices" around the individual's *right* to satisfy his or her consumptive desires.²⁸

The result of this continued emphasis on the happiness of an individual through perpetual consumption is a shift to an even more radical individualism. Consumption became the vehicle by which individuals form their identities. Through exercising choice, the modern man reinforces his freedom and autonomy, attempts to fulfill his desires, and

²⁶ Thorstein Veblen, *The Theory of the Leisure Class* (New York: Penguin Books, 1979), 43.

²⁷ Clapp, 186.

²⁸ Featherstone, 137.

builds his identity predicated on the goods and services he can acquire, arrange, and adapt.²⁹ The result is people who are constantly competing with one another for “status and prestige by means of further accumulation.”³⁰

Max Weber, in his seminal work *The Protestant Ethic and the Spirit of Capitalism* writes, “Man is dominated by the making of money, by acquisition as the ultimate purpose of his life. Economic acquisition is no longer subordinated to man as the means for the satisfaction of his material needs.”³¹ This shift from needs-satisfaction to meaning-making turned modern man into the slave of consumerism, rather than its master. This continues today through the expansive growth of advertising and marketing, which seeks to generate and manipulate desire in order to increase consumption and create new markets.³²

The Postmodern Consumer

The unique combination of postmodernism and consumerism has given rise to a new type of person: the postmodern consumer. This individual is both an extension of and a departure from her modern predecessor, the very embodiment of postmodernism.³³

Like modern man, the postmodern consumer is highly individualistic. The aim of this new consumer is still to find happiness and meaning in the goods and services one

²⁹ Ibid., 138.

³⁰ Craig M. Gay, “Sensualists without a Heart,” in *The Consuming Passion: Christianity & the Consumer Culture*, ed. Rodney Clapp, (Downers Grove, IL: InterVarsity Press, 1998).

³¹ Max Weber, Talcott Parsons, and R.H. Tawney, *The Protestant Ethic and the Spirit of Capitalism* (Mineola, NY: Dover Publications, 2003), Kindle Electronic Edition: Chapter 2, Location 807.

³² Michael Jessup, “Truth: The First Casualty of Postmodern Consumerism,” *Christian Scholar's Review* 30, no. 3 (2001): 292.

³³ Alan Storkey, “Postmodernism Is Consumption,” in *Christ and Consumerism*, (Carlisle: Paternoster Press, 2000), 115.

can consume; however, the postmodern consumer is more prone to commodification than were his predecessors. Signs and symbols that were previously imbued with a specific, cultural meaning get emptied of their original meaning by the postmodern consumer, and are purchased as artifacts and then reenchaned with new meaning specific to the owner. It is not unusual for the postmodern consumer to have Tibetan prayer flags hung alongside a Christian cross in a room that contains Shaker furniture and Byzantine icons.³⁴

Globalization and technology aid the postmodern consumer in this process. The virtual collapse of the barriers that used to separate distinct cultures from one another results in the ability of the postmodern consumer to gain awareness of and participate in traditions and histories that are not her own. These traditions and histories are distilled into goods and services and then exchanged on the open market.

To the postmodern consumer's mind, the original meaning of these artifacts is secondary to the new meaning ascribed to them. The postmodern consumer constructs his values and lifestyle by internalizing the symbolic meanings of the commodities he consumes; they are now simply part of his personal style.³⁵ In doing so, he displays his tendency to side with Derrida in the act of interpretation. The things he consumes have no fixed meaning outside the meaning he gives them. As texts, their meaning comes from the postmodern consumer.

³⁴ As Bruce Demarest so aptly states, "in their disillusionment with Christian churches, people have turned to Eastern sages, to the occult, or to self-styled New Age practices to satisfy their cravings. The yuppie 'culture vultures' of the 1980s have become the spiritual eclectics, open to just about anything, as the new millennium dawns." Demarest, 45.

³⁵ Jessup, 294.

The hyper-individuality of the postmodern consumer comes with an aversion to authority. This is shared with his modern predecessor, whose faith in reason was prompted by a rejection of the church's authority. The postmodern consumer takes this rejection further, adding to it a rejection of reason's authority. With Lyotard, the postmodern consumer displays incredulity toward science's claim of a universal, objective reason. Instead, the postmodern consumer is likely to engage in a playful critique of universalizing claims by intentionally mixing and matching artifacts and ideas from various traditions, all of which make some sort of exclusive truth claim.

By giving them all equal weight, the postmodern consumer reiterates that there is no single way to interpret an object or experience. There is no single, objective narrative that definitively makes sense of everything. Rather, the postmodern consumer enters into a "smorgasbord of worldviews" and picks from among them as his desires dictate.³⁶

In making choices and observing the choices made by those around him, the postmodern consumer shows a hypersensitivity to the role of power in the act of choosing. Following Foucault, the postmodern consumer pays particular attention to how consumption liberates or oppresses people or ideas. This can be seen in the rise of Fair Trade organizations, social entrepreneurships, and microfinance enterprises in the first part of the 21st century. All these organizations seek to incorporate sensitivity to issues of justice and oppression while simultaneously participating in bringing goods and services to the free market for consumption. Shannon Jung calls this blending of consumer desire with justice, "desire re-education."³⁷

³⁶ Middleton and Walsh, 59.

³⁷ Shannon Jung, "Consumption, Contrition, and Community," *Dialog* 49, no. 4 (2010): 287.

One of the ironies present in the worldview of the postmodern consumer is that consumerism is now functioning as a metanarrative. It claims to have a universal answer for finding meaning and constructing identity, namely, acquire, adapt, and arrange goods and services to please the individual. This assumes that any person can, to some degree, find meaning and make sense of life through the act of choosing.

Summary

If postmodernity is an intensification of modernity as is claimed here, then one can confidently describe the postmodern consumer as the intensified successor of the modern consumer. As such, the postmodern consumer presents particular challenges to the church and Christian spiritual formation. Some of these challenges are carryovers from modernity, but others are distinct and new.

As in modernity, the church will have to contend with aversion to its claim of authority related to issues of purpose, meaning, and narrative. Instead of taking on science and reason as foes, as was the church's challenge in modernity, the church must now formulate faithful engagement with pluralism and general skepticism toward any claims that appear absolute.

Concerning the hyper-individualism that marks the postmodern consumer, the church must explore how to address growing feelings of loneliness and depression resulting from self-imposed isolation in the pursuit of individualism.³⁸ Craig Gay writes, "As more and more aspects of modern social life are subjected to purely technical-rational calculus, individuals have increasingly been cut loose from the discipline of

³⁸ White, 117.

community, and they have been left almost entirely alone to construct satisfying meanings and purposes for themselves.”³⁹ The church has long been a proponent of community. How the church shapes community in a postmodern context must take into account the postmodern consumer’s hypersensitivity to any consolidation of power and imposition of authority.

Finally, the act of commodification central to postmodern consumerism presents an area of concern for the church, as well as how one might conceive Christian spiritual formation. Historically, the church determined the meaning of the symbols and metaphors it employs within its community. As was demonstrated above, the postmodern consumer exercises freedom by emptying symbols of their original meaning and imbuing them with new meanings. This is problematic for traditions that employ a heavy use of sign and symbol. If the church no longer controls what the elements of the Eucharist mean, what might that do to the Eucharistic celebration?

There are no easy answers to any of these questions and the picture might appear bleak. Michael Jessup goes as far as claiming that “postmodern consumerism destroys love,”⁴⁰ while Middleton and Walsh similarly lament, “If reason is no longer a final arbiter of what we can truly know about the world, or about right and wrong, then what is?”⁴¹ Is the situation really that dire?

Perhaps there are glimmers of promise in the postmodern shift. Richard Mouw takes a decidedly positive view of consumerism and Christianity when he writes, “To the degree, then, that there is anything to this charge of consumerism, I would guess that I am

³⁹ Gay, 26-27.

⁴⁰ Jessup, 299.

⁴¹ Middleton and Walsh, 60.

the sort of Christian who participates with a fairly clear conscience...”⁴² He leaves open the possibility that consumerism may allow opportunities to “celebrate the diversity of our Christian landscape,” which is a very postmodern sentiment.⁴³

The constant disenchantment/reenchantment cycle in which the postmodern consumer engages leaves him thirsty for new experiences.⁴⁴ The challenge, then, is to provide new symbols and new metaphors to postmodern consumers that will aid in spiritual formation. This is no small task. Fortunately, philosophical developments in metaphor in the latter half of the 20th century may offer a way forward. In particular, the work of Paul Ricoeur on realms and redescription through metaphoric networks shows promise.

By rising to the challenge of creating new metaphors for spiritual formation, Christianity can continue to offer vibrant spirituality to the broader culture. Unfortunately, the current body of literature on Christian spiritual formation is woefully lacking in this regard. Section 2 reviews major contributions to the field of Christian spiritual formation in the late 20th and early 21st centuries. It sketches out some broad categories into which a majority of these works fall. As will be shown, these categories are no longer capable of carrying the freight necessary for the spiritual formation of postmodern consumers. Section 3 then follows with an examination of the promise of metaphoric networks for reinvigorating Christian spiritual formation, paying special attention to the contributions of philosopher Paul Ricoeur.

⁴² Richard J. Mouw, “Spiritual Consumerism's Upside: Why Church Shopping May Not Be All Bad,” *Christianity Today* 52, no. 1 (2008): 50-51.

⁴³ *Ibid.*, 52.

⁴⁴ Featherstone, 156.

SECTION 2: OTHER PROPOSED SOLUTIONS

Introduction

The late 20th and early 21st centuries have seen a kind of spiritual renewal in America. As one millennium ended and a new one began, introspection about the meaning of life and avenues to fulfillment led to a renewed interest in spirituality and a refreshed the debate over whether one can be “spiritual but not religious.” Despite a renewed interest in spirituality, works related to Christian spiritual formation produced in the last quarter of the 20th century and the opening decades of the 21st century have, for the most part, been a continuation of themes from the early 1900s.

Early-20th-century books on spiritual formation were written in a manner that considered their readers students of Christian spiritual formation and the authors as the experts in the field. Sandra Schneiders notes in *Modern Christian Spirituality*, “The early 20th century saw the publication of standard textbooks in spiritual theology, which concurred in specifying the proper object of the discipline as the perfection of Christian life...”⁴⁵ These textbooks borrowed their structure from other high academic texts.

The methodology of these books was to describe the process of spiritual formation and then break it down into its constitutive parts as spiritual disciplines or spiritual practices. These books focused on spiritual practices which emphasized the

⁴⁵ Sandra M. Schneiders, “Spirituality in the Academy,” in *Modern Christian Spirituality: Methodological and Historical Essays*, ed. Brad C. Hanson (Atlanta: Scholars Press, 1990), 25-26.

“transformation of life” as opposed to the “mastery of the forms.”⁴⁶ In the latter part of the 20th century, the trend of describing spiritual formation in empirical and taxonomic terms was joined by an increase in works on spiritual formation by pastors and lay authors. These newcomers often employed winsome illustrations and personal narratives to describe spiritual disciplines. Their audience was not students of theology, but the average reader. These books appeared at a time when there was a rising interest in self-help books. In some respects, these popular audience books on spiritual formation are Christian forms of self-help and pop psychology books.

The field of extant literature on spiritual formation in the last part of the 20th century is quite broad. One could subdivide the field dozens of ways and still not find a neat classification for every last work on the subject. Rather than attempt a comprehensive study of the literature, this is an overview of some of the major contributors to and works in spiritual formation in five major approaches: Spiritual Formation as Discipline, Spiritual Formation as Knowing God’s Will, Spiritual Formation as Self-Improvement, Spiritual Formation as Soul Care, and Spiritual Formation as Holiness. In each category, two representative works are reviewed, noting the structure and major contributions of each book and taking notice of any particular liabilities present in the material.

Spiritual Formation as a Discipline

One of the most common ways of describing spiritual formation is in terms of various disciplines. These disciplines are practices which are only successfully

⁴⁶ Mary Frolich, “Spiritual Discipline, Discipline of Spirituality: Revisiting Questions of Definition and Method,” *Spiritus* 1, no. 1 (2001): 76.

implemented through the great effort of the individual. The practices run against the nature of the individual and require special attention and determination. Though God is present in the practice of these disciplines, the impetus is on the individual to take up the disciplines and bring one's will into submission to the disciplines.

Celebration of Discipline—Richard J. Foster

Since its 1978 release, Richard J. Foster's *Celebration of Discipline: The Path to Spiritual Growth* has remained a perennial favorite among those who seek exposure to the classic spiritual disciplines. D. Elton Trueblood writes in the foreword, "Many contemporary books deal with particular aspects of the inner life, but this one is different in that it deals with an astonishing variety of important topics, much of its freshness of treatment arising from its boldness. The author has undertaken to examine a wide spectrum of experience, from confession to simplicity to joy."⁴⁷

Foster writes to address the problem of consumer superficiality and materialism. In his estimation, a culture of "instant satisfaction" has resulted in a people who are largely shallow. What are needed are "deep people."⁴⁸ He describes the current generation as having "an abysmal ignorance of the most simple and practical aspects of nearly all the classic Spiritual Disciplines." His solution is to address this ignorance by offering "practical instruction on the mechanics of the Disciplines."⁴⁹

⁴⁷ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 1st ed. (San Francisco: Harper & Row, 1978), ix.

⁴⁸ *Ibid.*, 1.

⁴⁹ *Ibid.*, 3.

The book is divided into three parts: The Inward Disciplines, The Outward Disciplines, and The Corporate Disciplines.⁵⁰ A single chapter is devoted to each of the twelve disciplines. Parts I and II are heavily practical. They contain brief historical or biblical sketches of the disciplines before then proceeding into descriptive lists of steps, examples of exercises, or models of application for each discipline.⁵¹ Part III contains fewer lists, instead highlighting different models of Corporate Discipline.

Throughout the book, Foster does his best to give the reader real, hands-on advice regarding how to implement the practice of spiritual disciplines into his or her life. As a result, the work has the feel of a handbook or guidebook. Little attention is given to how these practices work together in the life of the practitioner to form him or her spiritually. Foster's original problem, superficiality and materialism, isn't directly addressed beyond the opening chapter. With the exception of the book's closing paragraphs, Foster opts not to employ simile, metaphor, or allusion. In his closing sentences he writes,

The classical Disciplines of the spiritual life beckon us to the Himalayas of the Spirit. Now we stand at timberline awed by the snowy peaks before us. We step out in confidence with our Guide who has blazed the trail and conquered the highest summit.

At times we may become discouraged in our journey. The peaks, where we would like to be, look so distant. We are painfully aware of our seemingly endless wanderings in the foothills. But when we look back we see that progress has been made and in that we rejoice.⁵²

⁵⁰ The Inward Disciplines are meditation, prayer, fasting, and study; the Outward Disciplines are simplicity, solitude, submission, and service; the Corporate Disciplines are confession, worship, guidance, and celebration.

⁵¹ For example, in the chapter on fasting, Foster walks the reader through five different fasts of different lengths, from partial-day fasts to extended 40-day fasts. For each one, he includes sound advice on what to eat, what not to eat, and what one can expect to feel during the fast. On breaking an extended fast he writes, "An extended fast should be broken with fruits or vegetable juice. Small amounts should be taken at first. Remember that the stomach has shrunk considerably and the entire digestive system has gone into a kind of hibernation. By the second day you should be able to eat fruit and then milk or yogurt. Next you can take fresh salads and cooked vegetables. Avoid all salad dressing, grease or starch." Foster, 52.

⁵² Ibid., 171.

Perhaps these brief paragraphs give the reader a glimpse into Foster’s framing metaphor for spiritual formation: a summit ascent.

Conformed to His Image—Kenneth Boa

Kenneth Boa’s goal in *Conformed to His Image* is to expose his readers to “a synthetic and comprehensive approach to the spiritual life”⁵³ by presenting twelve different “facets” of Christian spirituality. Boa introduces each chapter with an overview containing an abstract of the chapter’s contents, a list of the chapter’s objectives and concludes each chapter with reflection questions for personal application. Of all the books reviewed, Boa’s most resembled an academic textbook. In the Introduction, Boa echoes the problem outlined in Section 1 of this dissertation when he writes, “In an increasingly postmodern world, there is a new skepticism about the quest for objective truth, a new relativism concerning moral standards, and a new multiculturalism that encourages us to pick and choose ideological options.”⁵⁴ Together, these factors create a climate in which spirituality is en vogue, but religion is seen as suspect.

Boa’s solution in addressing postmodernity is to describe Christian spiritual formation as a journey and the different approaches to spiritual formation as facets on a gem.⁵⁵ Boa chose his different facets as “an attempt to reflect the various dimensions of

⁵³ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, Mich.: Zondervan, 2001), 16.

⁵⁴ *Ibid.*, 18.

⁵⁵ Regarding the journey metaphor, Boa writes, “The journey with Jesus is a spiritual pilgrimage in that we have confessed that we are ‘strangers and exiles on the earth’ (Hebrews 11:13). Once we are in Christ we become sojourners and aliens on this planet; our citizenship has been changed from earth to heaven (Philippians 3:20), and we must grow in the realization that no earthbound felicity can fully satisfy the deepest God-given longings of our hearts. During this brief pilgrimage, the terrain we encounter varies

Biblical truth as they relate to practical experience on a personal and corporate level.”⁵⁶ His desire to focus on practical experience is brought to the fore when he notes that his book is “not a history of Christian spirituality... but a practical handbook to spiritual formation.”⁵⁷ Each of the book’s twelve sections serves as a general overview to a particular approach of spirituality.⁵⁸ Boa makes liberal use of parenthetical citations of biblical references and intersperses his practical advice with illustrations drawn from literature and from his life.

Boa’s method is to conceive of each facet of Christian spirituality as something that can be examined, described, and then replicated in the life of the reader. These different facets are in one sense “inextricably bound together”⁵⁹ yet also vastly different. He leaves it to the reader to determine the best facet to fulfill his or her “personal vision of purpose.”⁶⁰

Ultimately, Boa’s book looks and reads like a textbook rather than a handbook. It seems like it would be more at home on a desk than a nightstand. Though he displays mastery of his subject matter, Boa’s presentation of his material never strays far from the

from grassy meadows to arid pleasures and afflictions, with clarity and confusion, with assurance and doubt, with comfort and pain, with relationships and alienation, with hope and despair, with obedience and disbelief, with confidence and uncertainty. But there are two critical truths to bear in mind when our surroundings become precarious: others have preceded us in this journey, and some have left maps along the way to guide us through the territory ahead; and God has equipped us with the spiritual resources he knows we will need throughout the journey.” Ibid., 20.

⁵⁶ Ibid., 21.

⁵⁷ Ibid.

⁵⁸ The twelve facets explored by Boa are: relational spirituality, paradigm spirituality, disciplined spirituality, exchanged life spirituality, motivated spirituality, devotional spirituality, holistic spirituality, process spirituality, spirit-filled spirituality, warfare spirituality, nurturing spirituality, and corporate spirituality. Each facet constitutes its own section in the book.

⁵⁹ Boa, 465.

⁶⁰ Ibid.

academic and when it does it has the feel of a pastor delivering a sermon on spirituality. This may be suitable for a student of Christian spirituality but it is doubtful whether this approach resonates with the average postmodern consumer.

Spiritual Formation as Knowing God's Will

The will of God is the subject of another category of spiritual formation. It is reasoned that if one can know the will of God, he or she can then orient his or her life in a way that is pleasing to God and in service of God's will. Similar to the notion of spiritual disciplines above, knowing God's will takes special initiative on the part of the individual. Many of the authors who write about knowing God's will operate under the assumption that the will of God is hidden or at least opaque and, as such, it must be discovered or made clear by the individual.

Experiencing God—Henry T. Blackaby and Claude V. King

In 1990, Henry Blackaby and Claude King released *Experiencing God: Knowing and Doing the Will of God* as an interactive course in discerning God's will. Four years later, the pair released a book version of the material, written in the first person as though Blackaby were the personal counselor of the reader.⁶¹ The goal of the authors is to bring the reader to “*know God* in a more intimate way by *experiencing God* at work.”⁶²

They build their argument upon the premise that God has an observable, discernable will and desires that people become involved in what he is already doing in

⁶¹ Henry T. Blackaby and Claude V. King, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God* (Nashville, TN: Broadman & Holman, 1994), xvi.

⁶² *Ibid.*, 2.

the world.⁶³ Based largely off of biblical character studies, Blackaby and King offer seven “realities” of experiencing God:

1. God is always at work around you.
2. God pursues a continuing love relationship with you that is real and personal.
3. God invites you to become involved with Him in His work.
4. God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church to reveal Himself, His purposes, and His ways.
5. God’s invitation for you to work with Him always leads you to a crisis of belief that requires faith and action.
6. You must make major adjustments in your life to join God in what He is doing.
7. You come to know God by experience as you obey Him and He accomplishes His work through you.⁶⁴

The remainder of the book explores each of the seven realities in turn.

These realities fall into two categories: observational realities and responsive realities. Blackaby and King endeavor to equip the reader to identify the work of God in the world (observational) and respond to opportunities to join in that work (responsive). This requires that the reader develop both discernment and obedience.

The authors assert that discernment is developed as the individual learns to recognize the self-revelation of God through reading the Bible, praying, and “spiritual markers.”⁶⁵ The goal of discernment is that the individual can distinguish between his or her own perspective in a given situation and see God’s perspective in that situation.⁶⁶ Once the reader can discern God’s perspective, he or she must then demonstrate consistent obedience to God’s will.

⁶³ Ibid., 29.

⁶⁴ Ibid., 50.

⁶⁵ In the chapter “God Speaks Through Circumstances,” Blackaby writes about spiritual markers: “A spiritual marker identifies a time of transition decision, or direction when I clearly know that God has guided me. Over time I can look back at these spiritual markers and see how God has faithfully directed my life according to His divine purpose.” Ibid., 198.

⁶⁶ Ibid., 190.

Obedience is key to experiencing God's will, in the view of the authors. They stress this by writing, "To experience [God] at work in and through you, you must obey Him. When you obey Him, He will accomplish His work through you; and you will come to know Him by experience."⁶⁷ Here the authors are at their most forceful. To truly know God, disobedience isn't ever an option. That would result merely in knowing *about* God.⁶⁸ Obedience comes with a cost, but the cost of disobedience is even higher. The end result of obedience is that God accomplishes his work through the individual and the individual is fulfilled.

Individual fulfillment comes across as a strong theme in the book. The authors shy away from asserting that God has an individual plan for each person that is waiting to be discovered.⁶⁹ Yet their focus on individual discernment of God's will and individual obedience to that will reinforce the hyper-individualism characteristic of the closing years of the 20th century.

Hearing God—Dallas Willard

Dallas Willard is another noted authority in Christian spiritual formation. He has written extensively on the subject over a number of decades. His book *Hearing God: Developing a Conversational Relationship with God* focuses on how one might live in

⁶⁷ Ibid., 250.

⁶⁸ A distinction that Blackaby notes at the beginning of the book: "Jesus said that eternal life is knowing God, including God the Son – Jesus Christ. Jesus did not mean that eternal life is 'knowing about God.' ... You will never be satisfied just to know *about* God. Really knowing God only comes through experience as He reveals Himself to you." Ibid., 7-8.

⁶⁹ Blackaby attempts to fend off just such an accusation by writing, "'What is God's will for my life?' is not the best question to ask. I think the right question is simply, 'What is God's will?' ... Now, that does not mean that God has no will concerning your life. He certainly does. He has a purpose and plan for your life." Ibid., 29.

the will of God and hear God when he speaks. His emphasis is primarily upon postures and attitudes that place one within God’s general will. There is less of an emphasis on describing life once within God’s will.⁷⁰ His goal is to “deal with hearing God as it bears upon a *whole life* in the will of God—upon the question of *who* God wants us to be as well as (where appropriate) of what he wants us to do.”⁷¹

Willard’s methodology is “to take as a model the highest and best type of communication that [he] knows of from human affairs and then place this model in the even brighter light of the person and teaching of Jesus Christ.”⁷² With this model, Willard also frames his remarks in the context of Jesus’ Parable of the Dutiful Servant (Luke 17:7-10), in which the attitude of the servant to his work is one of obedience rooted in love for his master.⁷³

The opening chapters cover various fundamentals of communication between people and God, and common misunderstandings regarding how God communicates to people. Chapters six and seven explore the Word of God as central to God’s rule and redemption. Chapter eight, “Recognizing the Voice of God,” is Willard’s thesis, explored in detail below. Chapter nine addresses what to do when one cannot hear the voice of God or is convinced that God is not speaking.

⁷⁰ Willard explains, “It may seem strange, but being in the will of God is very far removed from just doing what God wants us to do—so far removed, in fact, that we can be solidly in the will of God, and be aware that we are, without knowing God’s preference with regard to various details of our lives. We can be in his will as we do certain things without our knowing that he prefers these actions to certain other possibilities.” Dallas Willard, *Hearing God: Developing a Conversational Relationship with God* (Downers Grove, IL: InterVarsity Press, 1999), 10-11.

⁷¹ *Ibid.*, 12.

⁷² *Ibid.*, 10.

⁷³ *Ibid.*, 12.

In chapter eight, Willard builds upon Frederick B. Meyer's *The Secret of Guidance*. He uses Meyer's "three lights"—circumstances, impressions of the Spirit, and passages from the Bible—as a means of triangulating one's location in relationship to God's will. "When these three things point in the same direction, it is suggested that we be sure the direction they point is the one God intends for us."⁷⁴ Willard notes that these three lights should not be thought of as wholly independent of one another. In fact, they are interdependent and work to confirm one another.⁷⁵ They do not, by themselves, constitute the will of God in a given situation. Rather, they lead one into exercising responsible judgment about what one is hearing in the voice of God.⁷⁶

Knowing the voice of God and when one is in God's will has four practical consequences in the life of the individual: (1) direct, daily kingdom access for all believers; (2) provision of confidence, comfort, and peace; (3) protection from mad religionists and legalism; and (4) realization of a biblical quality of life.⁷⁷ Willard tends to stay away from formulas, lists, and steps, preferring instead to focus on aspects of a vibrant relationship with God, which will result in the aforementioned practical consequences. He shares some personal practices he employs in his life to position himself to better hear the voice of God, but shies from prescribing these for the reader.⁷⁸

⁷⁴ Ibid., 170.

⁷⁵ Ibid., 171.

⁷⁶ Ibid.

⁷⁷ Ibid., 185-188.

