

0:00:00 Welcome back. This is video three for session five of the Exploring Theology course, and our focus, especially in this section, is going to be how the way we worship shapes how we think about God.

0:00:18 But at the end of the previous session where we were looking at why the church is important. One of the key questions that I left you with, and we will have discussed by the time you're watching this video, is the following.

0:00:32 that question was, how is Jesus Christ present in your church? That was the question that we ended the fourth session, why is the church important, with.

0:00:46 And there were various ways that we were looking at it. We were thinking about God being present, Jesus Christ being present in sacrament, Jesus Christ being present in spirit.

0:00:58 And so, we considered these, many, and we will have talked about them, and obviously there are other ways, and it, the whole topic just raises a whole host of theological questions, which we probably will have started to touch on when we, when, when we have our conversations together.

0:01:18 But the good key thing, sort of, to, to use this as the springboard to where we're going now is that many of these things that when we talk about when Jesus Christ is present in the church is in our acts of worship.

0:01:32 And so this is where we then take the kind of thing we've been thinking about with regards to prayer, of *lex randi*, *lex credendi*, where we're thinking about how we pray shapes what we believe.

0:01:43 We then turn the angle a little bit and we think about how we worship shapes what we believe. That's the focus, for this next part of session five, how we worship shapes what we believe.

0:02:00 So, I've got a sort of a, a, a series of little, little quick-fire kind of questions and I'd like you to just write down your impulse kind of response.

0:02:08 Responses to the questions, so you have your notebooks ready and get ready to scribble down your answers and we can share them when we meet.

0:02:15 And so the first question is just, you know, my usual kind of starter when any of these kind of things.

0:02:20 I'm saying sort of, what comes to mind when you think of worship? What comes to mind? Take a couple of minutes, or a minute actually, let's, let's keep it nice and brisk.

0:02:32 Take a minute. What comes to mind when you think of worship? kind of the general kind of thing, what comes to mind, what, what, boom.

0:03:22 next question is, so, you know, what, what do you think the word means? Worship. Again, take a minute.

0:03:32 Okay, you will know by now that, I like taking words apart, seeing where they've come from, that kind of thing.

0:04:30 That doesn't necessarily help us always. that's known as the etymological fallacy, the idea being that if you go back to the roots of a word, then does it necessarily mean, you know, what it means today type of thing.

0:04:43 So you take the word breakfast, it's when you break your fast, but do we really think about that when we ask it, what did you have for breakfast this morning?

0:04:50 We're not thinking about did you break your, how did you break your fast? We're not thinking of that. so that's known as the etymological fallacy.

0:04:56 The etymological fallacy, but nonetheless, it can be helpful to, look at some of the background to the words, where they came from, what shape they were, and the word worship has its roots in Old English and there's this idea of worth-ship, that we're giving, we're acknowledging the worth of

0:05:16 something. When we're worshipping, we're giving the, we're giving an acknowledgement of what's, of its worth, of whatever it is that we're giving, we're worshipping, we're giving the acknowledgement of its worth, and we do so in, in a couple of key ways, I think.

0:05:34 yeah, couple of key ways. firstly, I think one of the key ways that we, do worship, in, in its broader kind of sense, is by giving, time to what we consider worthy of acknowledgement, and in whatever way we may be revering, or praising, or glorifying, or whatever it may be, uhm

0:06:04 , when we're giving something, we're giving it this, this, this worship, this, this, this, this acknowledgement of worth, one of the key things we do is give time, and the other key thing I think we do is give it, or whatever it may be, our attention.

0:06:23 Time and attention. And if you think about it, in our time, especially, so when a bit of Ronnie Corbett there, hehe, when you think about, time and attention, those are two of the things which are under such pressure in our age.

0:06:45 And, I mean they have been, for a long time, but it seems ever more so. And so when we are giving, when we are worshipping something, one of the key, key things we are doing is that we are giving it our, whatever it is that we are worshipping, we are giving, our time and our attention, 0:07:04 because they are in many ways two of our most valuable scarce commodities, resources, whatever, you know. And often times we will immediately jump to think about money, and just thinking, oh, money, well, you know, do I have enough money, so on and so forth.

0:07:20 But actually, that's one of the key things, that is really under pressure, two of the key things that are really under pressure is our time.

0:07:27 You know, people turn around and say, how are you, I was so busy, type of thing. and the other thing is attention, that when we are actually there in the moment, focusing, giving our attention, we are not suddenly, half way through getting a blip on one of these.

0:07:44 we're going like, oh, what was that, boom, boom, boom, and we're scrolling or what have you, it's how we give our time and we give our attention, especially how we give our attention, our quality attention.

0:07:57 You know when, someone's talking to you, and, I'm not talking about worship in this sense, but you know when someone's talking to you, and there are other people in the room, and they're kind of looking over your shoulder, because actually they're sort of scanning the room to see around, to

0:08:14 see who else is around and everything, and you know that they, you really don't have their attention. You know, they're kind of talking to you, but they're also, like, clocking who else is around, you don't have their attention.

0:08:24 And you know how special it is, when, by contrast, when someone who is talking to you, you know you have their full attention.

0:08:32 They're your attention, they are talking to you, they are listening to you, they, you are giving them, it's one of the most prized things that we can give somebody in this world, is our attention.

