

00:01 everybody, welcome. This is the fourth session of the Exploring Theology course, and in this session we're going to be thinking theologically about the church.

00:12 The question for this session, the overarching question, the one that we're going to come back to, especially towards the end, is why is the church important?

00:20 But first, let me give you an overview Thank you. Au revoir. What we're going to be doing during this session, and we'll take it from there, as I say, I've got my tea, I hope you're all settled in, and, let's get going.

00:36 let's turn to the first slide. Here we go. This is the outline of how Session 4 is going to work.

00:42 So, we're going to start with a recap of Sessions 1 to 3. by the time this session drops, you should have just had Session 3, but it's good just to give a quick overview, in case there's been a bit of a gap before you come to do these materials for Session 4.

00:59 Uh, we're going to begin after that recap with an opening prayer, rightly and, properly so. Then, uh, we're going to have a theological definition.

01:09 actually, no, it's not going to be a definition this time, it's going to be a theological declaration that we're going to look at.

01:17 Having looked at theological declaration, then we're going to read some scripture together. In a similar manner to the way we've read before, I'm going to give you a few more pointers, drawing on some work from a guy called Hans Boersma, as we go through those, little steps,

01:35 things that might help, and then, after that, we're going to think about tradition as a source for theological thinking and living, and then, with all that in place, we're then going to turn to our questions and reflections on the question, why is the church important?

01:53 Having done all that, we'll then have a summary, and then draw things to a close, with prayer. I think there's going to be somewhere between three to four videos for this, I'm not quite sure how I'm going to break it down, just depends on how it goes, one of the things I hope by doing it this

02:11 way is it doesn't feel too stilted, and so I'm not exactly sure on some of the timing, so bear with me as we go, you'll know when you're looking at this, you'll know.

02:22 I don't, at this point. Anyway, so there we go. So those are the, that's the outline of session four, and so we're going to turn to the recap now of sessions one to three.

02:33 we had our three questions, three sessions, but didn't we? So, so the first one was, who is God? Second one, who are we?

02:38 And the third one, why is the Bible important? Well, in the first one, so let's go back. Who, who is God?

02:46 about A, we were having an initial overlook at all these different theological sources that we can draw on when we're thinking theologically.

02:54 we thought about all the things that come to mind when we think of God and, we started to move towards talking about the question of, because it's a question to do with identity, isn't it?

03:05 the, the, the way we tell the story, the, the narrative is the way that we weave together these specific points that might point to somebody's identity, in this case, God's.

03:18 And, the, a similar approach is what we took when we were thinking about, who are we? We, if you remember, we we used that example of, if you were a film, if you were in a film, and it was fun when we met because some of, some of the various characters that you had, some of the actors that

03:33 you were thinking could play you in the movies and so on and so forth. That was, that was good. but again, this idea of a story, so we have God's story, our story, and how do these two stories relate?

03:44 Well, this took us into the third session when, when we were looking at why the Bible's important. This is the one that you would have done most recently.

03:51 And in that one, we were looking at, we, we, we, we paused, as it were, before we went into looking to the scriptures to consider one of the theological sources.

04:02 and we were looking at reason, but I was holding reason and revelation, together, wasn't I? It was just a, like a continuum between them.

04:11 Between those two, and with that reason at one end, revelation at the other, and which, where do you sort of situate yourself on, on, on that, that kind of spectr as it were.

04:24 with that kind of thing in place, we then, then turned to looking at the scriptures, and I gave you two key ways of thinking of the world.

04:35 Approaching the scriptures, one of them is to think of them very much following on from this idea of there being, the story being essential to how we locate both the identity of God, how we identify God, and how we identify ourselves, that the scripture is telling a huge, overarching story, and

04:53 I broke it down into this way of five acts, creation, Israel, Jesus, Jesus, the church, and the end the culmination of, of, of the story of the, of the five-act play, which pitches us into this session.

05:10 I also talked about design patterns, and, there was more about both of these in the resources, the optional resources, there.