⁷⁸ Willard describes how he regularly asks God to speak to him and then devotes the next hour to listening for a response from God. During this hour, he undertakes tasks that are neither engrossing nor demanding, such as housework or gardening. Usually he finds that at the end of this time an idea has formed in his mind regarding the situation at hand which he can say with confidence came from the voice of God. Ibid., 199-201.

His lone departure from his reticence to offer formulas is found late in the book. He outlines a process for “*living with God’s voice.*”⁷⁹ The first two steps are “foundational steps” and are meant to position the listener to hear God’s voice consistently.⁸⁰ Once these foundational steps are established, one can move on to five steps of hearing God’s voice. By following these steps, Willard asserts, “we will come to know God’s voice as a familiar personal fact, ...[w]e will know, in short, how to live in our world within a conversational relationship with our Father who is always there for us.”⁸¹

Though he opens the book with a description of a biblical relationship that might be used as a metaphor to frame the reader’s understanding of spiritual formation, he fails to consistently employ the master-servant parable metaphor throughout the rest of the book. Instead, he offers the reader a series of illustrations and anecdotes describing components of such a relationship, often without returning to the master-servant imagery in later chapters.

Spiritual Formation as Self-Improvement

Riding a tide of books on self-help and self-improvement, books in this category often have the feel of syncretistic pop psychology. They are the most overt about the

⁷⁹ Ibid., 213.

⁸⁰ The steps are: (1) Do that which is morally right and explicitly commanded by God, (2) Serve God by doing good at every opportunity, (3) Meditate on the Scriptures, (4) Remain alert to one’s circumstances, (5) Pray to God with specificity about matters, (6) Listen carefully for God’s response, (7) If one is not hearing from God, identify and remove any obstacles and then act upon his voice. This seventh step Willard subdivides into four sub-steps as follows: (a) Ask God to reveal any specific hinderances to hearing his word, (b) Take counsel from two Godly people, (c) Correct whatever is found, (d) If no cause is found, use wise judgment. Ibid., 213-215.

⁸¹ Ibid., 215.

agency of the individual to spiritually form oneself. The underlying motivation in these books is more often the happiness and prosperity of the individual than the pleasure or will of God.

The Life You've Always Wanted—John Ortberg

John Ortberg was a teaching pastor at Willow Creek Community Church, a megachurch in the suburbs of Chicago, when he wrote *The Life You've Always Wanted*. Written in a first person voice similar to *Experiencing God* discussed above, Ortberg appears to envision the reader as a conversation partner for the book. Divided into twelve chapters, the book seeks to address the collective disappointment that stems from “a lack of self-esteem... [and a] failure to *be* the person God had in mind when he created me.”⁸²

Ortberg makes use of personal stories, case studies, and enumerated lists of questions and answers to introduce classic spiritual disciplines to “people who live in a world of freeways and corporate ladders and Nintendo rather than in monasteries and deserts.”⁸³ He compares spiritual transformation to an athlete training to compete in an athletic event or a pianist training to master Bach.⁸⁴ Ortberg then identifies seven major practices of disciplined life: (1) the practice of celebration; (2) the practice of slowing; (3) the practice of servanthood; (4) the practice of confession, (5) receiving guidance from the Holy Spirit; (6) the practice of secrecy; and (7) the practice of reflection on Scripture.

⁸² John Ortberg, *The Life You've Always Wanted* (Grand Rapids, MI: Zondervan, 1997), 15.

⁸³ *Ibid.*, 11.

⁸⁴ He asserts, “Learning to think, feel, and act like Jesus is at least as demanding as learning to run a marathon or play the piano.” *Ibid.*, 48.

For each of the practice, he writes a chapter explaining the goal of the practice in spiritual transformation and gives helpful tips and pointers for individual implementation of the practice.⁸⁵ His indebtedness to Dallas Willard and Richard Foster is evident in these chapters, as he discusses many practices already present in their works.

His closing chapter, “A Life of Endurance,” returns to the image of an athlete training for an event. He asserts that just as athletes endure pain in training, there is also pain to endure in the process of spiritual formation. The book ends abruptly at this point, with no apparent conclusion tying the practices together into a cohesive picture of spiritual transformation. Rather, the reader is assured that following these practices and enduring through the hard times ahead will, somehow, result in a “morphing” from a life of disappointment into a life of fulfillment.⁸⁶

Ortberg’s offering in his book is notable because it is, in many respects, a recapitulation of books on the spiritual disciplines written by Dallas Willard and Richard Foster nearly two decades prior.⁸⁷ Yet in contrast to Foster’s desire to combat the shallowness of a generation, brought on by the quest for fulfillment and instant satisfaction, Ortberg seems to tap into cultural shallowness, leveraging the individual’s desire for personal fulfillment. His solution is to offer the spiritual disciplines as a means of acquiring that fulfillment, however misplaced the desire might be.

⁸⁵ For example, in chapter 5, “An Unhurried Life: The Practice of ‘Slowing,’” Ortberg gives his readers a sample retreat schedule for a self-directed retreat of solitude, replete with hourly schedule and reflection points. *Ibid.*, 95.

⁸⁶ *Ibid.*, 24.

⁸⁷ In fact, Ortberg sheepishly admits in the preface that his private working title for the book was “Dallas for Dummies.” *Ibid.*, 12.

The Purpose Driven Life—Rick Warren

Rick Warren is the founder and senior pastor of another mega-church: Saddleback Church in Lake Forest, California. His best selling book, *The Purpose Driven Life*, is laid out as a “40-day spiritual journey” that enables the reader “to discover the answer to life’s most important question: What on earth am I here for?”⁸⁸

He subdivides the book into five purposes and then further into 40 chapters, intending the reader to cover one chapter a day for 40 consecutive days, a number he finds spiritually significant due to its recurrence in the Bible.⁸⁹ Before revealing the five purposes of life, Warren describes the five benefits of living with a purpose-driven life: it gives life meaning, simplicity, focus, motivation, and preparation for eternity.⁹⁰ There are five overarching purposes that form the framework of the book: (1) You were planned for God’s pleasure; (2) You were formed for God’s family; (3) You were created to become like Christ; (4) You were shaped for loving God; and (5) You were made for a mission.

Warren quotes Scripture frequently throughout the book, but relegates references of the quoted material to the book’s endnotes. He often jumps back and forth between translations, seeming to pick the version with wording that best suits his point.⁹¹ Warren defends his use of different translations, writing, “no matter how wonderful a translation

⁸⁸ Rick Warren, *The Purpose-Driven Life: What on Earth Am I Here For?* (Grand Rapids, MI: Zondervan, 2002), 9.

⁸⁹ *Ibid.*, 9-10.

⁹⁰ *Ibid.*, 30-33.

⁹¹ Indeed, this is one of his critics’ chief problems with his writing style. In “Appendix 3,” he lists 15 different translations he quotes through the course of the book. *Ibid.*, 325-326.

is, it has limitations... nuances and shades of meaning can be missed, so it is always helpful to compare translations.”⁹²

Each chapter closes with a “Point to Ponder,” a “Verse to Remember,” and a “Question to Consider” that reinforce the theme of the chapter.⁹³ The book culminates with the suggestion that the reader formulate a “life purpose statement” that he or she can consult regularly to avoid “drift[ing] away from what matters most.”⁹⁴

The book is a blend of practical advice and light theological explication. He repeatedly cautions against using one’s happiness as a barometer for measuring one’s purpose; however, he also indicates that living according to God’s purpose will bring meaning and purpose to one’s life. Despite his protests to the contrary, the work has the feel of a self-help book.⁹⁵ There are multiple lists, exercises, and steps for the reader to follow and complete.

The book suffers from Warren’s implementation of a 40-day reading schedule. In attempting to replicate the biblically significant period of transformation, Warren was forced give squeeze large topics into just a couple of pages.⁹⁶ Yet the influence of the book cannot be denied. In 2005 The Barna Research Group, Ltd., conducted a study of Protestant pastors and asked them to identify the three books that most influenced them

⁹² Ibid., 325.

⁹³ Ibid., 223, for example.

⁹⁴ Ibid., 313.

⁹⁵ Warren writes, “This is not a self-help book. It is not about finding the right career, achieving your dreams, or planning your life. It is not about how to cram more activities into an overloaded schedule. ... It is about becoming what *God* created you to be.” Ibid., 19.

⁹⁶ For example, in chapter 24, “Transformed by Truth,” he issues the following caveat in the middle of his description of how Scripture study operates in spiritual formation: “Space does not allow me to explain the different methods of Bible study. Several helpful books on Bible study methods are available, including one I wrote over twenty years ago.” Ibid., 189.

over the past three years. They found that one in five respondents (21%) listed *The Purpose Driven Life* among their top three.⁹⁷

Spiritual Formation as Soul Care

The idea of soul care is relatively new as a perspective for discussing spiritual formation. It takes the soul to be the seat of an individual's personhood, distinct from but analogous to one's emotional center. These books tend to focus on the inner peace and harmony that can be obtained through the cultivation of a healthy soul.

Discovering Soul Care—Mindy Caliguire

Part of her Soul Care Resources line, Mindy Caliguire's *Discovering Soul Care* "is designed to be a simple, but not simplistic, guide to maintaining the life and health of your soul."⁹⁸ Published in 2007, it is the newest book included in this literature review. It is small and unassuming, less than 100 pages in length and presented in a square, 5-inch by 5-inch format.

Caliguire opens the book by drawing correlations between the Boston Marathon and spiritual life. She describes once seeing a runner collapse and faint on the course's infamous Heartbreak Hill: "Laying there on the grass, twitching violently, his eyes rolled back into their sockets, having lost control of his senses, I thought he was dying."⁹⁹ Many

⁹⁷ Barna Research Group, "Survey Reveals the Books and Authors That Have Most Influenced Pastors," <http://www.barna.org/barna-update/article/5-barna-update/178-survey-reveals-the-books-and-authors-that-have-most-influenced-pastors> (accessed April 5, 2012).

⁹⁸ Mindy Caliguire, *Discovering Soul Care* (Downer's Grove, IL: InterVarsity Press, 2007), 9.

⁹⁹ *Ibid.*, 8.

Christians, Caliguire asserts, “are smack in the middle of their own spiritual Heartbreak Hill.”¹⁰⁰

The book is divided into four sections (she calls them “experiences”): Soul Health, Soul Becoming, Soul Care, and Soul Decisions. She pulls heavily from Dallas Willard’s *Renovation of the Heart* throughout the book. Instead of using the phrase “spiritual formation,” Caliguire prefers to use the euphemism “soul care.”¹⁰¹ The soul is alive and, like anything else living, in need of care and nurture. Such care involves varying degrees of spiritual practice. She classifies spiritual practices into three categories: public expressions, person-to-person expressions, and private expressions.¹⁰²

The goal of soul care through spiritual practices is, according to Caliguire, full devotion of the heart to God. “Full devotion is that state of your heart where your understanding of truth is equal to your level of surrender. This is a lifelong target, a dynamic target. It’s always moving; we’re always responding.”¹⁰³ What does not move, she asserts, is God. He is described as sitting at a table, with an empty chair, waiting for the individual to draw near to him.¹⁰⁴

¹⁰⁰ Ibid., 9.

¹⁰¹ This is perhaps due to her largely evangelical “seeker-sensitive” audience. Caliguire is a former staff member at Willow Creek Community Church, one of the churches that shaped the seeker-sensitive movement of the 1980s and 1990s. Eschewing most religious-sounding language, seeker-sensitive churches attempted to speak about Christianity in terms with which those outside the church would resonate. She writes, “The outcome of our ‘spiritual formation’ isn’t about becoming unworldly, mystical or monkish. ...it’s to become more Christlike.” Ibid., 23.

¹⁰² Public expressions include prayer, worship, and teaching in large groups; person-to-person expressions are small groups or other personal relationships; private expressions are journaling, silence, prayer, and Scripture reading. Ibid., 28-29.

¹⁰³ Ibid., 53.

¹⁰⁴ Ibid., 76.

She closes the book by describing the hardship that often comes with soul care. Pushing through these moments of pain and discouragement leads to “glory moments,” moments of triumph in the midst of trial.¹⁰⁵ She concludes by encouraging the reader to attend to his or her soul. “You can finish this race. You can experience the quality of life available in a relationship with God. You can experience hope and freedom and purpose and transformation and have a meaningful impact on the world around you.”¹⁰⁶

Though a small book, Caliguire’s work is important for inclusion in this survey because it represents a recent example of popular level writing about spiritual formation. Nearly a decade into the 21st century, this book still draws from a paradigmatic framework employed years before. Easy to read, simple to comprehend, the book is still intended as a handbook or guidebook to implementing spiritual practices without much of an attempt at explaining how those practices work to aid the practitioner.

Satisfy Your Soul—Bruce Demarest

Bruce Demarest’s subtitle to *Satisfy Your Soul* gives the reader insight into his goal in writing the book: “Restoring the Heart of Christian Spirituality.” He seeks to steer his readers clear of spiritual practices that “lead away from God altogether, into the spiritual darkness of this present age.”¹⁰⁷ Demarest hopes to serve as the reader’s guide

¹⁰⁵ Ibid., 83.

¹⁰⁶ Ibid., 95.

¹⁰⁷ Demarest, 7.

into Christian spiritual practices that will serve as “sound and true pathways to a more fulfilling life in God.”¹⁰⁸

The book is part of the NavPress Spiritual Formation line. The series is written by evangelicals for evangelicals, a point driven home in the book’s introduction by series editor David Hazard: “As evangelicals, we need to remain firm in our grip on Scripture so that we are not misled.”¹⁰⁹ To this end, Demarest includes a brief sketch of his evangelical credentials, reminiscent of Paul’s autobiography in Acts 22 and 2 Corinthians 11.¹¹⁰ It is with his audience firmly in mind that Demarest frames the problem he is addressing: “What we need is an understanding of what encourages the growth of the soul *beyond* conversion, over the span of a whole life. We need to balance our understanding of what brings a soul to conversion with what keeps us on the path of growth in spirit.”¹¹¹

Each of the book’s ten chapters is written in the conversational first person as Demarest shares stories about his own spiritual transformation. He describes himself as an evangelical who knew a lot of things about God to one who came to know God more deeply through the practice of ancient spiritual disciplines. To impart the things he has learned over the course of many years, Demarest structures each chapter with “simple steps” and “fruitful exercises” that are designed to help the reader gain a deeper understanding and richer experience of God.¹¹²

¹⁰⁸ Ibid., 10.

¹⁰⁹ Ibid., 18.

¹¹⁰ Ibid., 7-8.

¹¹¹ Ibid., 23.

¹¹² Ibid., 39.

The tone of the book is at once hopeful and cautious. Repeatedly, Demarest warns that in an increasingly pluralistic culture one must be wary of spiritual practices that will lead away from, not toward, God. Demarest often reiterates his goal to “determine which [spiritual practices] are safely Christian.”¹¹³ To this end, Demarest assists the reader by classifying well-known authors of books on spiritual formation into three different categories: progressive, moderate, and conservative.¹¹⁴ Judging from the authors Demarest cites most frequently in the book and those he suggests at the end of the chapters for further reading, he likely would put himself in the moderate category.

The remainder of the book explores different practices of spiritual formation that Demarest deems “safe” for engagement by Christians. He addresses Scripture study, contemplation, models of discipleship and spiritual direction, redemptive counseling, and the reading of spiritual classics. His last exhortation to his readers on their journey toward spiritual renewal again emphasizes his commitment to evangelical concerns. He reminds his readers to remain “zealous for doctrinal purity” and “avoid the peril of postmodernism...reject the ruse of relativism...[a]nd guard against the scourge of syncretism.”¹¹⁵

It is Demarest’s evangelical commitment that makes *Satisfy Your Soul* noteworthy. He addresses evangelical cultural concerns head on, pulling no punches in describing the spiritual landscape of the late 1990s. Yet he will not let evangelicals use

¹¹³ Ibid., 59.

¹¹⁴ According to Demarest, progressives include Henri Nouwen, E. Glenn Hinson, Howard Rice, and Morton Kelsey. Moderates are Richard Foster, Richard Lovelace, James Houston, Eugene Peterson, J.I. Packer, Dallas Willard, Peter Toon, and Alister McGrath. The only conservative mentioned is Michael Horton. Ibid., 75-79.

¹¹⁵ Ibid., 293.

the growing trend of spiritual commodification as an excuse for disengaging from a spirituality that is firmly Christian. His is a call to resurrect Christian spiritual practices forgotten or misunderstood by evangelicals and implement them in a way that is affirming of and consistent with evangelical doctrine.

Spiritual Formation as Holiness

The final categorization of spiritual formation works explored in this section is books which emphasize holiness as the goal of spiritual formation. These books exhort the reader to cultivate greater holiness over the course of one's life. This is done through observing the holiness of God and working to imitate those traits in one's own life.

The Holiness of God—R. C. Sproul

R. C. Sproul's classic book *The Holiness of God* places the understanding of God's holiness as the central pursuit of the Christian's life. In the opening chapter, Sproul writes, "we must seek to understand what the holy is. We dare not seek to avoid it. There can be no worship, no spiritual growth, no true obedience without it. It defines our goal as Christians. God has declared, 'Be ye holy, for I am holy.'"¹¹⁶

His writing is part autobiography, part biblical character study, and part exegesis. He begins with chapters on the study of holiness and the use of the word "holy" in the Old and New Testaments. He then moves into developing a working definition of the word, before discussing the fear and trauma that an encounter with holiness often evokes. The book reaches its pinnacle in chapter eight, "Be Ye Holy."

¹¹⁶ R.C. Sproul, *The Holiness of God* (Wheaton, IL: Tyndale House, 1985), 25-26.

Holiness, Sproul argues, is part of God’s original intent for people.¹¹⁷ This intent is made manifest in that Christians are set apart through consecration to God and then sanctified. This process of sanctification is evidential of justification.¹¹⁸ In turn, sanctification is the gradual movement of the Christian from unrighteousness to righteousness. This movement is the goal of spiritual formation, evidenced by the fruit of the Spirit (Galatians 5:20) in the life of the Christian.¹¹⁹

Sproul is brief on anything related to a process of spiritual formation. Near the end of chapter eight he writes,

To yield the fruit of the Spirit, we must practice the fruit of the Spirit. The Spirit is at work within us to assist us in the practice of the fruit, but we are called to strive with all our might to produce this fruit. In this list of fruit of the Spirit the apostle gives us a recipe for our sanctification. We all like to learn things in ten easy lessons. There is nothing easy about becoming holy. Yet, the Bible does make it easy for us to know what holiness is supposed to look like. The fruit of the Spirit—that is where our focus must be.¹²⁰

This notion of striving to practice and bear the fruit of the Spirit is as formulaic as Sproul gets in his book.

Sproul’s experience as a Reformed pastor and professor is evident in his book. He approaches his subject in a very systematic, yet approachable manner. Though the reader gains a great understanding of the use and character of the word “holy,” as well as the breadth and depth of God’s holiness, Sproul leaves much of the work to his readers when it comes to understanding the role holiness plays in spiritual formation.

¹¹⁷ He explains, “How can the Bible possibly call us ‘holy ones?’ ... The call to holiness was first given to Adam and Eve. This was the original assignment given to the human race. We were created in the image of God. To be in God’s image meant, among other things, that we were made to mirror and reflect the character of God. We were created to shine forth to the world the holiness of God.” *Ibid.*, 202.

¹¹⁸ *Ibid.*, 214.

¹¹⁹ *Ibid.*, 215.

¹²⁰ *Ibid.*, 219.

The Pursuit of Holiness—Jerry Bridges

Jerry Bridges is the former Vice President of Corporate Affairs for The Navigators, an evangelical, international Christian organization that focuses on discipleship. During his time with The Navigators, Bridges authored a number of books, including *The Pursuit of Holiness*. The book is broken up into seventeen short chapters, each centered upon the exposition of a different Bible verse.

Bridges opens with a framing metaphor: a farmer preparing for harvest. Through his diligence, the farmer plowed, planted, fertilized, and cultivated his crop, yet was wholly dependent upon God for sunshine, germination, and rain. In this same way, Bridges asserts, Christians are in partnership with God in the pursuit of holiness. “No one can attain any degree of holiness without God working in his life, but just as surely as no one will attain it without effort on his own part. God has made it possible for us to walk in holiness. But He has given to us the responsibility of doing the walking; He does not do that for us.”¹²¹

Drawing heavily from the works of Martyn Lloyd-Jones and John Owen, Bridges walks his readers through a biblical foundation of holiness. He describes the holiness of God, the Christian’s mandate to be holy, the work of Christ as enabling holiness, and the battle for holiness that takes place in the life of the believer. In chapter ten, Bridges turns from a foundational understanding of holiness to a particularized plan of developing personal holiness.

¹²¹ Jerry Bridges, *The Pursuit of Holiness* (Colorado Springs, CO: NavPress, 1978), 14.

Pulling from the Pauline epistles, Bridges highlights Paul's use of "training" or "discipline" in describing the path to godliness.¹²² Bridges bases his understanding of Christian discipline on the intake and application of Scripture. He exhorts the reader to set aside time each morning for reading, memorization, and meditation on Scripture. Only through consistent intake of Scripture, Bridges asserts, can the Holy Spirit work in the life of the Christian to bring about holiness. He spends much of chapter ten describing different methods and steps of Scripture study, interpretation, application, and memorization.

His remaining chapters explore holiness in the body, the spirit, and the will. In each of these, he reiterates the role of individual perseverance, discipline, and conviction. A recurring theme is that through providing the Scriptures, the Holy Spirit has already given the Christian a great gift, but it is up to the individual to do the hard work of utilizing that gift.¹²³ He closes the books with a chapter on the joy that comes through holiness. He briefly returns to the opening metaphor of a farmer dependent upon God for the success of his crops: "He does not sit back and wait for God to act; rather he acts himself, trusting God to do his part. If we are to attain any measure of holiness we must have a similar attitude." Echoing R.C. Sproul, Bridges emphasizes God's command, 'Be holy, because I am holy.'¹²⁴

¹²² He points specifically to 1 Timothy 4:7, 1 Corinthians 9:24-27, and 2 Timothy 3:16. Ibid., 99.

¹²³ "The Holy Spirit has already done a good part of His work by providing us with the Scriptures to discipline us. And as we learn them, He will faithfully bring them to our minds as we need them to face temptations. As we seek to apply His Word to daily situations, He will work to strengthen us. But we must respond to what the Holy Spirit has already done if we are to expect Him to do more." Ibid., 100-101.

¹²⁴ Ibid., 157-158.

First published in 1978, Bridges' book offers a great example of evangelical thought regarding spiritual formation in the waning decades of the twentieth century. Individual discipline rooted in Scripture reading and memorization serves to empower the Christian to turn away from the odious temptations of the world and seek holiness instead. His remarks often bend toward the Puritanical, which is not surprising as he cites the teachings Puritans as a great source of personal inspiration.¹²⁵ Bridges' is an excellent example of Niebuhr's "Christ against culture" viewpoint.¹²⁶ Holiness is a process made available through God, but only in cooperation with the obedience and disciplined action of the individual.

Summary

At the close of the 20th century and the dawn of the 21st century, much of the literature on spiritual formation is descriptive of core practices and prescriptive of the place of these practices in the life of the Christian. While the aforementioned books excel in sketching out time-tested disciplines linked with spiritual formation, they often lack and discussion of the mysterious process of spiritual formation as a whole. There is a wealth of content but a poverty of context.

As the 21st century wears on and postmodernity takes a firmer hold upon the worldview in the West, the church needs to find ways of coupling ancient spiritual

¹²⁵ Ibid., 15.

¹²⁶ At one point, he describes the situation in terms of measured engagement: "Instead of withdrawing from the contact of the world, we must strive to resist its influence. To do this we must first resolve to live by the convictions God has given us from His Word. ...But even though we resolve to live in the world by the convictions God has given us from His World, and we openly identify ourselves with Christ, we still are often subjected to the pollution of unholy surroundings.The Bible is our best defense against this pollution." Ibid., 148-149.

practices with fresh metaphors that explain the role of practice and discipline in the overarching spiritual transformation of the Christian. Mike Featherstone rightly notes that in postmodernity “there is a pull from the consumer marketplace with an increasing demand for symbolic goods on the part of new cultural intermediaries to cater to the thirst for new cultural experiences, sensations, etc.”¹²⁷ By providing new framing metaphors for Christian spiritual (trans)formation, the church can offer these time-tested disciplines and practices as “new cultural experiences,” exposing the emerging generation, with its postmodern consumer mindset, to ancient forms of Christian spirituality.

The content of these books is as applicable today as when they were written. It is the paradigms that frame the books that need to be addressed. While the different practices and disciplines mentioned are certainly timeless, the way they are stripped of mystery, sterilized, and enumerated, is a product of the modern era’s penchant to deconstruct, dissect, distill, and describe things according to their constitutive parts. In a postmodern context, however, such a bland treatment of the spiritual disciplines divorced from the larger mystery of spiritual growth and transformation just won’t do. As C.S. Lewis supposedly said, “What the church needs is not better arguments, but better metaphors.”

¹²⁷ Featherstone, 155-156.

SECTION 3: THE THESIS

Introduction

Postmodernity and consumerism have shaped Western culture in such a way that renders existing taxonomies of Christian spiritual formation increasingly ineffective. Although the information presented in late-20th and early-21st-century spiritual formation texts is accurate and true, its presentation is often too dry or too familiar to the reader, resulting in a lack of uptake and implementation. Due in part to the gradual development of the postmodern consumer, there is a growing gap in Christian spiritual formation.

More than just another book on Christian spiritual formation, what is needed are “new cultural intermediaries.” These are people who

effectively adopt a learning mode towards life, yet often display the self-conscious of the autodidact, who is moving within the social space. They tend to be fascinated by identity, presentation, appearance, and the cultivation of a lifestyle with their models taken from intellectual and artistic circles. They actively promote and popularize the intellectual's lifestyle to a larger audience, as well as help to break down the exclusivity of intellectual knowledge and the range of pursuits and fields intellectuals can be induced to comment on. This helps to collapse some of the old barriers and symbolic hierarchies, which were based on the high culture/mass culture distinction. It also helps to educate and create a larger audience for intellectual and artistic goods and experiences which are receptive to some of the sensibilities manifest in phenomena like postmodernism.¹²⁸

These cultural intermediaries offer a hopeful way forward.

Instead of attempting to impose meaning, cultural intermediaries form new ways of creating meaning. Their goal is not to imbue new symbols with static meaning—

¹²⁸ Ibid., 152.

postmodern consumers will strip it away anyway—but to craft a stream of metaphors that point to a localized, narrative way of interpreting the world. In this way, they satiate to the consumer’s desire for novel, fresh experiences and recognize the postmodern tendency toward skepticism of predetermined, authoritative meaning.