0:08:43 and to do so, we need to make time to do that, and then when we have made time, we need to give it this focused attention.

0:08:52 And this is a very important part of what's going to, ah, follow in all that we're going to talk about in this in the remaining video, this video and the next one.

0:08:59 It's just to remember that this intentionality matters, okay? we're going to continue talking about the *lexa randi*, *lexa credendi*, how we pray shapes how we, ah, what we believe, how we, and we're going to be talking as we are now about moving into how we worship shapes, how we, what we believe

0:09:18 and so on. But intentionality, that focus, that attention matters. We make time for the things that we are acknowledging as being worthy of our, of, of, of, that we consider to be of worth and we give them our time.

0:09:33 But in that time that we make, we could make the space to give somebody our time and say, yeah, yeah, I'll meet up with you, I'll have coffee with you and everything.

0:09:40 And the entire time that person is on their phone or their attention is elsewhere, you Amen. know that they're not really giving you, giving you their attention or you're not giving them their attention.

0:09:50 Works both ways. We, we, you know, we all fall prey to this. So intentionality in this, this deliberate focus, this deliberate giving of our attention to whomever or whatever we are worshipping is one of the key ways that we express our attention.

0:10:09 It's that we hold whomever or whatever it is to be of such high worth, okay? So bear that in mind as we go on.

0:10:17 Um, I'm going to carry on with the short fire questions now. So next one up on the screen is what are some of the ways that you worship?

0:10:24 Um let's see where we go with this question. I'm deliberately not going to try and shape it, um too much at this point.

0:10:33 So just take a minute, um, rapid fire, and yeah, let's, let's keep going on this. So what are some of the ways you worship?

0:10:51 I'm going to do the same thing. I've got a clock down thing, a timer thing on my, on my watch, so.

0:10:57 Hope you won't lose track of time. All to do with this, you know, how do you worship, what are some of the ways you worship, have these ways, these ways that you worship changed over time?

0:11:56 Okay, again, let's take a minute. Okay, so that's how have these ways changed over time.

0:13:11 And so the next question I'm going to ask is, next question I'm going to ask is, um, which ways do you find helpful?

0:13:21 The ways may have changed, and so which ways do you find worshipping helpful? It's an interesting aspect of this, isn't it?

0:13:28 Because it's just, like, you know, um. Uh, helpful implies that worshipping is about you, but obviously it's not. And you're meant to be giving focus too.

0:13:39 But there are ways that help us worship where you think, okay, this feels natural. This feels good. I don't feel that I'm s-s stumbling over.

0:13:46 This doesn't feel an awkward way of worshipping, and this sits with me and the type of personality, or, you know, so on and so forth, all that kind of thing.

0:13:54 So, which ways do you find helpful? Um, which ways of worshipping do you find helpful? Again, let's take a minute.

0:14:03 Okay, that's the minute up, and the next question we've got going kind of follows on from this one, doesn't it?

0:15:12 which ways do you find less helpful? Again, these ways may have changed over time. So which ways of worshipping do you find less helpful?

0:15:20 Less, they- they- they- they- they don't flow so much for you. It doesn't, you know, you stumble over it. Okay, that's gonna be about a minute.

0:16:44 I forgot to set my phone, my watch to do that for me. okay, so, um, I'm, with, with these kind of things, I'm just gonna carry on, and some of the ways we worship.

0:16:56 Okay, and you will have umm. scribble down, and some of these things, but I'm gonna just take it from here, and you'll see where we're going.

0:17:05 So, some of the ways we'll include praise. This is one of the core activities of worship, is is praising.

0:17:14 Um, and using worship within this setting of, of, of, of worshipping God, that we are praising God. We are we're glor- Or, if I got, we're praising God, we're saying how amazing and wonderful God is, and we're giving due worth to God in our intentional act of, um, of, of praise, of making that time

0:17:35 , of giving that attention, and just expressing that from ourselves to God. Um, this, these acts of work. And, and the way that we act to praise, and the way we obviously do this, is by singing songs of, uhh, praise, and this has a rich tradition, doesn't it?

0:17:50 And you think back to the, the Psalms in the Old Testament, these, 150 songs of praise that we have in our scriptures that cover the gamut of human emotion, and some of them are so raw and vulnerable in what they're saying, and some are just so exuberant, and so- and thinking of the exuberant ones

0:18:13 , and, and, and so on, that, I mean, we have good, we have good, what's the word? We have a good reason for singing and singing our songs of praise in, in, in our acts of worship and everything, because this is what Jesus did.

0:18:30 We have it recorded in Matthew 26, which is the night that he was- It's since we've been doing the night was, he was portrayed, he was celebrating the Passover meal with his disciples, and when they had sung the hymn, they went out to the Mount of Olives, so they celebrated the Last Supper, they've sung

0:18:45 the hymn, and they went out to the Mount of Olives. Now, the question is, well, what was the hymn that they were singing?

0:18:49 Well, because it was the Passover Supper, they would have been singing, um, the Psalms that were known, that, that this is the likely understanding, because they would have most likely been singing- Thank you for what are called the Halal hymns.

0:19:04 These are the Psalms that come towards-ish, the sort of the final third of the Book of Psalms. Their Psalms are 113 to 118, and it's all about praising the Lord.

