

ANAMNESIS, PROLEPSIS, AND METAPHOR AS A MEANS
TO THE COMPLETE STORY OF GOD'S
COVENANTAL PEOPLE

By Leah Van Maaren

© 2006 by CCWS and the author

Summary:

This paper explores the historic role of metaphor in communicating God's covenantal care for his people. The author writes, "Because of the church's failure to understand the complexity of our connection to the meta-narrative, many in the postmodern era seek roots within the historic faith; such a connection to the meta-narrative is found through the use of metaphor that communicates the facets of anamnesis and prolepsis in the worship context." Included is a service plan for a new holiday, *Dismasegestus*, decorations and Scriptures appropriate to the new holiday, as well as numerous appendixes of songs that promote the use of present tense metaphors to communicate future and past tense events.

Length: 80 pages

OUTLINE

Thesis: Because of the church's failure to understand the complexity of our connection to the meta-narrative, many in the postmodern era seek roots within the historic faith; such a connection to the meta-narrative is found through the use of metaphor that communicates the facets of anamnesis and prolepsis in the worship context.

- I. Introduction
 - A. Statement and relevance of the problem
 - B. Objectives
 - C. Assumptions and limitations
 - D. Research methodology

- II. Anamnesis and prolepsis
 - A. What do these mean
 - 1. Physical and moral time
 - 2. Revelation as ascriptive
 - B. Theological perspectives
 - 1. The God of Israel
 - a) Unbroken community
 - b) Nomadic Israel
 - c) Covenantal community
 - d) God as hesed
 - 2. Christ and the early church
 - a) The new covenant
 - b) Christus praesens
 - 3. A Postmodern prediction

- III. Anamnesis and prolepsis in worship
 - A. Worship elements
 - 1. Time and the Christian calendar
 - 2. Speaking and hearing
 - 3. Prayer
 - 4. Sacred space
 - 5. Music
 - B. Sacraments
 - 1. Baptism
 - 2. Eucharist

- IV. Metaphor as means to anamnesis and prolepsis
 - A. The process of metaphor
 - 1. Brief history of metaphor
 - 2. Possibilities in its use
 - B. Metaphor in the modern period - Maslow's theory
 - C. Metaphor in the postmodern
 - 1. Characteristics of postmodernity
 - a) Deconstruction of language
 - b) Unifying factors and symbiotic understanding
 - 2. Concluding thoughts: hope for the future

- V. A third evangelical holiday
 - A. Why the invention?
 - B. The naming of the holiday
 - C. Significance to a postmodern generation

Appendix A

Dismasegestus worship service proposed order

Appendix B

Decorating ideas and other 'traditions' and rituals for Dismasegestus

Appendix C

Appropriate musical selections for Dismasegestus

Appendix D

Scripture passages for the Dismasegestus holiday worship service

Appendix E

Songs incorporating anamnesis and prolepsis

STATEMENT AND RELEVANCE OF THE PROBLEM

The historic church has much to teach us about our relationship to God. Of the historic church one can ask, “How is Christ present in worship? What is the nature of Christ’s presence? What is the nature of the historic church’s presence in the contemporary age?” As the modern era fades away and the postmodern slowly takes its place, there is an urgency to understand what connects the present time to history. Though human history unfolds before us on a horizontal line, how is time affected in worship? Does time exist? In her book, *The Future Present: The Phenomenon of Christian Worship*, Marianne H. Micks suggests that what happens in worship, which in human time we describe on a straight line, “we experience all at once... Christian worshipers experience at once a summoning of the future and a shaping of the present.”¹ Other authors put more influence on the past events as well. In his book, *The Lost Secret of the New Covenant*, Malcolm Smith makes a strong case for a covenantal view of time; our understanding of God’s covenant with his people, beginning in the time of Abraham, is what connects the universal Church (past, present, and future). “You will be my people, and I will be your God” is the slogan for the covenantal understanding of time in this view.²

It is my belief that the postmodern generation has a hunger for connectedness, and future ministry must understand and embrace the connection to the entire Body, past, present, and future. In the twentieth century, the dawn of postmodernism has led to a liturgical renaissance, deepening appreciation of the full Christian tradition and common heritage of centuries of worshipers.³ Somewhere within this rootedness is a need to understand the timelessness of the

¹ Marianne H. Micks, *The Future Present: The Phenomenon of Christian Worship* (New York, NY: The Seabury Press, 1970), xiv.

