

Chapter 1 : How are Eucharistic bread and wine made?

Divinity in a Grain of Bread By David Martin. A series of powerful and intelligent meditations by Professor David Martin, spanning a wide variety of subjects, with a foreword by Robert Runcie.

Hospitaller Period c BC. Probably hailing from a Neolithic settlement in Sicily, the first colonising farmers imported knowledge of cultivating cereals and rearing animals. This period is known as the Temple Phase because of the extraordinary architecture which characterizes it. The megalithic temples, besides their religious function as centres of worship, could have been centres of redistribution of commodities particularly grain. Sparse evidence from the Bronze Age period includes some carbonized grains and several mortars. This evidence indicates continuation in the preparation of types of porridge and the baking of unleavened bread. Archaeological evidence dating from c. These early Neolithic farmers were probably of a southern Sicilian origin. Research indicates the cultivation of wheat, barley and lentils supported by the domestication of animals such as goats, sheep and pigs. Evidence suggests that these natural cave dwellers also settle in sparsely populated hamlets. The Temple period c. Endowed with remarkable relief sculptures and interesting designs, the temples probably reflected a prosperous agrarian primitive society with deeply rooted religious beliefs. These structures, besides their religious function as centres of worship, could have been centres of redistribution of commodities. Basically, the considerable amount of saddle querns, shallow hard stone mortars and other hand mills found within these locations could have served as part of a centralised servicing system of crushing seeds, especially grain. The temple might be seen as the place where the community would present sizeable parts of their agricultural produce as offerings to the divinity. Representations of birds, fowl and quadrupeds in sculpture and pottery found in these religious structures further support the relationship of food and religion especially if associated with sacrificial rituals. Evidence suggests that this culture came to an abrupt end around B. The Bronze Age phase c. Some archaeological evidence indicates that late Bronze Age settlers seem to have established links with Minoan and Mycenaean civilizations. Similar to their predecessors, these settlers employed an agricultural activity based on cultivating crops and rearing animals.

Chapter 2 : Honey Multigrain Bread - Yum Taste

Divinity In A Grain Of Bread Full Online Full Online Divinity In A Grain Of Bread File 21,57MB Divinity In A Grain Of Bread Full Online Looking for Divinity In A Grain Of Bread Full Online Do you really need this ebook of Divinity.

The bread in ancient Egypt: Grinding the corn, composition of the dough, baking. Printout For best results save the whole page pictures included onto your hard disk, open the page with Word 97 or higher, edit if necessary and print. The bran was removed and probably used as animal feed. Only the amount of meal used each day was prepared. Until the Middle Kingdom mills were placed on the floor, later they were raised onto workbenches, rendering the milling process somewhat less tiresome. The mill was a simple trough with two compartments. The grain was poured into the top compartment and by rubbing and crushing it with a grindstone, moved into the lower partition. After sieving, the larger particles were poured back into the top for further grinding. The sieves made from rushes and the like, were not very efficient and allowed grains of sand and little flakes of stone to remain in the flour, especially when soft mill stones were used. But it affected all classes: Amenhotep III for instance suffered badly from his teeth. During the New Kingdom ovens big enough to bake several loaves simultaneously came into use. These ovens often had ceramic steps on the inside and their outside was covered with clay. Round imprints made with jar openings prevented cracks forming in this outer layer. Sesame seeds, honey, fruit such as dates, butter, eggs, oil and herbs were often added to the dough to flavour the bread. In the first millennium BCE yeast came into use, replacing the sourdough. Over forty varieties of bread and cake were made in the New Kingdom. The following satirical description of baking dates from the New Kingdom - by this time ovens were generally accessed through an opening at the top: The baker kneads incessantly and puts the loaves in the fire. His head is in the middle of the fireplace. His son holds him by his legs. Should they slip out of his hands, the father would fall into the fire. Hand formed bread was baked on a clay disk covered by a lid. Later, a vaulted copper or iron sheet was used. The bread dough was baked on its convex part, while, turned upside down, the concave part served as a sort of kettle for cooking liquid foods. When no oven was available, the Egyptians baked wafer thin bread on the hot sand, as desert dwellers have done since time immemorial. Bread was often used as a synonym for food and hospitality. The New Kingdom scribe Any exhorted his readers Do not eat bread while another stands by without extending your hand to him. The rich, hoping that good deeds would count in their favour in the afterlife often mentioned their generosity. Sheshi , Harkhuf and many others made such claims, using formulaic language which inspires little faith in the trustworthiness of their protestations: Lichtheim Ancient Egyptian Literature, Vol. Stela of the Butler Merer of Edfu M. Do not scheme against people, God punishes accordingly: If a man says: The Instruction of Ptahhotep M. But we may assume that they were enough to keep the workers and their families alive, with possibly a little surplus left over to buy other necessities with. James Pharaohs Volk Footnotes: The other kinds of grain known to the Egyptians were low in gluten and were therefore probably used to make thin, flat pitta-like bread. La vie quotidienne en Egypte, chap. A study from the year of Graeco-Roman mummies found in the Dakhleh oasis concludes that these two crops played no part in the alimentation of humans or their domesticated animals at that time and in that location at least. It was apparently used for ceremonial purposes Kemp , p. In some places the state or perhaps the commune seems to have maintained grain silos, in others it was incumbent upon the great domains to provide this service. For those without there were public pounding and milling facilities cf. Delwen Samuel, Bread in D.