How, exactly, these symbols are created and deployed will require the skill of an artisan and the wisdom of a sage. It will take responsibility of those responding to the “clarion call” of postmodernism, forging new opportunities for shaping lives that are meaningful.¹²⁹ This section will show how well-crafted metaphors offer a simple and elegant solution to the postmodern consumer spiritual formation problem.

A Philosophical History of Metaphor

Before proposing criteria for the development of fresh metaphors for spiritual formation, a brief review of the history of metaphor and its development is in order. Aristotle contributed the first extensive treatment of metaphor, discussing its use and misuse in *Poetics* and *Rhetoric*.

In *Poetics*, Aristotle defines metaphor as “the transference of a word of another significance either from genus to species or from species to genus or from species to species or by analogy or proportion” (1457b).¹³⁰ In *Rhetoric*, Aristotle praises its use as a tool for elevating language by making it unfamiliar: “people are admirers of what is far

¹²⁹ Charles D. Hayes, *Beyond the American Dream: Lifelong Learning and the Search for Meaning in a Postmodern World*, 1st ed. (Wasilla, AK: Autodidactic Press, 1998), 290.

¹³⁰ Aristotle, *Poetics*, ed. John Baxter and Patrick Atherton, trans., George Whalley (Montreal: McGill-Queen's University Press, 1997), 150.

off, and what is marvelous is sweet” (1404b).¹³¹ Yet Aristotle maintained that mastery of metaphor could not be taught; it was something one either possessed or lacked.

Mark Johnson argues that Aristotle’s work on metaphor gave rise to centuries of trouble in understanding how, exactly, metaphor operates.¹³² Johnson observes three problems with Aristotle’s definition of metaphor.¹³³ First, it locates the transfer of metaphoric meaning primarily at the level of words. Second, it frames metaphor as a deviation from a word’s literal usage. Finally, it limits metaphor to the similarities between the two things being compared. This “fateful triangle” guided philosophical elaboration on metaphor for the following twenty-three hundred years.¹³⁴

The medieval rhetorical view of metaphor largely followed Aristotle’s functional definition. It did, however, add a value judgment to the use of metaphor. Used in Scripture, medieval rhetoricians such as Thomas Aquinas held that metaphor was permissible for its “indispensable usefulness.”¹³⁵ Used elsewhere, metaphor was a rhetorical slippery slope prone to lead people into untruths with their flowery language.¹³⁶

¹³¹ Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans., George A. Kennedy, 2nd ed. (New York: Oxford University Press, 2007), 198.

¹³² Mark Johnson, ed. *Philosophical Perspectives on Metaphor* (Minneapolis: University of Minnesota Press, 1981), 5.

¹³³ *Ibid.*, 5-6.

¹³⁴ *Ibid.*, 8.

¹³⁵ See *Summa Theologiae*, Question 1, Article 9, “Should holy teaching employ metaphorical or symbolic language?” St. Thomas Aquinas opens his response with, “It seems that holy teaching should not use metaphors. For what is proper to a lowly type of instruction appears ill-suited to this.” Later he allows that “[h]oly Scripture fittingly delivers divine and spiritual realities under bodily guises” and “fitly puts forward spiritual things under bodily likenesses [so that] the uneducated man may lay hold of them.” Thomas Aquinas, Saint, *Summa Theologiae*, trans., Thomas Gilby O.P., 60 vols., vol. 1 (New York: McGraw-Hill, 1964), 33, 35.

¹³⁶ Johnson, ed., 11.

This mistrust of metaphor in regard to truth continued into the post-medieval, empiricist period. As demonstrated in Section 1 above, the development of modern thought shifted authority and trust away from religious myth and to scientific rationalism. Because metaphors used words in a way other than their literal, plain meaning, they were viewed with skepticism.¹³⁷

Romantics rescued metaphor for artistic use during this period, however. They resuscitated metaphor as a device “of language that transcends our everyday understanding.” But in doing so, they furthered the dualistic notion that metaphor was helpful in creative enterprises but not in scientific pursuits of truth. The 19th century closed with much praise for metaphor by the creative class and continued skepticism by rationalists.¹³⁸

The 20th century began with this received view of metaphor grounded in suspicion towards its ability to make truth claims. Johnson writes, “[w]ith a few important exceptions...twentieth-century Anglo-American thinking about metaphor has been emasculated, narrowed, and inhibited by logical positivist views of language and is therefore either hostile or patronizing toward figurative expression.”¹³⁹ Those few important exceptions warrant closer examination.

In his 1936 lecture “The Philosophy of Rhetoric,” literary critic and rhetorician I. A. Richards argues that, contra Aristotle, the use of metaphor is a regular part of human language that is learned and can be taught. The implications of Richards’ argument are twofold. First, in asserting that metaphor is not a special kind of deviation from normal

¹³⁷ Ibid., 13.

¹³⁸ Ibid., 14-16.

¹³⁹ Ibid., 16.

uses of language, Richards turns philosophical discourse *toward* the use of metaphor, rather than away from it:

In philosophy, above all, we can take no step safely without an unrelaxing awareness of the metaphors we, and our audience, may be employing; and though we may pretend to eschew them, we can attempt to do so only by detecting them. And this is the more true, the more severe and abstract the philosophy is. As it grows more abstract we think increasingly by means of metaphors that we profess *not* to be relying on.¹⁴⁰

Second, he makes possible the study of the construction of a metaphor.¹⁴¹ To this end, he offers two terms to describe the two halves of metaphor: the “tenor” and the “vehicle.” The tenor of a metaphor is “the underlying idea or principle subject” and the vehicle is the “figure” or “image” the metaphor takes.¹⁴² It is the interaction between the tenor and the vehicle that gives the metaphor power and meaning that is greater than the sum of its parts.¹⁴³ Richards demystified the Aristotelian notion of metaphor as a “special and exceptional” rhetorical device accessible only by those with some sort of superhuman gift for language.¹⁴⁴

Max Black’s 1955 essay, “Metaphor,” presented before The Aristotelian Society, further developed serious inquiry into the philosophical use of metaphor. Black aimed to

¹⁴⁰ I. A. Richards, “The Philosophy of Rhetoric,” in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson (Minneapolis: University of Minnesota Press, 1981), 50.

¹⁴¹ He writes, “It is time to come down from these high speculations to consider some simple steps in analysis which may make the translation of our skill with metaphor into explicit science easier.” *Ibid.*, 52.

¹⁴² *Ibid.*, 53.

¹⁴³ *Ibid.*, 55.

¹⁴⁴ *Ibid.*, 49.

elevate the status of metaphor from a decorative literary device, to a tool for philosophical inquiry.¹⁴⁵

He locates the function of metaphor at the level of the sentence first, though from there, one's "attention quickly narrows to a single word, whose presence is the proximate reason for attribution."¹⁴⁶ This single word he terms "the focus" and the rest of the sentence he designates as "the frame."¹⁴⁷ Having named the main parts of the metaphor, Black describes three views by which metaphors function.

First is the "substitution view," in which "a metaphorical expression is used in place of some *literal* expression."¹⁴⁸ The metaphor "A is B" is simply an oblique way of stating "A is C." In this view, the metaphor "Man is a wolf" may be understood as meaning "Man is fierce."¹⁴⁹

In the second view, the "comparison view," according to which "a writer holds that a metaphor consists in the *presentation* of the underlying analogy or similarity."¹⁵⁰ The metaphor "A is B" is intended by the writer as, "A is like B, in these particular respects..." Following our example above, "Man is a wolf" can be extended to mean "Man is like a wolf in that he is also fierce." Here the metaphor functions as a collapsed,

¹⁴⁵ He opens his remarks by summarizing the current climate as one in which "[a]ddiction to metaphor is held to be illicit, on the principle that whereof one can speak only metaphorically, thereof one ought not to speak at all. Max Black, "Metaphor," in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson, (Minneapolis: University of Minnesota Press, 1981), 63.

¹⁴⁶ *Ibid.*, 65.

¹⁴⁷ *Ibid.*, 65-66.

¹⁴⁸ *Ibid.*, 68.

¹⁴⁹ The "Man is a wolf" metaphor used as an example here is borrowed from Black's discussion on the function of metaphor. *Ibid.*, 73-77.

¹⁵⁰ *Ibid.*, 71.

elliptical simile. The comparison view is really a more particularized form of the substitution view.

The third view, the “interaction view,” relies on a system of associated commonplaces. “[T]he focal word...obtains a *new* meaning, which is *not* quite its meaning in literal uses, nor quite the meaning which any literal substitute would have. The new context... imposes an *extension* of meaning upon the focal word.”¹⁵¹ Those things that are true of B, whether or not they actually exist, are ascribed also to A. Again, the wolf metaphor might be interpreted to mean that the qualities of a wolf (fierce, carnivorous, treacherous, travels in packs, etc.) also apply to a man, though not in exactly the same way. The biological and anthropological accuracy of these “commonplaces” is somewhat immaterial. It is the interaction between what the two systems of commonplaces (man and wolf) brings to mind that creates the new metaphorical meaning.

Black’s most significant contribution to the study of metaphor lies in this interaction view of metaphor. He is developing Richards’ notion of interaction between tenor and vehicle (using instead his terms, “focus” and “frame”) as the locus for meaning-making. Black writes, “In this 'connexion' resides the secret and the mystery of metaphor.”¹⁵²

Monroe Beardsley, in his 1962 essay “The Metaphorical Twist,” develops even further the interaction between the parts of a metaphor by offering a his own revision of the a theory of interaction called The Verbal-opposition Theory. This theory asserts that

¹⁵¹ Ibid., 73.

¹⁵² Ibid.

metaphoric meaning is created through “logical opposition.”¹⁵³ It contrasts with the Object-comparison Theory, by which meaning is transferred from one referent to another by means of locating some shared property.

Beardsley maintains that metaphoric connotations are not subject only to similarities between two objects. He writes, “connotations are controlled not only by the properties the object actually has but by those it is widely *believed* to have—even if the belief is false.”¹⁵⁴ This notion is quite similar to the system of associated commonplaces, discussed above. The result is a two-tiered creation of meaning. The central meaning of each part of the metaphor (focus, frame, tenor, vehicle) remains intact, but in the logical opposition of these terms, marginal meanings come into play.

This opposition is a result of incompatibility between the properties and presuppositions of the frame or vehicle of the metaphor in its new, unusual usage.¹⁵⁵ It is this incompatibility, rather than a transference of similarity, that creates meaning for the metaphor. It is a shift “from designation to connotation.”¹⁵⁶ The range of connotations available begins at those considered staple connotations for a word that is used in the predicate of the metaphor, and extends to those that are potential connotations of the word. The more frequently a metaphor is employed, the more connotations shift from potential to staple.¹⁵⁷

¹⁵³ Monroe C. Beardsley, “The Metaphorical Twist,” in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson, (Minneapolis: University of Minnesota Press, 1981), 112.

¹⁵⁴ *Ibid.*, 107.

¹⁵⁵ *Ibid.*, 112.

¹⁵⁶ *Ibid.*

¹⁵⁷ *Ibid.*, 116-117.

In highlighting the tension created by verbal opposition, Beardsley shifts focus from finding similarities between the two halves of a metaphor (as Aristotle and others suggest) to locating meaning in their *differences*. In fact, he asserts that the formulation of meaning in a metaphor cannot happen “without speaking of properties that are incompatible with each other.”¹⁵⁸

Now, having established a backdrop for the mid-20th-century philosophical development of metaphor, it is now appropriate to explore the work of French philosopher, Paul Ricoeur. The work of Richards, Black, and Beardsley feature strongly in Ricoeur’s contributions, yet he takes them further still. The former were concerned with metaphor as a rhetorical device, located at the level of the sentence. Ricoeur sees metaphor functioning on a much larger scale, with a much larger potential impact on language and the creation of meaning.

Paul Ricoeur

The primary source for understanding Ricoeur’s contribution to the philosophy of metaphor is his 1975 work, *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language*. It is comprised of eight essays, called Studies, through which Ricoeur traces the philosophical development of metaphor and argues for its wider use at the level of philosophical discourse. Of particular interest at present are Studies 3 and 7, “Metaphor and the Semantics of Discourse” and “Metaphor and Reference,” respectively.

¹⁵⁸ Ibid., 118.

Study 3 begins with Ricoeur affirming the function of metaphor at the level of the statement (which he also calls “discourse”) as opposed to the level of the word. He proposes to show that the role of the metaphorical discourse is “the carrier of ‘complete and finished meaning’...in the production of metaphorical meaning.”¹⁵⁹

His working hypothesis is that “the semantics of discourse is not reducible to the semiotics of lexical entities.”¹⁶⁰ So, his first task is to make a distinction between the pursuits of semiotics and semantics. Semiotics has as its base unit the sign, whereas semantics has as its base unit the sentence. Semiotics seeks to understand the relationship between a sign and that which it signifies, paying particular attention to how signs function to create or change meaning within a given language system. Semantics, on the other hand, is concerned with the structures that guide the use of signs. For Ricoeur, the implication of this distinction means that metaphorical discourse properly belongs to the domain of semantics, not semiotics, since metaphor is a structural element that pertains to how language is used, not what words signify.¹⁶¹

Ricoeur enumerates six distinctive traits of discourse: discourse is an event understood as meaning, discourse has both an identifying function and a predicative function, discourse has both illocution and locution aspects, discourse has a sense and a reference, discourse differentiates between reference to reality and reference to the speaker, and discourse moves from the paradigmatic into the syntagmatic.¹⁶² Of these six

¹⁵⁹ Paul Ricoeur, *The Rule of Metaphor: Multidisciplinary Studies of the Creation of Meaning in Language*, trans., Robert Czerny (Toronto: University of Toronto Press, 1981), 65.

¹⁶⁰ *Ibid.*, 66.

¹⁶¹ *Ibid.*, 69.

¹⁶² *Ibid.*, 70-76.

pairs of distinctions, the second, fourth, and sixth pairs warrant further comment. Each explores the differences between semiotics and semantics.

The polarity between discourse's identifying function and predicative function is important for understanding the operation of metaphor. On the one hand, discourse serves *within* language to name things. Its purpose is specification. This function of identification is associated with the realm of semiology, by which signs point to other signs within a given linguistic system. The identifying function is concerned with things which exist and, hence, can be particularized.¹⁶³

The predicative function, on the other hand, is concerned with quality, class, relation, and action.¹⁶⁴ If one recalls from basic grammar, the predicate is that part of the sentence that occurs after the verb and serves to modify the subject. Taken alone, the predicate exists in the realm of the universal, not the particular. Its purpose is universalization and description. When linked up with a subject, the predicate applies some universal quality to something specific. The general quality, class, relation, or action named in the predicate is applied to the particularized subject.

Together these two functions, one specific, the other general, serve to encompass the vast majority of possible discourse. They also serve to reinforce the notion that the basic unit of discourse is the sentence.¹⁶⁵ Though a subject and a verb may be the most basic composition of a sentence (Man is), a subject-verb-predicate composition is the most basic unit of composition that says something about the subject (Man is a wolf).

¹⁶³ Ricoeur makes an allowance for the identification function in fiction as well. "The identifying function always designates entities that exist (or whose existence is neutralized, as in fiction)." *Ibid.*, 71.

¹⁶⁴ *Ibid.*

¹⁶⁵ *Ibid.*, 72.

This observation leads directly into the examination of the sense/reference trait of discourse.

Ricoeur uses the example, “The king of France is bald,” to highlight the difference between sense and reference at the level of the sentence.¹⁶⁶ Apart from any context, the sentence has a *sense*. The signs within the sentence point to other signs within the language. Taken alone, the statement “makes sense.” For one to understand whether or not it is *true*, however, the sentence must be understood within a particular context or circumstance that exists outside of its composition. This is the *reference* of the sentence.

Sense exists in the realm of semiotics, whereas reference exists in the realm of semantics. Ricoeur asserts that the “problem” of reference only occurs in this latter realm: “There is no reference problem in language: signs refer to other signs *within* the same system. In the phenomenon of the sentence, language passes outside itself; reference is the mark of the self-transcendence of language.”¹⁶⁷ In this respect, semantics is concerned with making sense of reference.¹⁶⁸

The final trait of discourse builds upon this sense/reference distinction between semiotics and semantics. Ricoeur examines two “spheres” of discourse: the paradigmatic and the syntagmatic. The paradigmatic sphere is concerned with signs in a given language system, and so is given over to the order of semiotics. The syntagmatic,

¹⁶⁶ Ibid.

¹⁶⁷ Ibid., 74.

¹⁶⁸ Or, as Ricoeur puts it: “Semiotics is aware only of intra-linguistic relationships, whereas semantics takes up the relationship between the sign and the thing denoted – that is, ultimately, the relationship between language the world.” Ibid.

however, is the sphere where the meaning of a sentence is achieved, and belongs to the order of semantics.¹⁶⁹

It is at this point that Ricoeur unveils the pivotal turn toward which his discussion of semiotics and semantics has built. In the paradigmatic sphere, groups of signs refer and point to other groups of signs within the same intra-linguistic system. This means that the *substitution* of one sign (or group of signs) for another belongs to the paradigmatic sphere. The syntagmatic sphere, however, is the sphere “in which the meaning of the sentence is achieved.”¹⁷⁰ This warrants further exploration and Ricoeur devotes the rest of the Study to examining metaphorical discourse within the syntagmatic sphere through an interaction of the work of Richards, Black, and Beardsley.

As was emphasized above, Richards’s most significant contribution to the study of metaphor comes from his interaction theory of metaphor. It is the way that the tenor and vehicle combine together in the metaphor that creates new meaning. Ricoeur calls this “the interanimation of words in the living utterance.”¹⁷¹

Such an interanimation creates new connections in the hearer’s mind. Even when, or perhaps especially when, the interanimation causes cognitive dissonance (doesn’t make apparent “sense”), the mind tries to make connections. That is what the mind does: it connects things.¹⁷² The hearer assumes that it is the intention of the speaker to make sense and speak truth. When faced with a seemingly illogical or impossible statement, the mind of the hearer searches for any possible way to connect the terms or ideas in a way

¹⁶⁹ Ibid., 76.

¹⁷⁰ Ibid.

¹⁷¹ Ibid., 79.

¹⁷² Ibid., 82.

that makes sense. The power of metaphor is its ability to forge new connections in the mind of the hearer.

Ricoeur next examines the work of Max Black. He quickly focuses in on Black's interaction theory, discussed above. Black's most helpful development is his description of a system of associated commonplaces that arises in the interaction between the focus and the frame in a metaphor. This, according to Ricoeur, allows metaphor to confer insight, as opposed to acting as a mere decoration of the text, as Aristotle originally asserted. As with Richards, new meaning is created in the interaction between focus and frame. There exists in metaphor a certain "redescriptive power" that cannot be explained through theories of substitution and comparison.¹⁷³ This power to redescribe is key to understanding why metaphor holds such potential power. It allows one to see complex things more clearly by viewing them *through* something more familiar.

The question of how, exactly, new meaning is created remains unanswered at this point. Ricoeur is content to say only that "the explication [of new meaning] in terms of 'logical grammar' or of 'semantics' borders on an enigma that eludes it, the enigma of novel meaning beyond the bounds of all previously established rules."¹⁷⁴ There is something greater at play than the structure of the words. He will not let this question go unanswered, however.

He turns to one final contributor before adding his own remarks on the function of metaphor. Monroe Beardsley, as mentioned above, highlighted the dissimilarities that arise in metaphor. Ricoeur calls these "significations." There exists in language both

¹⁷³ Ibid., 88.

¹⁷⁴ Ibid., 90.

primary and secondary significations. The former is what a sentence “states,” and the latter what it “suggests.”¹⁷⁵ Here again the aforementioned concepts of sense and reference come to mind. What a sentence suggests is in some ways embedded within what it states. It is implied by the speaker as being true, or at least plausible.¹⁷⁶ It is implied precisely because it is not explicitly stated.

On the level of the word, explicit signification is a word’s denotation, or what it designates. The word “wolf” designates, or denotes, an undomesticated quadruped belonging to the subspecies *Canis lupus*. The implicit signification of a word is its connotation, or what the word brings to mind in addition to what it designates. The word “wolf” may carry connotations such as fear, savagery, and ferocity, or wisdom, freedom, and mystery.

It is common for a word to have only one denotation but a range of connotations. Usually, it is the *context* in which the word is used that helps the hearer sort out which connotations of a given word are in play and which are not when it is obvious that the word’s denotation is not meant.

There are times, however, when a word is used in a way that invokes both the primary and secondary significations simultaneously. In these cases, states Ricoeur, “[i]ts meaning is multiple; plays on words, implication, metaphor, and irony are some particular cases of this polysemy.”¹⁷⁷ Sorting out the appropriate meaning usually sometimes requires moving one’s view upward several levels, from the level of word to the level of discourse, or further still, to the level of the work as a whole.

¹⁷⁵ Ibid.

¹⁷⁶ Ibid., 91.

¹⁷⁷ Ibid.

Ricoeur proposes that the same understanding of how a metaphor operates at the level of the sentence can be applied to the level of the work. He writes, “the metaphor is taken as a *poem in miniature*. The proposed working hypothesis is that if a satisfactory account can be given of what is implied in this kernel of poetic meaning, it must be possible equally to extend the same explication to larger entities, such as the entire poem.”¹⁷⁸

Here Beardsley’s contribution of dissimilarities in metaphor is helpful. For Ricoeur, it functions as “one tactic within a general strategy, which is to suggest something other than what is stated.”¹⁷⁹ Metaphor points past a word’s primary signification to one or more secondary significations through “logical absurdity.”¹⁸⁰ Such absurdity arises when the primary signification *implied* by the predicate is incompatible with the primary signification *denoted* by the subject. This incompatibility is “semantic impertinence.” Believing that the speaker intends to tell the truth, the hearer struggles to make sense of the absurd reference, invoking a whole system of secondary significations.

Herein lies the production of meaning alluded to, but set aside earlier. “It is the reader, in effect, who works out the connotations of the modifier that are likely to be meaningful.”¹⁸¹ This “semantic collision” is what makes metaphor unique in language. Ricoeur rightly observes that “[t]he dictionary contains no metaphors;” metaphor exists as “living speech,” an “instance of discourse *par excellence*.”¹⁸²

¹⁷⁸ Ibid., 94.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid., 95.

¹⁸¹ Ibid.

¹⁸² Ibid., 97.

As an instance of discourse, metaphor is truly a “semantic innovation” that involves both the speaker *and* the hearer in the act of emerging meaning.¹⁸³ What the speaker suggests through what is stated and what the hearer brings to light through making sense of the logical absurdities work together to create new meaning. Together, they redescribe the subject in a new, unusual way. Metaphorical discourse functions both as an event and as meaning.¹⁸⁴ But what, if anything, does this new meaning created by the metaphorical discourse say about reality? Can it be said that this new meaning is “true”? That is the subject of the seventh Study.

Titled “Metaphor and reference,” the object of Ricoeur’s seventh Study is to cross “the threshold from the *sense* towards the *reference* of discourse.”¹⁸⁵ His first task is to once again reinforce the difference between semantics and semiotics: “Whereas the sign points back only to other signs immanent within a system, discourse is about things. Sign differs from sign, discourse refers to the world. Difference is semiotic, reference is semantic.”¹⁸⁶

He reminds the reader of the distinction between sense and reference, namely that sense is “*what* the proposition states,” whereas “reference... is *that about which* the sense is stated.”¹⁸⁷ When a statement’s reference is missing or is not clear, the hearer supplies or presupposes a reference in order to make sense of the statement. Ricoeur calls this

¹⁸³ Ibid., 98.

¹⁸⁴ Ibid., 99.

¹⁸⁵ Ibid., 216.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid., 217.

presupposition the “postulate of reference.”¹⁸⁸ Up to this point, Ricoeur focused on the movement of meaning from the level of word to the level of statement. In this study, he makes a move once again, this time from statement to the level of the work, or the text. This necessitates a corollary shift from semantics to hermeneutics.¹⁸⁹

Ricoeur first offers a definition of *text*: “The text is a complex entity of discourse whose characteristics do not reduce to those of the unit of discourse, or the sentence. By text I do not mean only or even mainly something written...I mean principally the production of discourse as a work.”¹⁹⁰ Here he is using “text” in the same manner as Derrida. Ricoeur, however, is not as quick as Derrida to abandon the quest for meaning beyond the text.

Derrida’s mantra, discussed in Section 1 above, is, “there is nothing outside the text.” Meaning does not exist apart from the act of interpretation. Not so for Ricoeur, who will argue that texts have reference, supplied or invented, that creates meaning.¹⁹¹ Reflecting back on the postulate of reference inherent within a metaphorical statement, Ricoeur endeavors to develop a parallel postulate of reference at the level of the work.

This is where he leaves semantics behind, for the moment, and shifts to hermeneutics. “Hermeneutics then is simply the theory that regulates the transition from

¹⁸⁸ Ibid., 218.

¹⁸⁹ Ibid., 219.

¹⁹⁰ Ibid.

¹⁹¹ Ricoeur calls Derrida’s treatment of texts “unbounded deconstruction” and refutes the notion that asserting the existence of reference beyond a text necessarily leads to the reification of reference. Ibid., 284.

structure of the work [that is to say, semantics] to world of the work.”¹⁹² Traditionally, the application of hermeneutics is generally restricted to scientific pursuits of truth.

This restriction has left non-scientific modes of discourse, especially those called literary, exempt from a quest for reference. Does that mean that non-scientific modes of discourse do not also aspire to truth? Hardly. Ricoeur endeavors to “do away with this restriction of reference to scientific statements” and formulate a postulate of reference that can apply also to non-scientific discourse.¹⁹³ This proposed postulate of reference must include a suspension of reference that seeks only to describe (what he calls the “first-level denotation of discourse”) and add to it a second-level denotation that is “set free” only with the suspension of the first level.¹⁹⁴

The existence of these two levels of reference or denotation held in tension with one another is what Ricoeur calls “split reference.”¹⁹⁵ In a metaphorical statement, the reference is split by the semantic impertinence caused by the predicative function described above. The statement doesn’t make sense, taken literally. The hearer, believing the speaker’s intentions to bend toward truth, seeks to make sense out of this non-sense. Out of this quest emerges a *new* semantic pertinence.

Peculiar to metaphor is the function of the verb *to be*. Inherent in the statement “Man is a wolf” is both affirmation and rebuttal. Man *is* and *is not* a wolf. The statement asserts that man is a wolf, yet this is known to be not literally true. So man is not a wolf.