05:18 So that's where we were looking at last week, last time session three. So this session we're looking at why is the church important?

05:33 we're in act four, if you like, in that way of thinking about things. Yeah. So let's turn to that.

05:39 We're going to begin with our opening prayer. This is what we do every time, isn't it? And so, this is the, the, the right way to begin the this, because from all the various, uh, theological kind of descriptions and explanations of what theology is, I hope one that's stuck in your

05:58 head is the one from Evagrius of Pontus saying that the one who, prays truly is a theologian, and the one who is a theologian is the one who prays truly.

06:08 So prayer is essential to all of this, all that we're doing, and I'm going to be asking you all sorts of questions, I'm going to be grappling with all sorts of things over the next few hours as you do these videos, but remember that all of this is actually an act of worship.

06:21 It's a prayerful response to God as we, take this time to delight in who God is and who we are in relationship with God.

06:29 so let's, let's turn to our prayer and it's going to start. It will be, as I've done in the last few times, I've taken these collects and this is the one from the third Sunday after Easter.

06:42 Okay, so, I'll read it, but if you want to read it aloud, along with me, fantastic. but, let's pause ourselves for a moment before we pray and then, and then I'll begin.

06:54 Almighty Father, who in your great mercy gladdened the disciples with the sight of the risen Lord, give us such knowledge of his presence with us, that we may be strengthened and sustained by his risen life, and saved.

07:24 serve you continually in righteousness and truth. Through Jesus Christ, your Son, our Lord, who is alive and reigns with you in the unity of the Holy Spirit, one God, now and forever.

07:40 Amen. Okay. Makes me think of the, the disciples. I think this is a Sunday when the reading, normally in churches, of the disciples, the two disciples leaving Jerusalem, walking down, uh, to Emmaus, and the stranger comes alongside them, and the stranger is Jesus.

08:08 Okay. Here we go. next. Part for this opening session part of session four is a theological declaration. I'm not giving you a definition.

08:20 I'm not giving a dec- I'm giving you a declaration this time, and this will be familiar, and, the reason for doing this, let me move myself over up to there, there we go, is that this, it's the 1600th anniversary, uh, of this.

08:33 This is called the Nicene Creed, many of our churches will say this as part of their worship, and, it dates back to the year 325 when the Emperor Constantine brought all these bishops from across the Mediterranean together to thrash some things out, they were been doing some really hard

08:56 thinking theologically, who is Jesus, what's the relationship of Jesus to Jesus to the Father, and then subsequently, how does this tie in with the Holy Spirit, who is the Holy Spirit, all this, the main focus, as you can see, is, on who is Jesus.

09:11 but yeah, so it's the 1600th anniversary, I'm recording this in the late spring of 2025, and so it's the 1600th anniversary, of the formulation of the Nicene Creed, and, in many churches around the country and around the world, because this isn't just, it's not just our

09:32 country that uses this, obviously, it's all, all the churches all around the world do, many, many, many do, it's a, it's a, sort of a, a creed that provides unity amongst, all the churches, that's it's, it's, it's a, it's a declaration of unity.

09:48 ... of what has, become, uh, Orthodox faith in the church. And, so I'm going to post some I should imagine a couple of videos, or something like that to the optional resources, about this because lots of people are recording things and writing things about the Nicene Creed

10:06 . So if you want to read more about The Nicene Creed you can, just to have a look at the optional resources-PDF for this.

10:12 This session. So, I'm going to read this, and as I say, it'll be familiar to you. and as I do, I'm going to just, highlight a little bit of the structure, of how it goes.

10:25 Okay, so let's begin. And here we go. So, begins with this focus on God the Father. So, we believe in one God.

10:36 The Father, the Almighty, Maker of Heaven and Earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made.

11:00 Mhm. Mhm. Of one being with the Father, through him, all things were made. For us, and for our salvation, he came down from heaven, was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.

11:15 For our sake, he was crucified under Pontius Pilate. He suffered death and was buried. On the third day, he rose again in accordance with the Son with the Scriptures.

