



Season 13: Episode 14 | Mark Glanville | Are People More Open to Faith Than We Think?

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna la Fleur. I'm a friend of the Canadian Bible Society and I'm going to be your guide for today's episode.

Today, Mark Glanville will be in a timely conversation with CBS Ambassador, Reverend Dr. Andrew Stirling. Dr. Mark Glanville is Director of the Center for+ Missional Leadership at St. Andrew's Hall, University of British Columbia. A Biblical scholar, pastor, author, and jazz pianist, Mark trains Christian leaders for ministry in post-Christian contexts, helping churches reimagine their mission with the Bible in their hands.

He has pastored in both Canada and Australia and is the author of several books, including, *Preaching in a New Key*, *Improvising Church*, and *Refuge Reimagined*. Before entering a pastoral ministry work, he worked full-time as a jazz pianist, and he continues to play on the Vancouver jazz scene. He also hosts the Blue Note Theology Podcast.

Enjoy this conversation.

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Andrew Stirling: I am so delighted to have Mark Glanville with us today on Scripture Untangled.

And Mark, you are a musician, so why don't you begin our conversation maybe with a few key notes?

Mark Glanville: Sounds good.

Andrew Stirling: Wow, Mark, you've got me all shaken up now. I just don't know if I can sit still after that.

Thank you so much. Mark, I've wanted to speak to you for a while because I know you grew up in Australia and you were brought to Canada. And I'm wondering how God played a role in bringing you here from Australia.

Mark Glanville: I met Erin in Australia, my wife, and actually she was traveling in Australia, and I was pastoring actually in a Presbyterian church in a very poor government housing area in Western Sydney, Australia. And Erin was being a tourist for two weeks. Actually, our fathers knew one another.

And my father set Erin and I up by buying tickets for our local football club to play Parramatta Eels versus the Rabbit-O's. And our team won. Sorry, our team lost.

The eels always tend to lose. But Erin and I had a win. So, Erin's Canadian.

She was living in Hamilton, Ontario at the time, doing a PhD at McMaster actually. And so, then Erin kindly moved to Australia for a while and then we moved here. So moved here in 2011.

Andrew Stirling: Oh, that's wonderful. And I mean, and having left the pastorate there and come here, you clearly have brought something special with you in all of this, Mark. You emphasize the tenderness of Jesus in the places where you've served.

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And you talk about that both in Australia and you talk about it here. I'm wondering for our guests, for people who are coming in on this, what do you mean by the tenderness of Jesus, and what sort of is the Biblical mandate for such an approach?

Mark Glanville: Yeah, I'm a Biblical scholar, an Old Testament scholar. And I think at the heart of Biblical ethics or the way we're to live is this dynamic in the Bible of bringing the weakest among us into the centre of the community.

I think we see that definitely in the Old Testament. One text, for example, my mind goes to is actually the many feasts in the Old Testament. You might, for example, I mean, sometimes the feasting texts are the kind of texts that seem boring and your eyes just skip over in the *Pentateuch*, the first five books of the Bible.

But these feasts, God's people meeting together in the presence of God up close and personal, Deuteronomy 16 would be an example. And when they feast before the Lord, there at the sanctuary, they feast with the orphan, the widow and the refugee there by their side. Everyone's feasting together, the joy of the feast, the family of the feast, becoming kindred together there as we feast with joy on the harvest that we've just kind of farmed together.

And that would be an example of bringing the weakest among us into the centre of the community in the Old Testament, that picture of the Old Testament people of God at a worship..., what we say a cultic feast. Then, I mean, to illustrate that from the New Testament, I mean, Jesus' fellowship meals, another kind of around food again, another really striking way of seeing this. Some New Testament scholars have said that Jesus literally ate His way through the Gospels.

I love that phrase. And, you know, in a sense, you could say Jesus does more eating than he does teaching. Or perhaps it's more accurate, you know, to say He does so much of His teaching while He's eating.

And of course, the scandal was that Jesus was eating with all the inverted commas, wrong people in the eyes of the Jewish community of the first century. So, I think of

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Luke 15, one and two, "this man befriends sinners and eats with them." They charge Jesus.

And I mean, for years, I used to think that Jesus just invented that way of being or that way of eating. But from what I've just said, you can see that really Jesus was being what ancient Israel was always supposed to be, according to the Torah, Deuteronomy 16, for example. So that's one kind of Biblical image that I have for thinking of the tenderness of Jesus, becoming family together, while bringing the weakest among us into the center of the community.

