

0:00:00 back everybody. This is the third video for session six of the Exploring Theology course, where we're considering the question, how do we live out our everyday faith?

0:00:10 And we're very much looking at this not as a how-to manual kind of approach to the question, but more how the way that we do that shapes our understanding, and how does our understanding shape how we live it out, and so on and so forth, okay?

0:00:24 So we ended the last video having moved through various steps of thinking about experience as a source, both of encounter, but also how understanding of theology, our theologies then shape experiences, how we frame them, how we interpret them, and that kind of thing.

0:00:41 We were broadening out this understanding of worship that we'd been thinking about in the fifth session with where we were thinking more on the sort of church kind of acts of worship.

0:00:52 We were broadening out this understanding of worship as it's encompassing all of our lives. So that's where we are for this third, third video.

0:00:59 So let's take it from here and see where we get to.

0:01:03 so to get us going to, to the next step, as it were, with this I've used a couple of film references before, thinking about the movies, that kind of thing, and it's a question of, with these stories well, hopefully it will become clear as to why I'm bringing this into the point

0:01:22 . So I want to talk about two type of camera angles that are used in stories. one is that we're going to look at is what they call wide shots, okay?

0:01:32 so I'm going to show you a few wide shots, then I'm going to show you another camera angle, and hopefully it will begin to make sense why I'm doing it this way.

0:01:43 So you've, you've, you've traveled some distance with me so far on these sessions, so hang in there, and hopefully it will all begin to make sense.

0:01:49 And so here is one, it's a very famous one, if you're of a certain age or if you're into film.

0:01:55 It's a wide shot taken from Lawrence of Arabia, David Lean's film. And It's the film's known for these very, very wide angle shots where there are people coming from, in this instance, there's somebody coming from the far distance on the horizon and and so on, but you, you're

0:02:16 encompassing a huge vista there to begin with, and you can use wide angle shots in other settings. Here's one from the Fellowship of the Ring Peter Jackson's film.

0:02:27 Wide, broad kind of vision that you've got here of Hobbiton and as Gandalf comes up to um Bilbo Baggins's, um house and it, it, you'll see them in all types of films and everything.

0:02:44 And here you go. This is an iconic image for people of a certain age, if you're into this kind of thing.

0:02:50 Star Wars Luke Skywalker. Luke Skywalker there on Tatooine and, and again, widescreen and those kinds of shots obviously fairly indebted to David Lean, but with Lawrence of Arabia, but this is obviously not a film thing video.

0:03:04 This is me talking about different kind of camera angles that are used in stories. Film being one of the key ways that story happens in our time, obviously the same thing happens with the extended TV.

0:03:15 Series that we have now on the streaming platforms and, and what have you. And, and, and, and so how you tell these stories, how you direct people's attention as to where the director wants you to look and what kind of mood and feel and sense and understanding that you're meant to have at various

0:03:33 parts of the story. And obviously wide angle, wide shots are not the only kinds that you have. You also have at the very other end, you have your, your closeups.

0:03:41 So here's a very famous closeup from back in the sixties Clint Eastwood in one of the spaghetti Westerns the good, the bad and the ugly Sergio Leone's films.

0:03:55 And so you've got Clint Eastwood there as the gunslinger, but, you know, right up to, um present day type of thing.

0:04:02 Here's Killian Murray playing Oppenheimer in Christopher Nolan's film, right close up, big, big, big shot. And but Killian right there in the thing and the camera gets even closer to him at various points.

0:04:15 Now, with all these different and in between these different types of shots and everything within the story, the way a story is told, how do we know what to pay attention to?

0:04:24 You might have one of those big landscape kind of widescreen shots where wide angle shots, wide shots, and you're thinking, well, where am I meant to be looking?

0:04:32 What am I meant to be paying attention to? And the director will shape the, and compose the the frame in order to get you to look at a certain thing.

0:04:42 If you go back to the wide angle shot here that we had with the David Lean, you've got the two people on either side and they are looking at the figure that's approaching them from the distance that we'll call come and arrive eventually in the middle between them.

0:04:55 So the, the way that it's actually composed is to get you to focus your attention in a certain way. Um ditto there with Cillian Murphy being in the very center of the screen type of thing.

0:05:06 And directors use all sorts of tricks to get us to pay attention to what they want us to pay attention to, and they can do it for very, with great improvement.

0:05:18 if you've, um this is, so I'm recording this in 2025, it's the 20, it's the 50th, oh my word.

0:05:25 It's the 50th anniversary of George Steven Spielberg's film. And there's an iconic moment of when Brody, the chief of police is on the beach.

0:05:36 He's looking out, his wife's giving him a back massage, a neck massage. And he's looking out on the sea, the kids and every, the families are playing out in the sea and everything, and then something happens out on the water.

0:05:47 And Spielberg uses a dolly, um a camera technique to, to suddenly telescope in and you have this close-up suddenly that happens with Brody.

