

How & Why Augustine, Leo the Great, Chris Tomlin, and Kim Walker-Smith Could Become Sacramental Friends

Comparing Classic & Contemporary Attitudes about Encountering God's Presence in Worship

First, the Classic

Sacraments=The Conspicuousness of Jesus Christ, the Redeemer

- Leo I, 5th Century:
 - Preaching an Ascension Day sermon
 - “What was conspicuous in the Redeemer has passed over into the sacraments.”
- “Conspicuous”= the tactile, tangible, and sensible dimensions of the saving loving of God as found in the actions, speech, and embodiment of an Incarnate God
- Tactile, tangible, and sensible dimensions of who Jesus Christ is in his union with the church (sacraments presume a church)

Sacraments=The Opportunity to Perceive More Deeply and Truly

- Augustine, 5th century
 - Preaching a sermon to the newly baptized about the meaning of the Lord's Supper
 - “My friends, these realities are called sacraments because in them one thing is seen, while another is grasped. What is seen is a mere physical likeness; what is grasped bears spiritual fruit.”
- One thing seen, another grasped
 - Applies to Jesus himself
 - Applies to church
 - Applies to the liturgical life of the church, including its sacraments per se

Sidebar:

How Many Sacraments Are There?

- 7?
- 2?
- 0?
- Innumerable?

Next, the Contemporary

Contemporary Worship Songs Love to Love on Jesus Christ

- Have we grown to expect the music to be the mediator between us and the (divine) Jesus Christ as the object of worship?
- Who inhabits the praises?

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	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W
1		ExpT	ExpB	HC	1st P	1PName	2nd P	Son	J/C	Lord	Spirit	NoEN	God	King	Name1	Name2	Name3	Name4	Prayer	Kind	Copyri	Comp. 1	Comp. 2
2	In Him We Live									X											1986	Speir	
3	Let God Arise												X								1970	Bacon	
4	I Love You Lord									X				X					X	Love	1987	Klein	
5	Give Thanks		X	X	X	HolyOne	X	X	X	X					Holy One						1978	Smith	
6	Majesty			X			X		X					X							1981	Hayford	
7	As The Deer											X	X	Friend	Brother	Joygiver	Apple/eye	X	Love	1984	Nystrom		
8	He Has Made Me Glad									X											1976	Von Brethorst	
9	Lord I Lift Your Name On High			X			X			X									X	PR	1989	Founds	
10	We Bring the Sacrifice of Praise									X									X	PR	1984	Dearman	
11	Glorify Thy Name	X			X	Father	X		X		X								X	Pet	1976	Atkins	
12	Awesome God			X			X			X			X								1988	Mullins	
13	All Hail King Jesus						X		X	X				X	Emmanue	KofKings	LofLords	Morning Star			1981	Moody	
14	He Is Exalted									X				X							1985	Paris	
15	I Will Call Upon the Lord									X			X		Rock						1981	Shields	
16	I Exalt Thee									X									X	PR	1977	Sanchez	
17	Shout to the Lord						X		X	X				X	Savior	Comforter	Tower	Shelter	X	PR	1993	Zschech	
18	Jesus Name Above All Names		X		X	God	X		X	X			X		Savior	Emmanuel	Redeeme	Word			1974	Hearn	Shepherd
19	This Is The Day									X											1967	Garrett	
20	Open Our Eyes		X		X	Lord	X		X	X									X	Pet	1976	Cull	
21	Praise the Name of Jesus						X		X						Rock	Fortress	Deliverer				1976	Hicks	
22	Open the Eyes of my Heart									X									X	Pet	1977	Baloche	
23	You Are My All In All		X	X			X		X	X			X		Lamb of G	All in All			X	PR	1991	Jerrigan	
24	Shine Jesus Shine	X		X	X	Father	X		X	X	X				Light of the world				X	Pet	1987	Kendrick	
25	Change My Heart O God												X		Potter				X	Pet	1982	Espinosa	
26	How Majestic Is Your Name									X			X		Prince of	Mighty Gd	Lord God Almighty		X	PR	1981	Smith 2	
27	Come Now Is The Time To Worship												X						X	PR	1998	Doerksen	
28	More Precious Than Silver									X									X	Love	1982	DeShazo	
29	Holy Ground						X		X				X		Jehovah God						1983	Davis	
30	Our God Reigns		X	X	X	Most High	X		X	X			X	X							1974	Smith 3	
31	I Could Sing of Your Love Forever											X			Healer				X	PR	1994	Smith 4	
32	Emmanuel						X						X		Emmanuel						1976	McGee	
33	Breathe											X							X	Love	1995	Barnett	
34	The Heart of Worship						X		X	X				X					X	PR	1997	Redman	
35	You Are My King		X	X			X		X		X			X					X	PR	1996	Foote	
36	Great Is The Lord									X									X	PR	1982	Smith 2	Smith 5
37	Thou Art Worthy			X						X									X	PR	1963	Mills	
38	Here I Am To Worship			X			X						X	X	Light of the world				X	PR	2000	Hughes	
39	Seek Ye First												X								1972	Lafferty	
40	Trading My Sorrows									X									X	PR	1998	Evans	

