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Pneumanaut: Demonstration and Proclamation Through Abstract, Metaphor and Sculpture

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GEORGE FOX UNIVERSITY

PNEUMANAUT: DEMONSTRATION AND PROCLAMATION THROUGH
ABSTRACT, METAPHOR AND SCULPTURE.

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

BY

ERIC KECK

PORTLAND, OREGON

April 01, 2006

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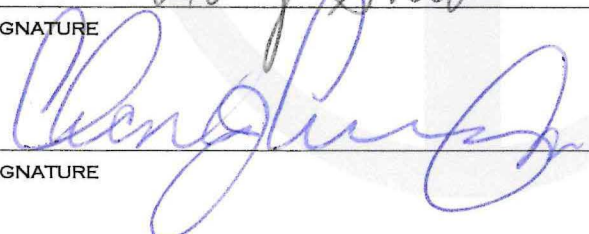
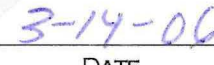
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TITLE:

**PNEUMANAUT: DEMONSTRATION AND PROCLAMATION
THROUGH ABSTRACT, METAPHOR AND SCULPTURE**

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ACKNOWLEDGEMENTS

Ich verdanke dies alles meiner heissen Maus, die so viel geopfert hat, damit ich dies beenden konnte.

there are so many more that have been on this journey and deserve the credit.

Beth

my eternal friend mentor,
 spiritual adviser and wife you are the beauty in this project;
 behind the scenes supporting when i needed help,
 praying when i needed help and mostly putting your own passions aside.
 you are the reason this is finished.
 i really wish there was some way that you would get the diploma, your more deserving...
 i suppose you are what has been the hardest part of this project:
 knowing that at so many moments
 you were sacrificing for me. . .

Zion

my continual encourager,
 you model for me hard work and persistence.
 i am so grateful for your friendship and so proud of you my daughter.
 i know you will go forward in the future and do incredible things,
 i can't wait to see
 all that our God has in store for you.

Thunder

my defender of women.
 you are Justice;
 yours is for the taking.
 i love to watch you
 get kingdom.

Phoebe

no one can deny your artistic call
 in some small way
 i hope i will be an encourager of that.
 i love to watch
 you create.

Zachri

my precious dancer.
 your love for finding truth is amazing.
 to see your find it
 always does my heart well.

Mom, what can i say you taught me what it means to be creative and i can never remember a time of you stifling that. the legacy you instilled from your parents won't die out. I know they are proud of you.

to my Dad and friend, i have never once in my life felt unloved... for that indelible knowledge i will always be thankful

to Heidi, thank you for all you modeled of what it means to be an intellectual, truly you are.

to Roger, your still the REAL Doctor in the house, you are so encouraging, thank you for taking care of my family in so many ways.

My Wonderful In-laws Ruth and Douglas Wacome, in Beth you gave me the greatest gift I could ever ask for, my perfect soul mate.

GFU Staff

to Larry, your patience is astounding
Chuck, you are an inspiring leader

Loren, you made the process seamless and for that i am indebted
Len, you were the main reason i sought out the program... you made it worth it.

Cohort, you all know who you are and the dream team that was brought together was one i am forever indebted to... psyched to have some good laughs with you in the future. i can still remember our time with Len and the prophetic selection of both the cups and the pipes, from my journal:

“the passing of the pipes was a community of spirit so communal that it reminded me of the last supper, right down to the 12. Perhaps the most enriching experience was watching the process. Having numerous pipes within his grasp, it was prophetic to watch the discretion that was applied to each one, it was so clear to me that there was something transpiring in the spirit... Jason the bull, Mike the hobbit, Todd the both/and (smoking 2). Randy the encourager, Chuck the gracious stoic. Karen the wise, Bev the strong externalist, Dave the burl, i was able to taste the soaring prophetic... and our mentor smoking the class.”

My Vineyard Family

Thanks, Bishop, Jason, Kevin, Malcolm, Mike, Rains, Todd, Winn... you helped me stick it out. Wimber, Piorek, Turrigiano, Tri, you guys all poured a lot into me, so thanks.

Mark, because you vowed: “There is no way I’m going to call you Doctor if you graduate before I do”... on several occasions those words were huge motivation... i’m ready for you to start and finish, because i know you are true to your word. so grateful to call you friend 1Samuel 20:41-42.

Allelon

Secret Society of Elpida...

Neo-Monastic Posse: Bean, Bishop, Canipe Creech, Evans, Hale, Johnson, Klinefelter,
Marshall, Palmer, Rains ... we share this.

THANKS!

Eric Keck
Montpelier, VT
1 April 2006

CONTENTS

Acknowledgements	iii
Contents	viii
Abstract.....	ix
CHAPTER 1. THE PROBLEM.....	11
Problem Statement.....	11
Problem Statement Narrative	11
Other Proposed Solutions	13
CHAPTER 2. THE THESIS	18
Introduction	18
The Metaphors of the Church are no Longer Relevant	22
Demonstrations for the people of God.....	26
New-ma-tol-o-gy: Pneumatology.....	32
The Emerging Church.....	39
Practitioners.....	43
Engagement.....	48
CHAPTER 3. THE PROJECT	51
The Rationale	51
General Project Specifications	55
The Sculptures Specifications	59
The Website Specification	62
CHAPTER 4. POSTSCRIPT	77
Project Effectiveness	77
Project Reflection	78
Triumphs and Shortcomings	79
Further Research and Potential Solutions	82
REFERENCES	84

ABSTRACT

The theology of academia lacks appropriate metaphors and abstracts to demonstrate, embody, and announce the kingdom of God. A solution is the creation of new metaphors and abstracts to add insight and definition. The purpose of this project, then, is to interpret and create some new metaphors for theological themes commonly used in academic circles. Because of prior knowledge readers bring with them when they engage with theology, their positions and starting points sometimes limit their understanding of the *sensus plenior*¹ or fuller meaning, of the original text. By providing new metaphors for these theological themes, readers will enter into the conversations with new starting points enlisting an audience that perhaps otherwise would be disengaged.

In some instances the language of academics loses broader relevance to popular culture. Because of this, a prior understanding and critical interaction with numerous texts becomes a prerequisite and often times understanding the surrounding theological polemics is a mandatory prerequisite to adequately wrestle with texts. Within popular culture, the academics become unappreciated, and as result their material lacks

¹ This is a Latin phrase referring to the fuller meaning of a text. This approach proposes that successive interpreters, perhaps with divine authorization, derive novel meaning from the original author's text. That is, God had a double meaning in mind but only revealed the other sense to a later author. Thus, God guided Isaiah to say certain things with meaning in his own time but that God also intended Christ to fulfill. This approach was developed in response to New Testament uses of the Old Testament that seem to treat apparently non-predictive or 'single meaning' OT material as predictive prophecy. See <http://www.xenos.org/ministries/crossroads/OnlineJournal/issue3/mtappe.htm>.

distribution. Therefore, there needs to be a relationship between the proclamations of the academic theologians and a demonstration of what it is they are communicating. A solution is new metaphors and abstracts to add insight and definition because of cultural perceptions commonly associated with the chosen themes. There is room for an artistic exposition to solidify the link between proclamation and demonstration.

The medium of physical art is an appropriate context in which to address this. Each piece of metal used in the sculptures is unique in that it was created for another purpose. An “alternator pulley,” a “Lions Club International” road sign, and a “1940 Ford Spindle” all are unique in their own contexts and have their own stories behind them. By linking them together in the fusion of art, their stories become something greater and assist in shaping a new metaphoric reinterpretation of their collected story. These sculptures are being created to re-language metaphors used in Christian dialogue and to hopefully add applicability to a wider audience.

Utilizing the medium of metal sculpture, a series of sculptures will be placed within the boundaries of a meditation garden. The viewers of this project will be permitted time to contemplate each piece’s meaning. When given a chance to read a short statement on each piece, they will see the reasons and justifications behind the intent. If engaged, the viewer can then access further descriptors of each piece on the project website where they will be pointed to additional resources, and written works for each piece’s theme. The intent of this artwork is to re-language metaphors needed to engage popular culture in the biblical story.

CHAPTER 1. THE PROBLEM

Problem Statement

Academia is lacking appropriate metaphors and abstracts to demonstrate, embody and announce the kingdom of God. A solution is new metaphors and abstracts via sculpture to add insight and definition.

Problem Statement Narrative

Aaron: I think it was MTV or VH1

Thomas: what was it about?

Aaron: it was cool, it was sort of a live/interactive/song discussion

Thomas: how

Aaron: well it was cool, it looked really unrehearsed... but Bruce Springsteen was playing in front of an audience in a pretty small venue, and somebody in the audience yelled out to tell me about "The Rising". Again I tuned into the show late, but it looked like it was a symposium of sorts where he was fielding questions... so he started talking about "The Rising."

Thomas: ... I love that song

Aaron: yeah, well it was cool because in typical fashion it was one of those deals where you think you know what a song is about... you know you've heard it, sung along with the

words, and even imagined a scenario in your mind that goes down a certain way and then you find out later what it really is about and it totally changes the perspective of things.

Thomas: so what was it about?

Aaron: the Boss took like 30 minutes discussing it all. Going over each word of the lyrics describing what he was feeling when he was writing it, the sort of mood he was in, the intentionality behind it, specificities on words chosen, the emotion, what kind of guitar he used, the tuning, who it is about... it was saga, he was going off on all this stuff that so made me appreciate the song. It was as if it took on a whole new meaning just understanding what the metaphors he was using meant.

Thomas: metaphors are confusing sometimes...

Aaron: yeah, well that's why it was so cool to hear what exactly it was that he was talking about when he used each specific one. i really don't think I would have every guessed what it was he was talking about when I was listening to it

Thomas: how did he field questions?

Aaron: he just played and chatted... it was rad, he was so into he started crying about the songs... but what was cool is that he would play the riff or the tag line then explain it....Then play the next line then explain that. He went through the whole thing like that. It added so much to the understanding

Thomas: what channel?

Aaron: i don't know but if you see it, you gotta TiVo it for me, i'm gonna use it in my dmin project.

Other Proposed Solutions

The intent of this project is to study Christian terminology (“Christianese”¹) and explore new metaphors to relate scholarly authorship to contemporary culture. The terminology and metaphors to be explored include: evangelism, atonement, covenant, community dreams, prophetic, and tongues. Over the next months and years I hope to focus on these themes through the project described herein. I have seen that scholars are discussing and giving definition to these ideas; however, their language is not connecting with culture; the solution is abstract and metaphor.

There are many art-based ministries sponsored by large denominations (e.g. Baptist, Presbyterian, Assemblies of God, Methodist, Catholic, etc.). And they have all identified art as a means to appropriately interpret theological issues. For the purpose of this project and its anticipated audience I look at some of the solutions that have been proposed by proponents of the “emergent church.” The emerging church audience served for the inspiration of this project, so it is fitting to examine some of the solutions they have employed.

There are many who associate with the expression emerging Church, and they frequently borrow resources, scholarship, and speakers from the same resource pools. These proponents are a tightly knit network, largely relational, and intent upon addressing theological concerns within the church. TheOOZE, Emergent, and Allelon are three of the intentionally organized ministries within the emerging church that seem representative of the emerging church culture. The mention of these organizations is not meant to be exclusionary.

¹ A cultural expression denoting a cultural language of Christians which embodies fuller meaning.

"The desire of TheOOZE is to create environments where church leaders (traditional teachers/theologians as well as emerging storytellers/artists) can converse about and collaborate on resources and experiences for the broader faith community. This is done by providing places for people to gather and communicate both online and offline about how to be the story of Christ to our emerging culture"² These intentions and behaviors have done much to further the cause of empowering the "non-clergy." Underlying these three organizations lies a premise that all Christians are expected to be involved participants in the kingdom story. This has helped in blurring the clergy/laity distinction. These organizations are not only made up of "story tellers and artists" but also of individuals from a wide array of occupations. The organizations have done much to foster a distinct culture, attracting those who are like minded; as a result they have a large online community of over 10,000.³ Allelon is a slow but growing online community of around 1500; Emergent is a larger community but more difficult to define because their presence is quite diffused.

Seemingly evolving and constantly under construction, their flexible model of being Church has attracted the blessing of prominent scholars. Conferences they have hosted, sponsored and organized have attracted such notable scholars as Walter Brueggemann, Inagrace Thoms Dietterich, Gordon Fee, Stanley Grenz, Darrell Guder, Alan Roxberg, George Hunsberger, Dallas Willard, Brian McLaren, Eugene Peterson, Leonard Sweet, and others. These voices have set out to seek change and to encourage a

² "About TheOOZE." Retrieved January 2006; Available: www.theooze.com.