² Malcolm Smith, *The Lost Secret of the New Covenant* (Tulsa, OK: Harrison House, 2002), 18.

³ Micks, xi.

Christian faith, God's covenantal role, and the overarching meta-narrative that both unfolds on a horizontal line and is already unfolded.

It is my belief, in our failure to understand the complexity of our connection to the meta-narrative, that many in the modern church have lost roots with the historic church, leaving the postmodern generation to view the church not as a place to find meaning or explore spiritual matters, but rather as an out-dated, old-fashioned, and irrelevant institution. In exploring the historic use of elements in the worship service that bring the past into present tense (*anamnesis*) and elements that bring the future into the present tense (*prolepsis*), I hope to open doors to a postmodern generation that longs for rootedness and grounding in a world that is rapidly uprooting and changing around them. What makes the church hold fast? In what and for what do we hope? And do current worship practices connect us with a history in ways we don't currently understand?

OBJECTIVES

The intent of this research will then lead to 1) a proposal of one new holiday to the evangelical year for use in the postmodern era, 2) a basis for education of the body and continual awareness of these elements, and 3) a list of songs from a number of time periods that can be used to aid in *anamnesis* and *prolepsis* in the worship service. The most immediate value is one of education. Since many elements already exist in the service, this paper should open one's eyes to the connectedness the people of God have in Christ with the rest of the Body. Being intentional about educating congregations will help bring these truths to a conscious level from a subconscious level. Many will say, "Seeing is believing", but for the Christian, seeing is more than a visual process. The disciples walking with Jesus on the road from Emmaus didn't

recognize him until their ‘eyes’ were opened, leaving the reader to understand the eyes of the head separately from the eyes of the heart.⁴ My intent in this paper is that the eyes of the heart and head would both be opened to see the large journey of which we’re all a part.

Secondly, because the postmodern generation is one that yearns for rootedness, understanding the deep rootedness Christianity offers will aid evangelistic efforts in the postmodern generations. There can be nothing more *rooted* than a God who transcends all time, past, present and future.

ASSUMPTIONS AND LIMITATIONS

Though this paper will touch the lines of eschatology, it will not serve as an explanation of different views, nor promote a bias for any particular view. This paper also assumes the reader is familiar with basic Christian doctrine and theological issues, as these will not be explained in great detail beyond the occasional reminder of terms.

As I begin this look into the elements of anamnesis and prolepsis, it is not a return to the practices of the early church that I am pressing, nor I am trying to prove I have found the ‘cure-all’ for everything wrong in the church. Rather, I hope as we explore this topic together that through my observations, some light might be gleamed upon the transition between modern and postmodern times and how a resurgence of some older practices and understandings of the faith might help redirect our attention in current worship practices. Like Anderson might say, I am not trying to pour new wine into new wineskins, but the old, better, and vintage wine into new wineskins.⁵

⁴ Mary Gerhart and Allan Melvin Russell, *Metaphoric Process: The Creation of Scientific and Religious Understanding* (Fortworth, TX: Texas Christian University Press, 1984), 26.

⁵ Ray S. Anderson, *An Emergent Theology for Emerging Churches* (Downers Grove, IL: InterVarsity Press, 2006), 85.

And lastly, I hope that such research would revive a sense of hope in a world that speaks loudly, “Hope is dead.” By holding in tension an understanding of God’s timelessness and his promises in the covenant with his people, we realize hope is far from dead. While not claiming to understand the ‘postmodern mind’ (as no one really does), I speak as one whose age might make me more adapt to saying, “Yes, I understand this from a postmodern point of view...” and “No, we postmodernists won’t go for that...” I have found this researching exciting and exhilarating as what I have learned has changed my entire outlook on life, and understanding in the faith.

RESEARCH METHODOLOGY

My research will begin with looking at how early Israel understood God and time, and how this affects the tension between Israel, the nomadic nation, and the settled peasant nations. Second, I will explore the timeless nature of God’s covenant with Israel, the principles of a covenant, God’s *hesed* as the terms of the covenant, and how these continue into the thinking of early Christians. Third, I will explore the continuation of God’s covenant as understood in early church practice and worship. I hope to demonstrate a different and holistic understanding of time and covenant in the worship practices of Israel, the early church, and the historic church that resulted in a clear understanding of God’s meta-narrative. In their practices I will show the presence of anamnesis and prolepsis, and how elements of the worship service intentionally connected the people with the past and the future through the use of metaphor. I believe it is in the loss of metaphor and other symbolic actions and speech that allow the absence of anamnesis and prolepsis in worship, leading to a church unsure of the Hope which it is to profess.