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77	How Great is Our God	X		X	Father	X	X			X		X	X	Lion	Lamb	Godhead	Three in One			Test	2004	Tomlin	Cash	
78	The Wonderful Cross			X		X								Prince of Glory					X	Test	2000	Tomlin	Watts	
79	Beautiful One			X		X								Beautiful One					X	PR	2002	Hughes		
80	Friend of God									X			X	God Almi	Lord of glory				X	Test	2003	Gungor	Houghton	
81	Indescribable												X						X	PR	2004	Story	Reeves	
82	Days of Elijah									X			X	Jehovah					X	Test	1996	Mark		
83	In Christ Alone		X	X	X	God	X		X				X	Cornersto	Comforter	All in all					2001	Townend	Getty	
84	How Great Thou Art		X	X	X	God	X	X	X	X			X	Savior					X	PR	1953	Hine		
85	Everlasting God									X			X	Deliverer					X	PR	2005	Brown	Riley	
86	Amazing Grace (My Chains are Gone)			X?						X			X	Savior							2006	Tomlin	Giglio	
87	Mighty to Save			X		X		X					X	X	Savior	Author of salvation			X	Pet	2006	Fielding	Morgan	
88	Your Grace is Enough												X		God of Jacob				X	PR	2003	Maher		
89	Jesus Messiah			X			X		X	X			X								2008	Tomlin	Carson	
90	Hosanna (Praise is Rising)					X		X	X				X						X	PR	2005	Baloch	Brown	
91	Revelation Song		X	X	X	LGA	X		X	X			X	X	LGA	King of kir	Lamb		X	PR	2004	Riddle		
92	From the Inside Out									X									X	Pet	2005	Houston		
93	Hosanna					X?								X	King of glory				X	Pet	2006	Fraser		
94	Your Name					X		X	X										X	PrPet	2006	Baloch	Packiam	
95	Our God			X		X							X						X	PR	2010	Tomlin	Reeves	
96	How He Loves											X							X		2005	McMillan		
97	Glory to God Forever				X?								X	X	King of kir	Creator God							Fee	Beeching
98	The Stand		X	X			X			X	X		X						X	Offer	2005	Houston		
99	Happy Day			X			X		X						Life Eternal				X	PR	2006	Cantelon	Hughes	
100	Forever Reign					X		X	X				X		love, light	hope, pea	true, joy	life	X	PR	2009	Ingram	Morgan	
101	10,000 Reasons (Bless the Lord)									X									X	PR	2011	Redman	Myrin	
102	One Thing Remains (Your Love Never Fails)											X							X	Conf	2010	Johnson	Gifford	
103	Your Love Never Fails											X							X	Conf	2008	McClarney	Skinner	
104	Whom Shall I Fear												X		friend				X	Conf	2012	Cash X 2	Tomlin	
105	Cornerstone					X		X	X						Savior						2011	Breadbury	Lijero	
106	This Is Amazing Grace					X		X					X		Lamb				X	crede	2012	Riddle	Farro	
107	God is Able					X			X				X		Lord our God						2010	Fielding	Morgan	
108	Lord I Need You					X		X	X				X						X	Pet	2011	Nockels	Carson	
109	Oceans (Where Feet May Fail)		X			X		X		X			X						X	Pet	2012	Houston	Crocker	
110	Holy Spirit								X	X			X						X	Pet	2011	Torwalt	Torwalt	
111	Forever (We Sing Hallelujah)		X	X	X	God	X	X					X	X	Son of G	Savior	Lamb				2013	Johnson	Gifford	
112	Open Up the Heavens								X										X		2012	Rozier	McDonald	
113	Alive		X	X	X	Lord	X	X	X						Savior				X		2012	Pappas	King	
114	This I Believe (The Creed)	X		X	X	Father	X	X	X	X			X		Three in O	One	Judge	Defender	X		2014	Fielding	Crocker	
115	Great are You Lord									X									X	PR	2012	Leonard	Ingram	