³ Malcolm Hawker, interview by the author, December, 2005, Montpelier, Vermont.

generation to be participatory. From an artistic standpoint, their model of encouragement and commission is a freeing example.

In this environment no longer are there the ministry distinctions and labels that sometimes further ideologies of ministry; such clergy/laity distinctions can quickly become detrimental. "It's not my job to evangelize; it's the preacher's" or "It's not my job to help that guy out; that's what the homeless ministry is for." These are phrases that one would not expect to hear at the events sponsored by these organizations.

As a result, many are invited to participate, and in that participation, individuals seem to intrinsically do what comes naturally to them. Since 2000, these organizations have incorporated a component of art into their corporate gatherings, and rather than "courtesy displays in the back hall," art has found itself a prominent place in the liturgy and even ecclesiology of the gatherings. Leaders of these organizations realize that experience is a powerful cultural commodity as well as an essential component of the Christian faith. In some mainstream denominations, finding a place for experience in a corporate setting is a difficult agenda; at these gatherings it has come to be expected. By identifying the need to couple proclamation with demonstration, and by being companions in the gospel, these emerging organizations are addressing a need and fostering one expression of a solution.

It has been interesting to observe the level of participation in TheOOZE, Emergent, and Allelon. Although TheOOZE and Emergent both have very small staffs and low operating costs, they are all able to reach a large audience via technology and the web. In the case of TheOOZE, through something as simple as a discussion board website they are able to connect several thousand of participants. This additionally

demonstrates what a wonderful tool the internet can be to formulate discussions that lead towards the demonstration, embodiment, and announcing of the Kingdom of God.

It is fascinating to watch the site traffic after one of them hosts a conference. Rather than just a quick blurb in a church bulletin, or brief paragraph on an upcoming church event, these sites see tremendous discussions take place before, during, and after the conference. It is not uncommon to see thousands of posts and discussions take place during the weeks surrounding these events. In some respects, the gatherings are "just-in-time" learning opportunities and forums to add clarity for the practitioners.

The models of organization and structure at these meetings lend themselves to flexibility. As a result attendees are often expecting to co-participate with God in shaping the event. Although the Spirit seems to give specific leading to people as the Spirit chooses, many attending these gatherings are not intimidated to speak out, dialogue, or give an impromptu teaching. This is a unique phenomenon to observe in a setting of 30 people; it becomes even more staggering in audiences of 300. There is a difference in starting points between 200 people attending church on a Sunday morning to hear one preacher preach a sermon he took all week to prepare and 200 people preparing all week to potentially preach; it quickly shifts the onus of participation and demonstration from exclusively the clergy to implicitly the laity as well. "In the average U.S. church today less than 10 percent of the people are doing 90 percent of the work."⁴ Rather than cater to this strictly consumer-oriented religious culture, these organizations have been attempting

⁴ "Church Attendance Statistics," (The Barna Group, 2005). Retrieved September, 2005; Available: www.barna.org.

to foster an environment in which participation and demonstration are blended as part of the proclamation. In the end, it fosters a missionality that is contagious:

It is practitioner-focused. We believe that the best theology arises in the context of mission, and the best mission is informed by sound theology....We seek to bring theological scholars, thinkers and missional practitioners from around the world together for mutual learning, encouragement, and fruitful contact with each other so that effective strategy and sound theory may be wedded together....It makes available educational resources and material to help facilitate vision and change in the missional life of faith communities.⁵

The excitement, expectancy, and participation on their websites are explainable when one takes into an account that their membership is entirely online. Yes, there are forums and groups that meet in buildings owned by groups that identify with these three parachurch organizations and that shared their values of fostering and educating the people of God, but it is important to note that such groups are only informally associated with them. In no way are they legally connected through any formal membership process. These organizations are models of "both/and" ministry. The marketplace needs *both* proclaimers of the Christian faith who are well-informed, educationally-adept students of the Kingdom, *and* students of the Kingdom who are acting out and demonstrating what it means to be followers of Christ.

⁵ Winn Griffin and others, "Allelon: About the Network" (2004). Retrieved July 2005; Available: www.allelon.org/about.

CHAPTER 2. THE THESIS

Introduction

Although the charismatic battle was fought, waged, and won on an intellectual level a generation ago via the charismatic renewal, it has since waned in implementation. One of its unique contributions was the concept of “Power Evangelism,” defined as “the coupling of power from the spirit....A proclamation coupled with demonstration of the God’s mercy.”¹ However, Eddie Gibbs, Professor of Evangelism and Church Growth at Fuller Seminary, tragically stated, “We will never know if power evangelism [proclaiming spiritual gifts and demonstrating them] works [as a form of evangelism] because we never saw anyone try it long enough to see the results.”²

This is due to the Church’s inability at times to meld proclamation to demonstration. Perhaps this is due to the multi-definitional culture of which we are a part. Semantically-driven discussions over definitions at times bring in baggage and words loaded with personal history make some discussions difficult to comprehend. Two individuals can be speaking using the same language and words, with radically different interpretations. In an attempt to find common ground, definitions sometimes become the lowest common denominator and lose the essential truth, thus becoming a detriment to

¹ John Wimber and Kevin Springer, *Power Evangelism* (San Francisco: HarperSanFrancisco, 1992), 32-35.

² Eddie Gibbs , interview by Todd Hunter, July 1998, Fullerton, California.

the engagement/discussion: “Well, when you say ‘X,’ what exactly do you mean? Do you mean ‘X’ as in the cultural definition of ‘X’? Or in your impression of ‘X’? Or in the context of its historical definition? Or do you mean ‘X’ like I mean ‘Y’? Do you know what I mean?” The iPod generation loves to debate and question; it is in our DNA from the 1960s. But too many times we find ourselves trapped in dilemmas that need redefining in order just to bring clarity to what it is we are debating!

For example, among academic and theologians there has lately been some discussion of the word “spirit,” and the spirit’s life-changing power coupled with the spirit’s ever life-changing presence, especially in the context of the emerging church/post modernity discussion.³ This has been encouraging in one respect; however, it has also ironically brought about a misconception and even confusion regarding the work of the Spirit. The aspect of Spirit that has begun gleaning attention from scholars like Dallas Willard and Richard Foster and from teachers like Leonard Sweet and Brian McLaren is incredibly relevant, prophetic, timely, and necessary. These men, along with many others, are stirring a wave of theological renewal that will continue to shape the church for many years to come. Their conferences, speaking engagements, and retreats are beautiful examples of individuals who are proclaiming the message of Christianity. However, the pretexts and baggage associated with individual words makes all their starting points unique, and less cohesive.

While “Spirit” is a beautiful start to engaging in the message of Christianity, many discussions are lacking a critical component: “lab time.” or physical

³ Richard Foster, Todd Hunter, and Dallas Willard, “Kingdom Living,” in *Streams of Living Water*, ed. Richard Foster (Denver: Renovare, 2005).

demonstrations and concrete examples, a chance for their audiences to engage and move from rhetoric to praxis and become the co-conspirators⁴ that these speakers are encouraging followers of Jesus to become. A dilemma in these speaking forums is that typically the theologians invited are high-profile leaders in mainstream Christianity. Whether it is due to the insecurity of their audiences to give direction to their speakers, or whether it is a failure to consider the necessary time constraints of teasing out definitions—whatever the reason—these leaders are lacking the time and tools to create the acute metaphors and imagery that should be associated with their subject matter.

Imagine the frustration of a leader who is asked to speak and flippantly mentions the word “Spirit.” In Pentecostal circles this word takes on a unique meaning, but for those in the culture of the emerging Church it could have an entirely different one. In some emerging church circles they have reduced their understanding of this word to a self-help adage for personal well-being. In this context, stripped of the Spirit’s creative power, the emerging Church has gotten lost in language and semantics rather than engaging in praxis involving pneumatological expression. The emerging Church needs to learn how to cooperate, listen to, and, most importantly, identify with the Spirit before they will sustain a source of power which aligns itself holistically with the Gospel within a context of renewed humanity. Demonstration, as opposed to mere articulation, of these concepts is really where the practitioners get set apart from the rhetoricians, and unfortunately this has been a difficult distinction to tease out.

⁴ An expression denoting the joining of conspirators.

Standing Under to Understand

Many in the emerging church have waged the battle against hate, speaking out against Christians hating homosexuals, Christians hating abortionists, Christians hating drug offenders, Christians hating violence, Christians hating pacifism, etc. Now there is a new kind of hate being unleashed that is of equal concern, which is the hate of the mainstream evangelical church. And at times it seems that Christians are leading the fight. Why is this? Perhaps it is inflamed by culture, or a by-product of zeal, but it is wrong. Perhaps it is because the Church has poor metaphors for communicating who they are and from whence they have come. The tragic dilemma the church is facing is that programmatic voices with the purest of intentions are failing to reach a generation of people no longer impressed by the trappings of evangelicalism. So how can these opportunities be used to show people about Jesus? The answer is demonstration, not just articulation. Granted, this process often takes much longer than the forums in conferences/seminars and speaking engagements often allow, but failing to demonstrate this life-changing power in forms that are unifying is a trap into which academics too easily fall. Failing to marry the demonstration to their proclamation is not only dualistic in thinking, but it also perpetuates an unspoken agenda of dualism in the Church and a pervasive attitude of "Well, it's not my job; it's someone else's."

Even with the best of intentions demonstrating the kingdom is hard. It is messy, it brings controversy, and there is great potential for error; however, it is a reality that many prominent followers of God (including, but not limited to, Moses, Jesus, and Paul) continually addressed and modeled. Demonstration stirs its viewers and potential participants to address their own personal misconceptions. It challenges their own

maturation process and rivals their own grids and agendas for defining the kingdom of God, in a sense giving them a new paradigm, or "spiritual set of glasses,"⁵ through which to see God. Demonstration, coupled with an explanation pointing back to God (via proclamation), is a kingdom methodology embedded in our creative DNA—from an individual perspective a resonance occurs that causes the heart to reverberate with the mind. How do we assist the brilliance that academics are able to communicate and still provide terms and abstracts that draw the marketplace culture into seeking out what it means to be followers of Jesus? One solution is giving the culture of the day new metaphors.

The Metaphors of the Church are no Longer Relevant

Over the last 25 years some circles of the Church have reduced their understanding of the atonement to an exclusive commitment to the penal substitution theory. It is idealistic to even attempt to think about atonement through a monocular lens, however in this single lump of idealism, these church circles have severed the strand of fabric for which our culture longs: relationship. This generation has become cynical as a result of institutional stipulations and is weary of any form of mega-institution.⁶ The iPod generation has a mantra that is not one of rebellion but rather relationship. They are longing for a truth that is subjective. In response to this longing we have sought out the counsel of friends as an interpretational grid of *a priori* knowledge. How is it that one could assume that modernist thinking towards the atonement would slip through under

⁵ Winn Griffin, *New Set of Glasses* (SBL Ministries, 2005). Retrieved 22 October 2005; available from <http://www.sbl.org/wbs/kingdom/Week8/kgw8.shtml>.

⁶ Douglas Copeland, *Generation X* (New York: St. Martins Press, 1991).

the guise of theological truth? It is no mistake that traditional evangelism is failing fast within this generation and there are countless ways in which the Church has misunderstood community because it is seeing solely through the lens of modernism.

In addition, the iPod generation has a much different view of intellectual properties than those ten years older.⁷ And their superiors, according to Moore's law, are infinitely and exponentially culturally removed from the information that the iPod generation now possesses. This information often is recognized and perceived as the truth, but it is not the truth for which the emergent generation is longing.

In an article on Pope John Paul II, *National Post* writer Robert Fulford points out that "the Pope's paradigms were those of the 13th century, and the Pope's model was consistent because the truth never changes."⁸ Truth may never change, but metaphors and culture do. Think of the penal institutional model of atonement. Now attempt to relate it to the iPod culture within this generation. The consequences for violations of intellectual properties are virtually irrelevant. The statement, "If it ain't hurting me or any of my friends, it's okay," comes to mind. The underlying premise of that slogan is not its obvious lack of truth, but the burden of relationship. This burden of relationship should not go unnoticed. Ask an "iPoder, "Would you burn for a stranger?" His answer will be "no." Consider the expression, "You can break every law but the one that binds us" as an indication that relationship is the currency of this generation. This culture is longing to get rich in relationship. Most rules or regulations pale in comparison to the underlying core of relationship.

⁷ Brendan I. Koerner, "Something Completely Different," *Wired Magazine* (11.11, 2003): 13.

