

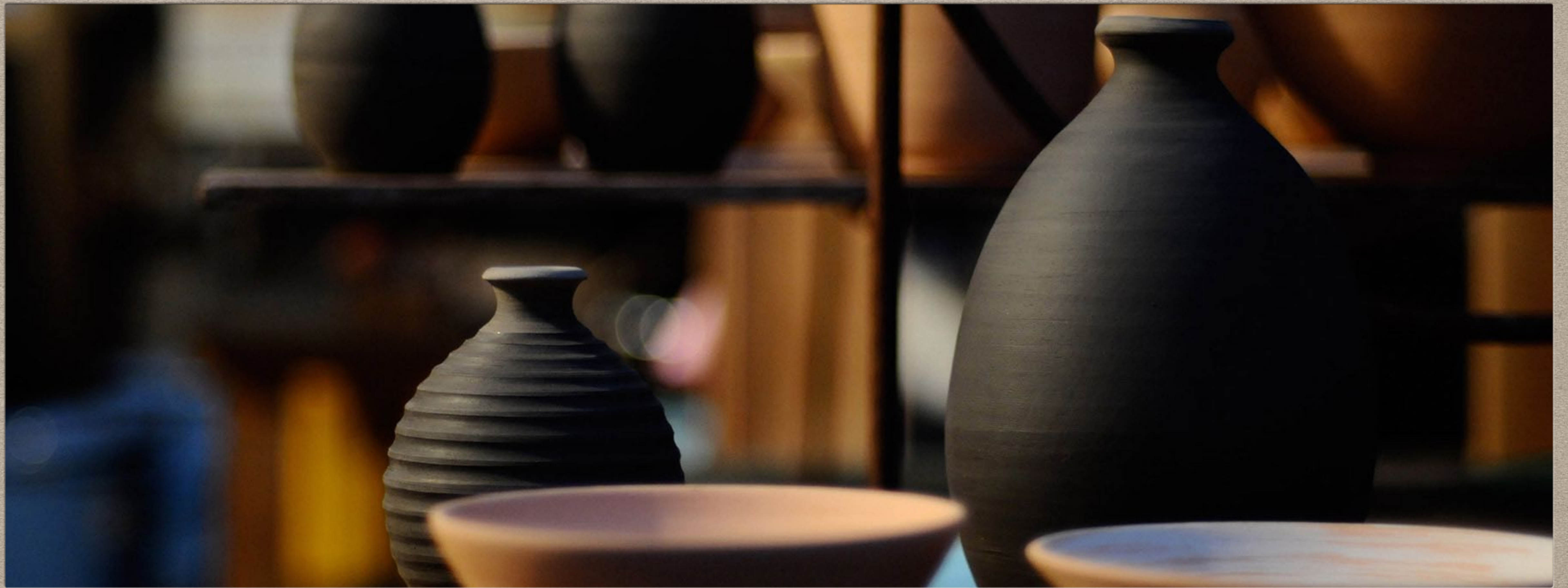
YOU MAKE WHAT YOU WANT: VOCATIONAL LITURGIES • CHAPTER 7

FROM JAMIE SMITH'S *YOU ARE WHAT YOU LOVE*
CLASS LED BY DOUG OLENA • 12/15/2019



*Thanks to Christie for a
fine start last week.*

*We won't be covering
ground the same way
today.*



THE WORLD IS NOT THE DEVIL'S PLAYGROUND.

IT IS A CLUE TO THE CHARACTER OF GOD AND AN ACCESS
POINT TO GOD'S GLORY AND INTENT.

WORLDLINESS

- Worldliness is not a form of association with the world but wrongful attachment to it.
- Nature as a clue lets us see God's design and hear his call through his creation.
- Being natural is not a sin, but an effort to get along with a contextualized version of ourselves as part of the world.

WORLDLINESS

- Worldliness is being distracted from the lesson of creation to focus on the substance of it.
- Worldliness is a confusion about who God is and who we are responsible to.

BROKEN OR INCOMPLETE

- The theology that suggests the world is broken because of Adam's behavior may merely be projection of humanity's self destructive tendencies onto the world, not brokenness of the world itself.
- Much of nature is self-corrective.