0:05:58 And so I'm just gonna play this just on a loop a couple of times. So there you go, suddenly everything disappears and you zoom right in.

0:06:05 So the director here, Spielberg is bringing us into a very close frame to see where, at the beginning, you sort of, you, you get to a certain point and then suddenly you get this sudden realization dawning on Brody's face as to what's happening.

0:06:22 And so, these are some of the methods that directors will use in film in order to- get us to pay attention to things and direct our attention in the scene, the way the scene is composed.

0:06:35 And the same can apply to just ordinary static photos and things like that as well, obviously. So how do we learn what to pay attention to?

0:06:42 And where do we focus our attention and so on and so forth? And you're not going to be surprised to hear that I think one of the key ways that happens in our lives is through stories.

0:06:52 Okay? Story is one of the key ways that we make coherent sense of our lives. We weave events, we make connections, and we tell things as a story in order.

0:07:06 We don't view things as being just one random event after another. When we relay what happened to somebody, tell me about your day.

0:07:16 You will tell it as a story. It might be a very compact story. It might be quite an extended story depending on what's happened on that day.

0:07:24 But you will narrate the events, the individual events. You will narrate. And as you do, you will draw attention to the key things in the story.

0:07:34 that you won't tell everything that happened during the day. You will leave out various bits and you will focus on others and you- We leave them together as a story.

0:07:42 And that's how you make sense of what has been happening all around you. So that's one of the ways that then we have stories which then shape us.

0:07:51 And direct our attention. We inherit them. We don't make them up for ourselves. earlier in the video I talked about, um with what stories to our society encourages to live by.

0:08:04 umm. And you know, I'm not going to say what they might be. I alluded to the American Dream if you were in the States.

0:08:10 That's one of the sort of the iconic stories there as to what the story of being achieving everything that you're meant to aim for type of thing.

0:08:18 but the way that we tell the stories in our own culture, they might not have clear names, but we can see the patterns that are going on and involved in a whole lot of that.

0:08:29 There are things that we are prising, that we are holding to be very important, that we are giving our time and attention to and sacrificing all sorts of things in our lives in order to achieve.

0:08:40 In other words, we're worshiping. We're worshiping things, and the stories are how we are shaped to become the kind of people who worship those things.

0:08:49 If we live by the script of that story, we will- will enact it in our lives, and then repeat that story in the pattern of our own lives, okay?

0:08:59 That's one of the key things, and because I just want to make a couple of steps, but hold that thought in mind about that the story we live by isn't the story necessarily we've been- we've made up.

0:09:11 remember the old- Handy style Stanley Howard's thing about us living in a time when we didn't think we- have a story, and that- but that's the story that we've been given that we get to make a story up for ourselves, and this we call freedom type of thing.

0:09:23 Remember that we're enacting stories that we may not even be aware that we have been given to live by, but they are guiding us in how we live, and what we hold to be important, and

what we hold to worship, where we give our focus, and it's how we live out our everyday- three days.

0:09:40 They live. And now, our story within our tradition, within the church, is intimately related to the story of God. We had that from the very beginning.

0:09:51 Session one, who is God? And we- we were pitched into telling the story of God, weren't we? And then in session two, we looked at who are we, and we were talking about our story, and we were then in the- in the- in the third session, we were talking- Thank And then about scripture, because this

0:10:05 is where the two stories come together, in terms of we learn the story of God's story and the scriptures, we learn our story, and how that works out in in the scriptures.

0:10:16 And I gave you this way of framing things of the script, of thinking of the scriptures as a five act play.

0:10:24 You recall that, yeah, the five act play, act one creation, act two, Israel, act two- three Jesus, act four the church, act five the end, the culmination, the fulfillment.

0:10:34 Act four is where we are living, okay? And this is- this is our moment in all of this. We are living in act four.

0:10:46 This is the story that we are living by. This is the one that we're- so how does it work out?

0:10:51 I talked a moment ago about- enacting stories in our lives. Well, the key idea that I want to give you at this point, yeah?

0:10:59 because when we talk about how do we live out our everyday faith? This enacting of our faith in our everyday.

0:11:08 How do we go about it? How do we do it? There are so many different ways that this can be done.

0:11:13 So how can we talk about this meaningfully? How can we think about this? In a way that connects with our theological sources and the way that we've been learning and exploring and considering how to think and live over the course of this course.

0:11:28 So, I want to introduce you to an idea. it's to do with the idea being that we live in a time of improvisation.

0:11:37 Okay? And let me unpack a little bit what I mean. By this. this idea of improvisation, um is most associated with, um a chap called Sam Wells, who's vicar at, um St.

0:11:56 Martin in the Fields in just off Trafalgar Square in London. And he's a Christian ethicist that was- his background he was a student of Stanley How Us and still very much alive, still vicar at time of recording, vicar at St.

0:12:14 Martin in the Fields. And he talks with his view to how we live out our lives, and as Christians, how we live out our lives, that we are improvising, that we improvise.