Andrew Stirling: It's a wonderful concept, really, Mark, because as you rightly said, Jesus eats His way through His ministry. I mean, even in John, He begins with some good wine at the very beginning of His first miracle. And right near the end, I mean, He has a feast with His disciples.

And, you know, from beginning to end, there is that wonderful sense of the tenderness of Jesus and the bringing of people into it. It's a lovely image. You are now, though, teaching ministry as the Director of the Center for Mission and Leadership at St. Andrew's Hall.

And part of your mandate is to help churches navigate the challenging waters of post-Christendom. And I wonder, in the light of what you've just said now about tenderness, but also on other issues as well, what do you recommend that Christians do in such a context? And how does the Bible play a part in that engagement of this sort of post-Christian world? I think we're all eager to know how to do this.

Mark Glanville: Yeah, sure.

Well, first, I mean, we could think of Christian community, and we could take these feasts in the Old Testament and the New Testament as our starting place. So let me stay with that metaphor of feasting to answer your question of, how can followers of Christ be and do in post-Christian culture. I mean, I think that the idea of just being a

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source of celebration and joy and community in a particular neighborhood is really key.

I mean, I'm sitting at a piano here, as you know, I'll stick with the feast for a second to answer your question. The closest that I came to experiencing the Biblical feast, especially of the Old Testament, in my own personal life was in Sydney, Australia, when I used to be working as a professional full-time jazz musician. And I'd be invited to play at the Latino festivals.

And there was a subculture in Sydney, and they were huge, but kind of unknown outside the Latino culture. So, I'd be often the only white musician on stage. And if you can picture 5,000 people gathered in this kind of festival area, and then our band would be there on stage.

And sometimes a singer would just start by clapping like that. And within a couple of seconds, 5,000 people are all kind of thundering this clap in time. And then our band would kick in.

And within a couple of seconds, the whole room's moving. And the fantastic thing is, the whole room's moving, and it's multi-generational. You know, teenagers are dancing with senior citizens, they're dancing with children, they're dancing with parents, which is that richness of cross-generational joy and festivity that we rarely get in our culture.

And I think that is a picture for me of the Kingdom of God. And it's a picture very much reflected in the feast of the Old Testament. And I think that's what we can kind of think of trying to be in our neighborhood as a church.

I mean, this is Biblical. It's the joy of being that community that is redeemed and blessed in Jesus and knowing that at the heart of reality is a generous God. And so, I think that in post-Christian culture, there's something that's beautiful about that, leading into that celebration.

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I mean, we have to lament as well, but we can do both, you know? I mean, I haven't answered the Scripture side, we can talk about that, but I think that image of feasting is a good one to hold, as Canada is now a post-Christian culture.

Andrew Stirling: Yeah. Well, I mean, part of that, you know, sort of post-Christian culture is, though, Mark, that people are sort of, I find, sort of unaware of some of the Biblical stories, or they've got lost somehow in traditions, or they weren't known.

If someone comes to you or comes to a church and says, look, Mark, I want to know more about the Christian faith, and I want to read the Bible, I mean, where do you guide them? Like, where do you begin in all this? There's lots of programs, there's lots of things, The Bible Course, Alpha, there's all kinds of things. But in terms of just giving advice for someone who's coming in to see Pastor Mark Glanville, what do you say in terms of, where do you start to read the Bible, Mark?

Mark Glanville: Yeah, that's great, thanks. A short answer to your question is, I think the Gospel is still a great place to start.

So, I point people to, you know, maybe *Mark*, which is that kind of Gospel that has that high energy and that fast narrative. That's fantastic, or *Luke*, you know, which just has so much justice in it, it's unbelievable, you know. You'd think it's neo-Marxist, except that it's in Scripture, you know what I mean? It's just fantastic.

So, *Mark* or *Luke*, for sure. I think one of the things that we notice here in Vancouver, I'm, as you know, working as an academic now, full time, and my wife, who's an academic, is now working as a pastor full time here in Vancouver. She's lead pastor of Artisan Church.

And we really do notice that people... like, I think the distinctive thing that shifts in post-Christian culture, is people's experience of faith. People don't experience faith in quite the same way that they did 10 years ago now. And the shift is, I think, that people tend to experience now faith mixed with doubt in a way that's different to the kind of doubt that people like Os Guinness were writing about back in the 80s.

