**Bourbon and Books**

*Year 2 Theme: Time*

Only God *makes* time. It is a gift given to humanity. It is that within which our lives unfold—but not fatalistically. Time is both a gift and it indicates a task. We are to exercise dominion over our time, to act as good stewards of it. This year, building on the foundation of sonship and the call to fatherhood, examines how an adopted son of God, one called to fatherhood, ought to have dominion over time in his life.

[Author Note: Due to a job change, Brad did not have time to offer as extensive a guide as Year One. This is an invitation, then, for the men of these groups to take it upon themselves to read the description of each book (found on Amazon or via a quick Google search with “summary” and the book’s title as keywords) and to generate a list of question suitable for their group (typically 4-5 questions).]

*Reading List:*

* [*The Great Divorce*](https://www.amazon.com/Great-Divorce-C-S-Lewis/dp/0060652950/ref%3Dsr_1_1?crid=2WQPM55C4NZWG&keywords=the+great+divorce+cs+lewis&qid=1559039454&s=gateway&sprefix=great+divo%2Caps%2C145&sr=8-1)- Keeping the end in mind, C.S. Lewis invites us to consider the “final things” -- death, “purgatory,” hell, and heaven -- and will challenge us to consider the whole of a lifetime.
* [*The Screwtape Letters*](https://www.amazon.com/Screwtape-Letters-C-S-Lewis/dp/0060652934/ref%3Dsr_1_2?crid=1OMO5CVJ5012I&keywords=screwtape+letters+by+c.s.+lewis&qid=1559039431&s=gateway&sprefix=screwtape%2Caps%2C143&sr=8-2)- With the end in mind, *Screwtape* allows us to ponder with greater nuance how we spend our time on earth, the problem of evil and sin in our lives (however subtle), and those habitual behaviors that seem insignificant at first but which take on greater weight over time.
* [*The Noonday Devil*](https://www.amazon.com/Noonday-Devil-Acedia-Unnamed-Times/dp/158617939X/ref%3Dsr_1_1?keywords=noonday+devil&qid=1559039258&s=gateway&sr=8-1) *-* Dom Jean-Charles Nault explores the vice of *acedia* (i.e. sloth), which is not laziness as it is typically perceived, but the gloomy combination of weariness, sadness, and purposelessness. It is the opposite of magnanimity -- the pursuit of excellence -- and it cripples how one spends his time.
* [*Einstein’s Dreams*](https://www.amazon.com/Einsteins-Dreams-Alan-Lightman/dp/140007780X)— This book by Alan Lightman takes readers into a fictional world, a series of dreams had by Einstein regarding time. It offers much fodder for interesting conversation as it pushes against the boundaries of preconceptions of time.
* *[Leisure: The Basis of Culture](https://www.amazon.com/Leisure-Basis-Culture-Josef-Pieper/dp/1586172565/ref%3Dsr_1_1?keywords=pieper+leisure&qid=1559039507&s=gateway&sr=8-1) --* How can we truly enter into a leisure that allows for authentic contemplation in the midst of a world fixated on utility and pragmatism? Josef Pieper casts a vision for the cultivation of kind of life rarely afforded by the modern system that “fills” time with activity and function.
* [*A Severe Mercy*](https://www.amazon.com/Severe-Mercy-Sheldon-Vanauken/dp/0060688246/ref%3Dsr_1_1?crid=1FX2X5BVDZ44X&keywords=severe+mercy&qid=1559039684&s=gateway&sprefix=severe+mer%2Caps%2C130&sr=8-1) -- Shelden Vanauken’s spiritual autobiography is an account of a life marked by leisure, love, and faith. It provides a vivid account of a contemplative life and of the beauty of relationship that “fills” time and space.
* [*The Spirit of the Liturgy*](https://www.amazon.com/Spirit-Liturgy-Joseph-Ratzinger/dp/1586179977/ref%3Dsr_1_1?keywords=the+spirit+of+the+liturgy&qid=1559049953&s=gateway&sr=8-1) (2 months) - This work by Joseph Ratzinger will provide deeper insight into the role of worship as it pertains to time, to contemplation, and to leisure. It provides both theological and practical considerations toward an approach to liturgy.
* [*Dies Domini*](https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1998/documents/hf_jp-ii_apl_05071998_dies-domini.html)  (2 months) - This apostolic letter of John Paul II will invite us to consider very concretely the place of “sabbath” in our lives. This will challenge us to consider what actually orders our week -- work or the Sabbath.