¹⁹² Ibid., 220.

¹⁹³ Ibid., 221.

¹⁹⁴ Ibid.

¹⁹⁵ Ibid., 224.

But the author is saying something about man and wolf that the hearer seeks to discover as true.

Is the truth to be found only in what wolf connotes, or does the statement denote something that is also, at some level, true? This is the next problem Ricoeur takes up. He argues that the suspension of the literal reference of a metaphorical statement is the “negative condition” of the emergence of new meaning.¹⁹⁶

When faced with a metaphorical statement, a statement that one cannot take literally, meaning is abolished.¹⁹⁷ The abolition of literal meaning is just the first stage of the rise of metaphorical meaning. The second stage, following closely on the heels of the first, is “an innovation in meaning obtained through the ‘twist’ of the literal meaning of the words.”¹⁹⁸ Out of the wreckage of a literal interpretation, metaphoric interpretation makes meaning of the words.

Ricoeur calls this meaning-making, “seeing as.”¹⁹⁹ In seeing the subject of a metaphor through the attributes of the predicate, one fuses two disparate horizons together. This act of *seeing as* results in the creation of metaphorical truth. Though metaphorical truth contrasts with literal truth, both kinds of truth stand together, in contrast to “mere falsity.”²⁰⁰

¹⁹⁶ Ibid., 229.

¹⁹⁷ Ibid., 230.

¹⁹⁸ Ibid.

¹⁹⁹ Ibid., 231.

²⁰⁰ Ibid., 232.

Metaphorical truth, then, is not a lie, nor is it the same as literal truth. It is a kind of truth all its own. It is truth in that it is fitting or appropriate.²⁰¹ It is difficult to account for the “air of rightness” of a good metaphor. Ricoeur calls this “the enigma of metaphorical discourse... it ‘invents’ in both senses of the word: what it creates it discovers; and what it finds it invents.”²⁰²

The power of metaphor is not limited to statements. As noted above, Ricoeur’s aim in this study is to complete the move from word to statement to discourse, or text. It is just at this point that he completes the groundwork needed for the final movement upward.

Having established that metaphor can, in fact, create meaning from the ashes of semantic impertinence, Ricoeur turns his attention to “schema” or “realms” governed by metaphor. What happens at the level of word and statement also occurs at the level of realm:

Metaphor’s power of reorganizing our perception of things develops from transposition of an entire ‘realm.’...[T]he organization brought about in the adopted region is *guided by* the use of the entire network in the region of origin. This means that even if the territory to be invaded is chosen arbitrarily (whatever closely resembles whatever else), the usage of the labels in the new field of application is governed by previous practice.... The use of schemata is governed by the law of ‘precedence.’²⁰³

In other words, the concept of *seeing as* extends above the level of the statement and can be applied to entire texts. Further, there may be more than one fitting or appropriate

²⁰¹ Ibid., 237.

²⁰² Ibid., 239.

²⁰³ Ibid., 236.

interpretation of a metaphor. There is, in fact, a “surplus of meaning” created in the interpretation of metaphoric discourse.²⁰⁴

This is a critical discovery for the quest to offer a model for creating fresh metaphors for Christian spiritual formation. The quest for fresh metaphor leads not to words or statements, but to the discovery of new realms by which one might see spiritual formation anew.

It can be argued that metaphoric networks for Christian spiritual formation are already present in the form of the allegory or parables. While this is technically true, and Ricoeur includes both allegory and parables in his examples of forms of metaphoric discourse, the terms are not helpful.

It is worth noting that allegory has been used in helpful ways to further Christian spiritual formation. John Bunyan’s *The Pilgrim’s Progress* is perhaps the best well-known example of Christian allegory. Bunyan’s aim is to use metaphor and narrative to teach his readers the perils of one’s hubris and sin, and the virtue of the Christian life.

Allegories tend to evoke a one to one correlation between ideas, characters, and symbols presented in the text and other underlying ideas, characters, and symbols that they secretly represent. In this way, allegory serves more as decoration of narrative than as a filter or screen by which one thing is seen as another. Therefore, rather than speaking of the need for new allegories for Christian spiritual formation, it is more helpful to use the more neutral term, “texts”.

Through works at the level of texts, one can discover the new “realms” to which Ricoeur refers. The discovery of these new realms is aided by thinking of metaphor as a

²⁰⁴ Ricoeur deals with the notion of a “surplus of meaning” in his shorter work, *Interpretation Theory: Discourse and the Surplus of Meaning*.

model. Ricoeur discusses a hierarchy of models consisting on three levels: scale models, analogue models, and theoretical models.²⁰⁵ All three types of model serve as “instrument[s] of redescription.”²⁰⁶ As such, each type of model serves as a heuristic device that seeks to “break down an inadequate interpretation and to lay the way for a new, more adequate interpretation.”²⁰⁷

Ricoeur is most interested in theoretical models. These models “introduce a new language” by allowing one to “operate on an object that on the one hand is better known and in this sense more familiar, and on the other hand is full of implications and in this sense rich at the level of hypothesis.”²⁰⁸ Theoretical models are those that facilitate *seeing as*.

Ricoeur is not so concerned with arguing for the existence of models as heuristic devices as he is in exploring the rules for interpreting models and a model’s features.²⁰⁹ Describing a model is an act of interpretation, just as explaining a metaphor is an act of interpretation.²¹⁰ The model and metaphor both supply new language by which one can talk about the thing being described.

Moreover, models are “complex networks of statements”²¹¹ meant to make sense of complex things. Extending this notion of “complex networks of statements” to metaphors allows for the utilization of the extended metaphor in one’s pursuit of new

²⁰⁵ Ricoeur, 240-241.

²⁰⁶ Ibid., 240.

²⁰⁷ Ibid.

²⁰⁸ Ibid., 241.

²⁰⁹ Ibid.

²¹⁰ Ibid., 242.

²¹¹ Ibid., 243.

realms. Indeed, it is at the level of “metaphoric network” that are found the realms this study seeks.²¹²

The search for fresh metaphors brought us from the level of the word, to the level of the statement, to the level of metaphoric discourse and, finally, to the level of the work, in the form of metaphoric networks. At this level, and this level alone, can one properly speak of metaphor as a model.²¹³ What Ricoeur calls metaphoric networks were referred to as framing metaphors in Section 2 of this dissertation. Going forward, Ricoeur’s term will be used.

The object of the quest for fresh metaphors is nearly in hand. In Section 1, it was noted that though metaphoric statements abound, especially in the form of sermon illustrations, extension of these types of statements to topic areas as vast as Christian spiritual formation often ends in a frustrating breakdown of the metaphoric statement. It ceases to make sense or carry the added freight assigned it. At the level of metaphoric network, however, there exists the possibility of entire realms of interconnected, related metaphors that work together to cover a larger area than the isolated metaphoric statement.²¹⁴

At their core, metaphoric networks create tensions through associated metaphoric statements, which make possible the rise of metaphorical truth.²¹⁵ At the level of the statement, there is tension between the tenor and vehicle, or focus and frame. There is tension in the interpretive act between the literal and metaphoric interpretations, the

²¹² Ibid.

²¹³ Ibid., 244.

²¹⁴ Ibid.

²¹⁵ Ibid., 247.

former giving rise to the possibility of the latter through semantic impertinence. To these is now added the tension between the reality presented before the metaphor and the reality that is redescribed *through* the metaphor, that is, through the act of *seeing as*.

Discovering Fresh Metaphoric Networks for Christian Spiritual Formation

What has this protracted exploration of Ricoeur and metaphoric networks to do with Christian spiritual formation? There are three features from Ricoeur's exploration of the creation of meaning in metaphoric networks that have direct import into the pursuit of fresh metaphoric networks for Christian spiritual formation: the fusion of realms through semantic impertinence, redescription through "seeing as," and cultural appropriateness.

It is often easier to see complex things more clearly if one looks out of the corner of one's eye, rather than at the thing straight on. This is true of Christian spiritual formation. Jesus knew this well. He often used metaphor to explain things that are hard to describe directly. Perhaps one of the best examples of his use of metaphor comes from John 15:

¹I am the true vine, and my Father is the gardener. ²He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. ³You are already clean because of the word I have spoken to you. ⁴Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

⁵I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. ⁶If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. ⁷If you remain in my and my words remain in you, ask whatever you wish, and it will be done for you. ⁸This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

Here, Jesus is using the metaphor of growing grapes to describe the relationship between God, his disciples, himself, and their discipleship. Present in this passage are all

the salient features necessary for a metaphoric network: fusion of realms through semantic impertinence, cultural appropriateness, and redescription through “seeing as.”

Jesus fuses the realm of agriculture, specifically viticulture, with the realm of discipleship. He states that he “is” the grape vine and that his followers “are” the branches. God “is” the gardener who cuts off branches that bear no fruit. Through his description of fruit-bearing and pruning practices, Jesus uses semantic impertinence to fuse together the realms of viticulture and discipleship.

This creates new meaning as the hearer struggles to make sense of obviously false statements. Jesus is not *literally* a vine, nor are his followers *literally* branches, nor do they *literally* bear fruit. Yet the hearer understands Jesus to be saying something that is true, even if that truth isn’t apparent in the literal application of the predicate to the subject. There is something inherently true in the redescription of the relationship between God, Jesus, his followers, and discipleship and that of the relationship between a gardener, a grape vine, branches, and fruit.

The metaphor is culturally appropriate for Jesus’ audience. Jesus’ original hearers would have intuited some of the implied truths from the range of connotations present. Viticulture was part of the broader culture. Today, readers of this passage have less cultural knowledge of the care of grape vines. Books have been written explaining the nuances of growing grapes and their relationship to this passage.²¹⁶ Such works seek to bridge the gap between one’s lack of firsthand knowledge of grape growing and the familiarity of Jesus’ disciples with the process. It was a fitting and appropriate metaphor when it was spoken, but has less immediate familiarity today.

²¹⁶ Bruce Wilkinson’s *Secrets of the Vine: Breaking Through to Abundance* is one such book.

The first criterion for identifying fresh metaphors for spiritual formation is to ensure that the metaphor under consideration is broad in its scope. It must exist at the level of a network, a family of related metaphoric statements, not simply at the level of a single statement. This is where many pastors run into problems. They are adept at composing metaphoric statements to serve as illustrations to sermon points. They discover the limitations of their metaphors when they attempt to extend them beyond the single point for which the metaphor was originally composed.

Instead, it is more helpful to think in terms of broad categories (realms) in order to find a network of associated metaphors. In the example above, the metaphoric network used by Jesus was viticulture. Within this network, Jesus used several metaphoric statements relating to “gardener,” “vine,” “branch,” “pruning,” “fruit,” and “fire.” In the same way, successful fresh metaphors for spiritual formation will be identified in the context of a larger, metaphoric network.

Determining the cultural appropriateness of a metaphoric network is the second criteria in selecting a metaphoric network for redescribing spiritual formation. It must come from the same “storied, cultural-linguistic space”²¹⁷ the speaker shares with the hearer. Because the landscape of this space is constantly undergoing shifts and changes, there exists a nearly endless stream of possibilities from which to choose new, fresh metaphoric networks. This requires that the speaker know his or her culture (and that of his or her hearers) well. It also means that a given metaphoric network that once was alive will, in due course, die as the cultural-linguistic space changes.

²¹⁷ Charles Conniry, “Leadership and Spiritual Formation 9am Online Chat,” in *DMIN531: Leadership and Contemporary Culture* (Campfire Online Meeting Room: George Fox Evangelical Seminary, March 12, 2012).

The final criterion is redescription through “seeing as.” Here, one must resist the temptation to soften metaphoric statements by turning them into similes. Instead of stating “A is like B,” fresh metaphors boldly proclaim “A is B” and invite the hearer to make sense of how the obviously illogical statement can possibly be truth. “Seeing as” is implied, therefore it does not need to be stated through the insertion of “like” or “as” into the metaphoric statement.

This is evident in the example from John 15. Jesus created tension and semantic impertinence in his statements by refusing to say that God was *like* a gardener and that he was *like* a vine. Instead, he asserted that God “is” the gardener, that he “is” the vine, and that his followers “are” branches.

This does not mean, however, that the speaker cannot or should not offer points of interpretation. On the contrary, it is often necessary to assist the reader by offering up some of the ways in which sense might be made out of the illogical possibility of the metaphoric declarations. But these interpretative moments should be used wisely. Overuse will only lead to didactic allegory that limits, rather than frees up, the surplus of meaning created through interaction between the speaker and the hearer.

Summary

Paul Ricoeur’s work in *The Rule of Metaphor* provides the rhetorical and philosophical concepts necessary to identify and develop fresh metaphoric networks for describing Christian spiritual formation. At the level of network, rather than merely the word or statement, one finds vast numbers of associated metaphors that can be used in conjunction to redescribe complex topics in new ways.

Through the intentional use of semantic impertinence, allowing metaphor to boldly proclaim something “is” that obviously “is not,” hearers are forced to create new meaning as they seek to make sense of illogical statements within a metaphoric network. This “seeing as” effectually redescribes a one realm by associating it with another. The speaker can offer points of interpretation along the way, but not so many that the hearer isn’t still invited to join in the process of redescription by choosing from his or her range of possible connotations.

Metaphoric networks that offer the most space in which to find new meaning are those which are culturally appropriate. There is a certain fittingness to them because they exist in the shared cultural-linguistic space of the speaker and hearer. As such, there is a constant need for new metaphors and metaphoric networks. The space is always changing, always shifting.

Those who take up the task of identifying and exploring new metaphoric networks are cultural intermediaries. They understand the forces that shape their culture and use these forces in their favor. In the west, these forces include postmodernism and consumerism. Rather than being content with describing these forces, cultural intermediaries in the west will use them to their advantage to create new streams of metaphors.

These fresh metaphors will have the power to redescribe Christian spirituality in ways that reinvigorate time-tested practices such as prayer, fasting, worship, and contemplation, with new meaning for the 21st century. Again, Mark Johnson: “Because our world is an imaginative, value-laden construction, metaphors that alter our conceptual structures (themselves carried by older metaphors) will also alter the way we experience

things.”²¹⁸ New cultural intermediaries will serve as today’s “sons of Issachar,” who “understood the times and knew what Israel should do.”²¹⁹

Sections 4 and 5 of this dissertation give an example of what one such fresh metaphor might look like. The proposed artifact is a nonfiction book that uses home brewing beer as a metaphor for Christian spirituality. It explores the ingredients and process of brewing beer and relates them to different components of Christian spirituality.

²¹⁸ Johnson, ed., 41.

²¹⁹ 1 Chronicles 12:32

SECTION 4: TRACK 02 ARTIFACT DESCRIPTION

Section 3 concluded with a call for new cultural intermediaries, people who understand the power of metaphoric networks, can identify them readily, and are skilled in the art of redescription. I am one of those cultural intermediaries.

The unique structure of the Track 02 DMin dissertation requires the author to move beyond academic postulates in the Written Statement and demonstrate its practical application. This application is called the Artifact, a term neutral enough to be applied to a wide variety of projects, ranging from book manuscripts, to musical compositions, to software applications.

The Artifact I propose is a non-fiction book that uses the process of home brewing beer as a metaphoric network for understanding Christian spirituality. I am an experienced home brewer and have taken note of the many intersections between the process of brewing beer and the Christian life. Tentatively titled *Through a Glass Darkly: Learning the Ways of Jesus through the Art of Homebrewing*, the book examines the ingredients and process of making beer. The book will be lighthearted in tone, humorous in places, and will include personal anecdotes throughout.

The book fuses brewing with Christian spirituality. The different ingredients and steps in the process will constitute separate but related metaphors that will redescribe aspects of spiritual formation such as prayer, worship, community, the Holy Spirit, and more.

Brewing is a hot topic right now. The craft brewing and home brewing industries are growing rapidly. There is widespread interest in beer and brewing. This book

capitalizes on this interest by using the cultural familiarity with beer in general as a lens through which one might “see” Christian spirituality in a fresh way.

To date, there are no books that explore the process of brewing beer as a metaphor for Christian spirituality. Some blogs examine the connection between brewing and Christianity, most notably “What Would Jesus Brew”²²⁰ and “HomeBrewBeer.net.”²²¹ Neither attempts to look at the process or ingredients involved in beer making as having spiritual significance or import. The proposed artifact will show that there are multiple opportunities for intersection between Christian spirituality and beer making.

The book will open with an introductory chapter that briefly explains the author’s own introduction to brewing and faith. The next section of the book will look at the four main ingredients used in beer making: water, grain, hops, and yeast. One chapter will be devoted to each and the chapters will draw correlations between the way the ingredients are used and various aspects of Christian spiritual formation. Following these four chapters will be a chapter on the optional adjuncts and additives that are sometimes found in beer. This chapter will look at the diversity of Christian spiritual traditions.

A chapter on fermentation will conclude the description of the beer making process by outlining the unique conditions that must be present for yeast fermentation to occur. It will explore the role of mysticism in Christian spirituality. This chapter will be followed by a chapter that looks at the role of maturity in Christianity and one that explores community in both beer making and Christian spirituality.

²²⁰ <http://www.whatwouldjesusbrew.co.uk/> accessed March 15, 2012.

²²¹ <http://blog.homebrewbeer.net/search/label/religion> accessed March 15, 2012.

Though the book will offer some points of interpretation along the way, at other times it will invite the reader to choose from a range of available interpretations to find the best fit. The book will resist being a didactic or sermonic allegory. Instead, the book will playfully engage the reader in a discussion about brewing beer and the possible implications for a deeper, richer understanding of Christian spirituality as a result.

SECTION 5: TRACK 02 ARTIFACT SPECIFICATION

This section of the Written Statement follows the Non-Fiction Book Template provided by the George Fox University Doctor of Ministry Department.²²² Because it is a template, the format of the following pages deviates from Turabian to conform to the standards elucidated in the template. It contains the following materials:

- Cover letter to a book editor
- A non-fiction book proposal for *Through a Glass Darkly* that contains:
 - Title: Proposed title and subtitle
 - Author: Name and complete contact information of the author
 - Overview: Book subject, summary, and takeaways
 - Purpose: Specific goals of the book
 - Promotion and Marketing: Possible avenues of book promotion
 - Competition: Other books in print that compare to the propose project
 - Uniqueness: How the proposed book differs from its competition
 - Endorsements: Established authors that will back the book
 - Book Format: How the information in the book will be presented
 - Chapter Outline: Short summaries of each chapter
 - Intended Readers: Primary and secondary audiences
 - Manuscript: Estimated word count and completion date of the manuscript
 - Author Bio: Establishing the author’s credibility to the subject
 - Publishing Credits: Previously published works
 - Future Projects: Other works in progress or planning

²²² https://foxfiles.georgefox.edu/SEM/DMin/diss/track02/trk2guidelines.htm#written_statement

Dear Editor,

My name is R. Anderson Campbell and this is a proposal for a non-fiction book on Christian Spirituality. While this will be my first published book, I maintain a prolific blog at www.thecrookedmouth.com that is read by pastors, lay people, Christians and non-Christians alike. I am a candidate for a Doctor of Ministry from George Fox University, and I hold degrees in Theology and in Theater. My proposal is for a unique book titled, *Through a Glass Darkly: Learning the Ways of Jesus through the Art of Homebrewing*.

Postmodernism and consumerism have shaped our culture into one that prefers metaphor and allegory to dry instructions and lofty theologies or taxonomies of spiritual formation. Just as Christ taught his disciples in parables, I think our culture can learn timeless spiritual principles through engaging word pictures and stories. It is my experience as a pastor that people often are able to understand spirituality better through the use of metaphor. My experience as a homebrewer has me convinced that brewing beer is a wonderful metaphor for talking about the Christian life.

Thank you in advance for the time that you will take to review this proposal. I'm sure I have a lot to learn from you through this process. I'm excited to work together to bring this fun, unique idea to the market and into the hands of readers.

Sincerely,

R. Anderson ("Andy") Campbell

BOOK PROPOSAL

Title:

Through a Glass Darkly: Learning the Ways of Jesus Through the Art of Homebrewing

Author:

R. Anderson Campbell (“Andy”)
6916 SW 104th Ave.,
Beaverton, OR 97008
email: acampbell@georgefox.edu
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Overview:

This book explores the history, ingredients, and process of brewing beer as a metaphor for basic Christian spirituality. Lighthearted in tone, the book draws correlations between the methods and the matter involved in making beer, and the processes and components of the spiritual life of a Christian. Through the use of this metaphor, the reader is able to see his or her own spirituality in a new light, with new vocabulary and images to describe it.

Purpose:

- Give readers new vocabulary and imagery to describe Christian spirituality
- Inform readers about the process of brewing beer

Promotion and Marketing:

This book can be easily marketed through social media channels like Facebook, Twitter, and Google Plus, as well as through online and print magazines such as *Relevant*, *Books & Culture*, *Christianity Today*, *Patrol Mag*, *Zymurgy*, *All About Beer*, and *Homebrew Magazine*.

Comparative Titles:

- *The Supper of the Lamb* by Robert Farrar Capon, pub. by Doubleday, 1969 (hardback) and Modern Library, 2002 (paperback). Capon uses the metaphor of preparing a lamb dinner four ways to enter into conversations about Christian discipleship and spiritual growth.
- *The Shack* by William P. Young, pub. by Windblown Media, 2007. Young’s bestseller is a fictional account of a man who meets God on a wintery afternoon in a shack. His use of metaphor is outstanding.
- *Zen and the Art of Motorcycle Maintenance* by Robert M. Persig, pub. by William Morrow, 1974. Persig’s classic novel uses the metaphor of a father-son motorcycle journey to explore existential philosophical questions with a particularly Eastern bent.

Uniqueness:

This book is unique from those above because of both its metaphor and its purpose. While a lot has been written exploring Eastern philosophy through varying metaphors, little of substance exists in Christian non-fiction writing. This book will be at once lighthearted and substantive. It will teach and entertain.

Endorsements:

I am confident that the following authors would read and endorse the book:

- Leonard I. Sweet, author of *Soul Tsunami*, *The Gospel According to Starbucks*, *Viral*, *What Matters Most*, and others
- Tom Davis, author of *Scared*, *Priceless*, and *Red Letters*.
- William P. Young, author of *The Shack*

Book Format:

The general structure of the book will follow the process of brewing beer. As a new step or ingredient is introduced into the brewing process, it will be explained for both its role in making beer, as well as explored for its metaphorical significance.

Chapter Outline:

- Introduction – An explanation of the genesis of the book and the importance of fresh metaphors for exploring Christian spirituality.
- Water – A look at the role of water, the main ingredient in beer. This chapter will discuss how variations in water can affect the outcome of a beer. It will also explore the biblical significance of water in baptism and in Jesus' miracles.
- Grain – This chapter will cover the next ingredient in beer, the grain from which the beer derives its color and the sugars for the yeast to feed upon. It will focus specifically on barley, the most common brewing grain. It will also explore the biblical significance of grain and the role that nourishment plays in spiritual life.
- Hops – Much of a beer's flavor is derived from the addition of hops. This chapter will look at how such a small ingredient can have such a large impact on the aroma and flavor of the beer. It will explore bitterness and astringency and how, in the right amounts, they can be either good or bad in a beer, and in one's spiritual life.
- Yeast – This chapter will look at the importance of yeast in brewing. Without yeast, the ingredients don't taste good together, the beer will contain no alcohol, and it will be still, as opposed to sparkling. Yeast need a certain temperature and environment in which to live. Outside very specific parameters, they cannot survive to do their work. This chapter will look at mystery and the Holy Spirit
- Adjuncts and Additives – One of the wonderful things about homebrewing is the opportunity to customize and improvise by adding other ingredients into the mix. This chapter will look at some common additional ingredients, such as honey, spices, and fruits, that all impart their own unique character into the beer. In addition, this chapter will look at the diversity within Christian spiritual traditions.
- Fermentation – Because making beer is a time-intensive process, this chapter will focus on the role of waiting in both beer making and spiritual life.

- **Drink Up** – The final chapter of the book will look at the role that community plays in homebrewing and enjoying a beer. It will show that, at its core, neither beer brewing nor Christianity is an individual pursuit. Both need to be pursued in community.
- **Appendix** – The appendix will include homebrew recipes and instructions that highlight the different ingredients discussed in the book: a stout to showcase grain, an India Pale Ale to showcase hops, a Belgian-style tripel to showcase yeast, as well as some of the author’s favorite beer recipes.

Intended Readers:

- **Primary audience:** Christian men and women, single or married, who have an interest in spirituality and/or beer. Particular attention should be paid to the college and 20-35 age demographics and to those who would self-identify as leaders or participants in the “emerging church” movement.
- **Secondary audience:** Homebrewers or beer connoisseurs who are already actively engaged in reading about beer and homebrewing. This could include those who brew, or who are interested in brewing. Homebrew clubs may be interested in reading this book together.

Manuscript:

The manuscript is 100% complete. The estimated final word count is 23,000 words.

Author Bio:

R. Anderson Campbell is a candidate for a Doctorate of Ministry at George Fox University. He holds degrees in theatre and practical theology, has worked as a college minister, a pastor to small groups, and a seminary administrator. He is a homebrewer with more than five years of experience brewing his own beer. He maintains a blog called “The Crooked Mouth” where he engages in dialogue about theology, the church, and culture. He can be found on Twitter @andycampbell or Facebook at facebook.com/tattooed.preacher

Publishing Credits:

None.

Future Projects:

I Speak for Myself: American Christian Men on Fatherhood – Volume 5 in the “I Speak for Myself” series, this book is an edited collection of 40 essays by 40 Christian men under the age of 40. I am a contributor of one of the essays and also the book’s co-editor, with Shaun King. Expected publication by White Cloud Press in 2014.

Ricoeurian Metaphor for the Practical Theologian – a look at how to put Paul Ricoeur’s work on metaphor to use in constructing fresh metaphors for Christian spirituality in light of the postmodern philosophical shift and the effects of late-capitalist consumerism on Western Christianity.

SECTION 6: POSTSCRIPT

This project represents a major shift from the author's original doctor of ministry project goals. Originally, the project centered on creating discipleship curriculum for a large church in suburban Washington, D.C. However, a change in ministry context midway through the coursework phase of the DMin necessitated a change in the project as well.

After several false starts, the author decided to write about the increasing need for using metaphor to articulate spiritual formation to emerging generations. A combination of Tony Jones' book *The Church is Flat*, which is his published Princeton dissertation, and Bill Gibson's DMin dissertation, "Voices of the Imago Consumere," served as methodological groundwork. Both Jones and Gibson use the contribution of a key scholar as an anvil around which they bend their own contributions. Jones employs Jurgen Moltmann and Gibson uses Mikhail Bakhtin.