BROKEN OR INCOMPLETE

- Broken-world theology sets up an animosity between the good creation and broken humans.
- It also makes enemies with natural processes and events, rendering them unholy and dangerous.
- Our mission in this view is then fraught with dangers, stimulating “Do not handle, touch, or taste” rules.

20 "If you have died with Christ to the spiritual forces of the world, why, as though you still belonged to the world, do you submit to its regulations: 21 'Do not handle, do not taste, do not touch!'? 22 These will all perish with use, because they are based on human commands and teachings. 23 Such restrictions indeed have an appearance of wisdom, with their self-prescribed worship, their false humility, and their harsh treatment of the body; but they are of no value against the indulgence of the flesh."

—Paul of Tarsus in Colossians 2

BACK TO JAMIE

- Your commission: Jamie wants us to see the image of God in ourselves not as a passive attribute but an active fulfillment of our mission.
- "We are called to *image God*" 172
- "*Unfold creation's potential*" 173
- "*Occupy creation*" 174

BACK TO JAMIE

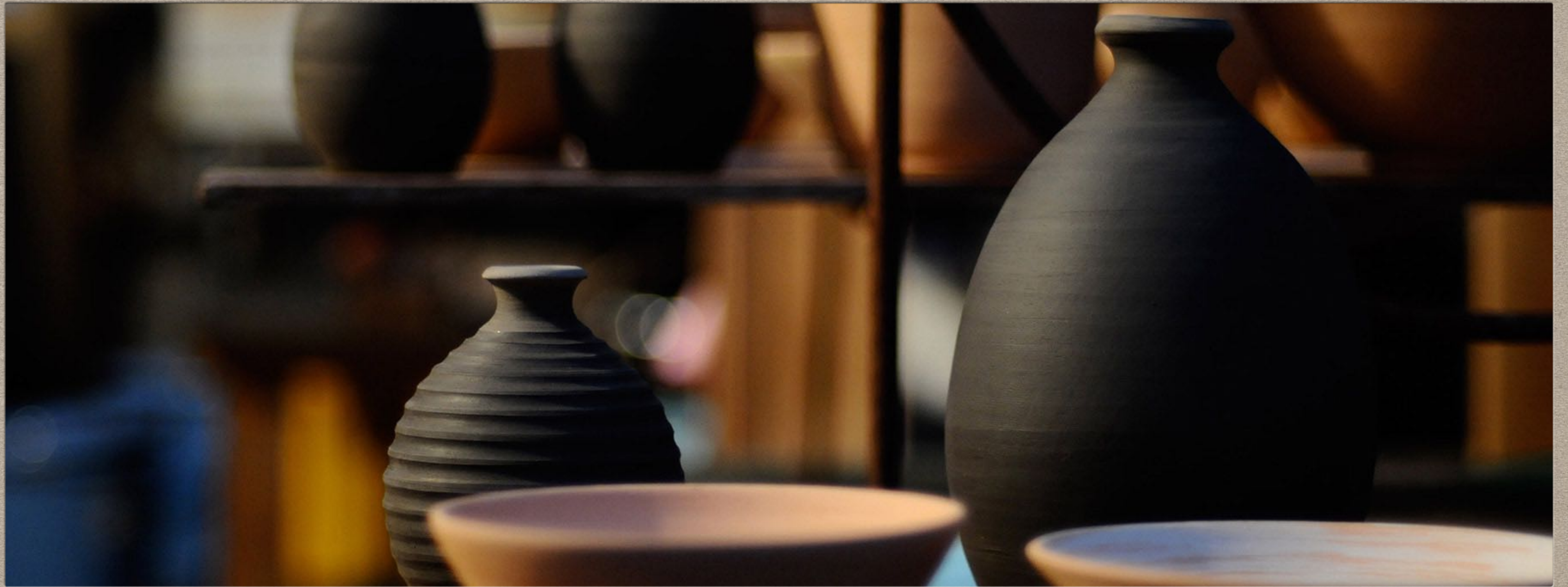
- *“Unfold creation’s potential” 173*
- Jamie ties our mission and purpose with culture building as a completion of incomplete creation.