11:25 He ascended into heaven, and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

11:39 We believe in the Holy Spirit, the Lord, the giver of life, who precedes from the Father and the Son, who with the Father and the Son, He is worshipped and glorified, who has spoken through the prophets.

11:56 We believe in one holy, catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come.

12:11 Amen. Hm. Before we move on from this, just take a moment to look at that. Let me go back where it's all in full.

12:22 There we go. There's so much in here. I mean, one of the things just uh, you know, just to draw your attention to, which I, you know, I'm sure you're seeing, is the way that, this middle section, where starts talking about, for us and for our salvation, he came down from heaven was incarnate

12:49 . I mean, this is, this is a story. This is telling the story. This is, this is Act 3, as it were, of, of, of, of the, of, of the, of the Five Act.

13:01 Play. This is the way it all focuses on Jesus. And we go through his incarnation. He was incarnate. He, we came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary when it was made man.

13:15 And we have his he was crucified under Pontius Pilate. Suffered death and was buried. On the third 18 ways again, so we've got his, we- We've got his incarnation.

13:26 We've got him becoming human. We've got him being crucified and executed by the authorities. And then we've got his rising from the dead.

13:36 And then ascending into heaven. In fact, I'm recording this on, Thursday, uh, in, in, in May, I think it's the 29th today, but more importantly, it's the the feast day of the ascension.

13:49 The . So this is the day when we remember exactly this part of the creed, he ascended into heaven. And there, after, and to this day, and is seated at the right hand of the father is, what the creed is telling us here.

14:03 And then we move in these final two lines here. He will come again in glory to judge the living in the and the dead and his kingdom will have no end.

14:11 This is pitching us towards the fifth act. Of the play the culmination. and now, it's interesting because you can see the waiting of this.

14:23 At the time that this was put together, the focus was very much on who is Jesus. Though at the time of writing in the, in the, as I say, it was written in 325, the, the, all the b build up to this, there, there wasn't anxiety as it were as to who is God.

14:42 In terms of we believe in one God, the Father Almighty, and remember that for for the people of for the Israelites, you know, right up to and including and to this day.

14:56 God is one. And, and, and so, you know, they're, they're not spending a lot of time. In the Creed. I mean, you can just see the number of lines.

15:03 It's just, it's a very short little bit about who God the Father is. We believe in one God, the Father Almighty, maker of heaven and earth, of all that is, scene and unseen.

15:13 not much time is spent on that. The bulk of this Creed is all about who Jesus is. What's Jesus's relationship to the Father?

15:23 Who is He? Is Please. He God. And, you know, there were all sorts of things going on at the time of saying, well, is He entirely God?

15:32 Is He sort of, okay, God-ish? Just a little bit down from God type of thing. And this is just a full, fat, full, just, absolutely.

15:43 Jesus is God. uh, God from God. Light from light. True God from true God. of one being with the Father.

15:51 so, no. God, Jesus is God. if we're to speak of God, we need to speak of Jesus in exactly the same level and uh, intensity as it were as we speak of the Father.

16:04 so that's where the, the, the, the locus of the, of, of the debates and the discussions were at this time.

16:13 It was all about- who is Jesus. and then you have a little, a, a tag bit about, we believe in the Holy Spirit, the Lord, a giver of life, that, that was the, whilst we talk about it taking shape in 325, there was a little bit that then continued to happen over the course of the 4th century where

16:29 they expanded things a little bit, and this is the shape that it's sort of come to us now. This doesn't say everything, of course, there's, you know, this- This isn't a creed which is trying to, this isn't a statement of faith as it were that is trying to say everything.

16:43 It's notable, for example, to draw your attention to two things that aren't here. uh, first of all, just go back to the- the Jesus act, as it were, the central act of the five act play.

16:56 For us in far's salvation, he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man.

17:01 For our sake, he was crucified. We go straight from his being born to his being crucified.