0:12:27 Now, what are we- what are we meaning by this? Now, I'm just- I'm not going deep into what Sam Wells is talking about with that.

0:12:34 I'm just using this as a basic idea just to expand and see where we go with this in considering how we live out our everyday faith.

0:12:44 Okay, so if you think about improvisation, that Act 4 is the time of improvisation. Okay, so I'm going to shift the the metaphor- Slightly, and think about the melody of scripture.

0:12:58 If you think about it when jazz musicians get together, yeah, and they play music, and they- they- it could be, you know, a jazz band like the- the- Lincoln Center Jazz Orchestra in New York with Wynton Marsalis.

0:13:14 He's a trumpeter. It could be anything. You know, or you just go- back to, um thinking about a melody of a piece of music.

0:13:21 Like it could be a- a classic. Like, Autumn in New York, or Lullaby of Birdland, or- or any of the old sort of Cold Porter songs, or George Gershwin songs type of thing that became jazz standards.

0:13:35 A night in Tunisia for- for the likes of Charlie Parker and Dizzy Gillespie and people like that. Anyway. You don't have to just think about jazz, you can go back to classical music, think of people like Mozart and think about people like Bach, Gersh Bach, they would have been sitting at their keyboards

0:13:51 and they would have- a lot of it got written down. Absolutely. I'm not denying. But you can imagine as they're working there, they're just- they're messing about with- with music.

0:14:00 They've got a melody and they're messing about with it. They're seeing where it goes. And then they get the idea and- and you can- imagine them at parties and perhaps this is easier to think of with Mozart than it is with Johann Sebastian Bach, but at a party, they're playing away and they're making

0:14:14 up the music and they're just having a bit of fun. They're improvising with it. They've got a melody and they improvise on it.

0:14:19 So I want to take that idea of there being a melody which you then improvise. So this is the tune and then you improvise on it and you- and you can say, yeah, it stills- It sounds like the tune, kind of and it's related to but you're going off in different directions.

0:14:35 You're doing different things. You're improvising. but it still connects. It's still obviously in connection with the melody. It hasn't totally lost contact with it.

0:14:45 It's- it's- you're improvising on a theme. various musicians like Beethoven and Bach and Mozart and, you know, one of Bach's most famous pieces of music is Goldberg variations for- for- for the keyboard.

0:15:00 And, um the initially for the harpsichord nowadays very much played normally on a piano, and you have um various famous people recording it, be it Mario Pariah, or Angela Hewitt, or, um I can't remember his first name for the line.

0:15:17 For me at the moment, but the Canadian pianist Gould, um has a very famous recording of it.

0:15:23 that- it's a sequence of a theme followed by a number of variations on it, and- and they're just like- they're written down improvisations almost of it.

0:15:35 Okay. So, right, I think you've got the idea. Melody improvisation. And And- and it- but it connects. It doesn't totally go off in a totally different direction, and there's no connection.

0:15:46 The point is, there's the connection. It's- you can tell that it's still connected to the melody. Sometimes only just. but it is based on that melody.

0:15:54 Now, think of the scriptures as having a melody. Okay. There's the melody of scripture. And just in the same way that you have- Have a good day.

0:16:05 Uhm, a melody has musical patterns. Yeah. Uhm, any sort of melody is made up of little patterns that repeat and are connected.

0:16:17 If you recall that alongside talking to you about the scriptures having the five acts, I also talked about there being patterns in scripture.

0:16:26 And the idea is that we- are, this is this notion of improvising. Improvising what it is to follow Jesus Christ in our everyday lives in act four.

0:16:37 That we have been given the script. The script is there in the first three acts. Creation, Israel, and Jesus. That's our melody.

0:16:51 And now we see those patterns- happens. Within those three acts, things that repeat over and over. We looked at that back in session three, looking at the repeating patterns in Scripture, didn't we?

0:17:03 And you have models, and you have teaching, and you have shapes, and the way things move, and the way things develop, and- but especially you have patterns.

0:17:11 And you see how things go, and how people live, and sometimes the patterns are very bad patterns, but sometimes they're very good patterns.

0:17:17 And we- are learning how to inhabit the the good patterns, and letting those patterns, having taken them into ourselves, as it were, go back to thinking about taking the, um the bees, the j- the- the pollen jocks flying back into the beehive, and storing away the pollen, and it becoming

0:17:41 honey, and- the window. And we're storing away bits of scripture, we're storing away those patterns, we're being shaped by those patterns, and we start to become shaped by them, um unconsciously in the sense that it's at a subconscious level.

0:17:58 if you think- if you think about it how can I put this? most of the- to do.

0:18:06 The decisions that we make in any given day, yeah, we're not conscious of. We've- we just do them out of habit.

0:18:13 We have become the kind of people who behave in a certain kind of way. I- I don't have a picture of him on the screen.

0:18:21 it would help if I did, but I don't. there was a golfer called Bobby Jones who was very famous.

