

SESSION 1  
**You Are What You Love:  
Learning to Read Cultural Liturgies**

James K.A. Smith, *Calvin College*

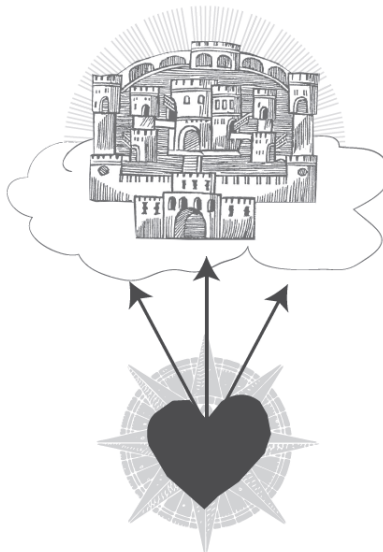
Introduction: *You Might Not Love What You Think*

**I. The Power of Habit**

A. The problem with “thinking-thing-ism”

B. To be human is to be on a quest, oriented by our loves

C. An erotic compass: love is a habit



## II. Calibrating the Heart: Love Takes Practice

A. The dangers of miscalibration

B. Cultural Liturgies

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### Exercise: A Liturgical Audit

Look at your daily, weekly, monthly routines and ask these questions:

- What are the things you do that do something *to* you?
- What are the “cultural liturgies” in your life, the things you do without thinking about it?
- What vision of the good life is “carried” in those liturgies?
- What Story is embedded in those cultural practices?
- What kind of person do they want you to become?
- What does this cultural institution want you to *love*?

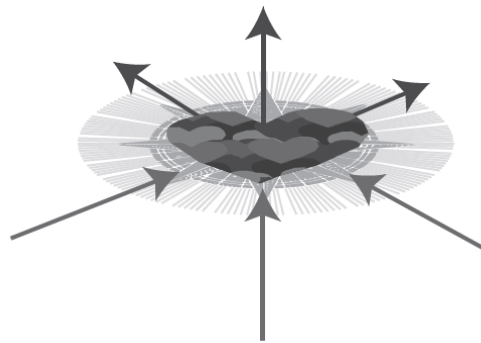
SESSION 2  
**Worship as the Heart of Discipleship:  
Learning How to Love**

James K.A. Smith, *Calvin College*

Introduction: Understanding the Gospel with your gut

**I. Worship Restor(i)es Us: The Narrative Logic of Christian Worship**

Gathering → Listening → Communing → Sending



**II. The Gift of Confession**

### III. A Case Study: The Poetics of Confession

#### A. A “feel” for the Gospel

#### B. The cadence of the heart

Today we confess that we have not done enough to protect our planet. We confess that we have failed to insist that our government set standards based on precaution. We confess that we, as consumers, have allowed companies to release dangerous toxins that destroy fragile ecosystems and harm human beings, especially those among us who are most vulnerable.

God of justice, help us understand the need and send a clear signal to our political leaders about making the crucial choice between the present path of “destructiveness”—or the morally responsible path of compassion and respect for life, acknowledging our dependence upon you and our interconnectedness with all creation.

Most merciful God,  
we confess that we have sinned against  
you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole  
heart;  
we have not loved our neighbors as  
ourselves.  
We are truly sorry and we humbly  
repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

Conclusion: Enacting a different script