0:19:16 Hallelujah. That's what hallelujah means, praise the Lord. The God of Israel, the God revealed to Moses on Mount And Mount Harb, and Mount Sinai being Mount Harb, Mount Sinai being Mount Sinai.

0:19:28 I'm going off on a tangent. I'm going to bring it back. So one of those, say for example, would be Psalm 117.

0:19:37 Praise the Lord, all you nations. Exstole him, all you peoples. For great is his steadfast love towards us. And the faithfulness of the Lord endures.

0:19:46 However, praise the Lord. They're remembering at the Passover meal the Exodus, the raising from Israel, from, from Egypt, this, this act of liberation as the people of God are released from being under the cosh of Pharaoh.

0:20:05 And so it's, it's an exuberant him. Praise the Lord, all you nations. Exstole him, all you people. And notice how theological or all this is.

0:20:15 A, that God is worthy of this praise because God has done this, but for great is his steadfast love towards us.

0:20:21 And key theological nugget here. The faithfulness of the Lord endures forever. God's faithfulness is rock solid. It endures forever. As in and out, up and down, so on and so forth.

0:20:34 But on the other side of this covenantal relationship between God and us, it is secure because it is secured in God.

0:20:44 The love of God, God's love for us. The faithfulness of the Lord endures forever. That's the Psalm 117. Then there's the Psalm 118.

0:20:53 You are my God. This is where the refrain comes in over and over again. You are my God and I will give thanks to you.

0:20:59 You are my God. I will extol you. O give thanks to the Lord for He is good, for His steadfast love endures forever over and over in Psalm 118.

0:21:09 You have this line. For His steadfast love endures forever. You sing this over and over again. You read this, you pray this, you do it in your acts of worship, in the last supper.

0:21:21 Uhh, the, the, the, the, the, Passover meal, singing the halal, um, uhh, Psalms, um, over and over, His steadfast love endures forever.

0:21:33 His steadfast love endures forever. This is Augustine used to say that He, of His age, the one who sings, prays twice.

0:21:44 There's something about singing these, songs of praise, these prayers of praise, that when we sing them, they, they really embed.

0:21:53 The songs really embed them in our souls, and really shape our understanding of who God is. God's character. God's character is that His steadfast love endures forever.

0:22:06 So, okay. Now, you will have all heard, of Desert Island Discs. I'm reasonably confident that you and all have heard of Desert Island Discs.

0:22:17 Some of you will remember some of the the the hosts of the show going back right to it.

0:22:24 It's very beginning. Um, but the idea of it, in case you don't know, it's very simple, that you're, you're, you're cast away on a Desert Island, your shipwreck, And you can choose nine discs of its age, so they're thinking about vinyl discs in the age, now you think about what song you'd stream.

0:22:43 Anyway, um, Desert Island Discs. Nine records, you're on uh you're deserted on a uh, your shipwrecked on a Desert Island, you've got nine pieces of music, which would you take, and then at the end of the program, you have to choose the guests.

0:22:59 Whatever public personality they might be, um, or whichever aspect of life they're well known from, um, they, they walk you through the, the journey of why these songs were important to them and everything, and then at the end, they're asked which of these, okay, we've heard the night.

0:23:14 Which of these nine records would you actually take with you? So I want to do a similar kind of exercise, but not the whole nine thing, but I want us to do, Desert Island hymns.

0:23:26 I want you to spend a few moments thinking about what's the one hymn or contemporary worship song chorus, or it doesn't have to be one of the old traditional ones or whatever.

0:23:37 What's the one hymn or contemporary worship song that you would take to your desert island? Now, have a think about that.

0:23:47 and I'm just gonna carry on sort of chatting away whilst you have a bit of a ponder. It could be immediately a hymn or a chorus comes to mind.

0:23:56 and it could be like, ooh gosh, which one would I choose from? There are so many, or it could be like, uhh, no, there's one in particular type of thing.

0:24:05 So what I want you to do, whichever way it may be, lots in your mind or just one in your mind.

0:24:09 What I want you to do is take a ooh minutes thinking about which one that might be. Let me give you a minute or two to do that.

0:24:18 And then I've got a question that's gonna follow for that for you. So, a couple of minutes now. What's the one hymn or contemporary worship song that you would take to your Desert Island?

0:24:29 Okay, with that, him and mine, what I want us to do.

0:26:25 Or song, whatever it may be, what I think. I'd like you to think about what are the words to the song.

0:26:29 And not just what are the words to the song. What I'd like you to do is find those words and write them out.

0:26:35 Okay. Okay. if it's a traditional hymn, you should be able to just go on to Google, and look for them, and just tap in the first line of the hymn, and the rest of it will be there on hymnary.org or something like that.

0:26:50 Just literally, just Google, whatever the first line might be. And and it'll come up with the words. And then what I'd like you to do is, in your notebook, actually write, the words of the hymn out.

0:27:02 And as you do, as you do that, I'd like you to think about three questions as you go along, okay?

0:27:15 So, having found the hymn, don't worry, you can pause the video at this point and that kind of thing, but just let me just walk you through what I'd like you to do, yeah?

0:27:23 Is that, Having worked out which hymn it is for you, which is the one that you would take to the desert island, yeah?