This project on metaphor found its anvil in the work of Paul Ricoeur, specifically his book *The Rule of Metaphor*. While this made for a deep probing of that particular work, it became evident that it just scratched the surface of Ricoeur's contributions.

Paul Ricoeur is one of those rare intellectuals who has the ability to make a contribution to any field he touches. His work with metaphor is an excellent example. He is not a rhetorician by training, but made major contributions to rhetoric and philosophy of rhetoric just the same. His original interest in metaphor was birthed out of his observation that people only speak of evil indirectly, most often through the use of a metaphor. His own work was more interested in the problem of evil than in metaphor, but

in due diligence he immersed himself within the fields of rhetoric and grammar in order to advance his own research.

This dissertation, then, represents only the thinnest slice of Ricoeur's contributions overall. In addition to his work with metaphor, Ricoeur went on to explore narrative as it relates to metaphor. This later work is not reflected in this project, but is ripe for future exploration and assimilation.

In terms of process, the author worked first on the Written Statement (Sections 1-5 of the project) before writing the Artifact. This process serves to ensure that the Artifact was an accurate reflection of the Written Statement's claims. It was tempting to write the Artifact first, since the subject matter was more compelling to the author, but delaying until the Written Statement was drafted was the better process.

Two of the Sections, 1 and 2, are redacted academic essays from the DMin customized coursework series of classes. Writing those essays with an eye toward inclusion in the dissertation made for an incredible economy of effort. Changes were made to the essays to ensure that they adequately service the argumentation of the dissertation, but having much of the research and writing completed for those two sections was quite helpful in the dissertation phase.

Future revision and expansion of the Artifact could produce a marketable book on home brewing and Christian spirituality. As it stands now, the manuscript may be a bit light for publication, at just under 23,000 words. Many other writing projects that follow the metaphoric network and redescription outlined in the Written Statement could follow the Artifact on homebrewing.

The author hopes that other pastors and dissertation students will utilize the Written Statement, and especially Section 3, as an introduction to Paul Ricoeur's contributions to metaphor. Such an introduction did not exist before this project. The author may consider continuing his work with Ricoeur in future research projects, perhaps expanding the material in the Written Statement into a book on Ricourean metaphor for the practical theologian.

APPENDIX 1: POLL OF INFLUENTIAL SPIRITUAL FORMATION BOOKS

In attempting to come up with a list of books for inclusion in Section 2: Other Proposed Solutions, I conducted an informal poll on Facebook.¹ I asked people to review a list of books and to vote for those they consider popular or influential books on Christian spiritual formation. They were free to add a book to the list for consideration, provided it was written after 1950. Here, in descending order according to number of “likes” (in parentheses), is the original list I provided:

- *Celebration of Discipline*, Richard Foster (13)
- *The Ragamuffin Gospel*, Brennan Manning (6)
- *A Long Obedience in the Same Direction*, Eugene Peterson (6)
- *Invitation to the Journey*, Robert Mulholland (5)
- *The Pursuit of Holiness*, Jerry Bridges (4)
- *Can You Drink This Cup?* Henri Nouwen
- *Hearing God*, Dallas Willard (4)
- *Experiencing God*, Henry Blackaby and Claude King (3)
- *The Holiness of God*, R.C. Sproul (3)
- *The Pursuit of God*, A.W. Tozer (2)
- *Conformed to His Image*, Kenneth Boa (1)
- *The Sacred Journey*, Frederick Buechner (1)
- *Satisfy Your Soul*, Bruce Demarest (1)
- *Abba’s Child*, Brennan Manning (1)
- *The Life You’ve Always Wanted*, John Ortberg (1)
- *Water from a Deep Well*, Gerald Sittser (1)
- *Knowledge of the Holy*, A.W. Tozer
- *The Purpose Driven Life*, Rick Warren (1)

Others that were suggested by those polled, but not receiving votes:

- *The Spiritual Disciplines Handbook*, Adele Ahlberg
- *Discovering Soul Care*, Mindy Caliguire
- *Crazy Love*, Francis Chan
- *The Jesus Style*, Gayle Erwin

¹ See: <https://www.facebook.com/tattooed.preacher/posts/10150768771080498> (accessed April 11, 2012).

- *Pathways to the Sacred*, Gary Thomas
- *The Violence of Love*, Archbishop Romero
- *Renovation of the Heart*, Dallas Willard

APPENDIX 2: ARTIFACT MANUSCRIPT – THROUGH A GLASS DARKLY

Through a Glass Darkly

Learning the Ways of Jesus through the Art of Homebrewing

by

R. Anderson Campbell

INTRODUCTION

Band-Aids, Cheese, and Jesus

I brewed my first batch of beer in 2007 with my friend Scott. We filled the kitchen of his grandparents' house with the sweet smells of malt and hops. Books about home brewing lay strewn across the kitchen table. A large pot filled with a honey colored liquid bubbled on the stove. For hours, we talked and laughed as we ventured into beer making together.

Four weeks later, after fermentation was complete and the beer had been in bottles long enough to carbonate, we sat down at the table in that same kitchen with two bottles in front of us. I reached for the bottle opener and, casting a hesitant look at Scott, pried loose the cap from one of the bottles. It let out a satisfying “psssst;” the carbonation had worked. Relieved, I passed the bottle opener to Scott. We poured the amber elixir into glasses and stared at it. Before us were two glasses of beer. Beer that we'd made with our own two hands.

Streams of bubbles escaped from the bottom to the top of the glass, where they stacked up neatly into a thin head of foam. I remember how we both sat there with our hands on the table, transfixed. Scott reached for his glass. He brought it to his lips and took a sip. As he set the glass down and swallowed, he lifted his chin slightly and blinked his eyes several times. He said nothing, but let his gaze settle on me.

I grabbed my glass and brought it to my nose. Not only did it look like beer, it smelled like beer. There was a slightly pungent odor of the hops and a unique sweetness of malt. But there was something else in there also. Something I couldn't quite place. I took a sip

and noticed how the bubbles danced on my tongue. I swallowed and looked at Scott, who was still sitting silent across the table from me. He didn't have to say anything. I knew what he was thinking . . . it tasted disgusting. Our beer was horrible.

Inexperience happened to that first batch of beer. In truth, it was probably a combination of things: improper sanitization of the bottles, uncontrolled fermentation temperatures, and maybe the use of a partial-wort boil instead of a full-wort boil. Whatever the reasons, our beer tasted like Band-aids and cheese. But we were set on getting it right. We were addicted to the process and delicate art of beer making.

I discovered more than I had bargained for in that first horrible batch of beer. Making beer was a complex process. Every step made a difference in the end result, but I was so focused on the end result that I rushed, cut corners, and downplayed my mistakes. As I reflect on that, I realize that my own relationship with faith feels similar. For years I focused too much on what was going to happen to me when I died. Jesus was a ticket into heaven and out of hell. Was that really the end result that Jesus had in mind? No, Jesus didn't want to just be my ticket out of hell, he wanted to have a dynamic relationship with me.

Instead of developing a relationship with Jesus though, I tried to live a life good enough to keep him from being angry with me. I engaged in spiritual practices like prayer, fasting, reading the Bible, and going to church, but only to the extent that I thought I was doing my duty. I just wanted to avoid God's wrath.

Through brewing beer I discovered that process and result are inseparable. Understanding all the steps in the process helped me understand how the effect they have

on the end result. Having a vision for the end result helped me understand what tweaks and adjustments needed to be made in the process.

I have discovered the same principle to be true of Christian spirituality. When the end result is no more than escaping damnation, engagement in spiritual practices are hurried and obligatory. However, when the end result shifted to having a relationship with the risen Christ, spiritual practices also shift. Instead of items on a holy to-do list, things like prayer and church involvement become ways of deepening a relationship.

In Spirituality, as in brewing, is easy to get bogged down in rules about what you should or shouldn't do, or to get wrapped up in practices and exercises without any real idea of their purpose. Those things lead to frustration, stagnation, and boredom. This book offers a new way of seeing Christian spirituality and discipleship. It describes how in the process of brewing beer one can discover a myriad of truths about Christian spirituality. How does water carry a story? What can fermentation tell us about the Holy Spirit? Why is having a beer with someone different than having coffee or tea? These and other questions are explored in the pages that follow.

Along the way, I'll describe how to brew beer at home and give tips that I've uncovered and want to share. I'll cover the basic equipment needed, the ingredients used, the process involved, and even some of my own recipes. I will also be sharing pieces of my spiritual journey. You'll hear about the ways that making beer have taught me how to be a better follower of Jesus. I'll share some of my favorite spiritual practices, prayers, and passages from the Bible.

It is my hope that if you've never thought of brewing beer before, this book will give you some sense of appreciation for the complexity and the craftsmanship that goes into

home brewing. And if you are a seasoned home brewer, it is my hope that this book gives you new insight into spiritual implications woven into the ancient craft that has ignited a modern day movement. If you are a follower of Jesus, perhaps you will see similarities between my story and yours. Through using brewing as a lens for discussing Christian spirituality, perhaps you will see your faith in a new and fresh way. If you are not a follower of Jesus, I hope that the stories and connections in this book lead you to a place of curiosity about who, exactly, this Jesus guy is. Sometimes the best way to see something clearly is to look at it out of the corner of your eye, or to see it through a glass darkly.

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CHAPTER 1

You Are a Brewer Now | Belief

All journeys have a beginning. Your journey into brewing starts right here, today. Do not let this moment slip you by, as inauspicious as it might seem. Put this book down and take a look around you. Burn the scene into your memory. Imprint it upon your heart. Breathe deeply and listen closely. Today is the day you became a brewer.

You say: *“But wait, I’ve not brewed anything yet at all.”*

I say: True, but in your mind a subtle shift occurred the moment you acquired this book and thumbed to this page. Perhaps you’ve dreamed of brewing for quite some time. Maybe you opened this book on a whim. Whatever the case, something compelled you to pause and consider, even if for just a moment, what it would take for *you* to become a brewer. And in considering this question, you have taken the first step.

The next step into brewing is imagining yourself as an artisan capable of crafting fine beer. No one enters into an endeavor such as this hoping to make mediocre beer. Somewhere in your mind, whether at the forefront or in its deepest recesses, you already picture yourself as an accomplished brewer, pouring your delicious elixir into a glass to the delight of family, friends and, perhaps, customers.

Before we launch off into ingredients, equipment, and process, let’s do a little hands-on experiment in sense memory. Go now and get a bottle of your favorite beer. Do you even have to think long about which one that is? I’m sure you don’t. Mine is an IPA, or India Pale Ale. It is a beer that features hops, that delightful little climbing plant whose flowers are responsible for bittering beer and giving it aroma.

Now, with your beer in hand, remove the cap. Notice that satisfying hiss as the seal is broken and the gas that has been hiding in suspension rushes to escape. Look closely at the mouth of the bottle and you will see a mysterious vapor rising from the neck, dissipating almost immediately.

Pour the bottle's contents into a glass and just look at it. Shimmering bubbles cascade against gravity, dancing into a dense foam on the surface. Notice the quality of the light as it passes through the glass. It glows. Bring your nose close and take a deep breath in. Did your eyes just close? Mine did. Now lift the glass to your lips and take a drink.

Hold that first sip in your mouth. Feel the sharpness of the bubbles on your tongue, the bite of the hops. As you swallow, notice the tastes that linger. Is that bite replaced by something sweet, or does the bitterness hit you again? Without even thinking about it you will take another sip. It can't be helped. Fortunately for us, beer is for drinking.

Now, with a few sips gone, take a moment to notice the pattern appearing on the inside of the glass. With each sip you take, foam from the head of the beer is left behind, clinging to the glass as a monument to our interaction with the beer. This is sometimes called Belgian lace. Even in its absence, beer leaves behind something quite beautiful.

Do you remember your first beer? Not your first beer today, but your first beer ever? Is it a good or bad memory for you?

In a twist of irony for someone writing a book on the virtues of brewing, my first beer was a bad experience. I remember it vividly. I was in college at a party. A friend of mine, someone I greatly admired, offered me a beer. I nonchalantly accepted the Honey-Brown Ale. I brought the bottle to my lips and took a sip, feeling so mature and grown up as I surveyed the party. I nearly spat.

The spicy effect of the carbonation surprised me, and despite it's name, this ale tasted nothing like honey. I took another sip and felt the corners of my mouth draw down in a grimace. The rest of the night, I walked around with the bottle, just to ensure no one would offer me another, but the level of the beer never dipped below the top of the label.

In retrospect, the beer itself wasn't that bad, I just had different expectations for what it ought to taste like. I figured that since so many people drank beer on a regular basis, the taste must be pleasing, even to the uninitiated. Beer, however, is like oysters, wine, cigars, and some cheeses: it takes a while to develop your palate. Once you do, you are able to appreciate the subtle nuances that make up the complex flavors. Until then, though, you're likely to just become overwhelmed at how new and foreign and strong the taste is.

Too often, people have a similar bad first experience with Christians. It seems like after almost any natural disaster, some prominent Christian leader is claiming that God is pouring out his judgment on the affected area. Fundamentalist churches spout messages of hate and damnation toward anyone that looks or acts differently than they do. Well-meaning Christian individuals turn to platitudes in times of tragedy, assuring the bereaved that "everything happens for a reason" or that "God must have needed another angel in heaven." If experiences like those are one's only brush with faith, it is easy to make the sweeping assumption that all followers of Jesus share those same characteristics.

Sometimes, finding the goodness in the Christian faith requires multiple exposure to followers of Jesus, which can be difficult when people are causing pain in the name of Christ. It would be easier by far to write the whole lot of them off. But it seems that for

every Pat Robertson there's a Mother Theresa, for every example of horribly bigoted religion, there is an example of selfless, other-centered service in the name of Christ.

The same thing is true with beer: for every bad beer out there is a good one waiting to be uncapped. I kept trying beers, developing my palate, and I eventually found a beer I liked, a Belgian Golden Ale. That one beer opened up the possibility that there might be many other beers out there I'd like. Even if there weren't, I'd found one good one to which I could return. In the same way, there are millions of followers of Jesus in the world, and not all of them are insensitive bigots. Of course, not all of them are selfless Mother Theresa types, either. However, if you keep an open mind and keep trying new things, you're bound to find something, or someone, you like.

I went from skepticism about beer to becoming a connoisseur. What was once a party drink became a personal passion. The same holds true for the Christian faith. There are plenty of unpalatable Christians in this world, but there are also those who exhibit the love, joy, peace, and goodness indicative of those who call themselves followers of Jesus.

The quest, whether we're talking beer or faith, is to offset people's bad experiences with good ones, to share the deep riches of our own experiences with those who've yet to plumb the depths of either faith or brewing. This requires humility, intentionality, and commitment. I must know that as a brewer or a follower of Jesus, I will never be done learning and growing. There are always things I can do better, but they don't just happen on their own. I must be intentional about the craft of brewing if I'm to become a better brewer, and I must be intentional about my relationship with Jesus if I'm to become a better follower of him. I will suffer set backs, I will make mistakes, I will disappoint myself and those around me, but through it all I will also remember that the journey is

every bit as important as the destination.

CHAPTER 2

Water | Story

In the world of wine, vintners and wine aficionados use the French word *terroir* to describe the unique quality given to wine by the soil in which the grapes were grown. It is loosely translated as “taste of place,” and though it is not often used in the world of brewing, it is a great way to describe the role water plays in the process. Water carries with it a story, and that story can be showcased or hidden in beer.

The water we drink is rarely pure. It contains little traces of its journey from mountain tops to valleys, through aquifers and springs, down creeks and rivers, into pipes and treatment plants. Dissolved within it are metals and minerals, each contributing their own, unique properties. Perhaps the most famous brewing water in the world is from Burton-upon-Trent in East Staffordshire, UK. In the 18th-century this little town produced one quarter of all the beer in Britain. It is the birthplace of the India Pale Ale. The high amounts of dissolved Calcium and Sulfates in the water accents the bite of hops, showing off their bitterness and brightness.

The water there is so famous for its ability to showcase hops and produce bitter beers, that one can now buy premeasured little packages of powdered minerals, called Burton Salts, that are meant to be added to one’s water before boiling in order to imitate the water profile north of London.

Brewing transforms water in almost every respect. It alters its color, flavor, and odor. The water takes on the very best essences of the brewing ingredients and allows them to mingle together in ways otherwise unimaginable. It changes the water's story.

It is tempting for the beginning home brewer to try to emulate some other region's water profile. Sometimes this is a result of falling prey to "grass is greener" syndrome. There is a common tendency to think that that which is familiar, that which is ordinary, must also be boring. Not so. Sometimes the most powerful stories start out as ordinary.

One of my great weaknesses is to spend lots of time imagining what my life would be like if only this situation or that relationship was different. I used to be an actor and one of the things I enjoyed so much about acting was that it offered me an opportunity to escape from my normal, ordinary life. For a few hours each night I could live someone else's story. Even after I left acting to pursue other ambitions, I found myself daydreaming about all those "if onlys." What I failed to realize is that I have a story and my story is unique to me. No one else has this story. If I spend all my time imagining what it would be like to live a different story, I rob myself of the tale I've been given as my own.

So, at this point in your brewing career, resist the urge to alter water too much. Instead, get to know it well. Learn what beer styles make it shine. Learn its story. This is not to say that water should be taken at face value, either. The water coming out of the tap may contain things that are undesirable for beer. Well-meaning health officials and bureaucrats have likely added chlorine to kill off the microbes responsible for dysentery and cholera, and sometimes water contains fluoride, something that is supposed to help

us build stronger teeth. Unless you want your beer to taste like pool water, these as many of these compounds should be removed as is possible.

Before making any adjustments to the water, though, it must be collected. How much? Most home brewing recipes are scaled for five gallon batches. Five gallons of beer. That's 640 ounces. Over two cases of twelve-ounce bottles. That's a lot of beer! To make five gallons of beer, you'll need a pot that can hold at five gallons of boiling water. The ideal pot will hold closer to seven gallons. This allows you to start with more water than needed, in order to account for the amount that will boil off during the brewing process.

Most people don't have a 30-quart stockpot on hand. But many people do have a large soup pot, something that will hold 8-10 quarts with a little room to spare. If that's what you have, feel free to use it. You'll just need to add water at the end of the process to bring the total volume up to five gallons. When possible, I like to use whatever I have on hand before I purchase a special piece of equipment. For several years, I brewed in a pot that could scarcely hold two gallons of boiling water. That method worked fine for a while. The biggest leap in the quality of my beer came when I moved up to a full-wort boil.

Wort (pronounced "wert," rhymes with Bert or Curt) is an Old English word that refers to the liquid that has been extracted from malted grain through soaking it in hot water. In brewing, wort is what beer is called before it goes through the fermentation process. The more of the final volume of water you can include in the boiling wort, the better the final flavor of the beer. It is similar to making soup. If you take a can of condensed soup and heat it up on the stove in a small pot with just a cup of water, you'll have to add more water to it when you serve it into people's bowls. If, however, you use

a larger pot you can add all the water you need all at once. As the soup heats up, the flavors are dispersed throughout the entire volume of water. The soup tastes better as a result. The same is true with wort.

If you want to start right away with full-wort boils, I suggest purchasing a turkey fryer set-up. Perhaps you already have one. These kits come with a large aluminum pot, usually 30-quarts or more. They also come with a floor-standing propane burner. This allows you to connect a liquid propane tank, the same one you might use for your outdoor grill, to a burner for heating five gallons of water to a boil and keeping the water continuously boiling. This separate burner is quite handy, as it allows for brewing outdoors, in a garage, at a friend's house, wherever the equipment can be toted. It also reduces the amount of time it takes for the water to boil. Trying to get five gallons of water to come to a boil on a typical kitchen stovetop will take quite some time. An external propane burner allows the addition of much more heating power.

There are a lot of specialized pots for brewing available. They are made out of different materials, most commonly aluminum or stainless steel. An aluminum pot is lightweight, but a stainless steel pot is more effective at heat transfer. Some pots come with thermometers, sight glasses, false bottoms, dump valves, and other devices built into them. These are handy once you've been brewing for a while, but for your first batch of beer keep it simple. No need to buy an expensive pot. It is funny how such a utilitarian implement like a pot can exist in so many different forms. When it comes down to it, they're all used the same way: they boil wort.

There are a lot of things like that in the spirituality of the follower of Jesus, things that are simple but also have almost a lot of variations. The one that sticks out to me is the Bible.

It can be found in a whole host of sizes, shapes, translations, and presentations. Some are gilded and covered in leather, some are simple pocket-sized paperbacks, others are no more than apps for smartphones, but for all the little differences, the content is basically the same. The Bible is the story of God's relationship with people, a relationship that was broken, and the great lengths God has gone to in order to restore it through Jesus.

To my mind, the Bible serves as a crucial piece of equipment in the inventory of a follower of Jesus. Just as a pot is essential for a brewer, a Bible is essential for a person of faith because it is within God's bigger story that a person's individual story begins to make sense. The Bible acts as the vessel within which one's experiences, questions, doubts, fears, and triumphs, are boiled together to produce something new.

As a child in a Baptist church, I grew up with a particular importance attached to reading the Bible. My first foray into "serious Faith" came with the acquisition of my first Bible, when I was in seventh or eighth grade. It was given to me as a gift from my parents and was a rite of passage. It symbolized a coming of age; I was old enough to start thinking and believing for myself, to search the scriptures on my own.

I still have that Bible. It is small, with a black cover and pages edged in a faded red. My name is imprinted on the cover in gold foil. The spine is cracked and the pages containing the maps have fallen out. I've had many Bibles since then, some fancy, some plain, one even had a zipper cover, but they've all served the same function: they provide the backdrop against which I understand my own story.

Water is a frequent character in that biblical story. It is present at the very beginning of the Bible. Genesis 1:2 says that the Spirit of God hovered over the waters. Before light and darkness, there was water. God uses water as a tool for dispensing judgment in the

days of Noah and removes it from the path of Moses when it obstructs the flight of the Hebrews from the Egyptians. God helps Gideon winnow down his army by observing how his soldiers drank water from a spring. In multiple places, water is used as an agent to cleanse and to cure the blind and the leprous. The first miracle Jesus performed was turning water into wine. During a storm, Jesus walked across water to calm his frightened followers, even telling one, Peter, to walk out and meet him on top of the waves. The last chapter of the biblical story closes with a description of a brilliant river flowing through a restored Eden. It flows with the water of life, and Christ invites all who are thirsty to come and drink from it freely.

One of the most powerful moments in my life involves water. I was in college and, as good Christian kids often do when they move away from home, I'd walked away from my faith. I'd stopped going to church, reading the Bible, or hanging out with other people who did. In the winter of 1998, I was invited by my dad to go to Israel over New Year's. He and my brothers and stepmother were going as a part of a Holy Land tour. Not wanting to hang out alone at college while all my friends were back home visiting their families, I agreed.

The trip was surprisingly disappointing. I expected to see all sorts of amazing places I'd read about in the Bible, but instead all I saw were churches built on top of those places mentioned in the Bible. There also seemed to be two or three possible locations for each significant biblical event as well. There were a couple garden tomb spots, a couple crucifixion spots, a couple upper room spots. There were traditional spots, archeological spots, supposed spots; it seemed like no one really knew where any of those Bible places were anymore. Until we went to the Sea of Galilee.

It is more properly a large lake than a true sea, but it is undeniably the same place written about in the Bible. Our group boarded a replica first-century fishing boat, though it had been outfitted with a motor, and sailed out into the lake. We looked back to the shore and imagined what it must have been like to be one of the fishermen-disciples. In a contrived moment of piety, the tour guide had the boat's engine shut off and asked us all to be silent. In that moment, I felt as if God was saying to me, *This is real. This is where Jesus calmed the storm. This is where Peter walked on water. This is where the disciples caught so many fish they couldn't haul them in. I am real, too. Where have you gone? I'm still here.* God was right. I was in a boat on the same body of water that was home to so many of Jesus' miracles. In that moment, I was reconverted. The rest of the trip is a bit of a blur, but it marks a turning point in my life. Because of a big body of water, my life changed. My story had intersected with the biblical story in a very real way.

Today, water from the Sea of Galilee is one of the main sources of drinking water in Israel. Nothing satisfies the thirsty like water, and nothing tastes quite as fine as water turned into a good beer. The first step in making good beer is to use good water. Collect five-and-a-half gallons or so put it over a heat source set to high.

CHAPTER 3

Grain | Hope

In Deuteronomy 8:8, the author writes that the land that God set aside for his people is “a land with brooks, streams, and deep springs gushing out into the valleys and hills; a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey.” He describes how rich the land is by telling the readers all the things it will produce. Among those things is barley, a grain that is the cornerstone of a lot of different culinary delights, including beer.

A little later in the Bible, barley appears again. The book of Ruth opens with Ruth and her mother-in-law gleaning barley from the harvest fields. Gleaning is the practice of going through fields after they have been harvested and picking whatever crops remain. Hebrew farmers were instructed by God to leave the corners of their fields purposely unharvested so that the poor, strangers, and widows, those that had no means of supporting themselves, could come and glean. Gleaning might be one of the earliest forms of intentional care for the poor. At the center of gleaning were fields barley. Barley is also at the center of beer making.

Barley gives beer flavor, color, and fuel for fermentation. After it is harvested from the field, the seed of the barley is soaked in water. The goal is to try and trick the seed into thinking that it is time to sprout. Thinking that it has found good soil, plentiful water, and suitable sun, seed begins to germinate, releasing enzymes that begin converting its starches into sugars, called maltose, which will serve as fuel for the plant’s sprout.

Having begun to germinate, the barley is transferred to a kiln before it can start using all that maltose. It is during the kilning process that the malted barley takes on different shades of color. Much like making toast, barley can be kilned to different degrees of darkness, from almost no color to almost totally black. When used in different combinations, these roasted grains are responsible for the color of the beer and, to some degree, its flavor. Dark beers such as stouts and porters utilize darkly roasted barley. This imparts both the deep color and the roasted, smoky flavors characteristic of these beers.

The color of roasted barley is expressed in “degrees Lovibond” or °L. Named after James Williams Lovibond, an English brewer, the scale runs from 0°L to 500+°L. The higher the number, the darker the roast of the malted barley. This scale is accompanied by the Standard Reference Method, or SRM, which measures the color of a beer. A typical golden lager may have an SRM of 4, whereas an Imperial Stout may have an SRM above 130. Brown ales often have an SRM around 40.