0:18:27 If you've ever heard of the Augusta National it's one of the four major golf tournaments of the year. And he was the person behind Augusta National and, um he was competing in a competition.

0:18:40 I think this would have been back in the 1930s or something like that. And he, um he called a penalty on himself.

0:18:47 No one could see what he did. He was totally out of sight, but he did something which was an infraction against the rules of golf.

0:18:53 Okay. And he called it out on himself and everybody was just amazed because it was detrimental to him in the competition.

0:19:00 you know, he lost it, but he, it was a penalty shot. but he could have got away with it.

0:19:04 The point being he could have got away with it because no one knew. No one would have known. No one could see other than Bobby Jones.

0:19:11 And and they said, Mr. Jones, that's a mate after the tournament. They said, Mr. Jones, that's, that's amazing that you, you, you called out this, this, this.

0:19:18 This penalty on yourself and everything. And he turned around and he said, yeah, and I didn't rob any banks this week either.

0:19:24 Or worse to that effect. I didn't rob any banks this week either. The point being that he is who he is, he was who he was in his character.

0:19:34 To, it would, it was just, he called the penalty out on himself, not because he was thinking, ooh, shall I call the penalty out on myself or not?

0:19:42 He had- It become the kind of person through the formation of his life up to that point that in that moment that he just behaved in that way.

0:19:51 Just in the same way that he behaved in the way of not robbing any banks. He wasn't getting up every morning and thinking, today, I must not rob a bank.

0:20:00 He just was not the kind of person who would rob a bank. He had become that kind of person. Okay, so the idea- Do you have from this is that there are patterns that we have- I'm not saying that those patterns were applying to Bobby Jones.

0:20:11 I'm just giving that as an example, okay? And you can think of your own examples and you can start thinking about your own lives in terms of the patterns that you- the way that you behave that most of what you're thinking about in any given day is not a deliberate ethical decision on your part as to

0:20:26 how you live your life as a Christian. You have just become the kind of person who behaves- is in a certain kind of way.

0:20:32 So you are improvising both at a conscious level and at a subconscious level. You are deliberately improvising in a way which you think is in accordance with the pattern of scripture, the melody of scripture, but you're also unconsciously unknowingly because you have just become that kind of person by

0:20:50 sheer dint of being part of the worshiping community, being shaped by God. By the narrative of scripture over the years, you've become the kind of person who behaves in the way that you do.

0:21:01 That's how, that's the kind of idea of what's going on when we talk about improvising. and so the idea is that with these patterns of scripture, the patterns that we see in scripture, that these patterns that we see in act four are act of the story, the overarching story.

0:21:18 It's our time to live in a way which improvises the story in our lives in a way that's consistent with all that's gone before.

0:21:32 Yeah? Does that make sense? There's the, there are these patterns that we've read, we've read in the scriptures, and because we've soaked ourselves in the scriptures and we know the stories, and we just- absorbed them.

0:21:43 And the teachings of the church over the years and all the reflections and everything that's gone on, we've become the kind of people who behave in this kind of way because of these patterns.

0:21:52 And the patterns are key because the reason why this is why it makes sense of the wide shot and the narrow shot, the close up, is the patterns are because they repeat, we start to notice them.

0:22:02 And then we notice them at a conscious level, and we're going, oh my word, we're seeing this pattern, repeating. Peace.

0:22:06 And then over and over and over in scripture. And then we start to assimilate it into our own being. We eat the scriptures, as it were.

0:22:16 We take it into ourselves. We start to behave that and be shaped by those patterns. And then we stop thinking about them.

0:22:22 They just become natural. You know how when you're learning to drive, if you've, if you've learnt how to drive to begin with, it feels the most cumbersome, clunky, deliberate, difficult thing to do.

0:22:32 And then before you know it, you're changing gear, you're, you're using the clutch and everything. And you're doing it without thinking.

0:22:38 It's become part of who you are. You're just able to do it. You just do it that way. And then you go off and you drive.

0:22:44 And as you're driving, you're improvising. Because there are the same kind of patterns. You come to roundabouts. You come to stop signs.

0:22:51 You come to crossroads and things like that. But each time, it's slightly different. And you're improvising in that moment. But you're improvising in a way which concords with everything that you have been shaped to do and behave and how to act up to that moment.

0:23:06 Same kind of idea on a broad brush scale. With our being shaped by the scriptures. Okay? The patterns of scripture shaping us.

0:23:16 The stories that we read in scripture. They- They all are shaping us. The teaching in scripture. It's all shaping us to be a kind of people who then in our moment, in your moment, in the particularity of where you live.

0:23:30 Shaping you to behave in a certain kind of way. So the idea then is that we then improvise the melody of the scriptures with the music of our lives.

0:23:42 So. You thinking about it as a five act play. Well, it's got a bit of music going on in this play, hasn't it?

0:23:47 So we're improvising the melody of scripture with the music of our lives. It's a way of thinking about how we improvise.