Boom! All you think about when you open up your New Testament and you read the Gospel according to Luke, or according to Matthew, Mark, or John, all that it talks about.

17:17 With Jesus teaching and healing, none of that. None of that's included in here. That's not where the debate was being had.

17:25 As to what he did when he was alive, it was a question of, who is he? other thing to draw your attention to is that, apart from a few sort of subtle illusions, there's nothing here about Israel.

17:43 So, you've got a little bit about Act 1 of the play, as it were, with, we believe in one God the Father Almighty, Maker of the, Heaven and Earth, so that's Creation Act 1.

17:54 But Act 2 of the play, Israel, doesn't feature, not explicitly. We go straight to Act 3, don't we? And then, but there's a little, as I say, there are a few subtle illusions, because if you look over here on the right-hand column, on the third day he wears again in a, the coordinates with the scriptures

18:15 . The scriptures are the, what we would call the Old Testament, the, the, the, the tannak, the, the, the, the, the Torah, the, the, the, the prophets and the writings.

18:28 sometimes, today, especially in more academic circles, it's referred to as the Hebrew Bible. What, and in, from a Christian perspective, we refer- to as the Old Testament.

18:40 And, so, when it says, in accordance with the scriptures, it's talking about the Old Testament there. It's talking about the tannak, the Hebrew Bible.

18:48 And, and then again, the other subtle allusion to, uh, the Old Testament, who has spoken through the prophets.

18:57 So this is this bit when we're talking about the Holy Spirit, the Holy Spirit, who has spoken through the prophets.

19:02 The prophets being Isaiah, Ezekiel, Obadiah, all, all, all, Jeremiah, all, all, all, you know, all, all, all these wonderful prophets, right up to, and including John the Bat-Tizer, John the forerunner of Christ.

19:18 but yeah, the focus there is very much on the prophets as in the Old Testament. But there's a subtle allusions to the Old Testament.

19:25 So the- that second act of the play, Israel, doesn't really feature here. The fourth act of the play, the one that we're in, does feature in it.

19:34 this is the final paragraph there. We believe in one holy Catholic, an apostolic church. I will draw your attention to the meaning of Catholic, later on in the, in the this session.

19:47 because that will become important later on, so I'll come- to that then. talking about the importance of baptism, and again, notice how both the bit that ends, with talking about Jesus, he will come in glory to judge the living and the dead in his kingdom.

20:03 We'll have no end. That's looking ahead to the final act of the play. When everything comes to its joyous culmination, and likewise, When we're looking at the end of the bit about the church, we look for the resurrection of the dead.

20:21 So, Jesus' resurrection isn't the end of the resurrection. The resurrection begins with Jesus. Jesus' resurrection is the first fruits that St.

20:29 Paul tells us. And then we look ahead to the resurrection, the resurrection of the dead, of the entire cosmos. And the life of the world to come.

20:39 That, that act five of the play becomes, as it were, the first act of the new play. That then follows.

20:46 The life of the world to come. Anyway, as I say, doesn't say everything, but it says an awful lot. And, it's been something that the church is up and down and all around the world.

20:59 as, as, as the- Christian faith has, has, has traveled, from, from Jerusalem to Samaria to the ends of the world, as it were, as they talk about at the beginning, as Jesus talks about, at the beginning of the book of act.

21:15 the Nicene Creed has become an a key part of how we give expression to our faith. so there you go.

21:25 The Nicene Creed. It's declaration. We believe something we say together. So that's a little bit of what's going on. You might find yourself saying this, in church, next Sunday.

21:33 hopefully, uh this will help a little bit. And you can see how this relates to this idea of story and narrative and the five act play and what have you.

21:44 so let me just, cycle on through those. There we go. We've got to the end. Uh, yeah, brilliant.

21:52 Okay. I think what we're going to do now is we're going to do, some reading of the scriptures.

21:58 Cause I've been talking a lot. And so I can read the scriptures with you and then, I'll be back down there now, my usual place.