Chapter 3 : Divinity in a Grain of Bread: David Martin: blog.quintoapp.com: Books

David Martin's Divinity in a Grain of Bread is a fresh and stimulating collection of meditations covering a wide range of topics. Part one contains meditations arranged for the Christian calendar, such as Advent and Christmas, while Part Two includes meditations on subjects such as Grace and Nature, and Harmony and Peace.

Bread There is a Jewish folk tale which tells the story of two men, Shimon and Zev, who went out from their village to work one day in the forest. As they were on their way, they walked past the house of the village fortune teller. When the fortune teller saw them go by, he said nothing. But, in the way of fortune tellers, he had one of those flashes of insight which revealed to him that Zev would die in the forest that day. Now, this fortune teller was quite good at his arcane craft, and so he was greatly surprised to see both men return to the village that evening, alive and well. The fortune teller had been so certain that his vision would be fulfilled, that he asked Zev to take him out into the forest where he and Shimon had been working. When they came to the place where the two men had been cutting wood, the fortune teller noticed a few crumbs of bread by a log at the edge of the clearing. But, you see, Shimon had forgotten to bring his lunch. He was going to return home, but I gave him some of mine. But stories often communicate meaning on several levels, and this story may also be seen to have a remarkable Christian dimension. For Christians believe in a Savior who was born in Bethlehem, the "house of bread," and who gave to his church a little piece of bread by which they are assured that their lives are spared. As ordinary bread is the staff of earthly life, God has given bread from heaven to sustain us to eternal life. Indeed, he has such regard for a little piece of bread that he condescends not only to give but to be the Bread of Life. Furthermore, "a little piece of bread" has been at the heart of the common experience of Christians from the very beginning: As Dom Gregory Dix reminds us in a magisterial passage at the end of his book, *The Shape of the Liturgy*, For century after century, spreading slowly to every continent and every country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of christendom, the pastors have done this just to make the plebs sancta Dei—the holy common people of God. At the Last Supper, accepting the Synoptic Gospels tradition that it was the Feast of the Passover, the bread which Jesus and the disciples used was unleavened bread. When the disciples at Emmaus recognized the risen Jesus "in the breaking of the bread", the bread would certainly have been unleavened, for even by the Johannine dating of the Passion, the Feast of Unleavened Bread had begun and no leaven could be eaten for the weeklong duration of the feast. Unleavened bread for Passover is to be made under rather specific conditions. It is to be a plain mixture of flour and water, baked as soon as possible after mixing to ensure that there is no chance even for natural leavening to take place. However, as the Gospel spread through the Gentile world, the Jewish context began to fade and customs regarding the bread of the Eucharist became more varied. The use of leavened bread was accepted in many places. In time, local usage settled on one kind of bread or another, and prevailing custom settled into fixed practice. Throughout Eastern Orthodoxy, with some notable exceptions e. In the West, unleavened bread called "hosts," from the Latin hostia, "sacrificial victim" is usual, though not absolutely required. At the English Reformation, leavened bread became the norm in the Church of England. The rubrics of the first Book of Common Prayer direct that For aduoyding of all matters and occasyon of dyscencyon, it is mete that the breade prepared for the Communion, bee made, through all thys realme, after one sort and fashion: Just three years later, the second Prayer Book issued in the reign of Edward VI established a new usage: And to take away the supersticion, whiche any person hathe, or myghte haue in the bread and wyne, it shall suffyse that the bread bee such, as is usuall to bee eaten at the Table wyth other meates, but the best and purest wheate bread, that conueniently maye be gotten. However, the Ritualist Movement of the 19th century reintroduced "wafer bread" unleavened hosts and eventually prevailed in its struggle to be allowed this and other traditional liturgical practices. Indeed, as these Ritualist practices became more widely accepted, the pendulum swung back to a preference for unleavened wafers throughout Anglicanism. Nevertheless, in matters of this sort, and where law is lacking or lax, a pendulum rarely stops