In the next section, it is the power and history of the use of metaphor that I will examine, including its failure in the modern period, and reasoning for its reintroduction into the worship

life of the postmodern generation. By bringing these instances to light, I hope to teach others to be aware of elements in the service that already bring the past or future into the present and to redirect our hope for the future.

And lastly is the proposal for the inclusion of a new holiday into the evangelical year, which I have created and named, “Dismasegestus”. Unlike Easter and Christmas, which in practice focus mainly on the element of anamnesis, Dismasegestus will focus on the element of prolepsis. In the evangelical calendar of major Christian holidays, this event will add a third celebration to the calendar, aiding in the enactment of the complete Christian story.

ANAMNESIS AND PROLEPSIS

What Do These Mean?

Physical and Moral Time

It is a mystery of Christian worship and life how God came to dwell among his people in human form. God, the creator of human time, entered into the horizontal timeline of human history and dwelled among humanity. Jocz suggests there are two aspects of 'time' in which humans live: the physical, chronological time and the moral, historical time. In chronological time exists the flow of nature, of birth and death and seasons. But in moral time man affirms "his humanity in terms of personal and corporate existence. On this level, past, present, and future are not related chronologically but morally."⁶ It is within moral time that Bultmann writes, "In your present lies the meaning of history."⁷

To better understanding moral time, Ralph Winn has suggested that 'event' and 'experience' are to be conceived of differently. "Human experience moves in the opposite direction from events: the subject moves to the future while events remain in the past."⁸ In this way, experience then becomes timeless. The receding of events into the past is only an illusion, as they are always present to us "in the Now of subjective experience."⁹ Events are in chronological time, but the experience of them is in moral time.

⁶ Jacob Jocz, *The Covenant: A Theology of Human Destiny* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968), 128-9.

⁷ R. Boltmann, *The Listener*, in an address on the Third Program of the BBC; cf. Sept. 1, 1955, p. 330: "The Quest for the Meaning of History.", quoted in Jocz, 129.

⁸ Jocz, 129.

⁹ Ibid.

While Biblical events can be described in chronological time, the significance of salvation history is in moral time. Jocz writes, “Biblical time is not to be conceived of chronologically but historically [morally] in the sense of human and divine actions.”¹⁰ For Christians, this means participating in two types of time, both physical [chronological] and spiritual [moral]. In the “realm of creation”, humanity depends on chronological time, but in the “realm of salvation”, Christians depend upon ‘moral time’.¹¹ In this way, the journey toward restoration that began after the Fall,¹² the covenant between God and his children to walk with them to the restoration, and the new covenant through Christ become subjective experience in moral time.

Anamnesis, the things of worship that bring the past into the present tense, and *prolepsis*, the things of the future experience-able in the present tense¹³ bring to consciousness in Christian worship those events of salvation history that function in moral time. These things, once learned, are quite observable in the life of the church, but until they are brought to attention, they often slip from our conscious observance. Stookey writes, “So intertwined is the past and present in our experience of worship that we may not recognize the coexistence.”¹⁴ By remembering both the past and the future, these events and their implications upon the Christian life are bridged into the present. They become “contemporaneous with us because the Risen One holds all time in unity, and by the Holy Spirit brings all things to our remembrance in this way.”¹⁵ Christ stands as the center of both chronological time and moral time, and is the intersection between the two. “The Christian faith rests on the premise that the coincidence of time and eternity takes place in the person of Jesus Christ... As history, Jesus belongs to the past; as revelation He is present to

¹⁰ Jocz, 129.

¹¹ Ibid., 130.

¹² See Genesis chapter 3

¹³ Laurence Hull Stookey, *Calendar: Christ's Time for the Church* (Nashville, TN: Abingdon Press, 1996), 31-32.