0:23:54 Umm, you know. So we sing songs of worship in church, and then our calling is to live lives of worship in the world.

0:24:07 U.S. This is when we're talking about how do we live out our everyday faith. There's focused acts of worship in the church, shape, how we improvise our lives of faith in our everyday life, you know.

0:24:27 so yeah, we sing songs of worship in the church, our calling is to live lives of worship in our world.

0:24:34 And to live lives that are life-giving. I've come that you may have life in all its fullness and our Lord says.

0:24:43 And so, we're living in ways that are life-giving. And yeah. Okay. Just pause for a moment, okay. I want you to take, I've been one of the longer stretches I've actually just talked to you, uhh, as one of these sessions without there being a pause for you to jot down some thoughts and

0:25:06 think. And you might have been pausing the videos if you go, never go. But this is a moment, just take a few moments, just take five minutes.

0:25:11 Think about all the things that I've been talking about, about improvising, and about the patterns, and all that kind of stuff, that in-out-for we're- the Just jot down, you might want to scrub back a little bit back in the video if you want to just make a few notes if you haven't been making as you

0:25:26 go along, and just see what you make of all of this. Does- does this make sense in any kind of way, that when you're living your life in all its particularity, you are living out your everyday faith, in a way that is improvising on a theme, on a melody.

0:25:42 The melody of scripture, I- I mean, you're making the- making music in your life, music, worshipful music in the whole of your life.

0:25:49 Okay, so, have a moment, and then I'm just going to move on to the next section in terms of how we might think about this.

0:25:55 So, take five minutes, and I'm going to jot, have a glass that I have a sip of water, and and then we'll carry on developing this theme of improvisation in- act four.

0:26:09 Okay. And I'm gonna- I'm gonna turn the sound down as well whilst I do that so that I don't disturb you.

0:26:14 Okay. Back to you in about five minutes, alright? Just jot down a few things, and then we can see- we can share what our thoughts were about this improvisation kind of idea.

0:26:24 Yeah, okay. Okay one of the things that I'm, I hope it's striking you or your noting is the, just the importance that scripture is playing in this.

0:32:03 When I'm talking about the improvisation and how we're to improvise in our lives as to how to live out how every- everyday faith scripture is essential and they improvise the melody of scripture with the music of our lives is, is, is the phrase that I'm using here, but the idea is that without

0:32:18 scripture we have no melody, or we will be, we could be improvising a different melody from a different story, a different narrative, and with a different, um uh goal, as it were.

0:32:32 And, And, and that's important to remember because our story that we're, we're improvising on here, that we read in the scriptures is one that we're called to live in ways that anticipate and embody the kingdom of God.

0:32:46 If we're living in ways that are life-giving, we're looking to live in ways that anticipate and embody the kingdom of God, which was what our Lord and Savior, Jesus Christ, was very much his message, wasn't it?

0:32:59 You just repent for the kingdom of God. Is it Han? Turn, change your ways, so on and so forth, the kingdom of God is, is, is, is near.

0:33:03 Umm, so there are, okay, so, hold, hang in there. There is, what we've been talking about now is a the, the, the, the, melody of scripture, yeah?

0:33:22 But the melody of scripture that we're improvising in, there's one way of thinking about it, is the, like, the melody's been played, and now is our time to improvise.

0:33:31 Okay? But that's not how the scriptures work, is it? I, the, the, the, the overarching five act play, that ahead of us, chronologically for us in time, ahead of us, is the culmination, is the fulfillment, it's act five.

0:33:44 Umm, so we're making music, we're improvising, we're in act four, we're improvising on the melody of scripture, making music of our lives, of worshipful music of our lives, in the middle of act four.

0:33:57 And so there's an anticipation, it's not just that we've been shaped by the melody that we've heard up till now, we're also anticipating how that melody's going to unfold into the future.

0:34:08 So we're living we're improvising with sort of two angles to us, we're thinking backwards and we're also thinking forwards, and say for example, this is why the focal points of our worship are so important.

0:34:21 Say for example, when we celebrate the Eucharist, we're remembering both the the meal that Jesus shared with his disciples, the night he- was betrayed the- the night before he was executed, okay?

0:34:37 We're remembering that meal, the Passover meal. But we're also anticipating the banquet, the heavenly banquet in the New Jerusalem, when the New Jerusalem comes down and what has- what was originally together, God's domain and our domain, once more are fused together.

0:34:54 They were at the beginning of the story and they come back- back to being fused together at the end of the story with the New Heavens coming down to the New Jerusalem coming down to the New- for there to be this healing of the nations from the river that then flows from the center of the garden or

0:35:11 the center of the city out into the nations and for the healing of the world. Okay, so we're anticipating that.

0:35:20 So it's not- not just that the way we behave is riffing and improvising on all that's gone before in the melody, it's also the melody, as it were, extends over us into the future.