22:06 And then, we can have some quiet and we can let God speak to us through. God's word. Now just to remind you, you'll be familiar with this now, but, the Lectio Divina, this holy reading, is, has four steps to it.

22:29 It has four steps to it, but you already have had the experience that actually the steps kind of often interweave and go back and forth with each other, but, you know.

22:38 It's-it's-it's good to have this kind of overarching structure to it, but allow for there to be flexibility in whichever way the spirit then draws our attention and, and to roll with that, you know.

22:52 Just like, it's not like, no, this is step one, I must only pay to it now. Let the spirit guide us where Emma, the spirit wants to guide us.

22:59 So, you've got Reed, Lectio, meditate, meditatio, pray, oratio, and contemplate. Contemplatio. And I realized for the last three sessions when I was putting these slides together that I said, contemplate, and then I put in brackets, contemplatio.

23:12 The, alert amongst you would have noticed that. So I hope you're very happy now that I've corrected that, and it is contemplatio and meditatio.

23:20 Contemplatio. Okay, so, we're gonna do those, as usual, I'm gonna give you a- about three minutes in between the readings.

23:28 if you find yes, yes, and pray, contemplatio, so, right. and we're gonna begin with read. Yes, I've caught up with myself there.

23:36 if you find that my reading, it gets in the way, just mute. Just mute this bit. and, but- but if it helps, great.

23:49 you have an idea- where we've got to, because the slides will change. And as before, I'll change typographically the layout of, the passage as we go.

23:57 But in between each of the readings, about three minutes. And, so, I- I mentioned that I was gonna have a little, uh, talk about, not a little talk, but just a few pointers.

24:09 So this is from a book by, Hans Burzma. so he's a uhh, a theologian. And, he teaches over in the States, I think.

24:21 his background is, from Holland. And, and he's written a lovely, book about this way of reading, and I'll put it a little note on the screen to accompany this.

24:35 But anyway, so the first thing he says, about this, when he's just giving a- a quick summary of the approach is, find a quiet place and begin with a short period of silence to properly focus your attention.

24:50 So, I'm gonna put the passage up, in, in up on the screen at the moment. But first, let's just take a moment, just to have a moment of quiet before we begin.

24:59 Yeah. Okay. So, our reading is from one Corinthians chapter 15, so this is from Paul's letter to the churches in Corinth, in modern-day Greece, and it's a long letter, and this comes towards the end, and he's talking about the- the resurrection.

26:13 direction. There we go. Now, I want you to understand brothers and sisters, the good news that I proclaim to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaim to you.

26:38 Unless you have come to believe in vain. For I handed on to you, as of first importance, what I in turn had received, that Christ died for our sins, in accordance with the Scriptures, and that he was buried, and that he was raised on the third day, in accordance with the Scriptures.

27:02 scriptures. Now I'm going to read it a second time, and this and we'll see in the approach to reading the scriptures, and Hans Bursma talks about at this point of saying, when you're meditating, meditate on a word or phrase that strikes you as significant.

30:32 Ask yourself how it functions within its immediate context of the passage itself. itself. And within the scriptures as a whole.

30:44 Then, one of the key phrases I think here, he says, look for the revelation of Christ within this word or phrase.

30:53 Look for the revelation of Christ within this word or phrase. And ask what all of this, Has to do with your own situation and circumstances.

31:08 Okay, so we'll come to the, the pre-phase of Lectio.

34:39 And, Hans Bursmoth. Smith. I'll, I'll copy this page and put it in the optional resources so that you can just have this as a separate little PDF to look at.

34:47 Umm, as you pray, God will, so this is our pre-stage, the phase of Lectio that we're now turning to. As you pray, God will confront your life with the fruit of meditation.

35:04 This may cause the pain of repentance. Or it may flood your heart with gratitude. In prayer, we bring our lives before God.

35:27 In response, We'll in the next one. In response to the reading of the text. In prayer, we bring our lives before God.