0:27:30 Then get the lyrics for it, write them down. And as you write them down, think about these three aspects of what you're of the words, yeah?

0:27:40 What are the words of the hymn or the chorus, whatever the song may be? What do they say about God?

0:27:53 What do they say about you? And what do the words say about the world? Okay. So, as it happens I have, because I knew I was gonna do this, I've got a hymn book here to hand, so I'm gonna take the time, I'm gonna just let the camera roll whilst I just write out the, this hymn myself and make some

0:28:13 notes about the particular hymn, which I'll share with my group when the time comes. And then, when that time's up, then I'll resume the video.

0:28:21 Obviously, there's every chance you're gonna need more time. Okay, so this is one of those instances with this video that you might want to pause at this point whilst you're gonna find the video, find the hymn.

0:28:31 It could be that you have the hymn book or something to hand. It could be you just need to google it and google the first line of the hymn.

0:28:37 And but then once you've found it, write it out. That help- writing it out helps us pay attention to the words and then think about those three questions.

0:28:46 What do the words of the hymn say about God? What do they say about you? What do the words of the hymn say about the world?

0:28:55 Okay, so I'm gonna turn the sound down whilst I do this so I don't disturb you with any background s-s noise here.

0:29:01 And as I say, I think this is probably gonna take me about, I don't know, ten minutes or something like that to do that's, and, um, and then uh, then we'll carry on.

0:29:11 If you need to take more time, take more time. Okay. There we go.

0:32:55 We've been looking at what's your favorite hymn?

0:38:57 And what do the words say of the hymn say about God, about you? And about the world. I'm really looking forward to, um, having a chat about this in our groups and seeing which hymns, which goes is, and what are the words saying and thing.

0:39:12 You'll get the idea here that these words are shaping. We're singing these hymns, sometimes we're seeing them not every week, but so frequently they're shaping.

0:39:22 There's an implicit theology in them, which is shaping. What we believe, and by singing them, especially when we're singing them, it really imbeds it, um thing.

0:39:31 I mean, the back of the mind, of course, is what I talked about earlier, and I'll keep saying this as we go through this.

0:39:40 The attentive, we're giving time, and we're giving attention. And it could be one thing just to say the words, and, you know, it's, um, so.

0:39:50 know, I guess one of the questions is you could say, okay, so we're doing this over and over again. Is this just like brushing our teeth?

0:39:54 Whether we think about what we're doing when we're brushing our teeth, as in the toothbrush is going to do what the toothbrush does type of thing.

0:40:00 Or is it or is it more like, well, we do need to be actively engaged, um, in the worship for the worship to be shaping what we think and how we believe.

0:40:11 Um, that's the question to consider. In part, um, as we go along. Now, obviously, singing is not the only thing we do, um, in terms of worship, and especially when we're thinking in terms of the worship, um in terms of what we do when we gather, um, in church.

0:40:32 There are other things that we do, don't we, when we, when we do that? Um, we read, um, scripture. And depending on your tradition, depending on the type of church you're a part of.

0:40:42 Um, if you're a part of a church at the moment, or you've been in the past, think back to then if it's something that's been in your past.

0:40:48 Um, you might be having a bit of a pause at the moment. Who knows? Um, but when we come to reading the scriptures, then um, we, um, well, the tradition that I'm a part of, will have a reading from the Old Testament and will have a reading from the New Testament.

0:41:01 I, will have a reading from the one of the letters, and we'll have a reading from one of the gospels.

0:41:06 Um, we don't tend to sing the Psalms, um, where I am, but obviously we have the broader, um, hymns, the hymnity of the church, um, that I'm at.

0:41:16 Uh, depending on your tradition, there may be, it may be a-a-a-long phase of praise and worship at the beginning, and then there's reading and so on.

0:41:25 which is the other way, that kind of things that normally flows in one way or the other into the sermon or talk or whatever it's being called, um, but where one person normally addresses the congregation and unpacks the scripture or talks about an aspect of life and draws on the scriptures and that

0:41:44 kind of thing. Okay. So that's another thing that's happening and as it does, as we do that, we've heard the scriptures- which is.

0:41:50 They've been proclaimed to us. When we're hearing the Old Testament, the New Testament, we're hearing the Word of God and it's been proclaimed to us and it's shaping us in that moment of encounter as we hear the Word of God.

0:42:01 Obviously, if our attention has gone flying off to, what am I having for lunch today? So on and so forth, that's not- you know, the question is to what degree is it happening then?

0:42:11 But assuming that we are giving our attention, we've made the time where- Thank you. We're giving the- in whichever setting it may be.

0:42:17 it could be a small group, a house group. It could be a gathering of the whole church on a Sunday or whatever.

0:42:25 It may be midweek, whenever. Okay. All these various things are just sort of happening when- when there's this intentional giving of our attention to what we hold to be of, um, ultimate worth.

0:42:38 In our worship of God. And so then we have the Sermonal Talk. As I said a moment ago. Oftentimes the Sermon Talk would be followed by the Creed.

0:42:47 We looked at, um, it could be the the Nicene Creed that we looked at when we were looking at the church.

0:42:51 Why is the church important? Or it could be something like the Apostles Creed. All of these sort of have their roots in the kind of baptismal confession of faith for those who, um, especially- In the early centuries, but also in our own time.