The process of kilning and roasting the partially germinated barley removes most of the water content from the seed. The maltose is still, for all intents and purposes, trapped in the seed, waiting for a brewer to release it. The kilned grain must be cracked or milled before the brewer can proceed. Many brewing supply stores will mill or crack grain free or for a nominal charge.

To liberate the maltose and extract the color from the kilning process, the grain must once again be steeped in hot water, restarting the germination process and converting those final starches into more sugars. This is called “mashing.” The resulting wort is drained from the grain and collected in the brew pot, ready for the boil.

This wort contains a lot of dissolved maltose. Were you to taste it, you'd find it to be quite sweet. This maltose will serve as food for the yeast, to be added later. The yeast will consume the maltose to fuel their reproduction, giving off carbon dioxide and alcohol as byproducts. The more dissolved sugar in the wort, the higher the potential alcohol content of the final beer.

I should say at this point that the particular method I will follow in this book is "extract brewing." With this method I will be rehydrating, as it were, wort that has been extracted from kilned barley and then condensed into a syrup about the consistency of molasses, called "liquid malt extract" (LME). Sometimes this condensation process is taken further, removing even more of the water from the wort and resulting in a fine powder called "dry malt extract" (DME). Extract brewing is in contrast to "all grain" brewing, in which the home brewer mashes the whole grains himself.

Home brewing purists may turn their noses up at me at this point. While it is true that all grain brewing offers more control over one's beer from start to finish, extract brewing is economical and the threshold for entry into the craft is low. All grain brewing more equipment and more time than many home brewers are willing to devote at the beginning.

Just because extract brewing is cheaper, easier, and quicker, does not mean it cannot produce excellent beer. With attention to detail and a commitment to perfecting the process, beers produced from extract are every bit as good as all grain beers. Once you develop some confidence in your ability, you may choose to branch out into all grain brewing. If you do, be sure not to forget your humble roots as an extract brewer. Very few of us jump into the deep end of the pool the first time we try to swim.

Dry and liquid malt extracts are available from most home brew suppliers, either in premeasured weights or for purchase in bulk. In order to preserve some of the control that given up by using malt extract, many brewers add a small portion of whole grain to the brewing process, allowing it to steep in the wort adding depth of color and mouth feel. It is a simple addition to the basic extract brewing process that can go a long way in making the beer look and taste better.

I'm going to walk you through how to make an American Pale Ale. It is a great year-round beer, refreshing and crisp without being overly bitter. You will find the recipe in its entirety in the Appendix, along with several others which highlight the different ingredients most commonly used in brewing. For now, you will need:

- 8 pounds of Pale Liquid Malt Extract (LME)
- 0.25 pounds (4 ounces) of Caramel/Crystal 80L Malt, cracked
- 0.25 pounds (4 ounces) of Caramunich Malt, cracked
- 1 muslin or nylon grain bag, capable of holding half a pound of grain with room to spare. A drawstring on the bag might be helpful.

If you have not done so already, place your filled brew pot on your heat source and turn the heat up to high. Put the half pound of cracked grains into the grain bag and close the bag, either with the drawstring or by tying a knot in the top of the bag. Be sure to leave enough room in the bag for the grain to swell as it absorbs water.

Place the grain bag directly into the water in your brew pot. Be careful not to let it sink to the bottom, where the grain or bag may get scorched by your heat source. You'll notice almost immediately that the color of the water starts to darken and that delicious, sweet smell of the malt rises from the water to greet your nose.

Monitor the temperature of the water as it rises. Once it reaches 170°F, remove the grain bag. Above this temperature, you risk imparting harsh, astringent flavors into the beer. Let the grain bag drain into the brew pot until the stream reduces to a slow drip. At this point, the grain can be discarded into your compost pile or saved and added to bread dough for a nice, whole grain loaf.

Once the temperature of the water passes 180 degrees, add the liquid malt extract. Have a long-handled spoon at the ready. In order to prevent the LME from scorching on the bottom of the pot, either turn the flame down low or remove the pot from the heat altogether. Pour in the LME at a steady, yet brisk rate, stirring as you do.

With the LME added, return the pot to the heat and crank it up. The temperature will have dropped several degrees, and now it is time to bring the pot to a full boil. The wort will boil for 60 minutes, breaking down the maltose into its simplest form and sterilizing the wort of any unwelcome bacteria or other unwanted microbes.

It is at this point that you can start to see the direction the beer will take. Though it is early in the process, decisions made now affect the ale's outcome. From a spectrum of colors, I've chosen one narrow band. This particular combination of liquid malt extract and cracked kilned barley gives a potential alcohol of about 5%. Here, before the wort has even begun the boil, you can already predict how it might turn out in the end.

If you look back at your life, you will also find some things that, early on, indicated how your life would turn out. Factors like where in the world you were born, the color of your skin, your sex, the religious affiliation of your childhood. Early in life, these things shaped and molded you, setting into motion other experiences and determining personal preferences from a range of possibilities.

This beer being made is not the result of random activity. Careful thought went into the types and amounts of malt to include in order to produce a beer that has a particular color, flavor, and aroma. Though it is impossible to retain absolute control of what happens through fermentation and beyond, the choices made early on have set the beer on a path to becoming a most amazing ale. The role of the brewer is to shepherd the beer through the process and ensure it turns out as good as it can. When the first bottle is opened, the brewer will then be able to say, “This is very good.”

You are not the product of randomness either. You are “fearfully and wonderfully made.” God selected your particular traits intentionally, but God does not control every little aspect of your life. Just as the ale will take on characteristics beyond the control of the brewer, so too will you shape your life in ways that are not fatalistically determined. But know this: from the beginning, you were lovingly created to be pleasing and called “very good.”

Back to the wort. As the temperature rises, the wort takes on a mottled form. Proteins are coagulating in the heat and rise and fall in the liquor. You’ll notice that above 190 degrees, they begin to coalesce on the surface of the wort, creating a thin head of creamy foam. Soon the wort will boil. This is a peek into the future, a glimpse into what is to come. In this brief moment, our wort looks like beer.

But it is not beer, not yet. There are miles to go before you drink it. Yet in this moment you bear witness to the future you hope for the beer, with its creamy head of foam and pale, golden body. Remember this well, for it is the last time you’ll see the beer like this until that day on which you pour your creation into a glass.

The life of the Jesus follower has a similar hope of glory. The big fancy word for it is “eschatological tension,” or the tension that exists between one’s present situation and an already determined future. I’ve also heard it called “the-already-and-the-not-yet.”

Knowing that the end of the story is good makes the tough middle parts somewhat easier to bear. In the story of Jesus, the main character, Jesus Christ, the Son of God, died an unjust death to make possible justice and reconciliation to God for all creation. Jesus’ resurrection from the grave, confessed by all followers of Jesus, is a glimpse of the eventual death of death.

Christ has already conquered the grave but the effects of that triumph are not yet realized. People still die and injustice still permeates civilization. However, in the resurrection of Jesus Christ from the grave, we are given a peek into the future, a vision of the restoration that awaits all things. It is this restoration that makes an otherwise difficult life bearable. Life has meaning and importance precisely because it does not end in death.

In brewing, there is a great already-but-not-yet as well. The brewing process begins with a lot of activity by the brewer, but once the boil is over and the beer is in the fermenter there’s little for the brewer to do but wait. The brewer has done all that can be done to ensure that the beer will be good, but now things are out of the brewer’s hands.

No one really knows what the future holds. All one can do is hope and wait. The brewer places hope in the brewing process but realizes that there are some things that he or she just cannot control. In the same way, a follower of Jesus places hope in the resurrection of Christ. The brewer will not know whether or not the beer is good until the time comes to open a bottle and take a drink. Rushing that process is a sure way to ruin

the beer. Those who follow Jesus will not know whether his promises of resurrection and eternal life are true until after this life is over. Waiting is an important part of the process, but it's not the only part of the process. In brewing and in life, one's choices are directly linked to the final outcome.

CHAPTER 4

Hops | Experience

The wort should be quite close to a full boil by now. The creamy head on the surface of the wort will soon erupt forth into a vigorous jet of violent bubbles. Before this happens, however, it is time to prepare for the next steps in the process. It is time to gather and divide the hops, set a brew timer, and dutifully tend to the wort.

Hops are the female flowers of a climbing plant, properly known as *Humulus lupulus*. The flowers are about the size of one's thumb and look like pale green conifer cones or artichokes. They are usually dried after harvest and can be found in whole, pelletized, or in round "plugs."

Hops add flavor and aroma to the beer through a compound called "lupulin." It is a yellow resin substance found at the base of the individual leaves that constitute the hops' cone. Lupulin contains acid compounds and essential oils, both of which are useful in counterbalancing the cloying sweetness of malted barley.

One particular acid in lupulin, alpha acid, undergoes a process known as isomerization during the boil. In this process, the alpha acid molecule is restructured. The resulting molecule adds a bitter quality to the beer. These alpha acids are expressed as a percentage of the hops' total weight and known by brewers as Alpha Acid Units or AAU. The higher the AAU percentage, the greater the bittering ability of a particular variety of hops.

Length of boil time and the amount of hops added also affect the bitterness contributed by hops. The longer hops are boiled, the more isomerization takes place and the more

bitterness is imparted into the beer. For this reason, adding hops early in the boil is called a bittering addition.

The bitterness of a given beer is expressed in terms of International Bitterness Units, or IBUs. A beer with little hops bitterness may have an IBU rating of 10 or less, whereas a beer with a great deal of hops bitterness may have 80 or more IBUs. This American Pale Ale will feature the bitterness of the hops, but not in a way that is overpowering. The IBU target for this beer is 40-45.

The lupulin in the hops also contains aromatic oils, which contribute aroma to the beer. These oils are destroyed by prolonged heating, so hops added early in the boil contribute very little aroma to the finished beer. Hops added later in the boil contribute aromatic qualities to the beer, while making only a negligible contribution to its overall bitterness. By spreading out hops additions over the duration of the boil time, the brewer can control both the bitterness and aroma of the beer.

Different varieties of hops are bred for different qualities and uses. Some hops are selected primarily for their high alpha acid content. They may smell unpleasant, but because they are added so early in the boil, they contribute very little aroma. Other varieties of hops are bred for their earthy, citrusy, or floral aromatic qualities. These hops often have a low percentage of alpha acids and will make almost no contribution to beer's flavor. Their job is to make it smell great.

This beer will be using hops of two varieties: Centennial and Cascade. Centennial hops (8-11% AAU) have good, clean bittering qualities and also a pleasant flowery/citrusy aroma. This makes Centennial hops a good dual-purpose hops, suitable

for bittering and aroma additions. Cascade (4-8% AAU) is a classic aroma hops, with a strong grapefruit aroma. For this Pale Ale, add:

- 0.5 oz. Centennial hops, 60 min.
- 0.5 oz. Cascade hops, 0.5 oz. Centennial hops, 30 min.
- 0.5 oz. Cascade hops, 15 min.
- 1.0 oz. Cascade hops, 0 min.

The times listed next to each addition are the number of minutes remaining in the boil. The total boil time for this ale 60 minutes, so the first hops addition goes in right when the wort begins to boil and you start the 60-minute countdown timer. When the timer reaches 30 minutes left, add in the second addition, and so on.

Spiritual practices are the hops of Christian spirituality. Prayer, reading the Bible, fasting, financial giving, service to the less fortunate, all these things in different amounts and at different times have different effects on one's spiritual formation. Just like hops add depth, flavor, and aroma to beer, spiritual practices add depth, flavor, and aroma to the believer's life. Some people prefer a lot of hops in their beer, just as some followers of Jesus like to pray a lot or read the Bible frequently. Spiritual practices are often selected by the individual for the traits that they will add, emphasize, or correct in his or her life. Spiritual practices are vital to crafting a well-rounded Christian spirituality. One cannot be a follower of Jesus of any depth without them, just as beer without hops could scarcely be called beer.

A brewer's choice of hops is influenced not only by the kind of beer he wishes to make, but also by the recommendation of other brewers who are familiar with the hops and the ways they contribute to the beer. The same is true of spiritual practice. One seeks

the advice of those who are more experienced in Christian spirituality. Practices are passed down from one person to another, emulated and imitated until they are adopted and owned.

Brewers have their favorite hops that tend to show up in nearly every beer they craft. I like to use Cascade hops and Columbus hops. Sometimes these are featured in the beer, other times they add a more subtle influence. There is a similar affinity to spiritual practice. There will be those practices that one finds refreshing, life-giving, and transformational. These practices will show up in regular rhythm. Other practices may fade in and out of season.

Hops are an acquired taste. In large amounts to the novice beer taster, they come across as overwhelmingly bitter, with little or no flavor nuances. In smaller amounts, and with more time and experience, one begins to pick up the subtle and distinct differences in hops varieties. The same is true with spiritual practices. One does not begin praying for an hour at a time each a day. Rather, the believer may start with a few minutes of daily prayer and work up from there.

To the non-beer drinker, hops are an affront to the senses. Their aroma is sharp and astringent. The Apostle Paul used the language of aroma to describe the life of the follower of Jesus. He writes, “Thanks be to God, who always leads us as captives in Christ’s triumphal procession and uses us to spread the aroma of the knowledge of him everywhere. For we are to God the pleasing aroma of Christ among those who being saved and those who are perishing. To the one we are the aroma that brings death; to the other, an aroma that brings life” (2 Corinthians 2:14-16). One aroma, bringing some to life and others to death.

I've never thought much about the aroma I give off, unless it is because my deodorant isn't working that day. Paul is saying that each of us gives off a spiritual aroma. Perhaps he's referring to that hard to define quality in a person that leads toward trust or distrust.

I once had a teacher in seminary that radiated trustworthiness. There was something in his manner, in the way he spoke, a gleam in his eye and a sincere smile that made me feel comfortable and at home. He seemed to have an ability to set others at ease.

I signed up for every class I could take with from him. He was a brilliant and demanding professor, but that's not why I took his classes. I just wanted to be in his presence. To be in the same room with him was to feel a sense of calm and feel that everything was right with the world. I think this is the "aroma that brings life" that Paul is talking about. I am convinced that spiritual practices transform one's aroma from something that stinks like death into something that brings life to those around us.

Now, back to brewing. As soon as the wort begins to boil, start a brew timer counting down from 60 minutes. Add the first hops addition and keep a close eye. This is delicate moment in the process.

All of those proteins that have coagulated on the surface forming a foamy head are now trapping the gas that is trying to make its escape in the boil. The addition of the hops adds volatility. There is a very real danger that the contents of the pot will boil over without warning. Watch closely. If the foam starts rising rapidly, remove the pot from the heat immediately. Don't wait to see if it will subside. It won't. You must remove the wort from the heat.

If a boil over occurs, you will likely lose some of the hops you just added, not to mention that a sticky mess will be created. Sometimes, boil over is unavoidable. When it

happens, it is best not to dwell on it, but to clean up and move on. Even a boil over can be your teacher.

Every person who cultivates a spiritual life will have boil overs. They are those times in life when faith is shaken, life is turned upside down, and you are affronted by tragedy, loss, pain, and sorrow. It is tempting to react strongly to life's boil overs, by either ignoring them and trying to move on as nothing happened, or else to stop in your tracks, unable to do anything at all. Ignoring life's boil overs only results in greater havoc wreaked later. Wallowing in misery brings life to a halt, its eventual end only bitterness and disillusionment. The better response is to stop, acknowledge that life has boiled over, then clean yourself up and get back to living.

After experiencing a few brewing boil overs, you will find that they can often be predicted and sometimes avoided. They tend to happen at the beginning of the boil, around the time of the first hops addition. Similarly, boil overs in life are often just as predictable, and sometimes avoidable. There are little things, little nudges that tip us off that something big is up ahead. These little things may or may not make the boil over preventable, but at the very least one can be a little more prepared. You will also learn that boil overs need not spoil the wort. You can recover from a boil over, in life as in brewing. Recovery always involves diving into the mess, risking further injury. It cannot happen any other way.

Ten minutes into the boil, the risk of boil over is greatly reduced. Things stabilize a bit. Once the timer shows 45 minutes remaining, you are likely out of the danger zone. This is not to say that boil over cannot still happen, only that it is not very common. For the remainder of the boil, add hops at the appointed time according to the schedule above.

From this point until the moment you drink the beer, weeks from now, brewing takes on a rhythm that is largely characterized by waiting, punctuated with periods of deliberate activity. After the boil, the next step in the process is to quickly cool the beer down to a temperature at which the yeast can survive. The addition of yeast will be the final thing added to the wort before it is transformed into beer.

CHAPTER 5

Yeast | Getting Clean

Yeast are delicate and important. They are agents of transformation, turning the sugary wort into proper beer. There are a lot of things that can kill yeast, and the success of the beer's fermentation relies on the brewer's ability to control contaminants.

First, the wort must be cooled to a temperature at which the yeast can survive. As soon as the 60-minute boil is over, the wort needs to be taken from boiling down to about 70°F as quickly as possible. The simplest way to cool the wort is to set the pot into an ice water bath. This method is cheap and requires no equipment other than a sink or other large vessel in which to set the pot. The disadvantage, however, is time. It can take well more than an hour to cool the wort this way. The longer it takes the wort to cool, the more susceptible it is to contamination by things in the air that will kill the yeast. A more desirable, and more efficient, way to cool our wort is through using a wort chiller. This piece of specialty equipment comes in many different forms, but they all will cut the cooling time by 70% or more.

Once the wort is cooled, it can be transferred into the fermenter, where the yeast will work to turn our wort into beer. The fermenter needs to have room for five gallons of wort plus a little extra room to accommodate the foamy head that builds on the top of the wort when the yeast is most active.

Most home brew retailers offer two types of fermenters. One is a food-grade plastic bucket, usually six-and-a-half gallons, with a lid that seals airtight, save for a hole drilled

in the lid to accommodate a rubber stopper and an airlock. Some of these bucket fermenters may also have a hole drilled near the bottom where a spigot is installed. These buckets can also double as a bottling bucket.

The other type of primary fermenter commonly sold is a five- or six-and-a-half-gallon glass or plastic carboy. These take their shape from old water cooler bottles. They are cylindrical, but taper to a small opening at the very top.

Either type of fermenter will work, but I suggest picking up a bucket-type fermenter. It makes transferring the wort from the brew pot into the fermenter much easier. Instead of having to use a funnel or hose to get the wort into the narrow opening of the carboy, one can simply pour with abandon into the wide open mouth of the bucket.

The opening in the lid of the fermenter must be sealed in such a way that allows the gas produced during fermentation to escape, while preventing bacteria and other nasties that might be floating around in the air from entering into our creation and spoiling it. This is accomplished by plugging the hole with a tapered, drilled rubber stopper and an airlock. There are two kinds of airlocks. One is a single, molded-plastic piece housing an S-shaped chamber. The other kind is made of three pieces: a plastic reservoir with a small hollow stem coming up through the center, a loose plastic bubbler that fits over the stem, and a flat cap that fits over the bubbler and reservoir. Both airlocks function in basically the same way. The airlock filled halfway with water and inserted into the hole in the rubber stopper. This assembly is then snugly fitted into the hole in the top of the primary fermenter. This creates a one-way valve that allows the gas created during fermentation to escape by bubbling through the water in the airlock, while at the same time preventing the outside air from entering into the fermenter. I prefer the three-piece airlock. It is easy

to disassemble and clean, and it makes a delightful “bloop, bloop” sound during fermentation.

In order to prepare the fermenter for the yeast, anything that comes in contact with the cooled wort must be sanitized first. I suggest using a no-rinse, food-grade acid sanitizer. Sold as a liquid concentrate, it is diluted and then can be used as a spray or a soak. It is self-foaming and does not require a rinse. Don't fear the foam. It will not affect the flavor of the beer or the activity of the yeast. It is effective after as little as 30 seconds of contact time.

Creating a clean environment in which the yeast can thrive is vital for good beer. Vital spirituality also requires a clean place to grow and thrive. The great poet-king of Israel, David, understood the importance of a clean heart. After he'd committed adultery with Bathsheba and she became pregnant with his child, he called her husband, Uriah, home from battle. David was hoping that Uriah would be intimate with Bathsheba and then would think that the baby was his. Uriah, however, thought it unfair to enjoy the touch of his wife while his fellow soldiers toiled in battle.

Angered, David sent Uriah back into battle. He ordered the commanding officer to place Uriah on the front lines and then to withdraw. Uriah was killed. David's heart was hardened. He could not see the wrong he'd done and the tragedy he'd wrought. It wasn't until his friend and confidante Nathan confronted him that he was forced to deal with his actions. He cried out to God and wrote down his pleas:

Cleanse me with hyssop, and I will be clean;

wash me, and I will be whiter than snow.

Let me hear joy and gladness;
let the bones you have crushed rejoice.
Hide your face from my sins
and blot out all my iniquity.

Create in me a pure heart, O God,
and renew a steadfast spirit within me.
Do not cast me from your presence,
or take your Holy Spirit from me.
Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.

- Psalm 51:7-12

Similarly, much of the ministry of Jesus was about cleansing people, inside and out. He healed the sick, the lame, the blind, the deaf, the mute. He also cleansed people's souls, pronouncing forgiveness from their sins. He ate, drank, and was friends with society's most marginalized people: prostitutes, drunks, tax collectors. In short, Jesus hung out with sinners. Jesus meets people where they are, but is not content to leave them there. He says to those that would follow him, "You are already clean because of the word I have spoken to you" (John 15:3). He takes those of us who are covered in life's muck and cleans us off, something we can't do for ourselves. The Christian ritual of baptism is symbolic of that cleansing.

The first-century prophet, John the Baptist, declared the coming of the promised messiah and urged people to be baptized as an act of cleansing in response. This tradition

is still carried on in the church today. The act of baptism has the twin symbolism of cleansing and resurrection. The water symbolizes how Christ washes away sin, while the act of going under water and coming back up again elicits an image of burial and resurrection.

I remember my baptism. I was seven years old and part of a Baptist church in Texas. In the Baptist tradition, anyone who says that they believe in Christ as their savior can be baptized. I grew up hearing about Jesus and his death for my sins, and for some reason when I was seven I understood that Jesus had died for my sins, too. I told my parents that I believed in Jesus and that I wanted to be baptized. We met with the pastor of the church to which we belonged, and he also agreed that I was ready to be baptized.

A few weeks later, on a Sunday evening, I was taken with the other candidates for baptism into a changing room just off the church's main sanctuary. We were told to bring bathing suits and a towel from home. We changed into our suits and then were given white robes to put on over our bathing suits. These robes represented the purity of being free from the stain of sin.

After the pastor finished the sermon, he changed into his white robe and entered into the baptismal pool. Shaped like a large, deep bathtub, the baptismal pool was built into the wall behind the pulpit of the church, so that all the people sitting in the pews could see it. It had a glass front, which allowed those viewing the baptism to see the person being baptized go down under the water and come back up again. Once the pastor was in the water, he turned to face the congregation and explained that baptism is a symbol of being cleansed from sin and starting a new life in Christ.

While the organist played softly, he invited the candidates to enter the water, one by one. When it was my turn, I walked down the steps into the baptismal pool. The water was warm, almost too warm. It came up to my armpits and I bounced along on my tiptoes trying to keep my head above the water. When I reached the pastor, he helped me step up on a milk crate that had been placed in the center of the pool for me to stand on, so that more than just my head could be seen by the congregation. I turned profile to the congregation, as I'd been instructed.

He looked at me and asked me if I believed that Jesus Christ was my personal Lord and Savior. I said that I did, and then crossed my arms over my chest, with one hand pinching my nose shut, fearful of water going up it when my head went under. He placed one hand on my back, between my shoulders and the other hand he put over my crossed arms as he leaned me backwards into the water. My feet left the milk crate and kicked up above the surface of the water, then I flailed about as I tried to get them back onto the crate again. Before I knew it, I was standing again and my baptism was over. I exited out the other side of the pool and returned to the changing room to towel off and dry.

Just like the fermenter needs to be free from contamination in order for the yeast to thrive, my life needed to be free from contamination for Jesus to thrive. One might argue that, as a seven-year-old, I'd not lived enough life to be contaminated by very much sin. My seven-year-old daughter is not stealing cars or selling drugs, but she's not a saint, either. My baptism was my way of telling God and my community that I was ready to let Jesus take over and that I was willing to give him a clean place in which to start.

Yeast also needs a clean place in which to start. Brewer's yeast comes in two main types, ale and lager. Ale yeast ferments on the top of the wort at warm temperatures,

usually between 55 and 75 degrees Fahrenheit. Lager yeast, on the other hand, is a bottom fermenting yeast and requires much cooler temperatures, 40 degrees Fahrenheit and lower. This beer is an ale, so it will utilize an ale yeast.

Ale yeasts come in both dry and liquid forms. Either is suitable for this beer. There are dozens of strains of yeast from which to choose. Each one thrives in different conditions and contributes different flavors to the final beer. All of them will convert sugars into alcohol and carbon dioxide. I prefer a liquid strain of Scottish Ale yeast. It is viable in a wide range of temperatures, ferments predictably, and seldom creates any unexpected off flavors. The wide variety of yeast choices available to the home brewer is one of the things that allows for such creativity in the craft. Some home brewers will match a different yeast strain with each different beer style they brew. Others, like myself, prefer to find one good yeast strain and then use it no matter what the style.

Have you ever noticed how many different strains of churches there are? There are Catholic, Anglican, Lutheran, Methodist, Presbyterian, and Baptist. Each of these are broken down into their own subgroups: Roman Catholic, Byzantine Catholic, Episcopal, Anglican Mission, Lutheran Church Missouri Synod, Evangelical Lutheran Church in America, Free Methodist, United Methodist, Presbyterian Church USA, Presbyterian Church in America, Southern Baptist, American Baptist, Free Baptist, Independent Baptist, and don't forget all those that fall under the umbrella of "non-denominational."

Each of these church denominations hold some things in common and differ in other respects. They are different expressions of a common faith, though. Their mission in the world is shared, but the means of accomplishing this mission are different. Each group was formed out of some other group that saw a need for a new or fresh expression of faith

in a particular context. Sometimes, the groups were birthed out of conflict. Other times, from logistical necessity.

There are plenty of people who will go their entire lives participating in a single denomination. I grew up in a Southern Baptist church. When I went to seminary, I attended a charismatic divinity school. My first ministry job was in a Presbyterian church. I was then part of a Mennonite church, before joining staff at Church of God church. I received my doctorate from a Quaker university and am a deacon in a Foursquare church.