swinging, and leavened bread is again found at some Anglican Eucharists, as well as in the Roman Church. From the earliest times, although nothing more than "a little piece of bread" and, of course, a bit of wine was necessary for the Liturgy, its importance has dictated that the bread be baked from the finest wheat available. Even the BCP, with its clear reaction against Roman Catholic Eucharistic theology and practice, insists that only the "best and purest wheate bread, that conueniently maye be gotten" is to be used. In the 16th century, such a requirement would have been understood to mean bread made with the finest white flour. Modern folk, on the other hand, recognize the value and goodness of the parts of the grain which are separated from white flour. Some would undoubtedly argue that whole wheat bread would be the "best" and possibly even the "purest", and so whole wheat bread and whole wheat hosts are now widely accepted, used, and even preferred. In addition to flour, water, and yeast, other ingredients may be included such as oil, salt, sugar, etc. The editors are well-aware that allergies to gluten and other substances found in wheat bread, as well as the issue of enculturation, have introduced new dimensions to the question of what ingredients may be used. It is not within the scope of this particular article to deal with these issues in detail. We simply note their significance and register our intention to address them properly and sympathetically at a later time. Byzantine mosaic at Tabgha, on the Sea of Galilee, traditional site of the miracle of the loaves and fish. Note the crosses on the loaves of bread in the basket. While "a little piece of bread" is all that is needed, and both leavened and unleavened bread have been used in various times and places, it is not just the recipe that has varied, however slightly, over the centuries. It was probably inevitable that bread would be "dressed up" in various ways. Both leavened and unleavened bread can be shaped and marked and stamped. Loaves or wafers may be round, square, or even other shapes. They may be large or small, plain or marked. The loaf or host itself can convey an important symbolic message simply by the way in which it is shared. The rubric calls attention to the fact that breaking the bread is desirable, even though there is no rubric in that book indicating when it should be broken. Later Prayer Books direct that the bread be broken in connection with the Institution narrative, placing the emphasis on the breaking itself and suggesting that the meaning of the act is simply conformity with the actions of our Lord at the Last Supper. In Jewish custom, breaking and blessing are closely connected: Unless a loaf is very small, it must be broken in order to be eaten. Jewish tradition does not require that broken bread be shared, though it often is. In any case, the narrative is clear that Jesus gave a portion of the loaf which he broke to each of the disciples. A Eucharistic anthem says it in this way: A single leavened loaf of bread may be the most effective way to convey this symbolism. Very large wafers which can be broken into many pieces can also accomplish this purpose. On the other hand, it may not be practical to make a single loaf large enough to provide bread for a very large congregation. In that case, several loaves may be needed. Some will find that the longstanding western custom of having individual hosts for all of the communicants is an easier way to ensure that there is sufficient bread for everyone. It is also more tidy, leaving fewer crumbs of consecrated bread to round up and consume. Large unleavened host, scored for breaking into many pieces for communion. Marking symbols on the bread is another way to convey meaning. A plain cross is the easiest mark to impress on bread and can serve a practical, as well as a symbolic purpose, making it easier to break the bread into relatively uniform pieces. The marking may be done either before or during baking. Unleavened bread, may be scored with a sharp implement before baking. Or it may be baked between hot irons and, if the irons are incised with patterns, the hosts can be imprinted with elaborate designs. Leavened bread is a more difficult medium to work with, but with the right tools and technique, amazing things can be done, as may be seen in this website about making bread for the Orthodox Divine Liturgy: The Holy Tradition of Prosphora Baking. Bread is not only one of the means by which God gives himself to us, it is also one of the means by which we give ourselves to God. In modern times, an uninformed observer would be likely to conclude that the principal action of the Offertory of the Eucharist is to collect money. The money collected is one aspect, and in a market society a potent one, of our offering of ourselves to God. However, the primary symbol of that offering, at least at the Eucharist, is the bread and wine. In ancient times, it was, in fact, bread and wine, that the people brought to church to offer at the Eucharist, and the clergy used a portion of their offerings for the Eucharist. Later, the making of the bread was reserved to clergy, monastics, or other people specially appointed for this work. Now, the bread is often made commercially. Offertory processions in which members of the