0:43:06 If you're making a commitment to follow the way of Jesus, then this can come at a cost. And so you need to know what you're signing up for, and it's a rich theological statement in its own right.

0:43:16 But the Creed's normally said, um, or at least not in many of our traditions, parts of the Church of England, they are said in response as a way of the, um, Okay.

0:43:26 Of saying in response to whatever's been said. And I think it's in one of the resources. I've certainly thought it that I think it was Jane Williams who may be thinking about it, that you've had a, you've listened to someone preach and you're thinking, well, that was a bit of wonky theology there

0:43:41 from the preacher. And then you all save the Creed and everybody goes, yes! We're back on track type of thing, thinking of those crash barriers on the side.

0:43:49 Anyway, so there we go. then of course we, we, the other ways that we say that, I don't know, obviously, sorry.

0:43:55 The Creed is obviously shaping how we think about God. We say it each week. To the degree that we're focusing on it intentionally, we're giving it our attention.

0:44:03 It's going to be shaping our understanding of God. And with the repetition, even when we're not thinking about it, this is the interesting thing.

0:44:09 We might tease it out a little bit when we meet, as to whether we think to what degree, even- just the act of saying it, whether we think it or not, is going to shape us.

0:44:19 This is uhh, uhh, another thing. But it's certainly at certain points. I think there needs to be, there needs to be a moment of renewed focus in, even if it's something we've said week by week, year by year, there needs to come moments where there's a renewed focus and we bring attention to

0:44:37 it. And that's oftentimes times why I preach a or when they're standing up in the pulpit, they're suddenly make a connection between the passage of scripture and, part of the broader act of worship.

0:44:46 And it brings it to life a little bit and you go, ah, yes, yes, I hadn't considered that. And it just suddenly the creed has come alive again or another part of the, uhh, service.

0:44:55 Normally after the creed we come to the prayers and they are all sorts of prayers that we have through our various acts of worship.

0:45:02 Aren't they? Yeah. very much and again to the kind of thing that we were talking about prayers in the previous video.

0:45:08 So we have our prayers of penitence, where prayers of saying sorry, and, and, and we do this, don't we? Because, well, hmm, how should I put it?

0:45:18 Well, yeah. Uh, okay. You, you might have come across this before. this is a, an acronym. an acronym pronounce HOP TO FUTA.

0:45:30 HOP TO FUTA. Something like that. HOP TO FUTA. What on earth does that mean? Okay, it's an acronym. And it's, by Francis Spufford, who's a writer, a British writer.

0:45:44 And, uhh, HOP for too far. HOP to FUTA. H-P-T-F-F-F T-U stands for the human propensity to, I'll let you fill in the blank, things up.

0:45:57 HOP TO FUTA. The human pret- propensity to things up. The theological word is SIN. this is a more sort of amusing way of expressing that.

0:46:13 but the reason- reason why- we come to this time of saying our prayers of penitence, are the prayers of saying sorry to God, is because of, as I say, this theological word, sin, of our propensity, as Francis Buffard puts it, to things up.

0:46:31 And we do it. We do that, don't we? in our relationships, in our relationship with God, in our relationships with those around the relationship with those we'd love, the relationship with our neighbors, the people we work with, in our communities, and in relationship with the world around us, creation

0:46:48 , um, God's creation around us. We have, ah, there is this human propensity, this deep-seated human propensity, that the broad narrative of scripture talks about, um, in that first act of creation, talking about what happens there, the way the story is told, this he- human propensity to things up.

0:47:07 Okay, and if you're interested in that, that's in a book by Francis Buffard called Unapologetic Why Despite Everything Christianity Can Still Make Surprising Emotional Sense.

0:47:18 And I'm gonna stick a video to an interview with Francis Buffard, which he recorded about a year ago, because it's about ten years or so since he wrote this book.

0:47:29 And he wrote it in response to the new atheists, and he said, well, if I was going to write the book now, I'd write it in a slightly different way, but it's interesting of its time.

0:47:34 And it's kind of handy if you're, if you, if you know people who are still a bit caught up on that sort of new atheist movement of people like Richard Dawkins and Daniel Dennett and Sam Harrison people like that, then to have read a book like this might actually help you.

0:47:48 Um, when you're having a conversation with him, he approaches it from a very- Different angle. It's not, um, polemical in that sense.

0:47:53 Um, but yeah, this is one of those little nuggets in the book that make it worth reading. The human propensity to things up.

0:48:00 Up, up, up. Okay, so that's the, the pairs of penitents, but then also we have pairs of intercession. And we're basically saying, please God, do something.

0:48:09 You know, look at the situation here, there, this, this, this, this, you know, we want the world to be the way- you intended it to be.

0:48:17 Please, God, do something. Um, and, and this is, this is deep-seated within us and rightly so because, you know, think about when Jesus first, you know, think about the gospel according to Mark.

0:48:32 Jesus, um, appears and he, in his, in his first statement, the kingdom of God has come near. And we want this to be the case.

0:48:42 We want this to be the case in, you can think about any number of situations around the world which are horrific and ongoing.

0:48:49 We want the kingdom of God to be there, fully expressed. We do not want it to be a, a place of war and conflict.

0:48:56 We think about the lives of those we love and those around us where there is friction and angst. And, and broken marriages and whatever it may be.