0:35:31 And we are improvising in our lives as we live out our everyday faith, in a way that is in harmony with how this melody is developing and where it's going, okay?

0:35:44 Um. And one way of thinking about this is, again, just to take a song. There's a lyric that came to mind I was putting it together.

0:35:51 There's a song by Brandy Carlisle. She's just recently released an album of music with Elton John, but this comes from an earlier album called, um what's it called?

0:36:01 I'm trying to remember something about I forgive you. it comes up on the album cover in a minute.

0:36:07 but the song is from one of the, I think it's the opening song on the album called The Joke.

0:36:12 And again, she uses Brandy Carlisle as a question, and she's, I've been to the movies, I know how it ends.

0:36:20 She's talking about there is a narrative that she sees how this story is going to end, and so she lives in a way now which anticipates it.

0:36:30 So, um hits the album c- However, there we go. By the way, I forgive you. That's the name of the album anyway.

0:36:36 So it's the Brandy Lecana. I've been to the movies, I know how it ends. And once we know, might not know all the details of how the story ends, that we're living in anticipation of, that act five part of the play, yeah?

0:36:51 we are living in anticipation of it. So scripture is shaping us to behave in a s- certain way. And it's not just the melody that up to this point, it's also how we anticipate the melody developing.

0:37:05 And so we live in the anticipation of that. So, to give a key example, we live as Christians in a way that both is shaped by the resurrection of Jesus, and also shaped and anticipate -- of the resurrection of all creation, ourselves included.

0:37:26 Okay, I'm gonna repeat that. We live in a way that both is shaped by the resurrection of Jesus. Jesus was executed, but then he rose from the dead.

0:37:35 He was raised from the dead. We are shaped by this event, this fact, which then leads us to behave in a certain way, and it shapes how we live in a way without our everyday faith.

0:37:46 But that's not the only part that shapes us. It's also that we live out our faith in a way that anticipates that what has happened to Jesus is going to happen to all of creation.

0:37:56 And we'll, ourselves included, that there will be the resurrection at the end of the age. So, the actual details of how this all shakes down and everything, we may not know.

0:38:06 Absolutely. Totally there. Lots of different- varied kind of understandings at that point. But we are both, and those are to be theologically explored and expanded upon and reflected upon.

0:38:18 It is all theological in this sense. But, so, the key thing amidst all our different understandings is that we are trusting in the one whose story it is.

0:38:28 We- we trust in the one in whom this melody, the melody- of scripture originates, and whose melody it ultimately is.

0:38:38 And we get to play our version of that in a way that is, by God's grace and the power of the Holy Spirit, in harmony and is in concordance with it and- and and- and is making beautiful music of our lives as we live out our everyday faith.

0:38:57 Umm, shaped by the scriptures. Both what has been, and what has happened, what will happen, and that overarching narrative of the Five Act play.

0:39:07 And we do so by the power of the Spirit. For you and I have been written into the story of God, Father, Son.

0:39:18 You and I have been written into the story of God. Father, Son, and Holy Spirit. And our time is the time our act for, is the time in which you and I get to do some improvising.

0:39:33 And that's how we live out our everyday faith. Umm, as I said at the very beginning, I'm not giving you any how-to in that sense.

0:39:44 The specifics of a f how that caches out in your life ways that you have to negotiate and you have to theologically reflect upon and consider and discern.

0:39:58 But as a person who has been shaped by the melody, the narrative of scripture, the patterns that we see in there, the teaching, the stories, is, you become the kind of person who's becoming to behave and act in a certain way and to improvise both consciously at those sort of marginal moments where

0:40:16 , oh gosh, I've got to make a decision and so on and so forth, but most of the time just instinctively because you've become kind of, as it were, a member of the jazz band that plays in a certain way and you just do because that's who you are, because that's who you've become, because you've been shaped

0:40:32 by the story of scripture. Good. The melody of the scriptures has shaped you and you are improvising on that melody in your life.

0:40:42 And hence, as I was saying, all the various things that we do over and over again as a church, they shape us to become these kind of people that improvise in a way that is in keeping and joyful and and so forth.

0:40:57 Okay? Umm, I think I sum this up in our next slide. Yes, our focused acts of worship shape us to improvise our lives in ways that are true to the overarching story of scripture.

0:41:12 So, just before I move to the the, the, the, the summary of, of this sessions. We'll see the basics.

0:41:23 I want to draw your attention once again to the fact that we've gone through our different theological sources for how we learn how to think theologically.

0:41:32 And notice how that we almost have ended up where we began. In the sense that we have ended up with a very strong focus on how scripture shapes us.

0:41:43 And, how story- shapes us. And that the story, the overarching story that we encounter in scripture shapes us. It gives us this, this, as it were, this script that we learn, or this melody that we learn, and then we in our term, in our time, improvise.

0:42:02 Now, our understanding and our interpretation of scripture, yes it's shaped by the tradition, yes it's shaped by reason. And yes it's shaped by worship, yes it's shaped by experience.