¹⁴ Ibid., 30.

the world.”¹⁶ It is in Christ that the people of Israel participate in both their settled lifestyle in chronological time and journey toward the Promised Land in moral time.¹⁷

Revelation as Ascriptive

As the Holy Spirit brings these things to remembrance in worship, the role of God in doing so is primarily ascriptive, in that by our remembering, he is revealing himself to us as the children of the covenant. “Anamnesis and prolepsis constitute a primary means by which we maintain contact with past and future, both integral to our identity” as children of the covenant.¹⁸ Teresa Berger suggests that the Holy Spirit illumines the Christian in worship to reveal God’s nature to the worshipper. So while worship is about God and directed to God, it is also from God. She suggests that God has given his church forms (such as metaphor) to teach us about himself.¹⁹ A great metaphor (which is key to doxological language) speaks on a number of different planes, depending where one is at in their spiritual walk. In that way, the same metaphor continues to communicate to believers at every level of maturity. Because of the ascriptive role of doxological speech, God can teach, through the same metaphor, multiple and different (yet related) characteristics about himself. Berger believes that doxology is creation’s answer to the Creator and his saving actions;²⁰ the outpourings of our theology. Through this type of ‘metaphor’ one can come to learn and understand truths about God

¹⁵ Stookey, 31-2.

¹⁶ Jocz, 135.

¹⁷ My own idea, later affirmed by Jocz, 140.

¹⁸ Stookey, 33.

¹⁹ Teresa Berger, *Theology in Hymns?: A Study of the Relationship of Doxology and Theology According to “A Collection of Hymns for the Use of the People Called Methodists (1780)”* (Nashville, TN: Kingswood Books, 1989), 158.

²⁰ *Ibid.*, 161.

In this paper, I will try to show that what happens in the worship service is a type of remembrance, different from ‘chronological remembrance.’ Such a remembrance is an active one, one that succeeds strongly based on the amount of metaphor and symbolic action allowed in worship. I will show that such a ‘remembrance’ is to be understood differently from the process of remembering as understood in the modern period. Because of the literalism and anti-symbolism that took place in the enlightenment and modern period, a crucial aspect of ‘remembering’ in the Christian life and understanding of God’s covenantal promise with his children has been lost. It is my belief this has resulted in a silencing of the Hope the church is profess and to which it is to answer. As a result, the church will need to rethink her approach to the Christian life as it heads into the postmodern period and rethink the importance of anamnesis and prolepsis in worship, education, and evangelism.

Theological Perspectives

The God of Israel

Unbroken Community

The Israelites asked God what he was to be called, and God responded with a great, “I AM”. He is not the God of “I was” or “I will be,” but the “I AM,” the one whom transcends all human time, and always was, is, and forever will be. It is this same God who made a promise to Abraham that he shall be our God, and we will be his people. According to David McKay in his book, *The Bond of Love: Covenant Theology and the Contemporary World*, it is this covenant that connects the people of Israel to the contemporary church.²¹ The church, then, is not only the followers of Christ, but the community of believers under God’s covenant, placing her in

²¹ David McKay, *The Bond of Love: Covenant Theology and the Contemporary World* (Christian Focus Productions, Great Britain, 2001), 200.

unbroken communion with the Old Testament community.²² As covenantal theologians will insist, all of Scripture is to be seen through the lens of God's covenant with his people. Those of the New Testament times are not separated from those of Old Testament times. History is going somewhere and the effects of past events have much meaning in the present time.

Nomadic Israel

A look at Israel's religion reveals much to us about the God we serve. Moltmann calls Israel's religion a "syncretism" between Canaanite peasant religion and nomad religion, in that a combination of the two is in constant struggle because of their incompatible structures. In some cases, the struggle is so hidden from our eyes, a clear cut version of either is hard to discern amidst the struggle.²³ Up until the time Israel settles in the land of Canaan, their religion is one of nomads. It is a journey towards a promise, without the yearly cycles of planting and harvesting. The God of Israel is one not bound by territory or location, but is continually in journey with the people who look to him for constant guidance and protection.²⁴ As nomads, Israel's existence is their history. They are journeying forward to a goal, and every stop along the way is but a confirmation of the journey. In this nomadic lifestyle, remembrance of past events does not take place for mere repetition, but point toward the coming promise.²⁵

The tension begins when Israel, a nomadic nation, settles in the land of Canaan. Their nomadic culture is surrounded by settled pagan nations and the pagan nations' gods. They do not abandon their nomadic religion, but rather, are forced to redefine what they know as revelation from this God, and see their settlement in the peasant culture as another step toward

²² McKay, 198-200.

²³ Jürgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology* (New York, NY: Harper & Row Publishers, 1967), 96.

²⁴ *Ibid.*, 96-7.