A Focus on Jesus Christ:

A Longstanding Feature in the Most
Popular Evangelical Worship songs

Numerical Name Comparisons

Comparison: Explicit Trinitarian (3 Person) Songs

Texts	All 3 Persons clearly named in song	God worshiped for being Triune	Other songs naming all 3 as worshiped
EH (70)	3 songs (4%)	1 song (1%)	1 song (1%)
CWS (114)	5 songs (4%)	2 songs (2%)	2 songs (2%)

Comparison: Explicit "Binitarian" (2 Person) Songs

Texts	Possible reference to 2 Persons	1 st and 2 nd Person songs	2 nd and 3 rd Person songs
EH (70)	17 songs (24%)	10 songs (14%)	7 songs (10%)
CWS (114)	19 songs (17%)	14 songs (12%)	4 songs (4%)

Note: 1 song in CWS is indeterminable for which 2 Persons are named

Comparison: Explicit Naming of the 1st Person (God the Father)

Texts	Explicit 1 st Person reference	Explicit use of "Father"	Direct address to 1 st Person
EH (70)	16 songs (23%)	11 songs (16%)	6 songs (9%)
CWS (114)	17 songs (15%)	5 songs (5%)	7 songs (6%)

Comparison: Explicit Naming of the 2nd Person (Son, Jesus Christ)

Texts	Clear 2 nd Person reference	Explicit use of Son, Jesus, or Christ	Direct address to 2 nd Person
EH (70)	52 songs (74%)	39 songs (56%)	28 songs (40%)
CWS (114)	57 songs (50%)	44 songs (39%)	23 songs (32%)

Note: Difference in first and second columns due to songs which use other names for deity but the context makes clear that it is the 2nd Person in mind.

Comparison: Explicit Naming of the 3rd Person (Holy Spirit)

Texts	Explicit 3 rd Person reference	Direct address to 3 rd Person
EH (70)	10 songs (14%)	4 songs (6%)
CWS (114)	11 songs (10%)	6 songs (5%)

Comparison: General Naming of Deity: Lord

Texts	Occurrences of "Lord"	Unable to determine which Person meant
EH (70)	41 songs (59%)	16 songs (23%)

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It's about a Shared Love for Jesus Christ

But Finding Common Ground on Sacramentality is

Not Only

About Jesus Christ as the Object of Worship

But Also

About Jesus Christ as the Mediator of Worship to God the
Father and of Grace from God the Father

Going Back to the Leo Quote

A Reliance upon the Ongoing Mediation of a bodily Christ as the Basis for Sacramentality in the Church's Worship

“What was conspicuous
in the Redeemer
has passed over
into the sacraments.”

A Potential Problem

- What do we do now since the Ascension?
- Has the Ascension created a problem if we want to encounter the divine through Jesus' body? Do we have any hope of encountering Jesus Christ in his conspicuousness and tangibility?