0:42:13 But it keeps coming back to this dialogue with scripture. and that's the, the theological conversation was something I talked about in the previous session, as I recall.

0:42:27 And it's recognizing how important scripture is as a theological conversation partner. It's like the primary theological conversation partner by which God, Father, Son, and Holy Spirit directs and shapes and guides us to be the kind of people who live a worshipful response as we improvise what



0:42:48 it means in our everyday lives and make, make the music of our lives to the glory of God. Okay.

0:42:57 I'm gonna pause. To the summary and just to make sure you listen through to the summary, I've got a couple of things after the summary as well, so just hang in there.

0:43:05 So again, I'm just gonna give you a few moments just if you want to scrub back a little bit in the video, just let this idea of both anticipating what's to come and letting that shape how we improvise and and also how, other past of the story of the script chapter to this point?

0:43:24 Okay, so it's also Act Five is shaping us, and also X three, 1-3 are shaping us and everything that's in that.

0:43:32 If you want to just jot a few things down, what's really struck you from this? And, ... This is quite a different way of thinking about things, I should think, so it's to give yourself a chance for this to bed down a bit and So I'm gonna give you about four or five minutes to just make a few

0:43:50 notes at this point. You'll probably want to come back and expand on these in advance of when we meet. And then we can go through the summary and then a couple more bits for the for the end, okay?

0:44:02 So yeah, about five minutes and then then, then I'll proceed to the summary. Just to say of this, you're thinking, oh my gosh, I remember that.

0:46:27 Just have a think. What are some of the ways that you think that you improvise the melody of scripture in your life, in your everyday life as you act like you're, Your faith.

0:46:36 It's that kind of thing to think about as well if you have the time. Okay. Let's, with that in mind, and if at this point you want to pause the video because you need a bit more time to mull this over, I totally get that.

0:49:07 But let me proceed to the summary and then the little coda that comes afterwards. So ooh, let me move myself out of the way over here.

0:49:15 Oh, buggoo! There we go. So we began with our session thinking about praying like bees. Didn't, And we, and I gave you those images from the Bee Movie and also from the Aberdeen Bestiary.

0:49:29 And I had this understanding about the way bees, the behavior of bees, and how we read the scriptures, and our minds as bee hives, and storing away, and, but also just the hidden honey within the, the, the, the wax for when we're taking out the less the more spiritual interpretation of

0:49:50 scripture, and things like that. And, and, and storing these scriptures in our mind through repetition, and, and, and so forth.

0:49:58 So we've started off with a thinking about bees. And then we thought about experience as a source for theological thinking and living.

0:50:04 we looked at, um experience as encounter. We, Talked about that in all sorts of different ways, didn't we?

0:50:14 And then I was making a distinction between, well, I was unpacking a typical distinction that we make between sacred and secular, and then I was thinking, well, that's really not up to muster for what we need.

0:50:24 And it isn't up to muster for our lived experience. and so you remember those circles, and so on and so forth, and ending up with this very big circle with, God, and then the smallest circle the world, and then the very, very small circle by comparison of, of the sacred, of the church

0:50:42 , or so on and so forth. and I kept coming back to this passage from, um Exodus 3, and Moses encounter with God in the burning bush in his everyday, suddenly God meets him and everything.

0:50:59 I Changes from Moses. And from talking about reframing things in that kind of way, we've then talked about Lexarandi, Lexarandi, Lexarandi, how we worship, shapes what we believe, shapes how we live, and then we were recognizing that it's not just one-way traffic there, it also in, it goes back

0:51:18 and forth type of thing as well. And then we explored some questions. It's, didn't we on how do we live out our everyday faith?

0:51:29 And we were looking at, um all of life as being an act of worship, then so how do we know what to pay attention to, and so on and so forth, and I talked about, um close up, and I didn't actually use these words, they're close up and panoramic worship, but widescreen wideshot and close

0:51:46 up, shots for. We're thinking about worship the way a director will direct our attention to what to pay attention to in the scene, and it's how do we learn what to pay attention to, given the broad flow of things that happen to us in our everyday, and how do we pay attention to them, and that the

0:52:02 scriptures then start to shape us in how we attend to our lives, what do we focus on, how do we make sense of them, and that No.

0:52:11 In addition of the story being essential to all of this, God's story, and ours weaving into God's story that we are living in Act 4, that five-act schema we're living in Act 4, then we explore this idea of improvisation in the Kingdom of God, that as we improvise how we live in anticipation of the Kingdom

0:52:29 of God, which is both now and not yet. And so, that was what we were looking at in all of this- Umm, sixth session.

0:52:39 So, alright, let me move myself back down into the corner where I normally am. There we go. So, ooh, how does that happen?

0:52:45 Edit this bit. So, does that leave us? We've done these six, six sessions together. We've thought about theology and what it is, and we've explored it from a variety of angles.

0:53:06 I'm not going to go over them all again. You, you, you have them in your mind. But before I dr- put all this all to a close.