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It's this faith mixed with doubt, and it's not so much at a rational level. It's pre-rational. People want to believe, they want it to be simple, but it's just not.

And why I compare it to Os Guinness, is evidence for the resurrection isn't the kind of thing we're talking about. It's pre-rational. And so, the fascinating thing that we notice in this cultural turn is actually, you would intuit, we might intuit, that therefore we have to go light on Scripture and be careful with Scripture.

Because after all, you know, there is the violent texts that trouble people. There's the cultural misogyny that is part of the culture of the Bible, not part of the message of the Bible, but part of the culture that the Bible comes from, that troubles people. So, let's be cautious around the Bible.

But the opposite is the case. People, even in their doubts, they want to know our tradition. They want to know the Christian tradition.

We really notice that. And they want to know it at a deep level, an intellectual level. And so, I mean, in my book, it's called *Preaching in a New Key, Expository Preaching in Post-Christian Neighborhoods*.

Andrew Stirling: This great book.

Mark Glanville: Yes. Thank you very much.

Thanks.

Andrew Stirling: You're welcome, Mark.

Mark Glanville: I was fishing for that.

Andrew Stirling: I'm listening, brother. I'm listening.

Mark Glanville: I've called it expository preaching in post-Christian neighborhoods because expository preaching is the kind of preaching where we walk people through the text.

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And that is what people desire. They're less interested in a preacher's opinion now, ironically, perhaps, than 10 years ago, and really want the preacher to show them what the Bible says as giving the historical background so that they can really understand the richness and how it all connects together and the meaning of the text.

So, I think, again, counterintuitively, perhaps, expository preaching is all the more important.

So, I'm less and less, concerned, like less nervous now to speak about the Bible than I used to be. I mean, I'm going to stop talking in a second because this is a long answer. But 10 years ago, before we were thoroughly post-Christian in Canada, people were still reacting to Christianity and reacting to the Bible.

The distinctive thing about post-Christian culture is people aren't reacting anymore. We're just not on the news.

Andrew Stirling: Right.

Right. Fascinating. This last week, Mark, I visited a friend of mine who's very ill in hospital.

And I brought out my little New Testament. And I read some passages, one from the Psalms, one from the Gospel of John to him.

He was in a comatose state, and God bless him. It was a hard moment and a hard moment for the family. It was very interesting. Two medical people came in, and they wanted to participate.

I would never have found that 10 years ago. They just stayed away. This is a private religious moment.

They actually wanted to stand in and listen. And they weren't sort of turned off by it.

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I thought, oh, this is the, you know, this is going to be a real turnoff. They weren't, they were listening attentively. When I went out afterwards, after my visit, I thanked them for the care that they were giving my friend in ICU.

And they just commented, and they just said, it's lovely to see the people who've been coming in here to see him. Because, you know, they have been sort of like sharing their faith and their love with him. You know, this is a different world we're in.

And there's kind of an eagerness to do that.

Mark Glanville: I think you're right. I think, like going back to the Os Guinness thing that I was raised on is Gen X, those kind of apologetic books that so we were kind of taught to, or in a sense, kind of be, especially, you know, in university days, be armed to give a rational answer to tough questions, you know.

And then there was a new atheism, the faith first science thing, which was essentially the same thing. And, you know, it was kind of a more rationalistic approach. I mean, I'm just trying to think how to represent that on the piano.

But maybe it's more of a like, you know, almost like more of a march. You know, I remember as young men at the time, you know, you wanted to have the best answers, you know, you wanted to be able to have that tough conversation and answer the tough questions. But I think today, you know, with a Bible in our hands, in the way that you've illustrated with that hospital story, and that tenderness, if you like, that those medical staff experience. It is more about lyricism and beauty, the beauty of living well, the beauty of extending love, and the beauty of art.

You know, so staying in the same key. I'm in the key of C for those musicians, you know, I mean, let's kind of stay with the same basic feel.

But and you're taking that lyricism, that beauty, the beauty of love, the beauty of tenderness, the beauty of art, from the individual, like someone in hospital and their friends, to the Christian community. How can we as churches then embody that

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tenderness, up close and personal in our neighborhood? And that takes some imagination, it takes our time, it takes us being responsive, it takes us joining the good things that are sometimes already happening in our neighborhoods.

But thinking of lyricism, instead of the best answer, think of, you know, you don't have to be the smartest person in the room, you just have to be good, you know?

Andrew Stirling: Sincere, and sincere, right?

Mark Glanville: Yeah, yeah.