0:49:07 Or illness and everything. We just want, Lord, we want the world to be the way you have announced that it will be with the kingdom of God, that the kingdom of God has come near.

0:49:17 We want it to be like that. We want the domain of our lives to be more like the domain of Heaven.

0:49:23 Yeah. And, and, and so we, we say these, prayers, and we pray our prayers of intercession. And of course, when we come to that, in many ways, we're just echoing the prayer, which is, like, the core prayer within the tradition, isn't it?

0:49:38 The Our Father. And this prayer shapes our understanding of God in such a deep way. And, um, and we'll normally say it at some point in the service, um, and, and, and, and, and this, This is the prayer that Jesus taught his disciples.

0:49:54 When they said, Father when they, when they said to Rabbi, please teach us how to pray. And then said, here we go.

0:49:59 So, now where am I going to put me? I'm getting in the way of the traditional versions. I'll stick myself up there.

0:50:03 Okay, so I've got both versions on the screen there, because some of you will be more familiar with the old school version, which is on the left of your screen.

0:50:10 Some of you will be more familiar with the contemporary version, which is on the right of your screen. And, um, I was just saying a moment ago about, um, the fact that, um, you know, when we're praying, when we're interceding, we're, we're really saying it's, it's this part of the prayer, isn't it?

0:50:25 You know, we're saying, die kingdom come, your kingdom come, die will be done, your will be done on earth as it is in heaven, your will be done on earth as in heaven.

0:50:33 That's what, well, well, that's what we're praying God, our Father, to bring about. We want this world to be like God's domain, like heaven, that part of creation where God is.

0:50:48 We want it to be, that we want the two to come back together in the way, the same kind of way that the very, the stories at the beginning of the book of Genesis are talking about where God is.

0:50:57 And the way that when we're looking ahead to the end of the narrative that the Scriptures say in the garden, the garden in the city at the center of, of the, of the city of the New Jerusalem, where does it, it comes down from heaven to earth.

0:51:08 There is this union of both these domains of God's domain and ours coming together once more. We want God's kingdom, thy will to be done on earth as it is in heaven.

0:51:20 This is one of those core theological, nuggets, nuggets. It's more, it's more, it's, it's more than a nugget. Umm.

0:51:27 Basic building blocks of our faith. And we say this prayer, and we say this prayer over and over and over again.

0:51:34 And it says so much about, God. And so, what I'd invite you to do now is to, pray this prayer.

0:51:43 Whichever version is your tradition. And, we'll take a moment to do that. I will say it quietly. Uhh, as well.

0:51:53 And then, I've got a couple of questions that I want to then follow from there. So let's take a moment and let's pray this prayer together.

0:52:02 Whichever version works for you. and implicitly says so much about who God is. Yeah. the simplest of levels, it says that God listens.

0:52:53 We wouldn't pray to God if God- if we didn't believe that God listens to our prayers. So, at a very basic level, it's saying- the God listens and, uhh, and the God listens to us as a loving father would.

0:53:08 Our Father, who art in heaven, our Father in heaven. Now, it obviously says much more than that, so I'd like you to take, five minutes to look through this prayer.

0:53:23 And just note, on this occasion, today, as you're looking at- what jumps out at you, from this prayer? And what does it say about, God?

0:53:35 Where is the spirit, drawing you today? What's it drawing your attention to? And what does that say about God?

0:53:42 That part of the prayer say about God? Let's take five minutes, jot down your reflections. I'll do likewise. And then, then we'll continue.

0:53:51 Okay? Okay, and there we go.

0:59:17 Again, it'll be good to share what's jumped out at us from this prayer. Uh, this formational, foundational prayer, um, of the tradition.

0:59:28 And feet. You, what is this saying about God? This bit that's jumped out at you today. What is that saying about God?



0:59:34 Umm. Okay, now, obviously the- the- the- our Father can be said at various points in the service. but it often happens, um, as part of the Eucharist, which depending on your tradition, you're gonna call the Eucharist, the Lord's Supper, the- the mass.

0:59:50 It could be any, number of- of these- uhh, different names. but, you know, these are the various, uhh, ways of talking about the same thing, the bread and the wine.

1:00:02 And, uhh, this, as part of our- our key ways of worship, obviously goes back to the fact that Jesus, the night that He was betrayed, Jesus took up and after giving thanks, He said, take this and divide it among yourselves.

1:00:15 This is from Luke 22. Jesus took a cup and after giving thanks, He said, take this and divide it among yourselves.

1:00:23 If I tell you that from now on I will not drink with the fruit of the vine until the kingdom of God comes.

1:00:28 Then He took a loaf of bread and when He had given thanks, He broke it and gave it to them saying, this is my body which is given for you.

1:00:36 Do this in remembrance of me. And He did the same with the cup after supper saying, this- is cup that is poured out for you is the new covenant in my blood.

1:00:45 Note the the in remembrance do this in remembrance of me. This is something that Jesus has told His disciples and all the millennia since.

1:01:00 We've been- we have been following this commandment to do this act of the bread. red. And the wine in remembrance of Him.

1:01:08 It is a key act. And one of the key things just to remember at this point is that this is something that we do, that shapes our understanding of God, that we do physically, as in obviously our mental capacities of physical.