⁸ Robert Fulford, "John Paul II," *National Post* (September, 1999): 33.

Again imagine attempting to relate a penal model of God's love for a post-modern culture. Is it a mystery that it has not flown well in the face of this humanity? This generation has been bombarded with images of war. Within our own nation, the iPod generation matured while viewing three significant wars, mostly in the Middle East, but with unparalleled media coverage and participation. Their minds have been invaded by countless media-focused atrocities and judicial injustices. They have literally seen the abhorrent treatment of the poor, minorities, and disadvantaged. They have witnessed a frivolous attitude toward important ecological concerns, an attitude that will someday brand this generation as ignorant. Within this cultural grid of "justice" how could the Church present a penal model that could even be conceived of in terms of justice?

Clearly a twenty-first century audience cannot absorb a model where sin has an economy. "Do the crime and pay the time" was a mantra of earlier generations. But our generation has come to see just how unjust this mantra is, just how unsacred, and unholy it can be. Because of this the very separation of church and state that our forefathers protected us from, doesn't seem to be let go of by the mainstream church and, as a result, the mainstream church has lost relevance to a generation who has seen that "crime and time" have a disproportionate context for justice. By some opponents the conservative right has been lumped into the mainstream church because of its proof text justification of manifest destiny and triumphalism. This is a slap in the face to any who have ears or eyes in our culture. With countless corporate undoing and mistrust, this generation refuses to see the sacredness of our own faith--branded, manipulated and controlled. In a

“Coldplay”⁹ or “Matisyahu”¹⁰ world, relationships and a sharing of experience together are what bind our understanding. It is because of this that the theological scholars need new metaphors to communicate their messages.

Another example of a word that needs new imagery is “covenant.” The Biblical word for covenant has very little to do with this culture, according to the Merriam Webster Dictionary, which could be considered the voice of a 21st century audience:

cov·e·nant (kŭv'a-nant) n. 1. A binding agreement; a compact. See synonyms at bargain, pledge 2. Law. a. A formal sealed agreement or contract. b. A suit to recover damages for violation of such a contract 3. a : (pledge) a binding promise or agreement to do or forbear b (1) : a promise to join a fraternity, sorority, or secret society (2) : a person who has so promised.¹¹

There is a expression: “Look, it ain’t personal; it’s just business.” Devoid of the “personal,” the concept of covenant loses the relational qualities that are most inviting to biblical understanding of the term. “It ain’t business; it’s personal!” Again, seemingly simple definitions need clarification; “covenant” is one word with potentially radically different intents. One could even argue that the Biblical definition of covenant has also had added meaning—meaning that has been added to the text.

By not fully grasping the meaning of covenant the Church can wield a dangerous sword of power and control. When the starting points for this relational covenant are not defined, things become dangerous. When institutions of power and individuals clash, the contractual interpretations based in modern business models of covenant are grabbed and

⁹ Coldplay, *Speed of Sound*. Sound recording. Accessed September 2005; available from <http://www.coldplay.com/site.php>.

¹⁰ Matisyahu, *Matisyahu*. Sound recording. Accessed June 2005; available from <http://www.hasidicreggae.com/>.

¹¹ *Merriam-Webster's Collegiate Dictionary* 11th ed. (Springfield, Massachusetts, 2003). Accessed June 2003; available from www.m-w.com.

the historical origins of covenant in terms of relationship are forgotten. What can become clear to the individual within the dysfunctional hierarchy of relationship is that, regardless of individual issues or interpretations (right or wrong), the views of the holders of power and control are the ones that potentially become dogma. This is dangerous because a perceived and established hierarchy or right of rule can quickly become culturally justified, rendering the opinions and understandings of the individual as extraneous, not part of the original contract. How tragic! Ultimately, there is not a covenantal journey of transpiring togetherness, but rather a covenantal journeying with. For example, once an individual has entered into a contract that is contractual (like those employed in a business context), sooner or later hierarchy will emerge and the relationship will suffer. Once entrapped in this contractual snare a journeyer can quickly and painfully see the distinction. A contractual relationship of that sort can never be truly relational. Thus, by not giving the Church metaphors and imagery that they can grapple with and discuss, academics give knowledge without understanding and set up the potential for horrible spiritual abuse. The alternative is demonstration.

Demonstrations for the people of God

The experiences of Moses, Jesus, Paul and many other biblical heroes were not only exceptional within their own context, but were also historically significant. However, what is often unmentioned is that for Christians (and not only for the Christians mentioned in the Bible) these pneumatological experiences should be normative. If this is true, then by inference the pneumatological outpourings (including but not limited to the realization that they spoke with God on a regular basis, experienced paranormal

expressions, participated in miraculous signs and wonders, healed the sick, raised the dead, and experienced personal transformation, to name just a few) that these individuals experienced should be expected and taught.. Should not teachers and those who proclaim the Kingdom of God provide a demonstration of the experiences that these individuals enjoyed?¹² If these are Christian practices, Christian expressions, and Christian experiences, then to not experience them may imply that one is being disobedient.¹³

The modern Church has done a beautiful and remarkable job of helping to recognize that it is the believer's duty and job to devote oneself to the study of the biblical accounts. Many leaders encourage those within their spheres of influence to seek out education and support structures to understand the Biblical story better and also perhaps encourage them in taking necessary steps to accomplish this, such as attending a class,¹⁴ participating in lectures, completing assignments, or perhaps attending a conference or seminar, or even attending a weekly study. Leaders many have no rational problem accepting the notion that such proactivity toward education is normative. Why, then, does this same aggressive proactivity become unusual in terms of demonstrating the Spirit of God? Why is being proactive in terms of the Spirit perceived as unnecessary or reserved for extreme Pentecostalism?¹⁵ If this is a cultural perception and a negative stigma (whether accurate or inaccurate) should not the Church be bringing about ways to

¹² Carol Wimber, *The Way It Was* (New York: Hodder & Stoughton, 1990), 132-141.

¹³ Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994).

¹⁴ Brian D. McLaren and Anthony Campolo, *Adventures in Missing the Point: How the Culture-Controlled Church Neutered the Gospel* (El Cajon, CA: EmergentYS, 2003).

¹⁵ Carroll Robert Todd and Wes Roberts, *Original Intent for the Church* (Colorado Springs: NavPress, 2004).

re-communicate its message? Should not the Church be looking for new media, new metaphors, new abstracts, and radically powerful imagery to articulate the Spirit's continual and creative daily activity? Should not the Church be supporting a message of being co-creators with God and exuding God's creativity?

Does our mundane worldview inhibit miraculous expression? Is our thinking so empirical that we accept cognitive learning and the experiences that accompany it as normative¹⁶ but fail to apply the same pragmatics of Aristotelian analysis to expressions of the Spirit?¹⁷ Just as Descartes set out to understand new ways of discovering the existence of God in unfamiliar places by *thinking*, so, too, must we seek out ways of experiencing God in the ordinary by *doing*, by proactively engaging with the spiritual and kingdom worldview we know¹⁸ and juxtaposing it within the matrix of worldview with which we are barraged and into which we culturally enfolded.¹⁹

Historically, the teaching, understanding, and demonstration of spiritual gifts was that they were ordinary expressions of the supernatural. However, this author has seldom witnessed them being mentioned, taught, demonstrated or engaged in purposeful or intentional ways. Of course, this is an enormously strong statement, but the hope is to fulfill a Kingdom mandate expressed in Matthew 10—that of seeing people become kingdom apprentices and co-laborers of the Gospel message. The mandate represents a coupling of proclamation to demonstration, a marriage of pneumatology to the

¹⁶ Fee, 235.

¹⁷ *Aristotle's Physics*, trans. Robin Waterfield (New York: Oxford University Press, 1996).

¹⁸ A. Rupert Hall, *Henry More: Magic, Religion and Experiment* (Oxford: Oxford University Press, 2003).

¹⁹ McLaren and Campolo. 137.

proclamation of its arrival with imagery that fosters understanding: “Bring health to the sick. Raise the dead. Touch the untouchables. Kick out the demons. You have been treated generously, so live generously.”²⁰

Unfortunately, the Church is more familiar with the negative aspects or stereotypes of the charismata than they are of the necessities. This message of normative supernaturalism is timely as well as overdue as a cultural response to thinkers such as Deepak Chopra. With the rise of Hinduism and the practice of meditation, culturally metaphysical thinkers and mystics are becoming more aligned with mainstream culture. The Church is being surrounded by a cultural fire that is heating the outside of the mainstream pot. Melt, boil, or simmer, we cannot grow cold to the insights of mystics. Their message is one that is readily distributed via technology and the internet. With technology come wider information and also a wider acceptance. Spiritual mysticism is widely accepted and normative within mainstream culture; however, it seems absent in Christian culture. Convincing the Church that these experiences are part of being human as God intended and not outside the parameters of normality is a necessary step to assist followers of Jesus to see the many different ways God speaks today. It seems that there is a position that God is limited to the mundane, rather than utilizing the same means he has and continues to use to communicate to individuals.

The saga continues up to our own day in the lives of those recognized as leaders in the spiritual life. When, coming through the ages, we consider St. Augustine, Theresa of Avila, St. Francis of Assisi, Martin Luther, George Fox, John Wesley, C.H. Spurgeon, Phoebe Palmer, D.L. Moody, Frank Laubach, A.W. Tozer or Henri Nouwen, we see in each case a person who regards personal communion and communication with God both as life changing episodes and as daily bread. Untold thousands of humble Christians whose names will never appear in print—who will

²⁰ Matthew 29:1-10.

never preach a sermon or lead a crusade-can testify equally well to exactly the same kinds of encounters with God as are manifested by the great ones in the Way.”²¹

These experiences were exceptional and they were personal. God was using specific abstracts and means of communication and imagery that allowed each individual to experience the Kingdom in unique ways that were beautiful. Reading through the memoirs of these individuals, one is able to appreciate aspects of God that are not only unique but inspiring, as an outsider can look into the ways these outstanding individuals responded to the demonstrations from God that they witnessed. Their lives were and are living sculptures of what it means to be Christian. A great takeaway from their experiences is that they were in the context of their lives normative and they were naturally supernatural.

By no means is this project an attempt to limit the Spirit to moving in new ways, or a means to prevent the Spirit from accomplishing things the same way twice. Clearly the Spirit is not bound to the steadfast rules of orderliness to which we are often confined. However, it seems that many people are able to hear from God in consistent ways that they recognize as being participatory.²² Perhaps these come as a voice of conscience or reason, an audible voice, or perhaps a powerful image that God sings into our love for ascetics. Maybe God comes in a sense of understanding or assuredness of direction that is physically felt; perhaps He is within the voice of a friend, stranger, or child, or the emotions of a pet, or a dream. Whatever the abstract, with it comes a hyper-awareness that God is leading. For those who have not yet taken his name (“pre-Christians”), this

²¹ Dallas Willard, *In Search of Guidance: Developing a Conversational Relationship with God* (San Francisco: HarperSanFrancisco, 1993), 23.

²² Fee, 377.

experience could come in the form of assurance that God is guiding, directing, and conspiring to speak and teach them something new.

How do we live out the gospel in a practical narrative that will be viewed as prophetic to our culture? There has been much talk shop dialogue,²³ but it seems that evangelism within the emerging church has been difficult to define and in terms of modernistic measurement is it even failing. We long to see our friends and colleagues come to meet Jesus, but we have mysteriously misplaced any sort of invitation, because we are trying to be responsive to a consumer-based population,²⁴ or to matters of the intellect. If we throw out saying the prayer so that when we die we go to heaven, and somehow breed it with the notion that “heaven isn’t the goal, it’s the destination,” then from an intellectual standpoint the four spiritual laws are inapplicable.²⁵ This is a heavy and confusing burden, in a formulaically driven church culture it renders them looking for silver bullets and singular approaches. For many this leads to a fearful distancing of friends and relationships by Christians who would rather be silent than voice some horrible presentation of gospel facts that would identify themselves with a tribe of religious, fanatical kooks. The iPod generation can no longer identify with a Christian sub-culture of religiosity.²⁶ With catchy religious Christianese phrases, Jesus junk, and proof text slogans, they have died a slow death. Yet, unfortunately, they have been left without replacement words or life mantras that fit. This is a horrible predicament.

²³ McLaren and Campolo, 137.

²⁴ Fee, 378.

²⁵ N. T. Wright, *Following Jesus: Biblical Reflections on Discipleship* (Grand Rapids: Eerdmans, 1994).

²⁶ Dave Tomlinson, *The Post Evangelical*, rev. North American ed. (El Cajon, CA: EmergentYS, 2003).