congregation carry bread and wine to the altar are a step in the right direction of restoring the symbolic prominence of the bread and wine as the principal symbols of our offering of ourselves. However, in many churches, this symbol continues to be a mixed one when, for supposed practical reasons, the bread and wine are brought forward before the money is collected. The integrity of the symbol is more effectively communicated when all of the offerings are presented at the same time. This may add two or three minutes to the length of the service--two or three minutes which pale in significance to the essential meaning of the act, the offering of ourselves, our souls and bodies, in the mystical exchange which culminated in the offering of Calvary. Another way of restoring the connection between bread and the oblations of the people is to involve members of the congregation in making the bread which is used at the Eucharist. Here are three recipes, one for leavened bread and two for unleavened bread.

Chapter 4 : Ancient Egypt: Bread

Divinity in a Grain of Bread by David Martin David Martin's Divinity in a Grain of Bread is a fresh and stimulating collection of meditations covering a wide range of topics. Part One contains meditations arranged for the Christian calendar, such as Advent and Christmas, while Part Two includes meditations on subjects such as Grace and Nature, and Harmony and Peace.

Material Aspects Bread is a sign of pure life, abundance and wealth. The best dream of bread is when you are having it. The more bread, the luckier you will get. If you see moldy bread in your dream, it is an indication that a disease is about to strike you. White bread is for new and honest friends. Generally, bread is a good omen, which means life is nothing but good for you. It is also a religious symbol. More often, it is considered as a favorable sign of your life, such as your material, social, intellectual and spiritual needs. Fruit is not the most essential food of a person, but it is something which came from grain won and made-good bread. As human, we always consider divinity as the most important food in our lives, which makes bread to be essentially what we need. With bread, there is little to no negative bad dreams. Original Meaning Insufficient amounts of fresh bread means that your physical wishes will come true. Loaf bread is a sign of friendship and relationships. When your dream symbol is bread, your physical and spiritual body is equally strong. A big loaf of bread is a meaning that success and prosperity are just at the corners. When the bread you see in your dreams are old, hard and moldy, it merely announces the hardships of life and trouble will come to drag you down. If you dream of dividing the bread with other people, it announces your basic experiences. Eating bread while you are hungry is a reflection that one envies your success and social standing. To dream of high quality bread, is an indication that you will get a job that pays more than the minimum wage. A person dreaming about bread will be blessed. Bread is a sign of divided sources and union. What to anticipate of your zodiac sign for year?