1:01:20 But we go forward, we receive a piece of bread. We take a sip of wine. They are- we then bring them- .

1:01:29 Into our body, think back to what we were talking about, tasting and eating the scriptures. And this is where we eat and drink the bread and the wine.

1:01:41 And this is a core part of our act of worship. Um, and it's something that we do over and over.

1:01:51 And it shapes our understanding of- who of who God is and who we are. Um, as it is, um, apart from anything, just the way that it's just wedded to this story.

1:02:04 It only makes sense in the- in- in the broader brush of the- the broader sweep of the story that stretches all the way back to the- the call to Israel and the call of Abraham right back to- to the beginning of- of the story in Genesis and all the way through and into our own time of being

1:02:24 the church and so on. So anyway, so this is a core thing that features- if it's not every week, it will be, say, once a month, something like that, most likely, um, depending on your tradition.

1:02:35 And it's a key thing doing this. This is actually something that we do physically. It's an embodied act. All right.

1:02:41 Which shapes us and shapes our understanding of what we believe. following the- the Eucharist, the Mass.

1:02:53 We will then have the blessing or it will be part of that service, depending on how it's being done. The person leading the worship, be it the priest, be it the minister, the person with the bishop's commission for a mission for leading worship.

1:03:05 Uh, And we'll pray for God's blessing. And then after that, which is just we're praying for God to bless us.

1:03:11 This is an understanding of who God is. The God will bless us. The God is blessing us. And then, at the end, you have the dismissal.

1:03:18 And we're finally sent out. Let us go in peace, love, and serve the Lord in the name of Christ. Amen.

1:03:22 And off we go. Because there is this understanding that God is to send us out. Uh, this worship is not an- Indian itself.

1:03:30 It is a way of then enabling and empowering us to go out to learn, to love the world that God loves.

1:03:37 And so these are our main parts of the acts of worship. Whether they be eucharistic or a service of the word.

1:03:45 Um, whether it's formal or informal. It may be that your regular start of worship doesn't have some of these elements and everything.

1:03:52 But whatever it is, there are- are going to be things all the way through that you do every time you gather.

1:03:58 There'll be turns of phrase, little phrases, little actions, the way the shape, the movement, and everything. You might think, oh, we don't do liturgy in our church, but you do do things in a certain way, probably each time.

1:04:09 It's not totally made up, afresh, anew, every time, because everybody would be totally confused. And you wouldn't have an understanding what on earth is about to happen.

1:04:17 There are- All right. There are ways of doing the things, and in and through all of these, there are these little turns of phrase, and I just want to turn to those.

1:04:24 All the things we do say and do together, and they're bits at the beginning. I mean, say for example, when you come together for an act of worship, what's the first thing that gets said in that act of worship?

1:04:35 What's the first thing that's said, um, in-in where I worship at Christchurch pry, the-the way we worship the-the-the people say in the name of the Father, the Son, and the Holy Spirit, Amen, and because we're in Easter-tied, and you'll say, Alleluia, okay, he'll say, Alleluia, Christ is risen

1:04:50 , and we all, as the rest of the people of God, say, he is risen indeed, Alleluia. And again, all the way through the service, we have these little moments of dialogue, and at the end, there's the-the-the-the-the, what's the last thing that's said at the end of yourself?

1:05:06 What's the last thing that's said? It's where I worship, it's with the risen currently, because we're in Easter-tied, with the risen life of Christ within you, go in peace, in the peace of Christ.

1:05:16 Alleluia, Alleluia, says the priest or the minister. Thanks, Peter God. Alleluia, Alleluia, the rest of the people, the rest of the congregations, say, together.

1:05:26 It's like a conversation, it's like a call and response, it's a dialogue. Between us, we had this back and forth, and, um, yeah.

1:05:36 So, I want to say one more thing, and this is where I'm going to bring this video, this third video to a close, because I got something that I'd am I going to say this at this point, or am I going to say it?

1:05:47 No, I'm not going to say it just yet. Ha ha ha. No, I'm not going to just say this. We do this over and over.

1:05:52 I want to make this point at this stage. I'm going to- I'm back to this in the fourth video, but I just want to give it, you know, just to underscore it at this point.

1:05:59 We do this over and over. And, um, so how can we think about this? There's one where, you know, it's just like, um, like, you know, we can- we do this week in week out.

1:06:11 We do it month by month. We do these things week in by week. We can week out month by month.

1:06:16 We- we gather, we worship, we do these- please. They're shaping us, they're shaping our understanding of God by saying these words, by seeing these words, by doing these things, by standing, kneeling, holding our arms in the air, holding our hands together in prayer, by kneeling at the altar, by receiving

1:06:32 the thi- well, however we're doing it, we're doing these things week by week, month by month, year by year, and they shape us, they shape us.

1:06:41 And, um. so, you know, one way of of thinking about it, and, you know, why are they shaping us, um, it's, it's, it's, it's this Lex or Andy Lex could end it, isn't it?

1:06:53 It's the way we pray, in this instance, the way we worship is shaping the way we believe. How we worship shapes what we believe, because what we repeat shapes us, yeah?