New-ma-tol-o-gy: Pneumatology

“We are spiritual beings with an eternal destiny trying to be human....”

Pierre Teilhard de Chardin²⁷

The demonstration of the kingdom is in itself an apologetic: no hype, no manipulation, but rather spiritual expression. It is power demonstrated in the immediate, power demonstrated in the actual, and power demonstrated that can only be defined as pneumatological. It is through this Kingdom which is now and not yet²⁸ that we as spiritual directors have responsibility to act,²⁹ a responsibility to describe, to speak, to voice, to encourage, and to guide. As we begin to employ direction and help prepare individuals to live, and provide them a means to fulfill that vision, a connection needs made to the spirit. The absence of this pneumatological expression will not only stifle the process, but will never holistically fulfill it.

Using the definition that the kingdom of God is the range of God’s effective will, where what the spirit chooses to accomplish is done,³⁰ we find in this premise the beautiful notion that this same Spirit is available to us now, in the immediate. It [Spirit] transcends cultural milieu; it [Spirit] is not bound by circumstance nor by will. Recently, Dallas Willard made the striking statement, “It is our job to lead and teach people about Jesus.”³¹ Perhaps a rewording of this statement with a singular substitution of “show” for the word “teach” would have significantly more powerful implications. In

²⁷ Pierre Teilhard de Chardin, *The Divine Milieu* (New York: Perennial, 2001), 17.

²⁸ George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974).

²⁹ Dallas Willard, interview by author, August, 2003, Eagle, Idaho.

³⁰ Ibid.

³¹ Ibid.

addition, this would align itself better theologically with biblical accounts, stories, and reports of earlier friends of Jesus.³² In finding new images and abstracts to communicate the themes that these theologians are addressing, we (the accountants, architects, artists, assemblymen, etc.) can assist the Church in showing people what it means to be Christian.

As a leader Jesus demonstrated a Kingdom mindset and brought into the lives of his followers a means of spiritual and transformation. He seemed to accomplish this relationally through the demonstration of his Kingdom authority (seldom with explanation).³³ “Jesus was misunderstood all the time and never tried to run around and fix it....He never felt paranoid of not doing stuff. . .never felt the need to explain.”³⁴

The result was a model that took care of both the physical and spiritual needs of the individual with whom he was involved. Normally, he first accomplished this through a pneumatological demonstration of his kingdom. This included (but is not limited to) physical healings, the removal of demons, the use of phenomenological experience, and various other miraculous signs.³⁵ These demonstrations were the means by which he typically captured the hearts of individuals. Consistently and repeatedly, he used demonstration as a learning modality, a pedagogy, and an andragogical discourse by which to provide an understanding and basis for his work.

³² N. T. Wright, *Christian Origins and the Question of God*, (Minneapolis: Fortress Press, 1992).

³³ N. T. Wright, *The Original Jesus: The Life and Vision of a Revolutionary* (Grand Rapids: Eerdmans, 1996).

³⁴ Eugene and Jan Peterson, interview by the author, September, 2003, Flat Lake, MT.

³⁵ C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper & Row, 1981).

This precept transcends our culture. Still living within the biblical context and continuation of the biblical story, the twenty-first century continues to provide an eloquent platform for the demonstration of kingdom works. What St. Francis of Assisi said nearly eight centuries ago is still relevant for the twenty-first century: “Preach the Gospel at all times, and, if you have to, use words.” The boundaries and provisions of our culture indeed are poised and prepared for a resurgence of this understanding and demonstration.³⁶ As we move away from the constrictions of modernity and move towards cultural and historical influences that embrace the mystical, the liturgical, the ceremonial, the ritual, the phenomenological, and the paranormal, and as we are inundated with reports of the miraculous, it is becoming obvious that we are a culture that embraces phenomena. Some could argue that our culture is not influential but, as Eugene Peterson recently stated, “Our culture is wrong but we can't just dismiss it....That's our world; these are the people we deal with.”³⁷

Whether we agree with them or not, people are talking. We are living in a culture that values experience. However, it appears that the agenda of the Church is not attuned to align itself positionally within the framework of experience as an overarching value, Richard Foster argued that “in the last century the Church has been preparing individuals to die, however, we should be preparing them to live.”³⁸ We should be preparing individuals to live as a renewed humanity, and as an empowered people; specifically, a people empowered by the Spirit of God. As thinkers in the twenty-first century, our

³⁶ Mike Yaconelli, *Stories of Emergence* (Grand Rapids: Zondervan, 2003).

³⁷ Peterson, interview. 2003.

³⁸ Richard Foster, interview by the author, December 2003, Eagle, Idaho.

inclinations and understandings of polemics, discourse, content, and even truth have become blurred. The values of truth are no longer *a priori*³⁹ rationalizations or pragmatics that derive value from reasoning. We are currently living in the biggest philosophical shift in at least the last 500 years. And the church lives in such a sub-cultural mentality of retrenchment that it often does not understand the important shifts in the ways that people think, and the way that they process reality.⁴⁰

In the past, truth was understood as a series of propositional statements that can be proven through science, logic, technology, and reason. However, in the words of Mark Driscoll, “Truth is a person. His name is Jesus Christ. And as you come into relationship with him you have access to the truth. That truth doesn’t come by science or technology but that it comes by faith and faith is a gift from God.”⁴¹ We can no longer sit aside and talk about truth stand alone. Truth needs to be demonstrated.⁴² As addendum to this thought, it should be noted that collective reasoning takes on new form, perhaps not dissimilar to corporate guidance. In terms of intentional/emerging communities this concept needs teased if the church is raising followers of Jesus.

As spiritual directors our duty is to demonstrate and value God’s Kingdom in our ordinary context. According to Ladd,⁴³ the agenda of the Kingdom is to become a reality of power, a power that can exist independent of bodies. This power is devoid of personal

³⁹ *A Priori Reason* (Philosophy Pages, 2005), Accessed 2005; available from <http://www.philosophypages.com/dy/a5.htm>.

⁴⁰ Mark Driscoll, *Post Modernity in the Emerging Church* (Seattle: MarsHill, 2000).

⁴¹ Ibid.

⁴² Alistair I. McFayden, *The Call to Personhood* (Cambridge: Cambridge University Press, 1990).

⁴³ Ladd.

means, made up of thoughts, feelings, evaluations, or even choice and habits involving creative will.⁴⁴

As metaphysical conditions for spiritual growth, potential followers of Jesus need a vision for the kingdom of God within their communal context, a vision that will define their humanity. This link toward spiritual formation has to be connected to the Spirit's power. There is some nuance of this in literature, but very little praxis.⁴⁵ Therefore, we must learn to fully understand the implications of the following statement:

There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, and civilizations, these are mortal; and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit--immortal horrors or everlasting splendors....Next to the blessed sacrament itself, your neighbor is the holiest object presented to your senses...⁴⁶

This understanding will radically alter our worldview, a worldview that our culture has rendered dormant to the task of understanding actual spiritual heritage and origins of those with whom we interact. Awakening will help us to foster new imagery, new metaphors, and new contexts within which to communicate theology. We live in a society and culture that embraces neither their pneumatological formation nor the very ethos for which they were created. This notion of experience and its starting point from a spiritual context speaks radically against our culture, a culture that in other respects values experience. Sociologically, our culture lacks an ideological starting point for a worldview that includes no ordinary people or mere mortals.

⁴⁴ Dallas Willard, "How to Be a Disciple," *Christian Century* 115, no. 13 (July, 1998): 430-435.

⁴⁵ Dallas Willard, *Hearing God: Developing a Conversational Relationship with God* (Downers Grove, IL: Inter Varsity Press, 1999), 29.

⁴⁶ C. S. Lewis, *The Weight of Glory and Other Addresses* (San Francisco: HarperSanFrancisco, 2000), 15.

The scoreboards of our culture measure human experience and value those in terms of quality of life.⁴⁷ However, life as a spiritual being can only be completed by living from a kingdom that is governed by the heavens. Through being led by Jesus, we are able to fulfill a mandate that is eternal and, as we recognize God's kingdom and the reality of truth and power, we can begin to understand and develop a reliance and expectancy of his work and presence among us. As sub-contractors and co-laborers we guide others through the context of time and place "of our own experience"⁴⁸ and through the experiences of still others. In this guiding we owe individuals both the words and the demonstrations of theology that they can grab hold of, wrestle with, and engage in. We also guide through the context of God's work and God's kingdom, and our own experiences with that. We co-labor with angels and the hosts of God who are in conflict with the Satan and his subordinates, who are working against us to oppose God.⁴⁹ This is our platform, this is our context, this is our story, this is the relational field we are poised to influence, and this is our sphere. As Eugene Peterson says, "The kingdom is the invisible part of the Church."⁵⁰ The church and the kingdom may be ideologically one and the same, but the kingdom of God is where we are clarified, where we are given expression, where details are fulfilled within the spiritual realm and where we can have immediate access to God's presence.

⁴⁷ Rodney Clapp, "Consumer Behavior," *Christianity Today* 40, no. 11 (October, 1996), 13-19.

⁴⁸ Willard, interview.

⁴⁹ James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: S.C.M. Press, 1975), 44.

⁵⁰ Peterson, interview. ⁵⁰ Peterson interview, 2003.

A worldview or lifestyle of dualism gives meaning to the reality of “both/and” living.⁵¹ Both/and living is like eating the meat and spitting out the bones. Recently, this seeming paradox has provided explanatory power for certain truisms. One example of this is “the inward/outward journey,” which is a wonderful metaphor. However, we do not live in dualism. We live in the here and now, we live as it happens, we integrate and synthesize. In articulating this and manifesting it in all areas of our life we can show that dualism is an abstraction from what we are doing. It is important to realize that these terms⁵² and specificities are merely semantics, not pertaining to the realities of following Jesus. As C. S. Lewis said, “The devil’s first attack is on lectionography. He likes to twist words so they don’t mean what they say.” In a culture that embraces moral relativism on a sliding scale, it is important to have the skills to distinguish the meat from the bones.

A sociological worldview presents us with a perception that we can live integrated or disintegrated. This distraction is in opposition to the Kingdom of God; it is a distraction that continues to keep the world at bay from the realities of a Kingdom perception.⁵³ We have the freedom to choose that to which we perceptively belong. As a culture it seems as if we have an ability to create mind hotels into which we can check into and be free from a Kingdom mindset. We can immerse ourselves in consumption—our clubs, organizations, teams, secret sins, and pleasures that bring us happiness. We believe we can create our own autonomy, our own destiny, our own future. We can

⁵¹ Leonard I. Sweet, *SoulsunamiSoulTsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan, 1999), 27, 110, 192.

⁵² Peterson, interview.

⁵³ Ibid.

biologically alter our DNA.⁵⁴ We have cultural permission and encouragement that this is normative and expected if it is within our means. However, from a Kingdom standpoint this is in opposition to the teachings of Jesus. There are no distinctions, no exemptions, and no clauses. It *all* is Kingdom, and it is all in the midst of God. Although at times invisible to our culture and our minds, in the Kingdom, it is all integrated. This *is* reality now, Kingdom now, not something to be applied; this is what is happening; this is our story, the story now.⁵⁵ And we must show this to the world.

The Emerging Church

The voice of the emerging church is largely one calling out to itself; it has moved radically outside of mainstream culture. Some within the Church who are listening have heard the cry of reformation, but largely that sphere of worldly influence has dwindled through the disintegration of Christendom. That voice has had small exposure and difficulty finding a unifying front; this is largely due to the fact that its ideological agenda has not been based in praxis. This agenda has been established in the creation of networks, such as TheOOZE, Soularize, Emergent, Off the Map, Not-Alone, and Kingdom Living, and articulated in the works of authors such as Lesslie Newbigin, Darrell Guder, Richard Foster, Stanley Grenz, Dallas Willard, Leonard Sweet, George Hunsberger, Stanley Hauerwas, Greg Boyd, and others. All of this intellectual prodding has done much to further the cry of change. The impact of these individuals and organizations has been large and time will prove their influence. The battles they have

⁵⁴ Ray Kurzweil, *The Age of Spiritual Machines: When Computers Exceed Human Intelligence* (New York: Viking, 1999).