Andrew Stirling: And authentic. Yeah, that's right.

That's right. You know, I remember advice I was given, you know, many years ago, Mark, you know, people will listen to you as a preacher, if they know you love them first.

And that sense that there's something that precedes anything else, it is it is sort of compassionate approach, it is, you know, very important.

You talk about in your books, and in your literature about jazz homilies, and I've kind of got a bit of a sense of this already, I think we all do. And improvisation is a part of that kind of model; I think that is the sense that I get from you. And I heard you play in Vancouver last; I think it's last October.

Mark Glanville: Yes, of course, Andrew.

Andrew Stirling: Yeah, that was an amazing event. And your band was awesome.

I didn't want to speak after you guys, because you'd already set the room alight. And, but it was it was terrific. What are jazz homilies?

And not everyone can do them. I'm just telling you now, right? Not everyone.

Mark Glanville: Yeah, no, thanks.

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I mean, you have to be a jazz musician to offer a jazz homily for sure. So, I mean, you know, for myself, it just more often than not now, you know, I offer a talk when I'm invited to speak from the piano. And I do that for the reasons that we've said, I think that sometimes I think people are aching for beauty.

If there's two things' people are aching for today, it's beauty and justice. And I think that's what the church can offer. It's all through Scripture, beauty, and justice is all through Scripture, as we have said.

And so, you know, when I give a talk or a sermon or a lecture, I'm aware that people are going to remember what I play, and that's going to touch their heart more deeply than adding a few, squashing a few more sentences in.

But I think for other people who aren't jazz pianists, what that illustrates is the need today to bring that lyricism to our communication. And that means for preachers, we have to slow down in our preparation, we can't do that last minute preparation, we have to slow down and spend plenty of time with the text and just let it cook on slow cooker mode, not in the microwave, we can't serve up microwave meals on a Sunday, we have to slow down.

And then we have to let the text touch our heart and find our artistic intuition, and how we can unfold this text on Sunday on the Lord's Day in a way that will have that lyrical kind of movement, that artistic kind of movement that will touch people's hearts.

The Bible Course: I want to take a moment here out of the conversation to tell you about The Bible Course, because whether you're a seasoned Bible reader, or you're just starting on the journey, The Bible Course offers a superb overview of the world's

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Andrew Stirling: The concrete advice you give Mark in your book on preaching a new key, you know, talks about the preacher's week. And I mean, I think that's wonderful. Actually, many years ago at Emmanuel College, I taught a course called "The Preacher's Week."

And actually, our mutual friend Ross was part of that course. It's fascinating that you've written it in a very concrete and very specific way. And it's actually very excellent.

It resonates with me as a preacher. And I perhaps should have gone back and read some of my own notes, or certainly read your book, which is more detailed. It's just excellent.

Because what you do is you start us with a reading of the text at the very beginning and kind of living with the text, you know, for that week and then applying it and adding things to it. And I mean, there's this sense of a progression in it. But you start with Scripture.

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I mean, you start with that at the very beginning. In terms of advice for preachers, and let's just talk now about preachers for a moment. You have a phrase in your book, *Preaching in the New Key*, and it says, find a friend and say, ask me what my sermon is about and discuss your process with a friend.

And one of the things I found, Mark, you know, I was very fortunate to have a terrific staff with me. I had an Old Testament scholar who's knowledgeable about wisdom literature and very knowledgeable about sort of the oral tradition of the Jewish Hebrew oral tradition of the Gospel. I had pastoral care ministers who were legends.

And I had a younger minister who was very, very involved with the community. And so, I could talk about sermon before I preached it. And I had people to do.

Why is that important? I mean, it seems almost like a communal enterprise, the way that you sometimes talk about it.

Mark Glanville: Yes, that's right. Erin and I, as I say, Erin's the lead pastor, we make a habit of booking a coffee, usually with a parishioner, someone in our church before we preach it.

Erin is even better at it than me. She'll book more than one coffee. And we do it for one another as well.

So, this is the heart of it. You can be immersed in the granular details of your text, and you may be writing your sermon. I mean, if you were to talk neurology, it's kind of left-brain granular work.

But you can be so engaged in the details, we don't know the big picture of what we're saying. And it's not until we get actually, everyone knows this experience, you step back from what you're writing, and you go for a walk, or you have a shower and you stop thinking about it. And that's when you actually realize what you're trying to say.