Chapter 5 : Prehistoric Phase

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Prior sensitization is needed and a latent period of at least 1-2 weeks is required after the first exposure. A year-old man with hematogenous vertebral osteomyelitis due to *Salmonella enterica* subsp. *enterica* Tennessee. The incontinence could be the result of an infection or worsening heart failure. It is a measure of the fraction F of administered dose of a drug that reaches the systemic circulation in the unchanged form. The intramural portion of the ureter must be of sufficient length ureteral length to ureteral diameter ratio of 5: In a patient with alkalosis buy Lyrica online canada PaCO_2 is decreased respiratory alkalosis, or HCO_3^- is increased metabolic alkalosis. The organizational sub-system includes social relations buy Lyrica online canada especially between patients and healers, as well as legal entitlements and constraints. In the absence of any scientific basis to determine which is most correct, they must make a science policy decision in selecting the model to use. Generally, in the face of this uncertainty, they have selected models that tend to provide higher estimates of risk particularly when combined with conservative exposure assumptions see Table A contingency table is a two-dimensional frequency distribution in which the attributes of one variable are related to the attributes of another. The upper trunk of the brachial plexus is particularly susceptible to stretch and other traumatic injury, in addition to being a common site for metastatic disease. Injury to the upper trunk of the brachial plexus may produce weakness of upper arm abduction, external rotation of the shoulder, and elbow flexion, and supination with loss of biceps and brachioradialis reflexes. Some of the perforin DNA sequence is similar to the complement sequences coding for the C6-C9 complex, which is a part of the complement attack unit Law The Indiana pouch continent urinary reservoir. EEG findings are more prominent over the occipital lobes; periodic sharp-wave complexes are evident on EEG in most cases Kropp et al. Cerebrospinal fluid CSF studies typically show protein and may show elevated levels of neuron-specific enolase Kropp et al. This is demonstrated, for example, by a direct link being established between an increase in the private-for-profit share of inpatient psychiatric beds and a higher number of prison inmates Yoon There may be an unusually high oxygen tension on TcPO_2 monitoring. The bottom line, however, is that decisions to raise the level of pandemic alert were based on clearly defined virological and epidemiological criteria. How to treat toxic megacolon? Volume of juice and pepsin content are also decreased. Therefore buy Lyrica online canada it does not require hydroxylation at position 1 which is the limiting step in the generation of active form of vit D, and which takes place in the kidney. There is stony dullness and reduced breath sound and vocal resonance in the affected area along with mediastinal shifting. We quantified the risk for bacterial seeding in the guinea pig tissue cage infection model [67]. Problems of administering these agents outside of the operating room including delivery and scavenging have led some authorities to recommend that patients requiring such therapy may be best cared for in the operating or recovery room setting Bierman et al. Outcome of peri-prosthetic joint infections caused by rifampin resistant staphylococci: Like the Latin language, this epidemic provides scholars with a perfect specimen to examine: Jesus is directly accused by the Pharisees for breaking the law because His disciples plucked grain to eat on the Sabbath. Christ mysteriously discloses His Divinity in this encounter. The Jewish belief was that the Temple housed God Himself and the ritual sacrificial system in the Temple that relieved sin dated back over a thousand years to Moses. Christ makes another shocking proclamation of His Divinity: Son of God, Christ asserts His Divinity. Divine Prophet, Christ teaches through powerful events which reveal the astonishing truth of the Eucharist and the ending of Jewish religious practices that stood for over a thousand years. Divine King and Teacher, Christ speaks with authority, rebuking the powerful Pharisees and correcting their misinterpretation of Scripture. Pray that Christ guide you to growing knowledge of Truth and Mercy and to give you a courageous heart to proclaim the Gospel. Jesus Christ accepted the Crucifixion to save men from their sins and rose on Sunday. In thanksgiving, Catholics are

obligated i.

Chapter 6 : Intimations of Divinity by David Platt | eBay

*Divinity in a Grain of Bread [David Martin] on blog.quintoapp.com *FREE* shipping on qualifying offers. A series of powerful and intelligent meditations by Professor David Martin, spanning a wide variety of subjects.*