⁵⁵ N. T. Wright, "Thy Kingdom Come," *Christian Century* 114, no. 9 (July, 1997): 268-271.

been waging are necessary and have begun a revolution of change that is slowly stirring the hearts of leaders within the Church. This can be visibly evidenced through one or more recent seminary programs⁵⁶ that set out to study what it means to be a leader in an emerging world.⁵⁷

Recently much time and dialogue has been devoted to inwardly focusing on the Church's reformation. In cloning the times, thrusts such as Generation X⁵⁸ churches and alternative services spent a great part of the 1990s rearranging the furniture and lighting candles. This was an honest attempt at keeping up with trends like MTV's "Unplugged," however, this was only being culturally reactive.⁵⁹ In speaking of efforts made by those who had hoped to see a reformation, one scholar commented that "the Church will never be reformed."⁶⁰ In one sense, this is true because the Church is made up of sinners, who will never embody perfection or represent the Church in its fullness.

The fascination with reforming the church has been a reactive posture rather than preventive maintenance; understanding culture is certainly a helpful tool, but those living within that culture need no predictors or hypotheses as to where the church will be in the next ten years. They do need teaching consistent with their interpretational grids of comprehension and metaphors to which they can relate. Understanding genetically bio-engineered humanoids or metrosexuals and even the online church can be fascinating; however, this is neither a Kingdom agenda nor one that produces practitioners. Rather, it

⁵⁶ "Leadership in the Emerging Culture" (Newberg, OR: George Fox University, 2003).

⁵⁷ Elizabeth O'Connor, *Journey Inward, Journey Outward* (New York: Harper & Row, 1975).

⁵⁸ Copeland, 7.

⁵⁹ Sweet. SoulTsunami 305.

⁶⁰ Peterson, interview.

just continues in the vein of theorists and the “translayering” of cultural relevancy.

Technology and emergence are not relevant to the single mom, with two kids. Neither is slipping a tract of the four spiritual laws under her door. We need to raise practitioner leaders in the emerging church—leaders who are both experiencing the personal transformation of being Christian and who are outwardly practicing the experience of spiritual transformation. We need to DO Christianity.

The Church would look different if we focused on being more proactive in leading and teaching people to be truly human.⁶¹ Providing individuals with the four spiritual laws is no longer effective; evangelistic stadium crusades are a dying breed. In the future even the seeker church model will suffer, because it, too, is based in a modernist model of church largely based in an apologetic. As America closes its historical run under the mantle of Christendom, we will be forced into new delivery systems that are accessible and relevant.⁶²

Unless the emergent church begins to become more outwardly focused in its demonstrations, it will become nothing more than a collection of talk shops for intellectual growth. Perhaps most perplexing is the emergent movement’s recent discovery of and fascination with the traditions of Celtism.⁶³ This is interesting because of what is becoming the emerging church’s staple—introspection and the spiritual reformation of the individual. The inward journey of the Celts has terrific ramifications for the individual; however, what seems to go unrecognized is that the Celts were equally

⁶¹ Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs: NavPress, 2002).

⁶² O'Connor, 113-118.

⁶³ *Celtic Daily Prayer: From the Northumbria Community* (San Francisco: HarperSanFrancisco, 2002), 6.

committed to mission.⁶⁴ They sought to go out and preach the gospel, fulfilling the mandates of a Kingdom agenda seemingly in direct defiance of cultural norms.⁶⁵ An integral part of Celticism is their integration of metaphor and symbol; from their daily rituals⁶⁶ to their artistic design, they are able to give allegory and metaphor for commonplace activity.

As the emergent voice has struggled to find its identity by encouraging both individual leadership and corporate voice, it has passionately neutered the very individuals who have the autonomy to lead it. Perhaps in some cases they have drained the tub and made the assumption that all that is left is are babies. It is really important to recognize that the playing field is not level, just because the rules of church are changing. In the displacement of church models many “CEO” type leaders of the past are struggling to find their places within the context of local community,⁶⁷ and as a result leaders are often forced into a somewhat passive role. This is perhaps a backlash to CEO style of leadership that has become prevalent in the American church; however, the danger in this line of thinking is that it results in churches with only a passive voice and leaders who have been neutered and who have lost their prophetic voice.⁶⁸ We need to re-teach leaders how to both step back and forward: to step back from a model that demonstrates a division between clergy and laity, and yet step forward in demonstrating their natural and spiritual qualities that makes them unique in the body of Christ.

⁶⁴ John Finney, *Recovering the Past Celtic and Roman Mission* (London: London Press, 1980).

⁶⁵ N. T. Wright, *The Resurrection of the Son of God* (London: SPCK, 2003).

⁶⁶ Celtic Daily Prayer, i-xx.

⁶⁷ Stanley Grenz., *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000), 489-99.

⁶⁸ Jean Vanier, *Community and Growth* (Mahwah, NJ: Paulist Press, 1989), 299-96.

The emergent church is overly concerned with culture and dangerously resembles the liberal, pre-Wesleyan Anglican Church, whose leaders were early vigilantes of intellectual thought constructs. The “liberal church” has become idle in the effort to be anti-culture; no longer are they defiant, no longer are they visible in terms of being cultural iconoclasts. The emerging church could follow this vein. On the contrary, the early church was radically defiant of their culture; its practices, liturgy, and voice were culturally heretical. The Sunday Sabbath was a statement of defiance, not complacency; it was not an embrace of the Starbuck culture⁶⁹ of the day but rather a statement of opposition to it.⁷⁰ Its voice, its kingdom message, and its mission were, in the face of both Roman and Hebraic thought, arguing for a call of allegiance to a new king and emperor. This Roman heritage has remained entrenched in the emerging church’s paradigm. Its slavish reformation attempts and introspection remains a stigma of critique. The church must regain a prophetic voice, a voice that will be in defiance. Sadly, it *is* difficult to be an orator for a Kingdom message if that message is lost in the rearranging of intellectual furniture.

Practitioners

How can leaders move from being ideological practitioners in talking shop if they have never been taught to hear God’s voice? I am not proposing gaining intellectual understanding of biblical texts and dogmatic teachings; literally and specifically, I mean hearing God’s voice. There is much literature regarding inner journeys, retrospection, and

⁶⁹ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 251.

⁷⁰ Wright, *The Original Jesus*, 122-125.

the inner voice; however, the praxis and instruction to answer this question have not yet emerged, and neither have methodologies which incorporate the metaphors to accomplish this. If we are called to prophesy, where are the “how to” books of the emergent church? The ideological thought fomenters are visible, but where are the practitioners? Who in this emerging paradigm is working through this? Who is hearing God’s voice, audibly, silently, through dreams, visions, and prophetic words of understandings? How can we as the Church have interpretation for unknown cultural knowledge if we do not know how to hear God’s voice? The concept of waiting upon the Spirit or leading within a corporate setting, which borrows from the Quaker or Brethren notion of “corporate guidance,”⁷¹ presumes that those who speak to or for the group are following the Spirit. This clearly is not normative in teaching of prominent emergent church voices. Who is equipping the church to use this vastly undernourished tool? How can we be complete without it? How can we be led if we do not know how to see the leader?

The largest component of spiritual formation that is missing in the emerging church is the absence of the understanding that "kingdom" = "reign/rule" = "power" = “dunamis,”⁷² or the gifts of the Spirit. From the aforementioned emerging authors and organizations, there has been very little mention of spiritual praxis. The charismatic battle was waged and won in the 1970s, but that message is absent within both the emerging church and academia. There is much talk about community,⁷³ heightened discussion on

⁷¹ Vanier, 52.

⁷² Ladd, 2-34.

⁷³ Vanier, 55.

personal reformation,⁷⁴ and recently the dialogue has begun to turn missional.⁷⁵ But the voice of the emerging church is failing to train its leaders in matters of deciphering pneumatology. It is failing to teach them holistic methods of hearing from God and seeing God in ways other than reading a Bible. It is not that leadership does not believe in the practice of gifts, it is just that that leadership has no priority to fulfill that component of spirituality and has not yet given it priority. The seeker movement has had great effect on this. Recently a prominent Christian scholar, leader, and author said that “the seeker movement” (as described by Rick Warren in his stunning book, *The Purpose Driven Church*), was the most destructive force to yet attack the Church in the last 2000 years.”⁷⁶ This comment was addressed to the perception that messages that raise controversy or awareness will negatively affect attendance and must therefore be avoided.⁷⁷ A reductionist Gospel with an ear for public opinion must be radically positioned when compared with practitioners in the early church⁷⁸ who were both in defiance of cultural sensitivity⁷⁹ and at the same time, as St. Paul indicated, “all things to all people.”

The Holy Spirit’s role in the emerging church⁸⁰ has been reduced to a means to accomplish personal spiritual transformation. Within personal transformation and spiritual formation lie the dormant force and the next phase for healing the emerging

⁷⁴ Henri J. M. Nouwen, *Life of the Beloved: Spiritual Living in a Secular World* (New York: Crossroads, 2002).

⁷⁵ Guder and Barrett, 15-17.

⁷⁶ Warren, 20-27.

⁷⁷ Ibid.

⁷⁸ Ronald Kydd, *Charismatic Gifts in the Early Church* (Peabody, MA.: Hendrickson Publishers, 1984).

⁷⁹ Wright, *The Original Jesus*, 80-83.

⁸⁰ Kydd. 5.

church. However, it would seem that an obvious precursor or addendum would be hearing God's voice. It would seem a difficult postulate to determine what God's heart and vision for accomplishing that transformation is, if an individual had no understanding or paradigm for listening to or hearing God's voice.⁸¹ A synthesis and marriage of these concepts need to take place within the emerging church. How is it we can be prophetic, if we do not know what God's voice sounds or even looks like? How is it we can pray for others if we do not have a paradigm by which to see what the Spirit is doing?⁸² How is it we can pray to see an individual healed if we have no understanding of physical healing? How, in the middle of conversation, can we be spiritual guides and leaders if we do not know how to discern God's voice? As guides and spiritual directors, it would seem essential to know what it is we are guiding towards and to possess the means to determine the directions to the destination. How is it that we can gain understanding of the Spirit's activity if we cannot see the Spirit?⁸³ How can we creatively co-labor if we do not have knowledge of spiritual matters? How can we be signposts of the kingdom if we cannot read the sign? How can we pray if the Spirit is not heard?⁸⁴ These are ridiculous rhetorical questions (in the context of 1 Corinthians. 12:29-31); however, the emerging church is encouraging these behaviors without answering the questions of "how to."

Where are the visible models that radically intersect sin? Perhaps if one has a problem with addiction, one can pray for guidance and wisdom, ask for help and, of course, thank God for one's prophet, the psychologist. If one continues on, one can

⁸¹ Ibid.

⁸² Dunn, 44-48.

⁸³ Ibid.

⁸⁴ Ibid.

eventually get to the sin motivators of that issue and, through steps and guidelines suggested by their counselor, eventually one is able to control one's addictions. Perhaps a prescription of self-help, a peer group, and even accountability structures are set in place. This is wonderful, amazing, and glorious, but where are the models of divine intervention and why is it that those "prescriptions" are not brought about, demonstrated, or written of with more regularity?

In the recent book, *Stories of Emergence: Moving from Absolute to Authentic*,⁸⁵ written by a diverse group of Christian leaders whose purpose was to comment on culture and direction of the Emerging Church, there was not a single account of pneumatological expression. Not one! This wasn't a surprise; in fact, it only took a perusal of the book to predict this. It is a message that has simply escaped this group of leaders. How sad! How "absolutely unauthentic!" There is much literature on the praxis of inward journey, but very little on the praxis of the apostolic. If the Church is writing on hearing and finding a voice, would not a precursor to that be hearing God's voice? The Holy Spirit's activity has become atrophied; in many of these circles people are desperate to understand more.⁸⁶

The emerging church is asking its congregations to be girl scouts without giving them the cookies. This has to change. We desperately need practitioners who can articulate and demonstrate the Kingdom. We need forums, chat rooms, and places where this can be discussed. Most importantly, we need demonstration theology that supports this agenda and provides accessibility for those who wish to learn.

⁸⁵ Yaconelli, 198.

⁸⁶ Mark Palmer, interview by the author, July, 2003, electronic communication.

The books have been written, the research has been done, and information is overwhelmingly abundant. In the words of St. Francis of Assisi, “Tell as many people as you can about Jesus and if you have to, use words.” We have to do both show and tell. I want to be part of the generation that tries it. I want to see the emerging church dabble in, play with, and consume this Kingdom mindset and way of living. I want to see it move from rhetoric and ideology to praxis. I want to see radical demonstrations, monuments that engage a marketplace culture, entire exhibits pointing to the stories of God’s wonder, like the twelve stones brought from the Jordan River by the tribes of Israel forever to stand as a metaphor for the stories of God’s love for a people. We need cultural iconographies that are both personal and purposeful demonstrations of God’s heart.