Obviously, I couldn't stick with just one strain of faith.

The choice of whether to use different kinds of yeast for each beer you brew or whether to stick with just one strain of yeast is largely a matter of preference. There are some times in which it may be necessary to use a specialized strain of yeast. Brewing Belgian ales often requires a strain of yeast that will add a lot of banana, clove, even bubblegum flavors into the beer.

For people that choose to go to one type of church their entire lives, there may come a day when it is necessary for them to step out of what they're used to and enter into something different. It is renewing and refreshing. When I was in my early twenties, I went through a time that was spiritually dry. Later I came to know that this time is often called "a dark night of the soul." I felt distant from God and disconnected from the faith of which I'd always been so sure. At the time, I was working for a college campus ministry organization. They had biannual staff conferences at an Orthodox retreat center out in the middle of nowhere Pennsylvania. During my "dark night," I went to one of these conferences and was opened up to a whole new, different kind of Christian

spirituality. The guest speaker was an Orthodox priest. His explanation of the centrality of the different rites and rituals of the church was transformational for me. In contrast to what I was used to, the Orthodox church sees its entire weekly gathering as culminating in the taking of communion, not the preaching of a sermon. The prayers, incense, and the way that saints are honored and remembered were also different from my normal routine. There was a chapel at the retreat center, which our group rarely used. I spent a lot of time praying there during that staff conference. What was awakened inside of me was a new way of relating to God and my faith in God that relied on mystery, not answers. I'd grown weary of the emphasis on absolutism, inerrancy, and infallibility. Everything seemed so sure and neatly packaged in the faith I'd been practicing. Orthodox Christian spirituality offered me the chance to regain a sense of mystery.

We are about to witness a great mystery in our beer making process.

CHAPTER 6

Fermentation | Becoming Alive

Now that the wort is cooled to a proper temperature, it must be transferred into the fermenter. Take the pot of cooled wort and begin pouring it into the fermentation bucket. Pour with vigor. Nearly all the oxygen has been boiled out of the wort, and the yeast need oxygen in order to thrive. A controlled, but cascading pour will help to reintroduce some of that missing oxygen. During the pour, be mindful of the hops and other floating matter in the wort. Try to leave as much of this behind in the pot as possible. Those coagulated proteins will have settled to the bottom during cooling, along with a lot of the hops leaves. This material is called “trub” (pronounced “troob”) and it has no place in the beer. Once you’ve transferred as much of the wort as you can, leaving behind as much of the trub as you can, the next step is to take a hydrometer reading before adding the yeast.

There are different types of hydrometers, but they all work in basically the same way. The hydrometer is floated in the wort, or in a sample of the wort. It bobs up and down for a moment, before settling. The reading is taken by noting the number on the hydrometer closest to the surface of the wort. This is then recorded as the “original gravity” of the beer. Another reading is taken at the end of fermentation. This is the “final gravity” of the beer. From these two readings, one can calculate the percent alcohol by volume, or ABV, of the beer. The higher the original gravity of an ale, the greater the potential alcohol content in the finished beer. Ales with an original gravity of higher than 1.065 are sometimes referred to as “high gravity ales.” This Pale Ale has an estimated original

gravity of 1.053, commonly read as “ten fifty-three.” Under optimal conditions, the yeast should ferment out 70% or more of the sugars in the wort. The estimated final gravity reading for this beer, then, should be around 1.016, resulting in a beer with 5% ABV.

I sanitize my hydrometer and take the reading right in the open fermenter before adding the yeast. Hydrometers are calibrated to be used at a temperature of 60°F. Because the wort will likely be above that, record the temperature along with the hydrometer reading and consult an online hydrometer calculator to adjust the reading. Once the hydrometer reading is taken, it is time to add the yeast. Sanitize the outside of the package and open it. If you are using dry yeast, just sprinkle it evenly over the surface of the wort. If you are using liquid yeast, just pour it in. Once the yeast is added, quickly seal up the fermenter, putting the stopper and airlock in place. Fill the airlock with either sanitizer, distilled water, or a cheap vodka. Now, gently rock the fermenter back and forth. The goal is to slosh the wort around inside, without causing it to come out the airlock. Do this for a minute or so, incorporating the oxygen that remains in the fermenter into the wort.

Now, it is almost time to walk away. I noted before that ale yeast thrives at 68°F. I want to keep the fermenting beer as close to this temperature as I can. Fortunately, this is close to the ambient room temperature in my house. You’ll probably be fine to just stick the fermenter in the corner of a room somewhere, perhaps a closet, and just let it do its thing. If, however, you have wild temperature swings in your house, it might be worth looking into some method of controlling the fermentation temperature, such as a brew belt to keep the beer warm or a spare refrigerator and temperature controller to keep it cool.

Place the fermenter somewhere where the beer can sit, undisturbed for around a week. During this time, all you can do is wait. Life carries on as usual, all the while a great mystery is taking place in an unassuming corner of your world. Yeast are cycling through death and life at an astonishing pace. Their activity goes nearly unnoticed, save for the bubbles escaping through the airlock. Whatever you do, resist the urge to open the lid and peek at what's going on inside. Contamination is still a very real risk. During the first 24-36 hours, you will might notice no activity in the airlock at all. Fear not. It takes time for the gasses given off by the yeast to fill the headspace of the fermenter and create the pressure needed to push out through the airlock. This is normal.

This is often how the Holy Spirit works. Part of the Christian trinity, the Holy Spirit is the very breath of God, the Spirit of Christ. She animates all that is and ever was. In the Bible, the Holy Spirit is referred to in many ways. She is breath, wind, fire. Often her activity is not directly observable. Rather, it is what she leaves in her wake that is observed. That is usually the case in my life. I'm unaware of what the Spirit is up to on a given day, but at some point in the future I can be sure that I will look back, mouth agape, and recognize plainly those windblown moments. She's active when things seem plain and ordinary. She subtly changes you. You develop sensitivity and awareness that you didn't have before. You become aware of little nudges and tugs, inexplicable little promptings to do or say something in a given moment. She is the author of coincidence.

Sometimes, however, one experiences an eruption of the Spirit's activity. What was hidden, quiet, and unnoticeable, explodes into a frenzy of undeniable otherness. The Bible describes miraculous healings, speaking in tongues, prophesy, and other wonders as overflow of the Spirit's activity. In fermentation, such activity is called "blow off." It

occurs when fermentation happens so violently that the fermenter cannot contain it. Yeast and beer shoot through the airlock, sometimes with so much force as to spray the walls and ceiling. When that happens it is hard *not* to notice the activity of the fermentation. Recently I received a call from my wife while I was at work. “You have to come home!” she said when I answered. “It’s your beer. It’s overflowing, it’s everywhere.” I got in the car and rushed home. She was right. The beer was blowing off. Fortunately the lid was still on, but beer was bubbling out of the airlock onto the top of the fermenter and down the sides. I fashioned a blow-off hose to replace the airlock. A blow-off hose is just a long length of tubing that fits snugly into the stopper while the other end is submerged into a container of sanitizing solution placed on the floor next to the fermenter. It works the same way as an airlock, but allows for a more rapid release of gas. When I removed the fouled airlock, a rush of gas came out of the rubber stopper.

I hope that I can be a vessel for an eruption of the Spirit. The work of the Holy Spirit accumulates over time, just like the pressure inside the fermenter builds over time. Transformation rarely occurs overnight. It may take months or years before I see the effects of becoming a new creation in Christ. It is a process that is never quite complete, but there are changes over time, of that I am sure.

After five days of fermentation, start paying close attention to the beer again. The yeast will be nearing the end of their contribution to the process. A good gauge of fermentation activity is to count the number of seconds between bubbles in the airlock. When the time between is regularly 30 seconds or longer, fermentation can be considered complete.

At this point the wort is now properly beer. But it is not finished, not by a long shot. I could choose to transfer the beer into a yet another vessel and let it rest for another week or more before bottling. This is called “secondary fermentation” and is sometimes used to add other ingredients, additional hops, or simply to give the beer longer for the flavors to marry. Instead of increasing the amount of time until the beer is ready to drink, I want to take the warm, flat beer that sits in the fermenter and make it a bubbly, cold drink I can share with my friends. To keep things simple and inexpensive, I will bottle the beer and put the yeast to work one more time, this time using them to carbonate the beer.

CHAPTER 7

Bottling | Maturing

I now suspect that the beer is finished fermenting. The only way to know for sure is to draw off a sample and take a hydrometer reading. If the reading is down to about 25 or 30% of the original gravity reading, it is time to bottle. The original gravity was 1.053, so I can expect a final gravity of around 1.016 or lower.

In order to portion our beer out into bottles, we will need the following things:

- 4.5 oz. (128 g.) of dextrose or “corn sugar” for priming
- Racking cane
- Racking tubing
- Bottling bucket capable of holding 5 gallons of beer, with a spigot at the bottom
- Bottling tubing
- Bottling wand
- Bottles to hold up to 640 oz. of beer (approx. 53 12-oz. bottles)
- Bottle caps
- Bottle capper

Everything that comes in contact with the beer needs to be sanitized, just like before.

Though the alcohol now present in the beer reduces the risk of contamination, one cannot be too careful. It's best to give all these things a soak in sanitizer.

As an alternative to sanitizing bottles by soaking, I load up my dishwasher with empty, clean bottles the night before I'm going to bottle my beer. The dishwasher has a sanitize function that blasts the bottles with extremely hot water and then heat dries them. I then turn the open door of the dishwasher into a bottling station. It makes for easy clean up when all is said and done. If you choose to use this method, don't add any soap to the dishwasher when you run it. Clean the bottles first and use the dishwasher only to rinse and sanitize. This will ensure you don't get any off flavors from soap residue in the bottles. While the bottles and other equipment are sanitizing, it's a good time to prepare the priming solution. The beer is flat and the yeast have consumed most of the usable sugars. Giving the remaining yeast some additional sugar will wake them up and they will carbonate the bottles. This is called "priming."

The yeast that remains suspended in the beer will consume the priming sugar in the bottles and, because the bottles are tightly capped, the carbon dioxide they give off will go into suspension in the beer. When the bottles are opened later, the pressure difference causes the gas to come out of suspension in tiny bubbles as carbonation. Too little priming sugar will result in lightly carbonated or flat beer. Too much priming sugar will result in over-carbonated beer, or bottles that are "gushers." These erupt in a fountain of foam when opened. On rare occasions, the bottles will spontaneously explode under too much pressure.

To prepare the priming solution, bring a couple cups of water to boil. Add the priming sugar and boil for 10-15 minutes. Once that time is elapsed, cover the solution and cool to 70 degrees or less. Immersing the pot in an ice bath will speed this process along. Once the priming solution is cooled, pour it gently into the bottom of your empty, sanitized

bottling bucket. It is important to add this before transferring the beer so that you can ensure an even distribution of the priming sugar throughout the entire batch of beer.

Now we will transfer, or “rack,” the beer from the fermenter to the bottling bucket. For this we will need our sanitized racking cane and racking tubing. Why not just pour the beer from one container into another?

Excellent question.

At this stage of the home brewing process, oxygen is the enemy, no longer a friend. Incorporating oxygen into the beer now could result in oxidization of the beer, which can cause the beer to taste like you’re drinking paper. So, transfer the beer as gently as possible, avoiding anything that might cause it to bubble and froth. The best and most inexpensive way to do this is by using a racking cane, which is an “L” shaped piece of rigid tubing, usually plastic, though sometimes metal, to which is attached long length of plastic tubing to siphon the beer from the fermenter into the bottling bucket.

The long end of the racking cane is placed in the beer and the tubing is attached to the short end. In order to start the siphon, the racking cane and tubing need to fill with beer before placing the open end of the tubing into the bottling bucket. There are several ways to accomplish this. You could put the tubing in your mouth and, using it like a straw, suck on the tubing to draw beer up the racking cane and down the tubing. This solution is low-tech, but gross.

Another option is to fill the racking cane and tubing with water before putting the cane in the beer, making sure to clamp the open end of the tubing. When the clamp is released, the water flows out of the tube and pulls the beer with it. While effective, this can often be tricky and messy.

I use a specialized racking cane called an “autosiphon.” It is basically a racking cane with a manual pump built into it. I affix my tubing to the short end, put the long end in the beer, give a couple of pumps and watch as the beer rises up the cane, into the tubing and down into my bottling bucket. Once the beer is flowing through the tubing, no further pumping is necessary. The tubing length should be long enough to reach to the bottom of the bottling bucket. Position the end of the tubing so that the beer doesn’t splash against the side of the bucket. You should be able to achieve a gentle, even siphon and cause few, if any, bubbles. Once the level of the beer nears the bottom of the fermenter, pay close attention. As soon as the beer in the racking cane starts to turn cloudy, remove the cane from the beer and break the siphon. I want to leave behind all of the dead yeast that has settled onto the bottom of the fermenter. This may mean I leave a little beer in the fermenter, but that’s just as well. Take just a moment to examine the remains of the yeast in the fermenter. Cover the opening on your bottling bucket with a lid or some plastic wrap for the time being.

That two-inch layer of yeast on the bottom of the fermenter is called the “yeast cake.” It consists mainly of dead yeast and trub. There is, however, some live yeast still in there as well. Live yeast will settle out of suspension in the beer and go dormant if they no longer have sufficient fuel or oxygen. If you reach your hand down into the fermenter and immerse your fingers in the yeast cake, you’ll find that it feels like a fine mud.

There are trillions upon trillions of yeast cells in this yeast cake. Each one is a testament to the process of fermentation, witness to an activity we could only observe indirectly. They are yesterday’s workhorse, used up and spent, ready for the compost

heap. They are oblivious to the impact they've had on the final state of our beer. Yet without them, our beer would still be a syrupy sweet wort.

Of the billions of people who live on this great planet, only a handful, a few thousand perhaps, will be remembered for their unique, lasting contributions to society. Yet their contributions would not be feasible without the lives and untold stories of the masses. Jesus came for the masses. He spent his ministry largely ignoring the rich and famous. His interactions with them usually just upset them. Instead, he came to the broken, the poor, the marginalized, those whose story did not have a voice, and he gave them a voice. He placed their stories in his. Their stories, my story, your story, all are bound up in his story; in history. Your story may not be among those that will be told for generations to come. Mine likely won't be, either. But that doesn't mean that our contributions do not have a lasting impact. We may not change the world alone, but our stories weave together with the stories of others to create a rich tapestry. Our thread in that tapestry is vitally important.

Each time I make choices that leave a lasting, positive impression on the life of another, my thread adds depth to the great tapestry. I may not have the power to make blind people see or to cause the lame to walk, but I do have the power to act in simple, ordinary ways that enhance and enrich the lives of those around me. I've started to notice that my kids are picking up on this as well. Just the other morning, my eight year old daughter made some toast, covered it in jam, poured a glass of milk and then set all this on the kitchen table. Instead of sitting down to her breakfast, she went back into her room and brought her younger sister out and sat her down in front of the food. She'd made the

breakfast for her, not for herself. What a wonderful thread she's weaving at such a young age!

The yeast that make up the yeast cake have lived their lives and done their small part to make a contribution to the beer. Now it is time to get the beer into bottles. Move the bottling bucket into position above the bottling surface. I will again use gravity to feed the beer from one place to another, this time using the spigot on our bucket, the same tubing I used for racking, and a bottling wand. Sanitize all of these things.

A bottling wand is another piece of rigid plastic tubing, open at one end. On the other end is a tip with a spring valve. When no pressure is placed on the tip, the valve is closed. When pressure is applied to the tip, the valve opens.

Attach one end of the tubing to the spigot on the bottling bucket and the other to the bottling wand. Have a sanitized bottle at the ready. Place bottling wand in the bottle and open the spigot on the bucket. Press the tip of the bottling wand firmly against the bottom of the inside of the bottle and watch as the beer comes down the tubing, through the bottling wand, and into the bottle. As the level of the beer approaches the top of the bottle, get ready to remove the bottling wand. As soon as you begin to lift the bottling wand, the spring valve will close and beer will stop flowing, allowing you to remove the bottling wand and cap the bottle. There will be about an inch of headspace in the bottle, which is perfect. The bottles need a little headspace to generate sufficient pressure to cause carbonation. Cap the bottle with a sanitized bottle cap, using a bottle capper. These come in different styles, so be sure to consult the directions that came with yours. They all work in a similar manner, crimping the bottle caps around the lip of the bottle and creating an airtight seal.

If you are planning on reusing bottles that you've previously emptied of their contents, be sure that they were pry off caps as opposed to threaded, screw off caps. These latter won't accept a crimped bottle cap. Best case scenario, your bottles don't seal well. Worst case, you shatter the neck of the bottle as you are attempting to cap it. This I know from experience.

Another option to capping bottles is to use bottles with ceramic, flip-top caps. These caps are affixed to the neck of the bottle with a metal basket closure and have a rubber gasket that marries to the mouth of the bottle. The metal closure forces the ceramic top down onto the rubber gasket, sealing the bottle. These bottles make for less waste and the whole assembly is easily washed and sanitized. The task at hand is to repeat the bottling process until all of the beer is sealed in bottles. Once this task is complete, the bottles should be stored in a cool, dark place for two weeks. That's right, two more weeks. The best things in life come to those who wait. During this time, a mini-fermentation process will occur in the bottles, called conditioning. An imperceptible amount of alcohol will be created, but the carbon dioxide necessary to add fizz to our beer will be made. Resist the temptation to open a bottle early. You will only be treated to a flat or lightly carbonated beer that is just a foretaste of what is to come. If you can resist and hold out for the full two weeks, you have more self-control than I.

At the end of the two weeks, you should notice that bottom of each bottle has a fine layer of sediment on it. This is evidence of the residual yeast consuming the priming sugar and carbonating our beer. This what is meant by "bottle conditioned" beer. The other, faster means of carbonating beer is by forcing the gas into suspension under pressure. This requires more equipment and more steps than most beginning home

brewers are willing to invest. I am content to let yeast continue to carry the workload for me. Once the beer is ready in the bottles, it is time to drink it! Take a couple bottles and transfer them to the refrigerator. If you still have any patience left, leave them in the cold for a couple of days. This will cause the beer to clarify and will aid in slowing the release of the carbonation when the beer is opened. When the beer is chilled, grab a couple pint glasses, a bottle opener, and turn the page.

CHAPTER 8

Drink Up | Community

You should have at hand:

- Two bottles of cold, home brewed beer
- One bottle opener (if needed)
- Two pint glasses
- One good friend

Sit as we did in chapter 1, with these three implements on the table before you. Take a moment and remember how far we've come in the last four weeks. A mere month ago, you were among the masses who appreciate fine beer, but are dependent upon the labor and love of others for its existence. Now, however, you are a budding craftsman of fine brew.

You are no mere beer consumer. You are an active participant in a broader brewing community! You now are a cousin to the farmers that grow barley and hops. You are kin to the lab technicians who cultivate brewer's yeast. You are indebted to the pioneers of home brewers who preceded you, and you are an inspiration to those who have yet to enter the craft. You are the best friend of beer lovers everywhere.

Now take your bottle opener and pry the cap loose. Did you hear the satisfying hiss of gas released from its glass tomb? Do you see a wisp of mysterious vapor escaping the

neck of the bottle? Take your bottle in hand, tilt it to the side and pour the contents of the bottle down the inside of one of the glasses.

Pour vigorously enough that you build up a head on the beer as it fills the glass. Do not lose control, though. As you near the end of the bottle, try to leave the sediment behind. In most cases, it will not add an unpleasant flavor to your beer, but it can give a chalky feel in your mouth.

Put your now empty bottle down and look at the wonder that sits before you. You created this. You brought it into being and in the process you were changed. Now taste and see that the beer is good.

Two things will catch your attention immediately upon that first sip. The way the carbonation dances on your tongue and the way the bitterness of the hops causes a familiar shock to your mouth. You have made beer. You have done this.

Is it the best beer you've ever had? Not necessarily... You may detect some off flavors or aromas, perhaps there are qualities missing that you'd hope for. Don't let those differences ruin this moment. As you brew more, you will learn how to correct for these things. For now, enjoy your first handcrafted beer.

If your beer is good, you will not want to keep them all to yourself. Nor should you! Five gallons of bottled beer is more than enough to share. You will want to invite your friends and family to celebrate with you in the fruit of your labors.

There is something ingrained within us that moves us to share good things. We cannot seem to contain joy. It overflows onto all those who are around us. Jesus said, "You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to

everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:14-16).

As with beer, so also with spirituality. When you have experienced the joy that comes with transformation through Jesus, you cannot help but tell others. Just as sharing good home brew with your friends and family comes as an act of near compulsion, so, too, do those transformed by Jesus find themselves talking to others about it.

There is a deep sense of community in both beer making and in spirituality. Neither are meant to be individual endeavors. Isolation produces both alcoholics and religious fanatics. Intentional community, however, guards against excess and makes for accountability outside oneself.

The best way to become a better brewer is to brew with others. Find those that are more experienced than you and join them in their process, perhaps through a local home brew club. Ask more experienced brewers why they do things they way they do. You will pick up tips and tricks to incorporate into your own process. Draw on the well of wisdom from those who have gone before you. Teaching someone else to brew also sharpens your abilities. Having to explain why you do what you do forces you to think about your process. You may find things in your process that you need to correct, or places for innovation or experimentation. You may even expand the brewing community by one more person.

My first time going to a home brew club meeting felt like a homecoming. I'd just moved to Portland, OR, and knew almost no one. A quick internet search showed that of the dozens of home brew clubs, one met just a couple miles from my house. On the third Monday of that month, I parked my car behind the local brewpub where they met. I

walked around and entered the front door, where I was met by a sign that directed me to a private room in the rear. No sooner had I crossed the threshold into the room than I was met with a chorus of welcomes. I introduced myself, talked about what I like to brew, and was given a small, taster glass and a bottle of someone's homebrew. The meeting lasted an hour and the group of twenty people talked about upcoming competitions, brewing questions, equipment tips and tricks, and we samples lots of homebrew.

At the end of the night, I was handed a pound of whole leaf hops, simply for being the new guy. In subsequent meetings I brought my own beers to be both critiqued and praised. I borrowed equipment, learned new techniques for brewing, and shared some of my own best practices. Through this club I eventually found that a neighbor of mine is also a home brewer and a follower of Jesus. We brew together often and have become good friends.

I experienced a similar level of trepidation when looking for a church community to which my family and I could belong after our move to Portland. Unlike the home brew club, it took quite some time before we found a group of people with whom we felt comfortable. But we recognized it when we found it. We walked into the church's great hall and found round tables set up for dinner. This particular community of Jesus followers meets on Sunday evenings in church space they rent from another congregation. They begin their time together with a common meal, served buffet style and eaten at tables set for eight. Their time ends together in a similar manner, except the table is the Lord's Table and the meal is the bread and wine that are the body and blood of Christ. Called communion, the Lord's Supper, or the Eucharist, it is one of the oldest Christian sacraments. The act of breaking off a piece of bread and dipping it into a cup of

wine is a reminder that the body of Christ was broken and his blood spilt so that we could be in relationship with him and one another. Relationships that were broken are restored at the communion table. There is something special about coming to this table with someone.

There is also something special about sharing a beer with someone. Something that transcends the act of drinking a liquid together. Having a beer with someone is different than having a coffee or a tea with them. Having a beer with someone carries with it a sense trust and, dare I say, intimacy. It implies respect, equality, an absence of grievance. Perhaps this is due, in part, to the way that alcohol can act to inhibit one's fight or flight response. On some primal level, having a beer with someone conveys to the other person your belief that they will do you no harm in your state of increased vulnerability.

In July of 2009, Harvard University professor and scholar Henry Louis Gates, Jr., was arrested outside his own home in Cambridge, Massachusetts. A neighbor called police when she noticed a black male attempting to force entry into the house. Police arrived to find Gates on the scene, fitting the description of the alleged perpetrator. After a heated conversation during which Gates explained that he lived at the address and had locked himself out, Sergeant James Crowley arrested Gates for disorderly conduct. The arrest sparked a national controversy over racial profiling since Gates is black and the arresting officer is white. In an attempt to cool things off, President Barack Obama invited both men to the White House for a meeting and to talk about the incident. What the President proposed was no stuffy Oval Office meeting, however. He invited the two men over for a beer. The media picked up the story and quickly dubbed it the "Beer Summit," a name that the President didn't take lightly.

In an article posted on the Huffington Post website on July 30, 2009, the President is quoted as saying, “This is three folks having a drink at the end of the day, and hopefully giving people an opportunity to listen to each other. And that's really all it is.”¹ Gates and Crowley did not end up coming to an agreement about what ought to have happened that day. Rather, they agreed to put the event behind them and move on.

Having a beer with someone and participating in communion with someone both have the power to help us put things behind us and move on. But communion always takes it one step further, offering reconciliation that isn't possible another way, even over a beer. Christian spirituality is a journey rooted in community. The notion that the life of a Jesus follower can be lived in isolation is folly. There is no room “me-and-God” individualism in true, Jesus-following faith. From the very beginning, we were made to be in relationship with God and others. The story of the creation makes that quite clear. Despite unrestricted access to God and the company of all living beings on the earth, the first human was lonely and incomplete. So God created a companion for him and together these two built a community of people that has been growing ever since.

When Jesus hung on the cross, he gave birth to the Church. The Gospel of John tells us that Jesus looked down and saw his mother standing close by. Standing beside her was John, “the disciple whom he loved.” Jesus said to his mother, “Woman, here is your son,” and to John he said, “Here is your mother.” From that time on, John cared for Mary as his own mother (John 19:25-27). The community of those who follow Jesus is a ragtag group of people who adopt one another into each other's lives. Where there was no previous

¹ See http://www.huffingtonpost.com/2009/07/30/beer-summit-begins-obama-_n_248254.html

relationship, family bonds now exist. There is a similar spirit found in the community of those who brew. It is like an extended family.

Our brewing journey together is at an end, friend, but the spiritual one has only just begun. I raise my glass to you. You are a brewer, now!

Prost!

CHAPTER 9

Adjuncts and Additives | Adiaphora

I bet you thought we were done, didn't you? Before you put down this book, I want to take a moment and talk about some of the non-essentials in brewing and in Christian spirituality. I once heard author Leonard Sweet call these things "adiaphora." It's a Greek word that basically means "things indifferent."

Brewing Adjuncts and Additives

In brewing, this might include any ingredients, additives, or processes used by the brewer that are not essential to the basic task of making beer. What is and is not "essential" can be a point of dispute, though. So rather than make a sweeping proclamation about what is essential and what is non-essential, I'll describe below those things that I use in my process that I classify "non-essential" or "adiaphora."