He then took the chalice, gave thanks and passed it to them and they all drank from it. The entire history of God with humanity is recapitulated in these words. The past alone is not only referred to and interpreted, but the future is anticipated – the coming of the Kingdom of God into the world. What Jesus says are not simply words. What he says is an event, the central event of the history of the world and of our personal lives. These words are inexhaustible. In this hour, I would like to meditate with you on just one aspect. Jesus, as a sign of His presence, chose bread and wine. With each one of the two signs He gives Himself completely, not only in part. The Risen One is not divided. He is a person who, through signs, comes near to us and unites Himself to us. Each sign however, represents in its own way a particular aspect of His mystery and through its respective manifestation, wishes to speak to us so that we learn to understand the mystery of Jesus Christ a little better. During the procession and in adoration we look at the consecrated Host, the most simple type of bread and nourishment, made only of a little flour and water. In this way, it appears as the food of the poor, those to whom the Lord made Himself closest in the first place. The prayer with which the Church, during the liturgy of the Mass, consigns this bread to the Lord, qualifies it as fruit of the earth and the work of humans. It involves human labor, the daily work of those who till the soil, sow and harvest [the wheat] and, finally, prepare the bread. However, bread is not purely and simply what we produce, something made by us; it is fruit of the earth and therefore is also gift. We cannot take credit for the fact that the earth produces fruit; the Creator alone could have made it fertile. And now we too can expand a little on this prayer of the Church, saying: It implies the synergy of the forces of earth and the gifts from above, that is, of the sun and the rain. And water too, which we need to prepare the bread, cannot be produced by us. In a period in which desertification is spoken of and where we hear time and again the warning that man and beast risk dying of thirst in these waterless regions – in such a period we realize once again how great is the gift of water and of how we are unable to produce it ourselves. And so, looking closely at this little piece of white Host, this bread of the poor, appears to us as a synthesis of creation. Heaven and earth, too, like the activity and spirit of man, cooperate. The synergy of the forces that make the mystery of life and the existence of man possible on our poor planet come to meet us in all of their majestic grandeur. In this way we begin to understand why the Lord chooses this piece of bread to represent Him. Creation, with all of its gifts, aspires above and beyond itself to something even greater. Over and above the synthesis of its own forces, above and beyond the synthesis also of nature and of spirit that, in some way, we detect in the piece of bread, creation is projected towards divinization, toward the holy wedding feast, toward unification with the Creator Himself. And still, we have not yet explained in depth the message of this sign of bread. In His answer to this question is the phrase: The mystery of the Passion is hidden in the bread made of ground grain. Flour, the ground wheat, presuppose the death and resurrection of the grain. In being ground and baked, it carries in itself once again the same mystery of the Passion. Only through death does resurrection arrive, as does the fruit and new life. Mediterranean culture, in the centuries before Christ, had a profound intuition of this mystery. Based on the experience of this death and rising they created myths of divinity which, dying and rising, gave new life. To them, the cycle of nature seemed like a divine promise in the midst of the darkness of suffering and death that we are faced with. In these myths, the soul of the human person, in a certain way, reached out toward that God made man, who, humiliated unto death on a cross, in this way opened the door of life to all of us. In bread and its making, man has understood it as a waiting period of nature, like a promise of nature that this would come to exist: What was awaited in myths and that in the very grain of wheat is hidden like a sign of the hope of creation – this truly came about in Christ. Through His gratuitous suffering and death, He became bread for all of us, and with this living and certain hope. He accompanies us in all of our sufferings until death. The paths that He travels with us and through which He leads us to life are pathways of hope. When, in adoration, we look at the consecrated Host, the sign of creation speaks to us. And so, we encounter the greatness of His gift; but we also

encounter the Passion, the Cross of Jesus and His Resurrection. Through this gaze of adoration, He draws us toward himself, within His mystery, through which He wants to transform us as He transformed the Host. The primitive Church discovered yet another symbol in the bread. The Doctrine of the Twelve Apostles, a book written around the year , contains in its prayers the affirmation: Bread made of many grains contains also an event of union: We ourselves, many as we are, must become one bread, one body, as St Paul says cf. In this way the sign of bread becomes both hope and fulfilment. In a very similar way the sign of wine speaks to us. However, while bread speaks of daily life, simplicity and pilgrimage, wine expresses the exquisiteness of creation: But, wine also speaks of the Passion: On the feast of Corpus Christi we especially look at the sign of bread. It reminds us of the pilgrimage of Israel during the 40 years in the desert. The Host is our manna whereby the Lord nourishes us – it is truly the bread of heaven, through which He gives Himself. In the procession we follow this sign and in this way we follow Christ Himself. And we ask of Him: Guide us on the paths of our history! Show the Church and her Pastors again and again the right path! Look at suffering humanity, cautiously seeking a way through so much doubt; look upon the physical and mental hunger that torments it! Give men and women bread for body and soul! Purify and sanctify all of us! Gather us together from all corners of the earth. Unite your Church, unite wounded humanity! Give us your salvation!