Engagement

Sculpture is one way to help people move from a theoretical praxis to a physical embodiment. Within this project individuals will be potentially interacting, dialoging, and engaging in a piece of art, and thus witnessing additional aspects of theology with which they tangibly can engage. They will be provided a living story and representation of a kingdom theme that will assist them in their journey of discovering what it means to be Christian.

Sculpture is an appropriate medium for enhancing the proclamations of the academics because, by its very nature, it engages people in a tangible, visible, and, at times, kinesthetic sense, rather than just a logistically-oriented mind experiment. When viewing art individuals become curious about what it is that drives the shape, the style, the medium, and the creativity behind each piece. Coupled with a theological agenda it

becomes a medium that allows for a discussion surrounding it as a demonstration of something more than just elements. Enveloping personal engagement, it becomes a physical representation of something far extending the materials of which it is made. Within art there is a passivity that allows for engagement in a non-threatening way. These are the experiences our culture is longing to have—connectors to the Spirit of God that we all embrace when they happen, like a favorite smell, a song, or tangible manifestation of a Kingdom presence, that momentarily Kingdom moment that transcends us to the heavens, reminding us of our spiritual future and inheritance.

The talk shops of emerging culture are primed for this discussion. Moving from Hallmark Moments® to Holy Spirit™ will only take a slight demonstration. Most only need the language to which to attach these experiences and the permission to know that they are valid. With flexible truths and a culture that encourages self-discovery and individuality, emerging culture allows itself its own interpretation and grids for truth. Art is a medium to which this generation can relate because of the process of discovery. In art rarely do two individuals find themselves arriving at the same conclusions, yet wonderfully it typically opens up dialogue between those two individuals as to the reasons why. It couples the words to the works and results in a *conversatio fide* about proclamations they have heard and a demonstration with which they have engaged.

Common sense would dictate that the best way to find out an artist's intentions is to hear directly from the artist what it was s/he was attempting to accomplish. If the artist is available or there is a means to discovery what it is one was attempting to communicate, that art is given additional power. This demonstration can merge with articulation (in this case, the text of an accompanying website) to provide further

elaboration. When art is provocative enough and engaging, it can become a powerful metaphor with which to communicate a much broader message. An image truly is worth a thousand words.

This project will not change the world; however on a very micro scale it may have missional impact on my iPod culture. My heart is that it would be a connector for some to further seek out a God with creative intent, passion, and desire to speak to individuals in unique ways. With humble anticipation, my prayer is that this project will aid in our God's process.

CHAPTER 3. THE PROJECT

The Rationale

My father used to look over at me with a wink when we were approaching an "orange light" and say, "Do as I say, not as I do," as he downshifted and punched on the gas pedal. Intrinsically, I knew there was a lesson there to be learned, and I always appreciated the circumstances involved in our encroachment on the law. However, there was a distinction drawn or a segregation of proclamation and demonstration. Although I would not categorize this as hypocritical, mostly because I love my father and do not view him to be a hypocrite, in his actions there was an attached message—the demonstration or the “do” part of his admonition. This typically led to a conversation over the events, which allowed for engagement, which led to dialogue and further expounding on the justifications of those actions.

Jesus seemed able to couple actions and proclamations, demonstrating that the kingdom was "here." Not only did he talk about the sick, but he also walked among people and healed them. Not only did he speak of taking care of the hungry, but he also physically fed them. He continually demonstrated what it was to be a follower of God. “Tell as many people as you can about Jesus and if you have to, use words,” admonished St. Francis of Assisi.

This mantra seemed to be appropriate within the context of St. Francis’s culture, a culture that was aware of Christendom and familiar with many of the Gospels’ accounts.

It was as if his culture had had been exposed to the teachings and proclamations of Christianity. The ministry context within which he operated had heard the message and he was the connector for them, the one who chose to demonstrate that message. He coupled "words to works."

This project is aimed at being a connector for its viewers. Sadly, our culture is lacking the familiarity to Christianity that our forefathers experienced. The works of Christ are still accomplished but because there is not a melding or tying together of works to words, an opportunity to verbally engage with those around us is lost in not wanting to proselytize or to appear as overbearing, zealous or fanatical Christians. As a result, many kingdom actions have gone unnoticed in a cultural milieu of misinterpretation. How tragic.

Ironically, our generation has been exposed to an unprecedented amount of information. Theologians and Christian authors have been able to take part in this, and a marketing explosion that perhaps was unpredicted¹ is depositing literature into popular culture. As a result our culture is being exposed to Christianity in new written ways. This project hopes to capitalize on that and remind people to "do as He says, and to do what he does." This means not only asking the question, "What would Jesus do?" and, just as importantly, "doing what Jesus is doing" but also connecting the two together so that individuals have a fuller embodiment of Christianity.

Through this project I hope to interact with Christian themes in abstracts that will be user-friendly. Through the medium of metal sculpture, art will be created to embody themes with which some are familiar. It is the hope of the artist that these sculptures will

¹ Warren.

capture aspects of the themes that these contemporary theological writings have captured and elaborated upon, but perhaps because of distribution or intended audience have not yet reached popular culture.

The sculptures will be created out of recycled materials. The artist has chosen this because of the allegorical implication of merging the old with the new; the “green”/environmental connotations of recycling, a regenerative process that rusted metal is great at capturing and a particular metaphor that even a child can imagine. As a generalization the art will involve movement and will be designed to be portable; however, the pieces are being fabricated to fit in within the stations of a prayer labyrinth or a meditation garden. Because the pieces in the exhibit will need to be portable, the pieces will be less than six feet tall and should weigh less than two hundred pounds each.

Each piece will have a plaque that will describe three of its aspects:

- 1) Incorporation—This will include why each piece of metal was chosen, how it is significant; what each piece of recycled metal was originally intended for and now what the artist has chosen to embody it as.
- 2) Inspiration— This will attempt to assess from a Kingdom standpoint, what was motivating this piece? Why did the artist choose to create this, why not something else?
- 3) Implications—What is the piece prophetically saying? What text is it connected to? How should we as viewers participate with this?

At the bottom of each plaque will be a link to the project’s website. If a viewer is so engaged that she and he wants to explore more, or is still unclear about the intent, she and he can view the website. The website will be broken into themes with a photo of each

piece of art serving as navigation. If a viewer is intrigued by a piece of art she or he will click its photo and be taken to a gallery of photos of that particular piece. While there, she or he can read more about the piece, where it was created, where it will be on display next, etc. There will also be additional elaboration about the particular theme, and an essay than by the artist about the piece. The essays will be user-friendly theological writings that will elaborate on the artist's driving impetus for the piece. In addition, there will be links to books and additional theological writings on each theme. This project will thus provide its viewers with a kinesthetic (something they can physically touch and move) abstract of demonstration that will directly relate back to the proclamations of Christianity.

Initially the project was going to exclusively be a website intended to bring attention to power evangelism, as defined by the literature of the Vineyard Church. It quickly became evident that there was a cultural need to bring relevance to the ministry of power evangelism; In reading through many bodies of literature claiming to represent the voice of the "emerging church" it also became evident that the absence of voice within the writings of those in the emerging church relegated the subject power evangelism as insignificant. It is still the passion of this project to bring attention and voice to the ministry of the Holy Spirit; however, a static website and a collection of stories and articles did not seem to bring the demonstrative relevance to a culture that engages in experience. A website is only as valuable as the traffic it receives, and articles on a server are no different than those in a library or bookshelves if no one is accessing them.

Although through networking and relationships there has been an opportunity to bring the project's message of demonstrating the works of God, this has mostly been in closed Christian settings. Some opportunities for conference speaking, interacting on discussion boards, and speaking in local churches have been explored, but these have been largely rare experiences. This reinforces the perception that these conversations are not taking place in marketplace culture as much as would be expected.

There can be a danger in technology that sometimes appeals to a need-for-now gratification. Although a "bells and whistles" website can be a valuable resource, if its pages are not opened it is a useless book on a shelf that is only rarely perused. Just because a project is online and a website is developed does not mean that it is relevant.

Because of this, the project has been adapted to take the aforementioned themes (most of which stem out of Vineyard conversation) and bring them into a marketplace medium that would enhance a static website. In a sense the sculpture and website writings will be the components of demonstration and proclamation and the interactions, discussions and journaling which follows will be the living out (practically) by the viewer or proclaimed of what is proclaimed by both the essays or the sculptures (themes).

General Project Specifications

URL: www.Pneumanaut.com

Beta URL: www.pneumanaut.com

Site ID: Pneumanaut Studio

Tag Line: Fabricating sculptures that connect metaphors to spiritual exploration.

Development Process

There are three major components to this project. Task 1 is designing a functional website, which includes the following components:

- 1) Seeking out software applications.
- 2) Hosting.
- 3) Familiarizing myself with standards and norms of site. Development.
- 4) Beta testing.
- 5) Obtaining website design approval from advisor.

Task 2 is fabricating sculpture to demonstrate on the website, which includes the following components:

- 1) Organizing thematic designs.
- 2) Locating materials.
- 3) Fabricating pieces.
- 4) Photographing pieces for website display.
- 5) Writing the eSay's explaining sculptures.

Task 3 is completing the written statement, which includes the following components:

- 1) Organizing written statement.
- 2) Submitting written statement to proofreader.
- 3) Submitting written statement to advisor.
- 4) Obtaining sign-off for written statement approval.

Intended Audience

The audience will be two-fold: those who will see the website and those who see the sculptures. The site will help a web viewer to become progressively involved in engaging with the themes. If the art is something the website audience finds captivating, they can browse through a series of links which will discuss and elaborate on the metaphors and abstract of the sculpture, or if they look in the gallery section they will find dates at which the displays will be visible at conferences or at church walking gardens.

The website will provide links to discuss the implication of the sculpture: the inspiration behind it, which will involve the artist's impression; the implications of the piece, the elements involved, and the tools used. There will also be a section on post sensations of the piece; which is meant to be a description of what I was feeling when I was creating the pieces, this is similar to a "post-script" in a written statement. If the website audience wishes to obtain more information, they can participate by leaving comments and impressions of their own. Should they choose to engage deeper, there will be an essay about each piece. Ultimately, if the website audience still wishes to engage at a deeper level they will be given some links to find out websites and literature that deals with the specific subject matter of the sculptural theme with which they are intrigued.

If the website audience has come to the project through the sculpture, they can read similar excerpts about the specificities of the project, and then they will be given a URL to arrive at the web portion of the project. One component of the site that is still behind the scenes is a discussion board. Nevertheless, throughout the writings there are numerous ways to leave live comments. My goal for this is to actually never or rarely

respond to questions, but rather to allow others to provide answers. It is my hope this will assist the intended audience in learning more about the theological themes that the website is discussing.

Goals and Strategies

The main goal of the site is to expose individuals to nontraditional metaphors for theological constructs via sculpture and the medium of art. This will be accomplished through a static website with one small discussion component I am hoping that this site will field questions that sculptural viewers may have when they view the pieces. If intrigued by the pieces of art, they may search out more answers online. I am hoping to capture a few web-surfers who are searching for God, but have not yet found a medium with which to relate to God.

Sculptural Themes

The following themes which will be incorporated into sculptures:

- Covenant Creates Community,
- Kontract Kills Kommunityy,
- Tongues
- eVangelism.

The themes were chosen because they are loaded with potential metaphors. These themes are in no way meant to be definitive interpretations, but rather metaphors for understanding these buzzwords in additional ways.

Artistic Measures of Success

I will continue to add to sculptures to the website, and allow the Portfolio section to grow. If this Spirit continues to lead in this, then I will continue to get ideas for sculptures that can connect academia to popular culture. I have committed to fabricating sculptures for the next three years. My hope is to fabricate a minimum of three sculptures a year until 2009, at which time I will have a better understanding of the site's "Kingdom Investment."

The quantitative measure of the success of my project will be assessed through a built in component of Manila called www.pneumanaut.com/stats/referers or www.pneumanaut.com/stats/members, as well as any feedback that that pieces generate through discussion forums or emails.

The only qualitative measures will be personal feedback, forums, and emails. When the pieces are on public display (whenever possible), I would like to provide an internet connection that will allow individuals to discuss the pieces online. Through this I can assess the degree to which viewers participate; the depth with which they engage with the pieces, via their writings; and the level of participation, by noting when they return to the site to leave and check their feedback.

The Sculptures Specifications

Artistic Medium

The sculptures will be fabricated in recycled/reclaimed steel, and will utilize one component that permits movement. They will be MIG/TIG welded. There will be one element in each piece which will be very culturally relevant and this component will

metaphorically marry the old to the new. Each piece of metal used will have a story behind it. There will be specific intent to communicate metaphors for its intended theme.