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And neurologists tell us, that's the right brain that takes care of the big picture and integrates. And the way to get your right brain going, is to get in your body, or to become social, and to be engaging another person. So, walking left, right, left, right, does it or being in the shower.

But when you have, and so what I find is, when I say to someone what I'm preaching about, I find that the first sentence or two that I say, captures the heart of the text and the heart of the sermon needs to be about, better than I've ever captured it in my study. So, if someone says, you know, what have you been doing this week? I even take it as the opportunity to say, oh, you know, I'm preaching on Matthew 10. And this is what it's all about.

And I try and say it in a sentence. And in that moment, what I say, those exact phrases, usually belongs in the sermon. And so, then Erin and I, though, we take it a step further, and we give one another a hard time.

So, if Erin knows I'm preaching, or Erin's preaching, we'll ask one another, what's your sermon about? And we know, we both know in that moment that we're listening for a nice, tight, preach-able nugget that just captures the heart of this passage. And if we can't offer that to the other person, we kind of lower our shoulders and we know we have more work to do.

And then Andrew, the next thing we ask, if we get a good answer to that question, let's say I respond to Erin and I'm able to summarize Matthew 10 in a short sentence, then Erin will say to me, where do you find that in the text? And what I need to be able to do then is to offer in three or four sentences, how the text articulates that message.

And that's really a quick walkthrough, say, Matthew chapter 10. And once again, you preachers out there, the thing is, if you know your passage well, and if you've done your homework, what you say right then probably is your sermon. That's what belongs in the sermon directly.

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Andrew Stirling: It was interesting, Mark. I used to like to go to a local Tim Hortons coffee shop that wasn't too far away from the church in a slightly poorer area. And I would sit and I'd write my sermons there.

And I would find illustrations coming at me from all over and application of the text that I'd been working on. In fact, so much so that some parishioner said, "look, do you spend all your time at Tim Hortons? Or do you actually do some work and read something else and go to a library?" And I said, well, no, this is where I get my inspiration. I'm listening to George in the table next to me or Susan, you know, at the counter or Iqbal who has got an opinion on something.

I found it interesting that I needed to be somewhere else when I'm actually writing it than at my desk surrounded with all my commentaries. Commentaries I go to later on almost to say, OK, really, what is the meaning of the text? But that sense, I hadn't really thought about it as left brain, right brain. That's the first time I've thought about that.

I'll have to cogitate on that a bit. But you use the phrase, and I want to quote you, if I might, from another which we haven't talked about yet called, *Improvising Church*. Here's another book there, Mark, of yours.

And you quote from Leslie Newbigin, who is a hero of mine. And you write, you quote him and then you say the following. "It is the very essence of the church that it is for that place, for that section of the world for which it has been made responsible," unquote.

Being for a place means more than running an evangelistic program. It is an orientation toward a local community from within that community displayed in a deep investment of time and love in its individuals, families and structures. From this position of investment, we share the life-giving truth about Jesus in a posture of dialogue.

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I mean, that's beautiful. Place is important. One of the things that I found in the church over the years, Mark, and I'd like you to comment on this and maybe more positively about what you've just said, is that sometimes we get swept up and caught up in the church.

We get caught up in our own minuscule community. We become myopic at times, rather than seeing us within the context of a place that's broader. How does one balance that? I mean, how do lay people, how do clergy deal with that? Because place is important.

I get it.

Mark Glanville: Oh yeah, it is. And again, sitting at the piano, I think that music is related to place.

I mean, you think of a song that you know well, almost certainly a place will come to your mind as soon as the tune comes to your mind. You know, a memory of a room you're in, a memory of a place you used to live. It's incredible.

It's incredible how important place is in our experience of being human in a way that just touches all of our brain, right? I mentioned that I was pastoring. It's my first church. It was called Tregear Presbyterian Church in Western Sydney, Australia, in a government housing area.

And we belonged into this large area of 50,000 households, a very poor area. The households were government owned or government sold at a cheap price, very high on community, but also there was crime and violence and some suffering, but also very, very beautiful. And everyone who lives there really values the community, if you can picture that.

And so, our community, the leadership became convinced we have to really belong to this place. So, what we did was, we had a place project. So, we bought disposable cameras, camera phones were only just coming out back then.

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And we circulated disposable cameras to the congregation. Some of the young people took their camera phones, and we invited people to snap photographs of those places in a neighborhood that they loved and valued. Now, as you can imagine, it wasn't the most beautiful neighborhood.

