

THE GOOD NEWS IN A DIGITAL AGE

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social imaginary

(charles taylor)

“incorporates a sense of the normal expectations we have of each other, the kind of common understanding that enables us to carry out the collective practices that make up our social life.”

Tish Harrison Warren's description of confession in Anglican practice:

In church each week, we repent together....

Confession reminds us....our failures or successes in the Christian life are not what define us or determine our worth before God or God's people. Instead, we are defined by Christ's life and work on our behalf.

We kneel....We confess and repent.... And then—what a wonder!—the word of absolution: “Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.”

When we confess and receive absolution together, we are reminded that none of our pathologies, neuroses, or sins, no matter how small or secret, affect only us.

We are a church, a community, a family. We are not simply individuals with our pet sins and private brokenness.... If we are saved, we are saved together—as the body of Christ, as a church.

Because of this, I need to hear my forgiveness proclaimed not only by God but by a representative of the body of Christ in which I receive grace, to remind me that though my sin is worse than I care to admit, I'm still welcome here. I'm still called into this community and loved.

permanent connectivity

- Mobile & inescapably ubiquitous
- Social & embedded
- Infinitely novel

Roughly three-in-ten Americans – and 48% of those ages 18-29 – go online ‘almost constantly’

“abiding in
the digital”

The average American child:
aged 8-12 = ~ 5 hours a day
aged 13-18 = 7.5 hours a day





American parents:

- 56% admitted to being on social media too much
- 68% are sometimes distracted by smartphone





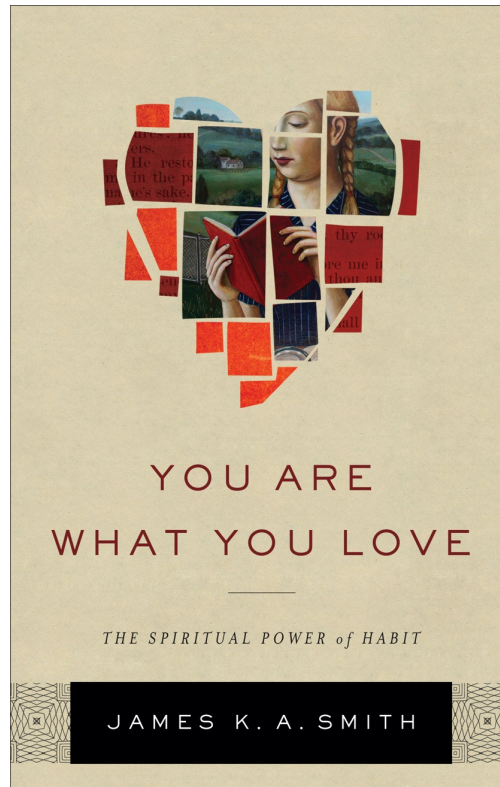
**“a wish to escape
the human condition”**



Digital practice as liturgy

Secular
liturgies

Counter-
liturgies



“Secular liturgies capture our hearts by capturing our imaginations and draw us into ritual practices that ‘teach’ us to love something very different from the Kingdom of God.”

spiritual disciplines

silence
solitude
fasting
prayer
lectio divina

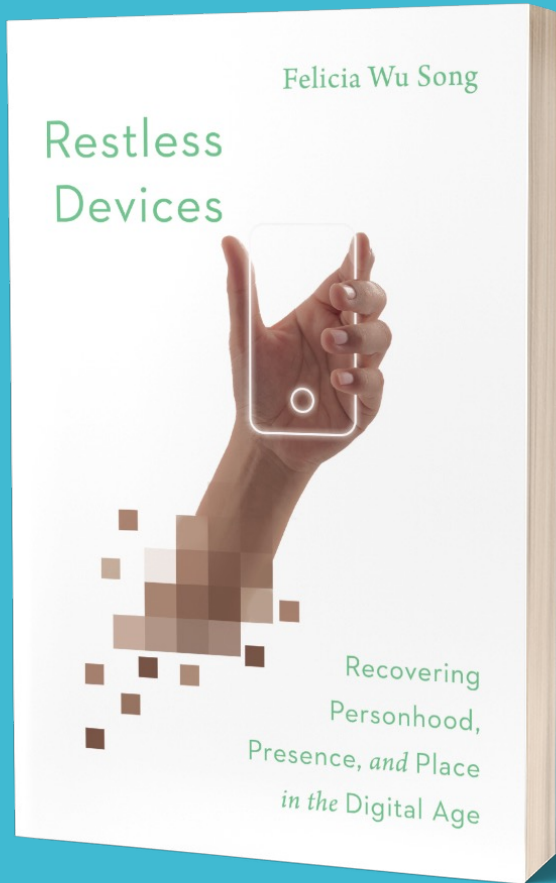


experiments

monotasking

protecting sacred space & time

liturgy = “work of the people”



thank you!

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