The pieces will be designed to be portable. Within reason they will require very little props for mounting as it is the goal that they be free standing. They are being designed to fit within a meditation garden setting. In general the pieces will be less than six feet tall and weigh less than two hundred pounds.

Completed Sculptures

After I fabricate each piece I add it to the website through the gallery. I will add:

- appropriate links
- photos
- essays
- “Post-sensations” for the art.
- I will utilize the essays I have written over the last two years.

Budget

The budget for each piece will vary. In general, the cost for each piece will be under \$200.00. Much of the metal will be from scrap yards, but some pieces will be from outside sources. For example, in preparation for the @tonement piece, I will purchase some straight edge razors from an antique dealer. Some hard-to-find items may cost more, but could be necessary for artistic impression.

Table 1. Predicted budgets for each piece

Sculpture	Unique Objects	Cost of Materials	Cost of Gas and Welding Materials	Total Cost
@tonement	Bridal Dress	\$100	\$50	\$150
Kovenant Kills Kommunityy	Junk Yard Metal	\$50	\$20	\$70
Tongues	Kiln, Foundry blower	\$200	\$50	\$250
Dreams	3/8 inch plate steel	\$100	\$50	\$150
Covenant	Razors, Tattoo gun, Knives	\$200	\$25	\$225
eVangelism	AC power meter, DC fuses	\$100	\$25	\$125
Other pieces	Unknown	\$75	\$75	\$150
Other pieces	Unknown	\$75	\$75	\$150
				Total \$1470

Additional expenses include upgrades to the “new shop” to accommodate power requirements of welding and 200 amp service (estimate from David Black Electric, \$4250.00; estimate from Sterling Scoville Electric, \$1950.00).

Display

Where will the pieces be viewed? I hope to arrange for viewings at three different locations each year. Potential viewing sites include:

- Trinity Methodist Meditation Garden, Montpelier, Vermont.

- Vineyard Central Art Gallery, Cincinnati, Ohio.
- Emergent Conference, East Coast Region, 2006-2007.

The Website Specification

Design Process

There are several steps to the website design service. First, I must select a web server or service, and then design the site with blog and test for usability. Design components include:

- 1) Site ID.
- 2) Tagline.
- 3) Local and global navigation.
- 4) Information architecture.
- 5) Color schema.
- 6) Graphic assets.

For the platform, I intend to use Manila and T1 Host, which will cost about \$18 a month over the next three years. The total cost for the next three years will be \$648.

Next, I will refine existing articles to meet usability concerns associated with general website design. Later in the process I will need to develop instructions for content contributions from members. Submitted articles would be attached and forwarded to the editor's secure email. These articles will be reviewed monthly for appropriate content. Submitted articles are open to editing for the purposes of spelling and grammar, clarification language, editor's comments and disclaimers, and publishing data. If

accepted, the article would be placed within a current or new category for that article. If rejected, the article would be returned to the author.

Goals and Objectives

It is my intention to complete the sculptures in accordance with the proposed schedule by Summer, 2006.

- a. Covenant (December)
- b. Kovenant Kills Kommunityy (January)
- c. Tongues (February)
- d. eVangelism (January)

The website will clearly communicate the content of pieces and the reason behind their fabrication. As noted previously, a page for each piece will discuss:

- 1) Inspiration: (what made me do it?);
- 2) Implications: how I felt the Spirit leading); and
- 3) Incorporation: (the metaphors and abstracts I wanted to bring together).

The site will also discuss elements, i.e.:

- what the sculpture is composed of and what parts are used (e.g. why a connecting rod from a four-cylinder Model A engine instead of a 502 Chevy motor) and tools,
- i.e., what was used to make the pieces and why (e.g. why was an anvil instead of a torch).

- The site will also include post sensations, i.e. how I felt after the piece was finished, what the Spirit revealed to me in the process of fabrication.

I intend to create a model whereby pieces could be sold off to generate revenue to support the site and future projects.

Budget

The budget is dependent on T-1 Host: Web site hosting and design. See table for projected expenses for the first three years.

Table 2. Predicted budget for website

Provider	Fee	Total for 3 years
T-1 Host	\$7/month x 36	\$252
T-1 Host Photo Journal	\$10/month x 36	\$360
Web Design	\$70	\$70 total cost
		\$682 total cost

Website Beta Test Team

I will test a “beta” version of this project through a network of friends and colleagues who come from various lifestyles both in and out of the Church. I will be inviting the following friends into the critique process in order to assure the usability of the website from many different perspectives.

- Todd Hunter, National Director, Alpha, USA (Idaho): Todd will aid in overall content of the site in relationship to the project goals.

- Malcolm Hawker, Site Design/Webmaster, TheOOZE (California): Malcolm will be a contributor to the site's design as well as the functionality of the site.
- Mark Priddy, Founder, Allelon (Eagle, Idaho): Mark will assist in reviewing content of materials hosted on the site.
- Chad Estes, Site Director, Vineyard Churches International, USA: Chad will work with the compatibility of the site, and how it could potentially dovetail into a general Vineyard resource.
- Omri Parsons, Sculptor (Plainfield, Vermont): brings over forty years of sculptural expertise as well as presenting sculptural pieces via photography. Omri will assist in photographing the pieces.
- Jeff Danzinger, Cartoonist, New York Times (New York): will be utilized in the creative process of promoting the pieces. As a highly published political cartoonist for over forty years, Jeff brings a tremendous understanding of how to market art.
- Dean Estes, Sculptor/Art Director, Landing Place Foundation (Idaho): Dean not only understands the sculptural component (his commissions include pieces for the Anne Frank Society, Albert Schweitzer Society, and Mother Teresa's Society) but, perhaps more importantly, he also understands the prophetic significance of what I am hoping to accomplish.
- Ryan Hale, Founder, T1 Host Web Design (Missouri): Ryan will assist with template design, site maintenance, and in general will be the webmaster for the site.

- Ed Priddy, CEO/Co-Founder, Lexus Nexus/ eMarket Monitor (California): Ed has started several non-profit and for-profit organizations. His “spiritual DNA” is very prophetic, so he will assist in praying for me to gain insight into what it is the spirit is accomplishing.

In addition to the test team, I will be inviting the following people into the contribution phase, asking them to contribute the following processes:

- Malcolm Hawker, Director/Founder, DTour (Australia): Malcolm will be used for design consultation.
- Kevin Rains, Vineyard Community Brown House (Ohio): Kevin will be utilized for deriving feedback on the spiritual ethos of the project.
- Tiny Bruggelman, Tiny’s Chop and Kustom Shop/Webmaster (Idaho): Tiny will be utilized to evaluate the cultural “cool” factor.
- Steven 賜生 Huang, Parsons School of Design (New York City): Stephen is a photographer and designer in New York City and will assist in the process of choosing photographs to post on the website.

Project Scope and Content

I will be using T1 Host website hosting and design to host the website. Ryan Hale, who founded T1 Host, has a personal mission to equip lay leaders in the church with technology. Not only does he provide excellent content management software through his hosting, but he also serves as an IT contact person helping “streamlining function with form.”

The Pneumanaut site will be primarily focused at coupling demonstration with proclamation, in that there will be essays devoted to specific theological themes (proclamation) and sculptures with corresponding meanings (demonstration). With an element of a discussion board around the subject matter, it may foster a marketplace discussion for individuals to discuss specifics of the work. This will be hosted within the site. In addition, the site managers of www.THEOOZE.com and www.allelon.com have offered to host and exchange links with any discussions related to the sculptures.

The Global Navigations Labels (standard top menu bar navigation as well as small side bar site map) will be as follows:

- About Pneumanaut (Administrator): About the site, it will display contact information for the site, including email, physical address.
- Portfolio (Administrator): An area where individuals can see past works, current works, future works, photos of displays, past displays and gallery showings.
- Projects (Administrator): This will address what is in the think tank—a place to view what upcoming pieces are beginning to be contemplated. It will include illustrations, drawings, ideas for future projects, and a link to forum board called “Future Project Suggestions.”
- Essays (Administrator): This will include mini-essays of 150 words or less about the theme in quick common language. The initial mini essay will be a teaser which will allow the viewer to get a quick look at the subject matter. If they are interested they can read the more in depth essay. There will also be links to the forum for further discussion as well as links to academic essays or books with more depth on the subject matter. Essays from viewers will be submitted through

the Administrator and listed by topic. Initial essays will be those I have worked on during the course of my D.Min. studies. I may solicit other essays from friends and colleagues for the site. Submitted essays would need to be related to one of themes that a sculpture is meant to demonstrate.

- Forums (Administrator, Members): This will be a place for individuals to login and leave comments, thoughts, and general questions raised by either the essays, or sculptures. This will be the primary medium for individual contributions.

Utilities will include the following:

- Search--Users will be able to search the site using keywords. I will give each sculpture its own URL, so that the words appear not only in a larger web base search engine (e.g. Google, Yahoo, MSN) but also through an image search such as Google Image.
- Email Links--Users should be able to click to email the administrator.
- RSS/XML—This is a feature for an electronic email subscription, which will enable users to access the most current updates using a feed burner.

Project Skill-Set Assessment

I have been beta testing for this project for over two years and feel very confident about the site. Although I regularly learn shortcuts and have added to my familiarity with Manila (mostly because of new technological concerns, e.g. “comment spam”), I feel I am really starting to understand it as a content management system. It has tremendous versatility as an application program. I am working with Ryan Hale closely and over the

last three to four years he has mentored me in working with Manila. His original tongue-in-cheek proposition to me was “I want to teach you Manila so I don’t have to teach you Manila.”

The design of the site is flexible, as is the architecture, but aside from a few cosmetic changes, I do not foresee any major changes taking place after the site is up and running.

The skills required for completing this project are perhaps gaining familiarity with lighting aspects of photography so I can post photos of sculpture that capture the qualities I am hoping to demonstrate. I am learning the functions of my digital camera in order to further accomplish the display or “gallery” look for which I am hoping. To do so, I am volunteering in a photo class at a local high school. I am attempting to better understand aspects of lighting, perspective, and display. I found an advisor for my photos-Steven 賜生 Huang, Parsons School of Design, New York City, New York.

I would like to experiment with some of the different discussion board formats within Manila. I really want operability/usability to be as seamless as possible.

Standards of Publication

I would like to incorporate imagery of exploration, especially those associated with wind to support the metaphor of pneumatology. Imagery will include rich earth tone colors, coupled with fantasy type imagery which points to navigation and to vibrant tenebrism to reflect the light of the spirit. The initial intent will be to keep page sizes below 50kb. The exception to this will be the photo/video/blog areas. The website will

have a standard homepage template with secondary pages that reflect the same template images. In places the site may be three layers deep.

Comment Spam?

- In conjunction with avoiding spam the site will require a login and password, which will remain in the user's cache.
- Until comment spam can be avoided this will be the only access point into the Forum section.

Who can publish?

- About, Portfolio, Project, and Essays: The Administrator, main site editor, and webmaster.
- Forums: Administrator, editor, and webmaster, as well as members (with the ability to edit those comments and remarks that may be inappropriate); forums will require login.
- Links: Administrator; there is room for linking to other sites and a potentiality to link to similar websites.
- Archives—Administrator
- Comments: Will be built into the template features; however, they will remain "hidden" or blind to the public viewing for the early phases of the site. In other words, they will not be enabled through Manila.

There are a number of desired features from other sites. In terms of looks, in association with the culture of "Kustom Kars," I enjoy themes that have a dark element. Some examples of include the following:

- <http://www.tinyskustoms.com>: Tiny's personal invitations and influence to participate come across in a personable way, more similar to a blog than a technical column.
- <http://www.peteandjakes.com/blog>: Initially Pete and Jake's Customs set out to accomplish this same feeling, yet they have had difficulty keeping up with their posts. Their site requires much more maintenance than Tiny's.
- Other examples of sites that I like the look, functionality or design of include:
 - (1) <http://www.hellbenthotrods.com> : has a great home made, home built, anti-huge fabrication shop that encourages a do it yourself attitude.
 - (2) <http://www.krystaldawson.com> : is a wonderful artist, and the simplicity of her site makes it easy to navigate.
 - (3) <http://www.kevinashort.com> : is a fabulous artist and his site captures the quality and vibe of an artist immersed in a specific style.
 - (4) <http://www.dtour.com> : captures the accessibility of content and combines it with a culturally relevant attitude.
 - Global navigation is clear on <http://www.dtour.com> and on <http://www.theooze.com/main.cfm>.
 - I like the intuitiveness that these sites embody.
 - A good example of how to store articles is found on <http://www.allelon.org>.
 - Comments using the Manila default comment tool are well handled on the following site: <http://bethkeck.com>.

