

“YOU ARE WHAT YOU LOVE”
ADULT SUNDAY STUDIES
CPC SPRING 2019, WEEK 3

**THE SPIRIT MEETS YOU WHERE YOU ARE:
HISTORIC WORSHIP FOR A POSTMODERN AGE**

Recap of last 2 weeks:

1. **To Worship is Human** - “Every approach to discipleship and Christian formation assumes an implicit model of what human beings are.” Thinking about our loves means thinking about what affections are operating without us knowing it, what has become “second nature”, or baseline inclinations. Forming our loves, therefore, comes through action and repetition.
2. **Learning to read secular liturgies** - “You might not love what you think”; “We scan culture, listening for messages, bent on routing out false teaching. But if we are first and foremost lovers, action is overwhelmingly governed by our unconscious habits, the intellectual threats might not be the most important. Indeed, we could be so fixated on intellectual temptations that we don’t realize our hearts are being liturgically co-opted by rival empires all the while.” Take the example of the Shopping Mall as a Temple.
 1. Did you take a liturgical audit of your life?

This Week - The Spirit Meets You Where You Are: Historic Worship for a Postmodern Age

“Rehabituating our Hungers”

- You are what you *want* to eat - the example of dieting and “engineered” tastes
 - There is often a “gap between my intellectual convictions and my preintellectual desires, my knowledge and my habits. Obviously I wasn’t going to be able to *think* my way to new hungers.” (61).
 - If I *wanted* to want to eat better, “in order to reform my wants I would commit myself to practices that I didn’t want to do” (62).

Rehabituating through Christian Worship

“Christian worship is the feast where we **acquire new hungers**—for God and for what God desires—and are then sent into his creation to act accordingly. But the practices of the church are also a **spiritual workout**, inviting us into routines that train our heart muscles, our fundamental desires that govern how we move and act in the world. . . ‘For Calvin, the church is a gymnasium, a training ground, a school, and community of preparation and practice enrolled (we hope and pray) in God’s sanctifying, transformative *paideia*.’ . . . If sanctification is tantamount to **closing the gap between what I know and what I do, it means changing what I want**. And that requires submitting ourselves to disciplines and regimens that reach down into our deepest habits. . . as learning to ‘put on’ or ‘clothe’ ourselves with Christ (Rom. 13:14; Col. 3:14), this is intimately bound up with becoming *incorporated* into his body, the *corpus Christi*.” (65)

- **Sanctification as a kind of immigration** - “In Christ we are given a heavenly passport; in his body we learn how to live like ‘locals’ of his kingdom. Such an immigration to a new kingdom isn’t just a matter of being teleported to a different realm; we need to be acclimated to a new way of life, learn a new language, acquire new habits—and unlearn the habits of that rival dominion. Christian worship is our enculturation as citizens of heaven, subjects of kingdom come (Phil. 3:20)” (66)
- **“There is no sanctification without the church . . . Liturgy is the way we learn to ‘put on’ Christ (Col. 3:12-16)”** (68-9).

Whose Worship? Who’s Acting?

1. Consider what Sunday worship is for:

1. When we think of “worship” why do so many of us immediately think only of “music”? What could be behind that?
2. Should worship music be expressive of who we are or not? Can it be too expressive or not expressive enough?

2. Consider the primary agents acting during the worship service:

1. Who is acting when? God, the people, the pastors? Is there an audience? Why or why not?
2. Should we always feel as if a song or prayer is authentic? Is there anything wrong with that? Why is it so popular today to try and be “authentic”?