35:36 In the reading of the text. I'm moving out to the final stage, and I've divided the text up between two slides, umm, to give it more space and umm, Hans Bursma says, take time throughout the process to pause and rest in silence before God.

39:13 Umm, then he cites one of the ancient church fathers, umm, about that we don't need to be hasty.

39:26 In all of this, there is no rush. Thank you, and it's when words and silence alternate that the meaning occurs.

39:41 Okay.

43:09 There we go. I wonder what the hoodie spirit has drawn your attention to in this reading. Right, on we go.

43:16 So uhh, yes.

43:32 I'm not going to ask last I've asked you, didn't I? Last I've asked you to say, what are your key sources?

43:38 No peeking back in your, in your notebooks and everything. uhh, yes, what are our key sources for theological reflection?

43:46 So I'm not going to ask you, because you know these off the top of your head, so you can say them with me as I put them up on the screen because you're, you're already there, you've already rattled them off, you said.

43:53 Well, get scripture, it's tradition, reason, experience, and worship. And remember that, whoa, whoa, whoa, whoa, whoa, whoa, come back.

43:59 remember, yes, there we go. Scripture, eh, that's, primary tradition. And we're going to focus on tradition in this session.

44:06 Reason is what we were looking at last time, how reason relates to revelation, as a f-b the broader kind of, uh, thing about it with scripture being our primary source of revelation in the way that it points to the, it reveals and points to, Christ, and, the story of God, and then experience

44:34 being one of the more recent ones, going back especially to the time of Wesley and this emphasis. On our own interior experience, but in what sense we're talking about it, just in terms

of, well, this is my lived experience, or are we talking about the experience which has been, an experience

44:51 of the activity of the Holy Spirit in our lives, which is, you know, all those kind of things. it's been an undercurrent in much of what we've been talking about, and then worship, and that's what we're going to be looking at next week next, not next week, next session.

45:03 in session five. But today, we are looking at tradition. So, here we go. so the question I want you to spend some time thinking about now, and I'm going to give you, about three minutes or so, if that's not enough, just pause the video, but I'll give you about three minutes.

45:21 What comes to mind, just off the bat, as it were, what comes to mind when you hear the word tradition?

45:28 There you go, take three minutes. We'll see you one. Scribble away in your notebooks, bring those notebooks with you to the session, so on and so forth, as usual.

45:34 So, what comes to mind when you hear the word tradition? Need more time, just pause the video at this point.

48:45 But, I wonder what's come to mind when you hear this word, tradition. It's quite, can be quite loaded, I think, in various ways.

48:55 And obviously, there's questions for what do we mean. So, you'll have written some things down, in response to this question.

49:04 And, when we come and we meet- together, then we'll have the opportunity to, talk through some of this.

49:11 and so, I think one of the things that might help, actually, is if we take a couple more minutes because you've had a sort of an initial response, haven't you?

49:23 I've asked you. What do we mean? Uh, what do you- what sort of, what kind of response do you have when you hear this word?

49:29 and- in response to what do we mean by tradition, I think- what I'd like you to do is, be a little bit more structured in your thinking, and this might just be looking at what you've already written down, and kind of just organizing it a little, or just putting a little, mark a next to
49:45 it. So, to think about what are some of the positives of tradition, and what are some of the negatives?

49:53 uh, There, if- if you- you hear the word tradition, and you think they're positively about it and everything, then go to that, write down the positives.

50:04 But also try and take the time to write down what you think might be some of the negatives. And equally, if your initial response to the word tradition is one way of thinking, then write down, yes, write down what you think is negative, about tradition, but also, have a go, as
50:23 it were, putting yourself in the other side of the table, as it were, and, uh, listing some of the things, writing down some of the things that you think might be considered positive about tradition.

50:34 even if you don't quite, vibe with them. but, yeah, so, take, again, about three minutes, just- just organize what you've already written, or just add a few things, and just- what are some of the positives?

50:49 Uh, what are some of the negatives? There you go. So, again, about three minutes. If you need more time, just pause the video.