BACK TO JAMIE

- I agree with this, but suggest that under his broken-world theology, the world needs rescuing first, and he doesn't account for it in his explanation of *unfolding*.
- I'm not suggesting he can fix this without abandoning his broken-world theology. He just ignores the theological problem, focussing rather on the moral problem of culture building arising from hubris.

BACK TO JAMIE

- *"Occupy creation" 174*
- Acknowledging the difficulties of culture building, he suggests a more passive "faithful presence" posture of "being regularly recentered in the Story" within the Church.
- I suspect this is the lead-in to vocational liturgy.



**"YOUR CULTURAL LABOR IS ANIMATED LESS BY PRINCIPLES
THAT YOU CARRY IN YOUR HEAD AND MORE BY HABITS OF
DESIRE THAT OPERATE UNDER THE HOOD OF
CONSCIOUSNESS." 175**

THIS IS THE DARTH VADER/GEORGE LUCAS ILLUSTRATION...

- “Habits of desire” Jamie talks about are like the elephant in Haidt’s *The Righteous Mind*. They drive the person wherever they will go, the elephant’s rider is attentive to the direction the elephant wants to go and subsequently “leads” the elephant in that direction.

THIS IS THE DARTH VADER/GEORGE LUCAS ILLUSTRATION...

- Jamie suggests that we have to curate our unconsciousness, to be attentive to the formation of our unconsciousness. He thinks it's possible to train the elephant.
- Jesus: "Out of the heart..."
- Out of Lucas' heart comes a redemption story, despite his Buddhist disdain for "attachment." 177

VISION OF THE GOOD LIFE

- Lucas has a vision of the good life, that of Buddhist detachment, where attachment causes all the suffering in the world.
- This is a good vision but an incomplete one, one that Lucas abandons with Anakin's relationship with Luke.

VISION OF THE GOOD LIFE

- Lois got me to read the front-page article in WIRED magazine about Simone Giertz titled "Build What You Want," mentioning it at about 10:30 pm.
- I had rejected reading it earlier in the day as I browsed the magazine because I was feeling detached from my projects, and couldn't make the effort. So, I read it at midnight. (eye rolling ceremony)



Simone Giertz

BUILD WHAT YOU WANT

VISION OF THE GOOD LIFE

- Reading this article through Jamie's eyes made me reflect on what Simone's version of the good life was. I'm not sure there is a definitive answer to that. The article is a short biopic from Sweden to San Francisco, with a brain cancer named Brian in the middle (well, behind her left eye.)

VISION OF THE GOOD LIFE

- Simone struggles with perfectionism, while at the same time realizing what is important to her in a more global sense, that is, not to spend her precious time on projects that don't have heart. The *precious* bit comes from realizing the totality of cancer's possible outcomes.



**HOW DO WE CURATE OUR
CONSCIOUSNESS?**

CURATING OUR UNCONSCIOUS

- Curate our unconscious so that it reflects the proper story about God's vision of the good life. This is a cooperative effort with God.
- Curating is done by hanging out with the Church and settling into the liturgy which creates a context for holy imagination.
- Confession, Creed, Baptism, and the Lord's Table provide the context in which our imagination can be developed properly.