It wasn't. There was a reason why the government chose this to be the poor area. But yet this is the place that we love.

And so, with their phones, people captured creeks and people captured Indigenous Aboriginal murals, I remember, or trees, or the streets that they lived on. And then I got a young adult who was passionate about our area and an artist to take all these photographs and pick representative photographs. So, she picked about 10 photographs, we printed them off, we framed them, and we stuck them up in the church foyer.

And then we put the church motto there next to the photographs. And the church motto is, making known the truth, hope and love of Jesus. And then we changed that a little bit.

And we said, making known the truth, hope and love of Jesus here. We added the word here. And the beautiful thing is every time people came to worship on the Lord's Day, they're seeing these representations of this neighborhood that they have produced, reminded that God has sent us to this place to be knit in.

And we really were knit in, in those days, deeply. And the highlight was because we became as a congregation so engaged in our neighborhood, the local community group invited our church to actually run the festival that was the Tregear Local Community Festival. And that was the point when we got that question, do you guys want to run the festival? I thought, oh yeah, God's given us this gift of we really do belong here now.

Andrew Stirling: What I found fascinating about place and context is that it is universal. I mean, you don't have to have a program and say, well, we apply it in a city

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or in a rural community. I had a friend, Mark, who was an Anglican priest who left a big church in Boston.

And he moved to a fishing village in Nova Scotia. And he would go out on the boats with the fisher people. And he would share the Gospel with them.

He would sit with them. They would catch their lobsters and fish, and they would come in and he would be with them, and he would be present to them. And he said, you know, this wasn't a program. It was sort of incarnational. It was being there and being in the place.

When I look at what you're doing now, Mark, and our time is coming to an end, unfortunately, but, you know, you're dealing with young people, but not always young people.

You're engaging with people in diverse areas. And I've got a sort of a couple of questions and then a request of you.

And the question is, are you optimistic about the future of the church's mission in Canada? And then after that, when you've given sort of a brief answer to that, what is it that you would like us and I ask every guest this month? What would you like us to pray for you in terms of your ministry and your work?

Mark Glanville: Thanks.

I think I'm optimistically encouraged when I notice the church really seeking to live in to this tenderness of Jesus. When people are preaching the Bible, not just preaching their particular tradition, not just preaching. I think that when we preach the Bible, we preachers tend to preach our tradition even more than we preach the text.

We always think we're preaching the text. I think our theology is pre-decided. I get encouraged when I see people see and capture and be captured by the grace of God in Scripture.

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And when I see churches and individual Christians embodying that grace, like in that beautiful hospital story, so that people notice, wow, this community is different. I want to get to know this much. They seem to be animated by a beautiful energy, a spiritual energy that I want to be a part of.

So, I think that's where I get encouraged. And I think I get encouraged. I mean, I said beauty and justice.

I get encouraged to just personally, when I see Christians and churches, just attentive to beauty. For myself, my current scholarly project is working on the Psalms. I'm an Old Testament scholar and also a musician, of course.

And I've never actually done scholarly work on the Psalms, which is a strange thing because the Psalms is the book of the Bible.

Andrew Stirling: Yes, of course.

Mark Glanville: So please pray for that.

Pray for my work on the Psalms. I'd be grateful for that.

Andrew Stirling: I will.

And our people do, Mark. When we say, what can we pray for you? Our people are very good. And our listeners do indeed pray for you.

You know what would be really nice? I'm asking you now, cold, to do this. But could you just give us just something? You don't have to be Chick Corea or anything like that. You can just something to send us on our way before at the end I close and just say thank you.

Mark, just give us a little tune to see us out.

Mark Glanville: Sure. Well, I was in Australia recently.

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And I mean, speaking about place, I was staying at my sister's house in Australia, the neighborhood where I grew up. And I was sitting at the piano there. And I played this tune, just naturally kind of composed this tune.

It's called Cherrywood. And Cherrywood is the street that my sister lives on. It's a bit of a complicated tune.

So, excuse me if I make a mistake or two, but I play this just also just as an expression of the importance of place and belonging to place, honoring place. So, this is Cherrywood.

Andrew Stirling: Mark, beautiful.

Thank you so much. I deeply appreciate this. No wonder I was looking forward to it.

You've inspired us. You've helped us give us a vision of the tenderness and love of Jesus. And Mark, our prayers go with you in your important work.

Thank you on behalf of the Canadian Bible Society.

Mark Glanville: Thanks, Andrew. Good to be with you.