Since Christ has not abdicated his human nature and given away his body and since the church is the Body of Christ, there's no problem.

Article II, The Anglican Articles of Religion

- The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided.
- Answering the significance of that “joining together in one person, never to be divided” is the key to answering the meaning and significance of the sacraments.

Why the sacraments are important

- The sacraments (baptism and the Lord's Supper especially) have meaning and significance because Jesus has an actual human body, both by his birth and by his resurrection.
- The sacraments have meaning and significance Jesus is also fully divine while also having a human body.
- The sacraments have meaning and significance because Jesus continues to be both fully divine and fully human.
- The sacraments have meaning and significance because we have and hope to encounter the divine in our own bodies.

Sacraments are about....

- Facilitating a divine/human encounter,
 - Not handling objects or instruments.
-
- Ultimately sacraments are about people (divine Persons and human persons), not things.

What's the Meaning & Significance of the Sacraments?

- To provide us humans access to and participation in the tactile, tangible, and sensible dimensions of the ongoing ministry of Jesus Christ, the Incarnate, Resurrected Savior and Son of God.

Jesus' Body: Was It Important?

- Charles Wesley, Hymn 39, *Hymns on the Lord's Supper*, 1745

Sinner with awe draw near,

And find thy Saviour here,

In his ordinances still,

Touch his sacramental clothes,

Present in his power to heal,

Virtue from his body flows.

Three useful shifts in our expectations:

--from grace as a *commodity/object* to grace as a *Person*

--from God/Christ is present *here* to God/Christ is present *now*

--from trying to grasp God/Christ/Holy Spirit as *passive* presence
to God/Christ/Holy Spirit as *active* presence

What is the Meaning & Significance of the Sacraments?

- To provide us humans access to and participation in the tactile, tangible, and sensible dimensions of the ongoing ministry of Jesus Christ, the Incarnate, Resurrected Savior and Son of God.
- To provide the church the means and opportunity to express itself as the Body of Christ.

Reflecting on the Sacramentality of Christ and the Church

Creates a context for understanding the basic, classic definitions of sacraments in the Western Church.

Basic Classic Definitions

- Outward and visible sign of an inward and spiritual grace
- A sacrament is a sensible sign to which has been added the grace of God (sacrament=sign + grace)
- Article XXV: Not only human professions but “certain signs of grace and God’s good will toward us, by which he does work invisibly in us, and does not only quicken, but also strengthens and confirms our faith in him”
- A means of grace (John Wesley: “ordinary channel by which God conveys grace to people”)
- Sacraments are a cause of grace through the act of signifying

A Note on Grace in These Definitions

- Grace is not an object or a commodity.
- Grace is God graciously giving God's self in unmerited love through Jesus Christ by the power of the Holy Spirit.
- Grace is this love expressed in certain dramatic, decisive acts on our behalf and in us, both in salvation history and in the church.

Sacraments and Worship

- Sacraments are focused, condensed, and tangible aspects of what Christian worship is generally.
- Worship as human access to and participation in the ongoing ministry of Jesus Christ, the Incarnate, Resurrected Savior and Son of God
 - Ministry to the world
 - Ministry to God in heaven

The Church's Whole Liturgical Life as Sacramental

*Primary Means
of Sacramentality*

The Word of God

*The Conspicuousness
of the Redeemer*

Ongoing speaking of Jesus

Baptism and Communion

Ongoing tangibility of Jesus

Fellowship

Ongoing loving of Jesus

Article XIX: The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered.

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Three useful shifts in our expectations and grasping:

--from grace as a *commodity/object* to grace as a *Person*

--from Christ is present *here* to Christ is present *now*

--from trying to grasp Christ as *passive* presence to Christ as *active* presence

Sacramentality In Actual Liturgical Practice

Primary Means of Sacramentality

The Word of God

Baptism and Communion

Fellowship

Secondary Facilitators Of Discernment

Service & Sacrifice
in the World

Music

Ongoing singing of Jesus (to God the Father)?

Environment &
Aesthetics

Questions & Discussion