Chapter 7 : Divinity in a Grain of Bread () - General - Shop

David Martin's Divinity in a Grain of Bread is a fresh and stimulating collection of meditations covering a wide range of topics. Part One contains meditations arranged for the Christian calendar, such as Advent and Christmas, while Part Two includes meditations on subjects such as Grace and Nature, and Harmony and Peace.

Mix thoroughly and cover. This produced a nice, strong pre-dough. I then incorporated the starter and the salt. Despite instructions to add almost five times as much starter, I wanted the dough to rise overnight and the very warm evening could mean too rapid a rise with the suggested amount. The much-reduced starter amount worked well. After mixing the dough, I let the dough rest, covered, for 20 minutes and did three stretch and folds, each 20 minutes apart. The dough was strong, and very elastic, no doubt due to the high hydration percentage. It was not, however, especially sticky, though I did wet my hands before doing each stretch and fold. How did the dough wake up in the morning? The kitchen cooled off by about 12 degrees overnight, from the low 80s Fahrenheit to approximately 70 degrees. The nice thing about warm spring evenings is that the heat does not last all night. I woke up at the perfect time, the dough having sat out for nine hours and allowing me to sleep past 6: Sometimes it is impossible to sleep when I am so tempted to peek at a dough. Again, the reason for only 20 grams of starter, low enough, given the temperature, that I would not be anxious to check that the dough was ready in the middle of the night. The dough was perfectly puffy, but not out of control. I wet my hands and sprinkled plenty of flour on a cutting board for a stretch and fold. Left the dough covered for 15 minutes and then tried to shape it. Shaping is not the word for manipulating percent hydration dough. It does not keep any form without some structure holding it up, such as a bowl or a loaf pan. Heavy bowl mistake I admit I was afraid to put this dough, wet as it was, on a well-floured towel in a basket. I thought the dough would get stuck even with tons of flour. So, I used non-stick spray and flour in a heavy bowl. Covered the bowl with a shower cap, which works perfectly, a genius idea that I did not come up with on my own. I preheated the oven for one hour to degrees with the dutch oven inside. With such a high hydration percentage, a good 25 percent over what I usually work with, I figured the super-hot dutch oven would be the best vessel for baking. I let the dough rest for that same hour. I even have the lame out to score the dough once it goes into the dutch oven. Then I have to position the bowl so that the dough is aimed correctly to fall right into the dutch oven. That part did not go well. Despite this clear sign of disaster, I put the lid on and said shit a couple more times. Checking on the bread 43 minutes after the awkward transfer of the dough, I saw an almost-done gorgeous bread. Six minutes later, absolutely beautiful, I removed the bread from the oven. It slid right out of the dutch oven; it crackled; it practically had movie music playing right out of the crust. Total baking time at degrees was 49 minutes. Only 49 minutes for the deity to transform disaster into a perfect bread. A very good taste. Oh there is a but. This bread screams out to be made with better whole wheat flour. Someone in the household purchased a rather generic brand of whole wheat maybe me and this percent whole wheat needs a better flour. Posted by Sheryl at.

Chapter 8 : Breads: Bread Number Proof of a Bread Divinity

Divinity in a Grain of Bread A stimulating collection of meditations covering the seasons of the Christian year and also topics such as Grace and Nature, Harmony and Peace. Written by a supporter of the Prayer Book.

Chapter 9 : The meaning of the dream in which you saw Â«ï»¿BreadÂ»

Description David Martin's Divinity in a Grain of Bread is a fresh and stimulating collection of meditations covering a wide range of topics. Part one contains meditations arranged for the Christian calendar, such as Advent and Christmas, while Part Two includes meditations on subjects such as Grace and Nature, and Harmony and Peace.