0:53:14 And, and I have to say a huge thank you to you because watching this, you have worked your way through lots of material.

0:53:22 You have spent quite a bit of time with me, reflecting on these things together. And I am very grateful to you for doing that.

0:53:31 And I, well, I'm getting ahead of myself. I want to give you, before we finish up, one final definition of theology- All you guys later.

0:53:37 I normally give it earlier, but I'm giving this one towards the end, and for reasons that will become, I hope, apparent.

0:53:45 So, one final definition of theology, and it will come as no surprise. My cat, Bart, is lying on the floor somewhere because it's very hot.

0:53:53 And so, he's, he's sought some cool flooring to, to chill out on. But, not my cat, but the car, Bart.

0:54:01 My final definition that I want to leave you with of theology, or comment on theology, as it were, is some car, Bart.

0:54:10 Here, he is looking very happy and joyful. He loved the music of Mozart. I must have said it the, the earlier in the video, the earlier in the sessions, that he said, yes, the official music of heaven is Bach, but when God, He's not looking the angel's play Mozart.

0:54:29 Okay so this comes from Bart. He's looking very joyful there, but Bart could be pretty stern and serious at times, and so he, he's take it in the right way of what he's gonna say next.

0:54:40 I'm gonna read it out, but read along with me if you like. Theology is not a private subject for theologians only.

0:54:49 Or is it a private subject for professors? Fortunately, there have always been pastors who have understood more about theology than most professors.

0:55:02 Nor is theology a private subject of study for pastors. Fortunately, there have repeatedly been congregation members and often whole congregations who have pursued the- er, energetically have pursued theology energetically while their pastors were theological infants or barbarians.

0:55:28 Theology is a matter for the church. In other words, green light.

0:55:49 Green light. What do I mean by that?

0:55:53 I mean is this, uhm, at this time, I'm, I'm, I'm recording this, this is, uhm, last Sunday was Trinity Sunday, the Sunday before that was Pentecost, so we've entered now into what we call within the tradition, the part of the tradition that I inhabit in the church, uhm, ordinary time, that is ordered

0:56:13 now, in between now and when we get to the end of the church year when we celebrate Christ the King, and then we move into Advent and off we go again.

0:56:21 So we've now entered ordinary time, and all the colors in the church have changed. The liturgical colors, the altar front, uhm, up in the pulpit, and at various other places around the church, the colors have changed, and they've churn- changed the color green.

0:56:35 And I remember one of the old priests that we used to have back in, uhm, back at Christ Church Priory when I'm based, many, many years ago, Father Alex.

0:56:45 And I remember him preaching a sermon, and he stood up, and he said, you know what, it is a green, green means it's the time to go, type of thing.

0:56:53 Green means go. So, yes, it means go, it's, it's the color telling us to go, and to grow. Two, two meanings that go together.

0:57:04 Go with the, the, the, the, uhm, the, the color green for me. And we, we've taken a dip into theological, uhm, learning, learning to think theologically and to live theologically over the course of these six sessions together.

0:57:22 and it's really part of our discipleship. Really, isn't it? As we seek to, uhm, worship the Lord our God with all our lives, all our hearts, minds, souls, and bodies.

0:57:41 And especially in this we've been, uhm, worshipping the Lord with our minds as we reflect and we consider and so on.

0:57:48 And we're trying to do so in the way the truth is, and the light of our Lord and Saviour, Jesus Christ.

0:57:57 And we do all this by the power of the Holy Spirit. Uhm it's come up so many times, and oftentimes in theology the Holy Spirit is the poor cousin of the Trinity.

0:58:06 And we don't talk so much, but I, I hope I have actually talked quite a bit about the Holy Spirit as we've gone along, because so many of the things, just the agency and the activity of the Holy Spirit, is essential to all that we're doing, and what we have been doing here.

0:58:20 So, uhm, it's I hope you'll agree with me, uhm, after these six sessions, that if you were to think of learning to think of, and exploring theology, it's like an adventure.

0:58:34 And I think it's the most exciting adventure to be had, because it's an adventure that, uhm, takes us into the joyful and delightful, uhm response.

0:58:48 It's our joyful and delightful response to God. And, uhm, you know, it's an act of worship. I think it's one of the things I said very, very early on.

0:58:58 I hope I did. If I didn't, I should have. It is. And, uhm, I'm really so glad and grateful that you've joined me on this adventure.

0:59:07 And, uhm, in all that lies ahead, uhm, I pray that you and I, together, will continue to keep learning to live and think theologically.

0:59:26 In all that we say and do. To the glory of our Lord, our Lord God, who, and may all that we do in this always be to the glory of God.

0:59:45 Thank you so much, uhm, and may God bless you, and with, and may God bless me, and may together we continue to delight in the God that we have been called to worship, and especially in this way of thinking and living theologically.

1:00:14 Thanks very much everybody. There we go. Bye now.