CURATING OUR UNCONSCIOUS

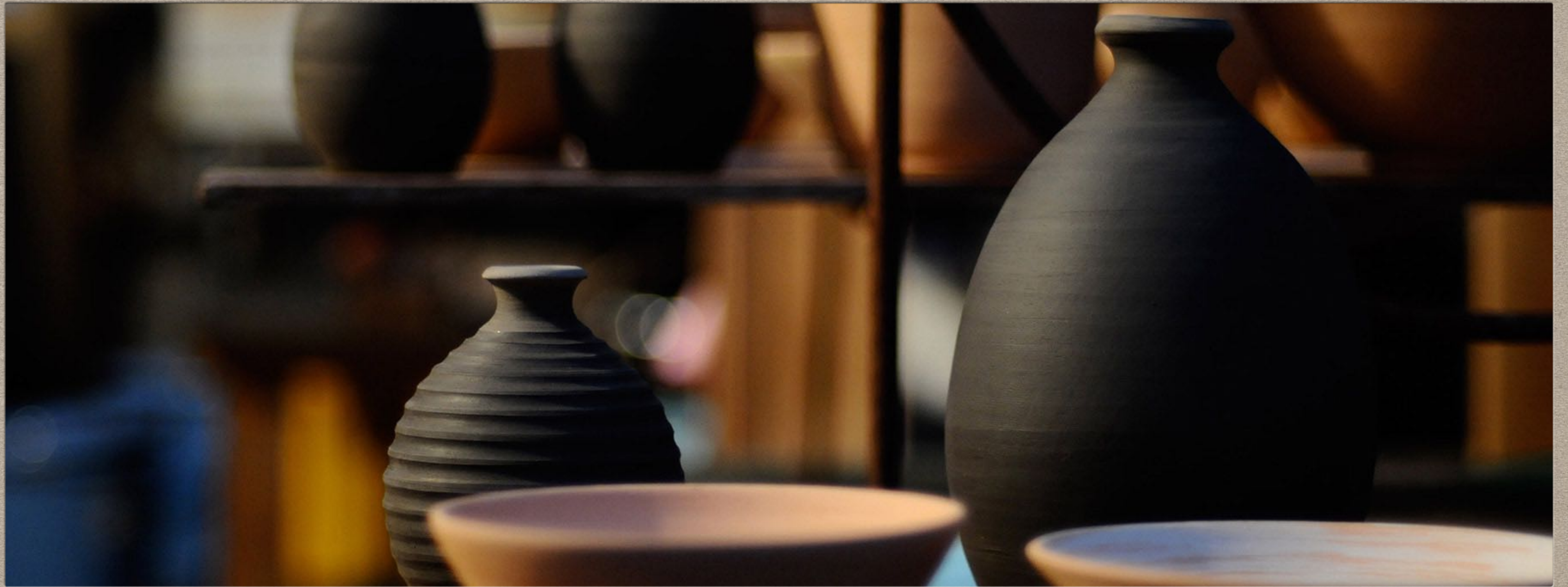
- It is clear Jamie is talking to an already redeemed community, so it seems that his self-improvement scheme can magically work.
- But he conditions any kind of magic by real **constraints** we carry from the origins of our group. (ex: 16 fundamentals)

CURATING OUR UNCONSCIOUS

- He suggests that those constraints may be grounds for creativity and sensible innovation.
- So, not entirely new, but not old and dusty either, the constraints of liturgy as contextualized grounds for innovation.

A close-up photograph of a potter's hands, which are covered in wet clay, shaping a light-colored clay cup on a pottery wheel. The wheel is in motion, creating a blurred effect around the cup. The background is dark and out of focus.

Vocational Liturgies



PHILOSOPHY AS VOCATION

JAMIE'S CALL TO PHILOSOPHY

ALVIN PLANTINGA, ARISTOTLE

- Consistent with the Evangel philosophy of vocation, Plantinga suggests that whatever vocation a Christian is called to can be fulfilled in God.

ALVIN PLANTINGA, ARISTOTLE

- Aristotle makes a claim about God being the prime mover and also the *telos* of people.
- Secondly, in the Nicomachean Ethics Jamie discovers that "virtues are habits that take *practice*. Habits are *acquired* 'dispositions' that get woven into our character." 187

PAUL

- “Love is the ultimate virtue. We are to ‘intentionally clothe’ ourselves with love.” 187
- This isn’t magic; it is effort! My experience is that it’s a hard slog.

JAMIE SMITH

- We must train ourselves from within the liturgies of the church that invest us with the love of God.
- In that way we extend God's love into our vocation because we are saturated with it.
- "Vocational liturgies ... sustain our love throughout the week." 188

JAMIE SMITH

- Jamie sees his discovery and calling to philosophy as a vocation in the liturgy of research, discovering God in all the efforts to find truth in history of the present.

WHAT ARE OUR VOCATIONAL LITURGIES?