

Worship and Arts

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Do we see ourselves as *creators* or *consumers*?

We consume a lot, and we're creating nothing. We've been lulled into the same problem in the church—motivating people to become spiritual consumers.

The story in the Genesis and the gospels is radically different: it calls us to be *creators* in the world.

It calls us to be part of the grand story and informs not how we consume, but how we create.

We should look at Scripture as *our* story that influences every part of our lives.

Sam Weinberg, a professor at Stanford, says the way we teach history is deeply flawed.

We need a grid that gives us a story to hold the two sides of the brain together.

We need to have Story to go along with learning.

If you do not have a story, your propositions will fail you.

Your brain doesn't have a place to hold them. If you have a narrative, your brain has a grid to hold propositions as facts. Without the grid they have no place to stick.

In the church we've done the same thing.

We gather week after week to tell the story of God, but we try to reduce these stories to propositions for people who have no place to hold the propositions.

What makes a great story?

J.J. Abrams says that it is time spent in character development.

- *Jaws* works because you've spent an hour getting to know and care about the characters. Then what happens to them becomes meaningful.
- *If we are to see our role as story tellers, we will do character work to help people see, smell and envision the story of God.*

J.J. Abrams says it is also a sense of mystery, a sense of the unknown.

- We should create a sense of mystery that leaves people hanging, questioning.
- *If we are to be great storytellers, we will have mystery. Jesus taught with a sense of mystery.*

Can we begin to tell stories so that people will feel that instead of *answers*, they've been given *new questions*?

Filling in the blanks is not a way to learn.

We need to see ourselves as the J.J. Abrams of the Christian story.

How do we renew the sense of mystery and beauty and hope and anticipation that comes with being part of a grand and mysterious story?

As pastors, when we speak, we should help people to ask more questions that lead to discussion.

The problem is that we take a parable that Jesus taught and say, "Now let me tell you the three things that it meant." Now we've filled in all the blanks, we've answered all the questions.

What else is there to discuss? We say, "Here are the answers, you just need to act on them."

I don't think learning happens that way.

In Hebraic learning they created tension that created questions.

We need to figure out how to create some tension, so that when people go into small groups, they ask questions and read the scripture to find the answers.

We must hold back on the tendency to provide all the answers.

We do people a disservice when we make it too easy.

Bottom line: Make sure we're feeding both sides of the brain in our churches.