Fining agents

I like clear beer. It's probably an American obsession, but I don't like to see stuff floating around in my beer, even if I know that it's supposed to be there. The brewing process causes proteins to coagulate and the use of whole leaf hops results in little bits of plant floating around. These can be removed through the use of a fining agent.

Finings cause these bits to clump together and settle to the bottom of the brew pot during the cooling period. If you are careful in your transfer to the fermenter, much of

these bits will be left behind. Finings used by home brewers typically fall into two broad categories. There are those derived from the swim bladder of fish, usually called isinglass, and those made out of a kind of red algae, called carrageen and often sold under the name Irish moss.

I'm partial to the latter in a tablet form under the name "Whirlfloc." Added during the last 10 minutes of the boil, the tablet fizzes as it dissolves into the wort. In combination with a quick chill and a small whirlpool at the end of the boil, this product causes much of the suspended gunk to fall to the bottom of the brew pot, making it easy to leave it behind when I transfer the beer into the fermenter. I get clear beer every time.

Gypsum

In the chapter on water, we talked about how water carries a particular story with it in the minerals and other flavors that are present. Sometimes the story the water tells doesn't act as a nice backdrop for the story you want your beer to tell. This is the case with my municipal water supply.

In order for my Pale Ales and IPAs to show off the brightness of the hops like they should, I add a little gypsum to the wort after I've added the grain. This increases the water hardness and works in combination with the bitterness of the hops to provide a sharp taste to the beer. When I'm making maltier beers, I skip this addition.

Gypsum can be acquired from any beer or wine making supplier in a powdered form. It should be added early in the boil. I typically use about three-quarters of a teaspoon for five gallons.

Campden

Also in our chapter on water, we discussed the importance of removing chlorine or chloramine from tap water, if you choose to use tap water. Using a charcoal filter will remove those compounds, but that can get tedious.

Campden is a sulfite compound used in winemaking to kill bacteria and wild yeast on harvested grapes. It also has the power to remove chlorine and chloramine in water. I use one-quarter of one campden tablet to treat 5-6 gallons of water.

The night before I brew, I collect tap water in my brew pot. To this, I add the crushed quarter-campden tablet and I stir until it is dissolved. Then, I let the pot sit uncovered overnight. This removes the taste and smell of chlorine from my brew water.

Maltodextrine

This low-fermentable sugar adds body, mouthfeel, and head retention to the beer. I use it primarily for its head retention ability. Again, this is primarily a beer vanity issue. I want my beers to have a nice, two-finger white head on them. My first few home brews had no head on them, though they were carbonated fine.

I use about four ounces of maltodextrine in a 5-gallon batch of beer. I add it at the beginning of the boil. It comes in powdered form and is quite fine. It takes a bit of stirring to ensure that it doesn't clump together.

Yeast starter

This blurs the line between essential and non-essential. I make a 1-liter yeast starter every time I brew. Plenty of people don't. Making a yeast starter increases the number of yeast cells you pitch into the wort. It makes for a faster start to the fermentation process and also acts to proof your yeast before pitching.

The downside is that it takes impeccable sanitization processes to ensure there is no contamination, it must be started 24 hours or more before you brew, and it requires some extra equipment. For a 1-liter starter, you will need a glass container that can hold 2 liters of liquid, along with some dry malt extract, and your yeast.

Collect a liter of water and bring it to a boil. To the water, add 100 grams of dry malt extract. Stir well to dissolve. Boil for 15 minutes. Cool to under 80 degrees. Pour this into your sanitized glass container, add your yeast, and shake vigorously. Cover loosely with aluminum foil.

You've basically created a small, non-hopped wort, a mini-batch of beer. Over the course of the next 24 hours, the yeast will start to eat the sugars, reproduce and make more yeast. Put your yeast starter in a warm area and every time you or anyone in your house walks by it, give it a shake or a swirl.

The goal is to incorporate as much oxygen into the wort over the next 24-hours as you can. The total volume of the liquid is so small in proportion to the batch of beer you'll be brewing, you don't need to worry too much about off-flavors. The loose aluminum foil allows oxygen exchange when you shake or swirl the starter, giving your yeast plenty of oxygen for rapid reproduction.

Within 8-10 hours, you should notice that when you shake or swirl the starter, it builds up a head of fine bubbles that is slow to dissipate. This is a good sign that the yeast are doing their thing. You may also notice that it is giving off a pleasant “breadly” aroma. Again, this is a sign that the yeast are live and active.

When it comes time to pitch yeast into the full batch of wort, simply sanitize the outside of the starter container, give it a good swirl to pick up any sediment on the bottom, and dump the entire contents into the fermenter. If you use a yeast starter, you’ll often notice active signs of fermentation in your airlock within a matter of a few hours, rather than the 24-hour lag normally present. Creating a yeast starter from a package of store bought yeast can triple the number of yeast cells you pitch into the fermenter.

Fruits, Spices, and Other Stuff

As I noted before, there are really only four essential ingredients in beer: water, malt, hops, and barley. In fact, in Germany it was illegal to call something beer if it contained anything in addition to these ingredients. But one of the things that makes home brewing so much fun is the ability to add whatever you like into your beer.

Fruit beers are exactly what they sound like. They are beers that incorporate fruit into the brewing or fermentation process. Berries, apples, citrus, all are commonly added into beers to give them a unique flavor. While they are sometimes added into the boil, it is more common for them to be added to a secondary fermenter and then transfer the beer onto to the fruit to sit for a while after the primary fermentation is complete.

The use of food ingredients isn't just limited to fruit. For a while, pepper beers were all the rage in home brewing circles. There's nothing quite like taking a swig of ale only to have your mouth and throat catch fire from habanero!

Another popular addition is oak or oak chips. These simulate wood barrel aging and can impart smoky flavors, earthiness, and hints of vanilla. Try soaking the oak chips in a little whiskey first to add a bourbon barrel flavor to an IPA. These should be added to the secondary fermenter as well.

Spices and herbs are another addition used by home brewers. Some classic beer styles, especially those originating in Belgium and Germany, are enhanced with spices like coriander or clove. Make a dark ale, add some nutmeg and allspice and you'll have a great beer for the holidays. In general any spice or herb additions should be added late in the boil or into the secondary so that their aromatic oils don't boil off.

Spirituality's Adiaphora

If those are some of the things that are non-essentials in brewing, what might some of the non-essentials in Christian spirituality be? As with brewing, the answer is disputed and complex. Instead of going into a big theological treatise, I'll share with you some spiritual practices and implements that have proven helpful to me in my journey. Again, this is not an exhaustive list and some people might argue that these things are absolutely essential.

Journaling

This is the act of keeping a written record of one's thoughts regarding their faith or spirituality. I must admit that I don't journal regularly. I usually reserve it for those times

in life when I'm at a crossroads of some sort. I'll take some time and get off by myself to write.

Often I'm writing down my prayers to God. Sometimes I write down questions and the answers that come to mind. Less frequently I'll journal about my dreams or ambitions. But I keep all my journals and I'll go back and read what I've written in the past.

This act of writing and the returning to what I've written has helped me identify patterns in my life. It also shows me places where God has worked in my life. Sometimes I forget the different crossroads and the paths I chose. Rereading my journals helps me to remember.

Fasting

This is the act of denying oneself food and drink for a period of time. It is usually done as an act of devotion to God. I typically fast when I have a decision to make that seems beyond my ability to reason out. Some fasts may last for a day and exclude even water. Longer fasts may be partial, denying food from sun up to sun down for a week, for example.

During the Lenten period, that period of time between Ash Wednesday and Easter Sunday, many followers of Jesus undertake a partial fast by giving up something that they would normally eat regularly, like chocolate or coffee or beer (gasp!). In this way, they are hoping to enter into the suffering of Jesus during this period, which culminates in remembering his crucifixion and resurrection.

Icons

These are painted, and often gilded, portraits of saints or biblical characters. In Orthodox Christian traditions, they are seen as “windows into heaven.” The icons act to remind the viewer of the virtues of the person depicted. The viewer is then encouraged to emulate these virtues in his or her own life.

I have several icons around my house and in my office. I’m partial to icons of Jesus and the Virgin Mary. There is something about the presence of these images in my daily life that serves to remind me of where my identity is truly found.

Incense

Used in many Christian traditions, incense is a representation of prayer. As the incense burns and the smoke rises skyward, so too do our prayers rise to heaven where they are heard by God. The sweet smell of incense reminds us that God is pleased with our prayers.

In my home, I will sometimes light incense when I pray. For me, aroma has the unique ability to evoke strong emotions. Using incense during times of prayer prepares my heart and mind to enter into the activity itself.

Prayers and Prayer Books

While prayer itself is something I consider an essential, written, liturgical prayers are something I use only occasionally. In my tradition growing up, the Lord’s Prayer was the

only formulaic prayer that I learned. I was taught that all other prayers should be “from the heart” and in my own words.

Sometimes, though, I don't know where to begin. In those times, I find it comforting to pray prayers written by others. I have a couple prayer books for that very purpose. I'll open them up and find a prayer that matches my mood, or I'll pray prayers prescribed for that particular date. I've included some of my favorite prayers and prayer books in the next chapter.

Bible Memorization

This practice is from my childhood and at one time I would have described it as an essential practice. In my tradition there is a particularly high regard for the Bible. It is God's Word to people. It is his story to us. For that reason, I was compelled as a child to memorize pieces of it.

Often, it was a chore, something I did because I was forced to do so. Later in life however, I've come to appreciate the rote memorization inflicted upon me in my younger years. It seems that in times of trial and triumph some verse from the Bible pops into my mind, almost unbidden. Had I not memorized these verses in the first place, they would not be in my mind to spring forth. Now, memorizing the Bible is a more casual endeavor. I will read the Bible, come across a passage that is particularly striking, and meditate on it. That often results in some sort of memorization.

There are plenty of scripture memory methods and systems out there. You can start by simply copying down a verse or two onto an index card or sticky note and putting it

where you'll see it often. Then, just read it to yourself each time you see it. Before you know it, you'll have it memorized.

There are many other things that could be included in these two lists on non-essentials, or “adiaphora,” of brewing and spirituality. Hopefully, though, these few things have gotten you thinking about the vast, unexplored territory that still exists in brewing and in Christian spirituality. For all the ground we've covered together, there is much more terrain yet to be discovered. Go forth and chart a new course!

CHAPTER 10

Recipes | Prayers

Though our shared story of learning to brew is over, for you the adventure is just beginning. There is much more to learn about brewing and about Christian spirituality. I offer, for your consideration, some of my favorite beer recipes, some of my favorite prayers, and some suggestions on where to turn next.

Beer Recipes

American Pale Ale

This is the beer brewed in pieces throughout the book. For your convenience, I've put the entire recipe below.

Type: Extract

Batch size: 5 gallons

Boil volume: 6 gallons

Ingredients

Amount	Name	Type
4.0 oz.	Caramel/Crystal Malt – 80L	Grain
4.0 oz.	Caramunich Malt	Grain
8 lbs.	Pale Liquid Malt Extract	Extract
0.5 oz.	Centennial (10.8% AAU) – Boil 60 min.	Hops
0.5 oz.	Cascade (8.9% AAU) – Boil 30 min.	Hops

0.5 oz.	Centennial (10.8% AAU) – Boil 30 min.	Hops
0.5 oz.	Cascade (8.9% AAU) – Boil 15 min.	Hops
0.5 oz.	Cascade (8.9% AAU) – Aroma Steep	Hops
1.0 pkg	Scottish Ale yeast	Yeast

Instructions

Steep the grains in the brew pot while heating, for 20 minutes or until the temperature reaches 170°F. Remove grains and let drain into the brew pot. Add liquid malt extract, stirring well, and bring to a boil. Boil for 60 minutes, adding hops as noted. Cool to under 80°F, transfer into the fermenter and pitch yeast. Ferment for 7-10 days at 68°F, or until desired final gravity reading.

Beer Profile

Estimated Original Gravity: 1.053

Estimated Final Gravity: 1.016

Estimated Alcohol by Volume: 5.0 %

Bitterness: 42.5 IBU

Estimated Color: 10.1 SRM

Belgian Trippel-style Ale

The Belgian Trippel is one of three styles commonly produced by Trappist breweries. According to popular lore, monks brew a low-alcohol ale for consumption by the brothers in the monastery. In order to support their cloistered lifestyle, they brew and sell double- and triple-strength versions of their ale. These are called “dubbel” and “trippel,” respectively. This recipe will produce an ale with a potential alcohol content of greater than 8%.

The higher than normal fermentation temperature causes the yeast to add fruity esters to the beer, which are desirable for this style. Notes of ripe banana, clove, and even bubblegum can be expected. The addition of coriander seed late in the boil accentuates these aromas. This beer really shows of the character of the yeast.

Type: Extract

Batch size: 5 gallons

Boil volume: 6 gallons

Ingredients

Amount	Name	Type
6.1 oz.	Carafoam	Grain
9 lbs. 11.5 oz	Pale Liquid Malt Extract	Extract
1 lb. 8 oz.	Cane (Beet) Sugar	Sugar
0.5 oz.	Northern Brewer (8.5% AAU) – 60 min.	Hops
0.5 oz.	Saaz (7.8% AAU) – 30 min.	Hops
0.5 oz.	Saaz (7.8% AAU) – 10 min.	Hops
0.5 oz.	Coriander Seed – 5 min.	Spice
1.0 pkg.	Belgian Ardennes yeast	Yeast

Instructions

Steep grains in the brew pot while heating, for 20 minutes or until the temperature reaches 170°F. Remove grains and let drain into the brew pot. Add liquid malt extract and cane sugar, stirring well, and bring to a boil. Boil for 60 minutes, adding hops and spices as noted. Cool to under 80°F, transfer to the fermenter and pitch yeast. Ferment for

10-14 days at 72°F, or until desired final gravity reading. This beer will improve with age. Transfer to a clean, sanitized carboy after primary fermentation and let condition for a week to a month before bottling.

Beer Profile

Estimated Original Gravity: 1.076

Estimated Final Gravity: 1.013

Estimated Alcohol by Volume: 8.4 %

Bitterness: 22.2 IBU

Estimated Color: 8.7 SRM

Death by Chocolate Milk Stout

Stouts are deep, dark beers that showcase the roasted flavor of kilned barley. This beer recreates the toasted bitterness of dark chocolate. The addition of lactose, a sugar not fermentable by yeast, adds a hint of residual sweetness. Pour it over a couple scoops of vanilla ice cream and you will have a delicious beer float.

Type: Extract

Batch size: 5 gallons

Boil volume: 6 gallons

Ingredients

Amount	Name	Type
12.0 oz.	Chocolate Malt	Grain
4.0 oz.	Extra Dark Crystal Malt – 160L	Grain
6.0 lbs	Dark Liquid Malt Extract	Extract
1.0 lb.	Lactose (Milk sugar)	Sugar

1.0 oz.	Chinook (13.00% AAU) – Boil 60 min.	Hops
1.0 pkg	Scottish Ale yeast	Yeast

Instructions

Steep grains in brew pot overnight. On brew day, remove grains and let drain into the brew pot. Bring to a boil and add liquid malt extract and lactose, stirring well. Boil for 60 minutes, adding hops as noted. Cool to under 80°F, transfer to the fermenter and pitch yeast. Ferment for 7-10 days at 68°F, or until desired final gravity reading.

Beer Profile

Estimated Original Gravity: 1.051

Estimated Final Gravity: 1.011

Estimated Alcohol by Volume: 5.3 %

Bitterness: 42.5 IBU

Estimated Color: 30.8 SRM

The Crooked Mouth House Ale

This is my personal favorite. I almost always have bottles of this IPA on hand. The name comes from a Gaelic translation of my last name, Campbell. Originally *Caimbeul*, it means “crooked mouth.” There is some dispute as to whether it comes from a physical defect of one of our ancestors, or a propensity to say one thing and do another. Brewed correctly, this ale will give you a crooked mouth, either from the generous dosing of hops or because you’ll lie to your friends when you downplay how delicious it is!

The addition of gypsum to the brew pot adds a brightness to the hops flavor, while the maltodextrine helps with mouth feel and head retention. The bittering hops is Columbus,

also sold under the names Tomahawk and Zeus, sometimes referred to as “CTZ.” Dry hopping with Cascade hops for 7 days after fermentation is complete imparts a nice grapefruit aroma to this big beer.

Type: Extract

Batch size: 5 gallons

Boil volume: 6 gallons

Ingredients

Amount	Name	Type
0.75 tsp.	Gypsum	Mineral
12.0 oz.	Caramunich malt	Grain
4.0 oz.	Caramel/Crystal – 75L	Grain
9 lbs.	Pale Liquid Malt Extract	Extract
1 oz.	Columbus (16.40% AAU) – Boil 60 min.	Hops
4 oz.	Malto-Dextrine – Boil 60 min.	Other
0.5 oz.	Centennial (10.80% AAU) – Boil 22 min.	Hops
0.5 oz.	Centennial (10.80% AAU) – Boil 15 min.	Hops
0.5 oz.	Columbus (16.40% AAU) – Boil 15 min.	Hops
0.5 oz.	Cascade (9.10% AAU) – Boil 10 min.	Hops
0.5 oz.	Cascade (9.10% AAU) – Boil 5 min.	Hops
0.5 oz.	Columbus (16.40% AAU) – Aroma steep	Hops
1 pkg.	Scottish Ale yeast	Yeast
1.0 oz.	Cascade (9.10% AAU) – Dry hop 7 days	Hops

Instructions

Steep grains in brew pot while heating, for 20 minutes or until the temperature reaches 170°F. Remove grains and let drain into the brew pot. Add liquid malt extract and bring to a boil. Boil for 60 minutes, adding hops and other ingredients as noted. Cool to under 80°F, transfer to the fermenter and pitch yeast. Ferment for 7-10 days at 68°F, or until desired final gravity reading. Transfer to a clean, sanitized carboy after primary fermentation and add dry hops. Let sit for 7 days before bottling.

Beer Profile

Estimated Original Gravity: 1.060

Estimated Final Gravity: 1.017

Estimated Alcohol by Volume: 5.7 %

Bitterness: 82.6 IBU

Prayers

Prayer is a conversation between people and God. While it can take many forms, I sometimes find it refreshing to pray using the words of people who have gone before me. Here are some of my favorite prayers. For more, I suggest *The Book of Common Prayer*, the similarly titled *Common Prayer*, or *Celtic Daily Prayer*, all of which you can find in the “Further Reading” section of this chapter.

The Lord’s Prayer

Our Father in heaven,

Holy is Your name,

You Kingdom come,

Your will be done,
on earth as it is in heaven.
Give us today our daily bread.
and forgive us our debts,
as we forgive our debtors.
Lead us away from harm,
and save us from the time of trial.

The Jesus Prayer

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

The Apostle's Creed

I believe in God,
the Father almighty,
Creator of heaven and of earth,
and in Jesus Christ, his only Son, our Lord,
He was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
he was crucified, died, and was buried;
he descended into hell;
on the third day he rose again;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;

from there he will come to judge the living and the dead.

I believe in the Holy Spirit,

the Holy catholic church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and life everlasting.

Amen.

The Prayer of St. Francis of Assisi

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

O Divine Master,

Grant that I may not seek to be consoled, as to console;

to be understood, as to understand;

to be loved, as to love;

for it is in giving that we receive.

It is in pardoning that we are pardoned,

and it is in dying that we are born to eternal life.

Expression of Faith from Celtic Daily Prayer

Lord, you have always given
bread for the coming day;
and though I am poor
today I believe.

Lord, you have always given
strength for the coming day;
and though I am weak
today I believe.

Lord, you have always given
peace for the coming day;
and though I am anxious of heart
today I believe.

Lord, you have always kept
me safe in trials;
and now, tried as I am,
today I believe.

Lord, you have always marked
the road for the coming day;
and though it may be hidden
today I believe.

Lord, you have always lightened
this darkness of mine;

and though the night is here
today I believe.

Lord, you have always spoken
when the time was ripe;
and though you be silent now
today I believe.

Further Reading

Below are some of the more helpful books on home brewing, on Christian spirituality, and a couple prayer books. This is by no means an exhaustive list, but rather a starting point for the next steps in your journey. I've included some brief notes describing the content of each book and how you might find it helpful.

Books on Brewing

Homebrewing for Dummies by Marty Nachel

This is one of my “go to” books on home brewing. Marty does a great job explaining the brewing process, the ingredients commonly used, and how to transition from a beginner extract brewer to a seasoned all-grain brewer.

He includes dozens of recipes of nearly all the recognized beer styles, with instructions for beginner, intermediate, and advanced brewers. His chapter on troubleshooting is particularly helpful for identifying off flavors in your beer and locating the root cause. In terms of a handbook for brew day, this one is a must have.

The Brewmaster's Bible by Stephen Snyder

The bulk of this book consists of recipes, culled from home brew competition winners, home brew shop owners, and friends of the author. There are multiple variations on almost every style. Home brewers of all levels will find something to brew out of this trove of possibilities.

Snyder has a great chapter on beer design. In it, he offers standards in fourteen different categories, ranging from grain to serving temperature and everything in between, for thirty-six different styles of beer. If you want to come up with your own recipes, but need a framework upon which to build, this chapter is worth the price of the book.

Brewing Classic Styles by Jamil Zainasheff and John Palmer

Many of the home brewers I know swear by this book. Palmer has written several great brewing books and this project began with his desire to write a book on brewing great beer from extract. Zainasheff agreed to help with some of the recipes. The book quickly expanded in scope and is now one of the first books many home brewers add to their libraries.

The duo focuses on developing sound brewing techniques before diving into recipes and instructions. They argue that with the right technique, anyone can create excellent beer from extract or all-grain methods. Focus on sound essentials and you will create consistently good beer.

*Books on Christian Spirituality***Streams of Living Water by Richard Foster**

Long recognized as an authority in Christian spiritual formation, Richard Foster offers his readers exposure to six different spiritual traditions within the Christian faith. This book is especially helpful for followers of Jesus who have only ever participated in one tradition or denomination. The reader comes away with an appreciation for the depth and breadth of the Great Story.

Foster uses the metaphor of many streams joining together in a mighty river to frame how the sometimes disparate Christian traditions relate to one another. All of them participate in the same Spirit, though focusing on different expressions of that Spirit. If you want to broaden your horizons about how God has worked in the Christian tradition throughout history, this is the book for you.

Abba's Child by Brennan Manning

Perhaps no book, other than the Bible, has made more of an impact on my life as this simple, yet probing work from former Catholic priest, Brennan Manning. While not about classic Christian spirituality per se, the book explores one of the major obstacles to fulfillment in Christ: a misplaced sense of identity.

Manning writes with refreshing honesty, inviting the reader into his own struggles with identity. His notion of “the impostor” as that sense of false self that we all try and live up to is at once convicting and freeing. To put one’s impostor to death is a perpetual struggle, but a struggle in which one’s identity as God’s Beloved Child is found.

Invitation to Christian Spirituality by John R. Tyson

This “ecumenical anthology” is one of the best sources for first-hand historical materials on Christian spirituality that you are likely to find. Tyson presents excerpts from the writings of dozens of influential Christian authors over the last two millennia. There is perhaps no better way to get a feel for major themes in Christian spirituality than to trace their development through history.

For lovers of history, this book is a delightful read from cover to cover. Tyson offers copious footnotes that expand context, source, and alternate translations, without disrupting from the flow of the text. This book also makes a great reference for the more casual reader who occasionally wants to dig deeper into some of the persons or traditions explored in other books.

Prayer Books

Face to Face: Praying the Scripture for Spiritual Growth by Kenneth Boa

Broken into two substantive parts, Boa’s book rewords passages from the Bible into prayers to God. There is a simple, yet profound power in praying the words of Scripture, God’s Story, back to God. If you’ve ever turned a Psalm into a prayer of your own, you’ve experienced this to be true.

The first part of the books is three-month cycle of daily prayers for spiritual renewal. Part two consists of prayers on different topics, such as “God’s Grace and Love,” and “Identity and Life in Christ.” This book is an especially helpful guide for those from traditions that emphasize the centrality of Scripture in one’s spiritual life and who are not quite ready to make the leap to praying liturgical prayers and reciting ancient creeds.

Common Prayer by Shane Claiborne, Jonathan Wilson-Hartgrove, and Enuma Okoro

Blending together elements from a number of different liturgical traditions, *Common Prayer* is a prayer book for those who desire to celebrate the diversity of the Christian spiritual tradition. Each day of the year has a different morning prayer and each day of the week a different evening prayer. In addition, there are prayers for special occasions, both celebratory and mournful.

While the book is certainly useful for helping an individual deep one's spirituality, it really shines when used by a group. Families, churches, and friends will all appreciate the call and response, one-and-many structure to the prayers. If you've never prayed with any sort of liturgical rhythm before, this book offers a great start.

Celtic Daily Prayer by The Northumbria Community

This collection of daily and occasional prayers comes from the non-monastic, but intentional, Northumbria Community in northeastern England. The book is a wealth of ancient prayers from Celtic Christians and readings honoring dozens of English, Irish, and Scottish saints.

Praying out of this book gives one the feeling of being connected to a great, longstanding tradition of followers of Jesus. It is humbling to think of the numbers of people who've prayed these same words for hundreds of years in the same land, generation after generation. As one who has ancestral roots in the British Isles, I find these prayers particularly enriching.

Other Resources

BeerSmith Home Brewing Software - Available for download at www.beersmith.com.

This software is free to try and has only a nominal purchase price. I use this program every time I brew or design a recipe. It automatically calculates IBUs, estimated original and final gravities, SRM, and ABV. I also track my inventory with the software so that I always know how much of which different ingredients I have on hand. This is a real time saver.

Northern Brewer – www.northernbrewer.com

I'm a big proponent of supporting your local homebrew shop. You get the freshest ingredients, best advice, and solid equipment from your local supplier. However, not all communities have a local supply shop. There are a lot of online homebrew retailers from which to choose, but I've had a good experience with Northern Brewer. They sell a number of ingredient kits, which come with recipe sheets and all the things necessary to make your beer. Almost any piece of equipment you can fathom can be bought through them as well.

Beer Judge Certification Program – www.bjcp.org

Ever wondered who determines what the parameters of a particular beer style are? Those at BJCP do, that's who. In addition to maintaining exact style guidelines, the BJCP trains beer tasting judges to adjudicate home brew competitions. Yes, there is such a thing. Head to their website to find out more about the style guidelines or becoming a certified beer tasting judge.

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