- An excellent example of a feed burner is on

<http://www.dtour.net/bloglist.cfm>.

Providing resources for each other is important. Therefore, I need a section showing up-to-date resources that link to a book store. I have worked extensively with www.beanbooks.com. Bill is a very missional guy and gives great deals on books to pastors, so I like to support him.

It will be important for users to be able to search for topics in archived blogs and in articles. Again, I am lucky because this feature is an automatic feature of Manila.

Members will be able to submit to the Administrator a series of photos to contribute to a photo journal that would help to explain an event or experience. It would look like the photo albums on <http://pictures.ryanjhale.com/gallery/albums.php>.

An email link will be located in the “About Us” portion of the website.

Membership is built into Manila, so this makes usability very easy. Not only does it track members, but it also allows for profiles, comments, and contact information. An example of this, if the site is enabled, can be found here:

<http://www.bethwacomekeck.com/stats/members>

A great example of a login form can be found here:

<http://www.kevinrains.com/member/login?>

Project Schedule

June 2005

- a. Begin Outline of Written Statement
- b. Written Statement Draft (Work on throughout summer),

- c. Written Statement Draft Review (Sept. 1, 2005)
- d. Written Statement revisions based on Review
- e. Written Statement Draft Review (Submit to Advisor Due Oct 1, 2005)
- f. Final Written Statement Revised and Submitted (Nov 15, 2005)

July 2005

- a. Research Website and Weblog Design: Information architecture
 - (1) Site design specification (See Below)
 - (2) Description and organization of site content (See Below)
 - (3) Site design
 - (4) Rough sketch of site elements done
 - (5) Development of site img/graphic assets
 - (6) Determine/design/test functional components
 - (7) Prototypes of multiple pages – templates
 - (8) Test, test, test
 - (9) Check for accessibility
- b. Fabricating Sculpture
 - i. Thematic components--Incorporating metals from various objects with
“prophetic significance”
 - ii. Gathering Materials
 - iii. Finding interesting materials to incorporate into sculptures
- c. Researching Internet Galleries--Surfing through various online galleries and get a
feel for medium
- d. Photo hosting--Determine adequate medium for hosting photos

August 2005

- a. Purchase and Begin Design on 1-2 Websites
- b. Site construction research
- c. Develop site structure
- d. Compile content
- e. Proofreading content
- f. Website Review (Loren)
- g. (Same)
- h. Continue editing on thematic essays
- i. Continue collecting unique metal pieces

September 2005

- a. Continue design of Website
- b. Tracking, evaluation, and maintenance
 - i. Testing
 - ii. New content
 - iii. Editing
 - iv. Link rot

October 2005

- a. Test Website out on key players
- b. (Same)
- c. Draft Review (Larry)
- d. Updates of Website based on feedback from key players
- e. Website Review (Loren)

- f. Fabricate (sculpture and post on website)
- g. Contract kills community
- h. Community
- i. Draft Review (Larry)

November 2005

- a. Updates based on Review
- b. 2nd test with key players and others
- c. Fabricating sculpture (2# (2)
- d. Dreams
- e. Evangelism
- f. Draft Review (Carl)
- g. Revisions and writing based on Review

December 2005

- a. Final Website Design Submitted
- b. Fabricate 4 sculptures
- c. Revise Atonement essay for web friendliness
- d. Revise Covenant essay for web friendliness
- e. Final Written statement approved

January 2006

- a. Continue to work with site
- b. Continue to explore sculptural impressions and add written language surrounding each piece on the website.

- c. Fabricate 2 more sculptural pieces.
- d. Improve workability of site.

February 2006

- a. Improve workability of site
- b. Adjust any web portion of sculptural elaboration
- c. Revise Written Statement

March 2006

- a. Improve workability of site
- b. Adjust any web portion of sculptural elaboration
- c. Revise Written Statement
- d. Submit Penultimate Draft
- e. Oral Defense

April 2006

- a. Turn in Archival Draft
- b. Bribe GFU staff

CHAPTER 4. POSTSCRIPT

Project Effectiveness

It is difficult to measure the success of art. As an artist, I have no problem critiquing my own work. I see the flaws in my welds; I know where I wish I would have ground less, or had more metal. I can remember elements of the fabrication process that went smoothly and those that were very difficult. But unless described or voiced, that experience is limited to my own. Much of my intention with Pneumanaut was to bring the artistic experience to the viewer.

I believe the website gives answers to those who are searching to find out more about thematic “buzz words.” The website is too new to determine the long-term effectiveness; nevertheless, because of a tracking mechanism that enables the webmaster to view the origins of individuals who visit, I can see that people are arriving at the site through search engines that have been queried for the specific content Pneumanaut addresses. For example, it is great to see that individuals are arriving at the site by typing words such as “evangelism,” “atonement,” “dreams,” “spiritual stories,” “metaphor,” “abstract,” etc. As the site continues to grow and I add both content and images, it will continue to accumulate more search traffic, giving it an even wider audience.

Project Reflection

The process of developing the site was personally very rewarding. Seeing a need and having the resource to fulfill that need is an undertaking that in many ways seemed like destiny. Three years ago I did not intend to have a studio with theologically inspired sculptures and a website as a means of explaining them. For that matter, I had not even made a sculpture; it just seemed like it was what the Spirit was doing.

When I heard my advisor, Leonard Sweet, say, “Stand under to understand,” I began to think about other ways to explain that statement. As I began to write it out, draw it, sketch it, think it, dream it, and spell it, I began to see different ways to understand and manifest that thought. Initially, I wanted to present that statement back to Len as a gift, but as I began to go into my studio, I felt like I heard some specific direction from the Spirit of God about how to demonstrate that statement in other ways and even what materials to use. After a couple of hours I was done. I set the “yard art” in my front lawn and stepped back to gain some perspective. At the time one of my four kids wanted somebody to play with, so we went for a bike ride and when I came back to my house there were a couple of neighbors gathered around it. It instantly became a conversation starter and, as I explained the piece in detail, I could see their light bulbs turning on and the Spirit using the opportunity to teach them about the Spirit. A few of them brought their spouses back to hear the explanation. It was then that I knew my project needed re-evaluated and adjusted to demonstrate an aspect of pneumatology that is not often associated in our culture.

Since I already had the website started and many of the articles written, it was not a huge adjustment to try to accommodate a new idea. My initial project focus was on

connecting the proclamation of the gospel with its demonstration. I was having a difficult time “demonstrating” proclamation on paper or on a website. The best I could come up with was personal stories and anecdotal “Holy Ghost tales” that lost power in my writing abilities. Inadvertently, through Len’s statement I found a way of demonstration that felt completely natural to me. Although admittedly I had never made a sculpture before, or taken an art class, it just felt like something that the Spirit was leading me towards.

Triumphs and Shortcomings

I can remember completing the project for Len and just weeping at all I heard the Spirit telling me both about him and the art piece. Creating these sculptures is a form of mediation for me, not unlike centering prayer. There are so many tangible experiences that I feel while engaged in the fabrication process: the heat of a torch, sweat, the smell of flesh burning, watching rust dissipate, old becoming new, concrete becoming different, loud music, grinders, the rush of air from pneumatic tools and torches, chops saws, all-nighters, extreme fatigue, the cigar smoke, the beer cans, and the weeping at the beauty of hearing from a God who loves me.... The whole process is triumphal and uniquely personal.

Project Short Comings

I anticipated from previous websites and churches with which I have been involved that the project would only be as good as the people who knew about it. It does nothing to have a garage full of “rat rods” if there is not anyone to drive them. The site is not getting huge traffic yet; that is understandable, since I have not gone public with it.

Being dyslexic, I rely a great deal on “Spell-check,” feedback, and editors. My hope before going public with the site was to get the feedback of this written statement and make adjustments accordingly.

I also know I will continue to develop pieces of art, not only for the site but as commission pieces. A few friends have requested “personal pieces;” this might be a whole section I develop on the site. My initial idea behind it is to present pieces to friends and strangers based on a model of prayer that incorporates both interview and prophetic words of wisdom, in many ways creating a completely unique piece of art for an individual that speaks the heart of God to him or her.

Time has been my hugest hurdle in this whole project. Moving, remodeling a house, a full time job, five other incredible family members to relate with, new extended family, coaching three soccer teams, two hockey teams, building hotrods to pay for it all, living in intentional community, leveling work, and reading—within all this finding moments to create have been difficult. My new “studio” did not initially have power to weld until November, 2005. Not only was it a huge expense, it was also a huge oversight in planning for the completion of the pieces. Vermont winters were also something I did not think through. Fortunately I brought a little over two tons of old steel with me when I moved because the scrap yards in Vermont are bare. Snow was also something I knew about, but did not think through. It is tough to walk through a scrap yard and see much of interest when it is all buried under two feet of snow.

The project will continue to take shape. I am very happy with the site’s navigation and overall “vibe.” As an artist I have been wrestling with the artistic design. I realize there are some who do not appreciate Flash; however, I believe that, if used with

moderation, it enhances the viewing process. With some content-driven sites, I can appreciate the need for a static look, but I do intend on adding Flash to Pneumanaut. I view not having it as a shortcoming. Most likely, by the time this paper is submitted, Flash will be in place. Adding it to the site will enhance the experience and “epictivity” of visiting the site.

I also intend on adding video and audio clips in the form of MP3s and Mpegs. This will be technically very easy to accomplish because I have always planned for the site to house both. Within the next year I plan on having explanation videos that will add to the “demonstration” aspect of proclamation and correspond to the eLement’s pages.

New Learning Gained

As I continue to gain theological insight, however limited, I am continually disappointed—not in the theology *per se*, but rather in the delivery system. There are countless brilliant scholars and hundreds of excellent books and resources. It is remarkable and the material is very accessible, yet for some reason it has never trickled down to the lower parts of social culture in which I live. As many of my hot rodding buddies always say, “I got friends in low places.”

Recently, my worldview was again opened up through the rare opportunity to sit in on a lecture while visiting my advisor. I was flabbergasted at all he had to say on atonement. I can still remember the shock of hearing his lecture. I remember fighting back the tears as I heard his glorious message, so convicting, so educational, so Kingdom-minded. It was so new (to me), so powerful, so relevant. How had I missed that part of “The Story?” I am thankful that the implications of that lecture led me to begin

KKK and CCC. Although I am still processing the implications of that lecture, I plan on bleeding it out through a series on atonement.

I have also been learning from an artistic perspective. I have begun to discover the importance of perspective, lighting, and presentation, and, as a result, I know I still need to discover ways to showcase the pieces better on the website. I continue to learn new discoveries about metal, but much of it is related to experience. There are not very many technical manuscripts on how to change a “safety bottle cap” on a “K” or “L” argon gas bottle/tank into a skull. From a technical website perspective, I have had to form a foundation of JavaScript, HTML, and basic coding. From searching out content management applications, to software that assists in site design, it has been a great learning experience.

Further Research and Potential Solutions

Further research could be examined on the historical relationship of art and the church. A great deal of documentation and research has been done, but for the purpose of explanation, it would be helpful justification for this project and any others related. As a solution to the need of new metaphors and abstracts, my hope is that sculpture would be one of hundreds of media left up to the creative minds of individuals to discover as the Spirit of God leads them. We the Church need more experiential forms of Christian discovery.

New Problems: The Practical Solution

The practical solution has brought one obvious problem to light. We need more artistic metaphors for people to grab hold of. Currently, the project website has four pieces of art. I hope to exponentially increase that in the upcoming years but I believe we the Church need more. As the Church continues to disperse, there are countless artists, both trained and untrained, that the Spirit will use to demonstrate the Kingdom of God. We need more individuals to relate the brilliance of the academics and theologians to the lay and common people. I believe that the Church has toyed with this idea in Gen X “pomo” church settings. They are beginning to understand that goatees and rearranging the furniture with candles, while having art on the walls, is not bringing in the masses, yet the Spirit behind this proactivity is inspired. I believe it is a foundation that will continue to be developed outside of the church walls. We the Church need more experiences and interactions with God—Narnia-esque lampposts and sign pointers who can tell people when that is happening.

Other Projects

After completing the process of this project I would love to see a preemptor to Pneumanaut: a “pneumatological how-to book.” There are many who have written on this subject, and many ways to hear from the Spirit, but if individuals do not know how to hear from the Spirit, they may not recognize when they are being spoken to. It would be a worthwhile project to spend time developing instructional materials that teach individuals to proactively hear from God. With that as a starting point, there will be countless future projects with great inspiration and accurate application. How beautiful!

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