54:19 Sort of add a couple of things to the list, some of the positives and the negatives of, what, what is tradition, what we mean by tradition and, and, and so on.

54:28 I think one of the things that's helpful to draw a distinction here is oftentimes, is, well, it's, it's the, it's the distinction between two words.

54:38 Tradition versus traditionalism. traditionalism. uh, it's the word that, I think we can use to describe that mindset, which is saying, well, we've always done things this way.

55:00 we're not gonna start changing things now, thank you very much. familiar with the f that kind of approach, yeah.

55:09 uh, the image that comes to mind when I was preparing this, I didn't have a slide for it. for that first Jurassic Park film, where there's that mosquito in amber, fixed in amber, it's just like, well, no, this is how we do things.

55:22 This is how we've always done things, and this is how we are always going to do things. We're not gonna change.

55:28 We don't want things to change, thank you very much. We like things as they are. this is a way of talking about, another way of talking about this would be to say that this is tradition for tradition's own sake.

55:49 It's, it's an end in itself. This and, and to a degree, I, you know, you know, it'd be, one can be sympathetic to this approach in the sense of understanding the, well we like how things are done and, it gives us comfort.

56:00 It gives us solace. It's familiar. there is so much in the world where things are just changing at such a rapid, speed and so on and so forth and, and, and it's, it's disconcerting, it's unsettling, and, and so on.

56:15 Yeah? and so whilst one can be sort of a little bit sake about, a traditionalism, you, you can get, well, you know, when, I mean, I think we're all, we can all, you know, in various aspects of our lives find ourselves taking more of an approach like this.

56:31 uh, so yeah. So, to, to, to draw the distinction between tradition and traditionalism, what I want is to focus on.

56:44 In this is to be thinking about tradition. And this is where, because, I'm, I'm, I'm not gonna draw this first video to a close at this point.

56:54 Okay, so, the, the key point, and this is gonna be the bridge, and then we'll, turn to the next video, starting from this point.

57:01 One of the things is that we use words in theology that are used in other contexts. Yeah. Yeah. and so we hear that word, and we bring some of the meanings that we associate with it, which is oftentimes why, and when we're doing these kind of things together, I'll ask you.

57:21 so when you hear this word, what do you think? How does it make you feel? Well, because basically I'm saying, you know, this word functions in our everyday lives and so you're gonna bring all your kind of associations and emotions and experiences of that word and how it relates to all the other stuff

57:40 in your life, you're gonna bring it to this word. But what we're doing here in these sessions together is we're learning how to think, ehm, we're learning how to think, theologically, with a view to learning how to live, theologically.

57:54 And within this approach approach to. Things, there are words that we use, that we use in other aspects of life, but we also use in this context and we have more specific meanings by them.

58:05 Okay? So, we're going to look at, in the next video, we're gonna look at what we mean by tradition when we're thinking theologically.

58:16 Okay, that's gonna be our focus of the next video. So this is your opportunity to. To pause this and well, you don't need to pause the video because the video is coming to the end.

58:24 Uh, the video will stop for you. but this, it would wraps this up, this first video for session four.

58:32 And, stretch your legs. Uh, go for a walk. you know, you don't have to go straight into the next video, as I say each time, but it bears repeating.

58:43 1 There is no rush. There's no anxiety about this. There's no haste as the church father, that Hans Bursma, or Oregon was, origin, Oregon, different pronunciations.

58:56 one of the early church fathers was, was saying, there's no, there's no need for us to be hasty in all of this.

59:02 So, you can take your time, make yourself a cup of tea, have a spot of lunch, go for a walk, but it's not with me at the moment.

59:08 We'll in the so he's somewhere else in the house, so I'm going to go and say hi to Bart, make myself a cup of tea.

59:12 And then, we'll turn to video two for this session four. Uh, why is the church important? And that's when we're going to be looking at what we mean theologically when we're talking about the word when we're talking about tradition.

59:27 So there we go. Okay. See you soon, folks. Bye now.