1:07:04 And, um, so there's you know, what, what, what's one of the ways of thinking about this, because sometimes it feels, you know, it can feel, I mean, worship can have its moments where it's absolutely intense and fantastic and joyful and wonderful, and other times you're thinking, I'm kind of going

1:07:17 through the motions here. Uh, you know, I'm just, I'm just, I'm here, you know, what's happening, sort of, you know.

1:07:25 But, look at this. This is a way of thinking about it. This. This is some eclogite, um, which is a kind of, um, rock that you'll find on the west coast, the west and coast of Norway.

1:07:42 And you can see how this, um this, this, this, this particular rock is known as the Canenstein Rock. Have I got that rock?

1:07:51 Right? No. It's the Canensteinon Rock, okay. And, It's on the north coast of, and it's sort of, north coast of Norway uh, north west coast of the north way.

1:07:59 And it, um, and it's shaped like a mushroom, isn't it? And the reason why it's shaped like this is because the nature of the rock, it, it's been shaped by the battering of the waves.

1:08:09 Over the years, it's slowly the water has shaped. Now you can have other more sort of gentle images and that kind of thing.

1:08:15 But this, this lump of rock. has been shaped by the waves coming in over the years and it's shaped it into this state.

1:08:26 Now, from one day to the next, you wouldn't see that shape happening, would you? In the same way that from one week to the next of, um, of worshipping in the way, you might not see the change happening.

1:08:38 You might not be aware of the change happening in you in terms of your understanding about God. But over time, this is slowly having in its effect.

1:08:48 So, question then becomes, with this kind of image in mind, is what do you repeat, um, when you worship? Okay, so this is what I was going to say, um, a moment ago.

1:09:01 And I'm just going to just ask you to do something. So let me pause and then I'm just going to have a final word with you.

1:09:06 Thank you. As we draw this third video to a close.

1:09:11 what I'd like you to do, okay, because we're coming to the end, this is the end of the third video, right, and so what I'd like you to do is in between this video and the fourth video is this.

1:09:26 I'd like you to go to church, to go to the service that you normally go to, and if you can, get hold of an order of service, just explain that you're doing this course and you want to take it home, and everything, and, and look through that order of service, or in the, or go along to the service itself

1:09:50 , and it may be that you're in a, it's a style of worship where there's no order of service, it's all on PowerPoint, it's on the screen, so on and so forth, it's fine, whichever, it really, it's the important thing here is to be understanding how the way that you worship is shaping your understanding

1:10:03 of God, the part of the tradition that you are a part of, the way it is shaping your understanding of God, so to go along to an act of worship, preferably the one that you normally go to, and just notice, and pay attention, and, and just see what's happening, what words are saying, yeah, yeah, we say

1:10:21 that every week, yeah, every time we do that, and so on and so forth, just jot down in your notebook afterwards, just go and find yourself somewhere quiet after the service, come home, put a, put a coffee on, or a tea, or something, and just with your notebook, just go, okay, I've just spent an hour

1:10:36 or so in this act of worship, what are the parts of it that we say every time, what are the bits that we repeated, which bits of it, the service, however informal they may be, happen every time, every time, that's Bhati telling me, it's time to let me out, we're at the end of video three, what are the

1:10:57 parts that happen every time, yeah, because we're trying to see what we're doing week by week as we're worshipping, that *lexa randi*, *lex credendi*, that idea of how we pray, how we worship, how, shapes what we believe, yeah, so it matters in this sense that when we're part of an in, we're in, when we're

1:11:20 intentionally part of a worshipping community and we're gathering together, how are we doing this week in, week out, or you may go to church every couple of weeks, but they're going to be things that you do every time as part of that corporate act of worship.

1:11:32 So what are they? Make a note of them. If you're able to take the order of service home with you, great, because that will, you know, make it easier to do this kind of thing, and it will remind you, and then, yeah, scribble that all down, and just, kind of just like go along to that act of worship

1:11:47 , obviously I want you to go along and worship the Lord in that act, that, that, that, that service itself, in and of itself, that's the first and most important thing, but have part of you, just for this one occasion, just sort of sit back from it a little bit, and reflect, okay, what are we doing here

1:12:02 that we always do, what are the repeated parts, because it's those repeated parts that happen every time, that, ah, think of that, *eglijite*, rock, that, in Norway, that's been shaped like a mushroom over the years, of the water coming and, and, and, and going against it, and think about that

1:12:21 , and how that's affecting you, affected the the water. Are you going to come and say hello? Yeah? Just one final hello before I draw the video to a close?

1:12:30 Yes, you wanted to say hello, didn't you? Okay, so here's Bart. So, here we go. Oosh! There we go. Bart, there we go.

1:12:40 You see, it has to happen, I don't think we managed to do that for the last video. someone asked Me either.

1:12:46 After having seen this, how on earth did we get to get him to have a collar like that? He's very compliant.

1:12:52 Not a problem at all. There we go. Anyway, so, yes, please go and do that, and have a think, and just reflect as to how we worship, how you worship in your setting.

1:13:03 Jot that down in your notebook, and then come back and watch video four, because I've got some questions that will follow from that.

1:13:09 And, see you As I say, if you can't do it, don't worry. Just take your time, and in due course, come to the fourth video.

1:13:15 but if you can, that would be brilliant. There we go. Thanks very much everybody, and I'll see you soon.

1:13:21 Bye now.