²⁵ *Ibid.*, 97.

the promised future.²⁶ They no longer build altars to their God as they journey, nor give significance to stones, waters, trees, groves, or mountains that before had become places of hierophanies²⁷ along the way.²⁸ They are now a settled people with a religious journey taking place.

In contrast to the Israelites, the Canaanites and other peasant religions found protection by living as close as possible to the places that had become hierophanies. It was believed that the closer one lived to a sacred place, the more sanctified and protected life would be. Yearly celebrations inaugurated the events of the divine disclosing himself, in hopes that one could return to the occasion of the disclosure. So unlike Israel, whose religion moved *forward* toward a promise of intimacy, the peasant religions were in cyclical celebration in hopes of *returning* to a time of intimacy with the deity. In these Canaanite celebrations, the places of hierophany became the object of worship.²⁹

One can begin to see how such a change from the nomadic to settled peasant lifestyle might cause tension in the ranks of Israel. Unlike the peasant gods, the appearance of Israel's God in history did not depend upon the hallowing of sacred places, but was always linked with the uttering of divine promise. At festivals, "all Yahweh's great deeds and acts of deliverance were recalled; then the coming of Yahweh and his 'salvation' was experienced" in the present; it was not something which needed to be returned to.³⁰ Though Israel had physically settled, they did not take on the cyclical celebration of the Canaanites, but instead saw their settlement as another moment in the journey toward the promise. Recent study of the Old Testament has

²⁶ Moltmann, 97-8.

²⁷ Hierophanies: places or objects marking the disclosure of a deity to a person or people group.

²⁸ Moltmann, 98.

²⁹ Ibid.

³⁰ Sigmund Mowinckel, *The Psalms in Israel's Worship: Volumes I* (Nashville, TN: Abingdon Press, 1962), 89.

shown that God's revealing of himself in the Old Testament is combined with his promise.³¹ It is the hope of the promise, an element of unrest among the people that kept Israel from coming to terms with a present that was yet as unfulfilled.³²

After Israel had settled and no longer lived a nomadic lifestyle, the real question became "whether and how experiences of a new kind...are mastered by faith in the promise, how they are incorporated into the promise that transcends every present, and how the promise is expounded and unraveled in these experiences." A settled people on a journey sounds at first to be oxymoronic, but is reality of life. Each new experience of Israel was seen in light of the promise. So while *settled*, they were *still on a journey* toward the promise. The larger the fulfillments, the greater the promise became in the memory of the Israelite people. Each instance of God's faithfulness in the past only increased the memory of the coming future hope.³³

What implications does the church's shared history with Israel now bring into the present? Moltmann believes that history transcends its "pastness" and is "pregnant with future."³⁴ This being so, two things must follow: "First, this history must again and again be recalled and brought to mind in the present" and second, that "it must be so expounded to the present that the latter can derive from history an understanding of itself and its future path" and "find its own place in the history of the working of God's promises."³⁵ Like the Israelites, the actions of the church are only moments along the journey to the promise, the promise being the second coming of Christ in which all hope is finally and completely fulfilled. The church is like Israel in that she finds herself in tension between two cultures, a peasant religion and a nomadic religion. The temptation is to get trapped in the cyclical celebrations of drawing near to something revealed in the past instead of remembering that God's revelation of himself is always

³¹ Moltmann, 42.

³² Ibid., 102.

³³ Ibid., 105.

³⁴ Ibid., 108.

paired with revelation of the promise. And unlike the Canaanites who believed their gods dwelled in objects and intimacy was found by living as near to the objects as possible, the God of Christianity walks with his church forward through the journey.

The God of the exodus and of the resurrection 'is' not eternal presence, but he promises his presence and nearness to him who follows the path on which he is sent into the future. YHWH, as the name of the God who first promises his presence and his kingdom and makes them prospects for the future, is a God 'with future as his essential nature', a God of promise and of leaving the present to face the future, a God whose freedom is the source of new things that are to come... His name is a wayfaring name, a name whose truth is experience in history inasmuch as his promise discloses its future possibilities... This God is present where we wait upon his promises in hope and transformation. When we have a God who calls into being the things that are not, then the things that are not yet, that are future, also become 'thinkable' because they can be hoped for.³⁶

Covenantal Community

Israel is to recall and recount the faithfulness of God to the children of the future, in order that they may "recognize his lordship for their own present and future (Ps 71:18, 102:18)."³⁷ The church's confidence in God's faithfulness is awakened when she recounts experiences of former times.³⁸ It is in the cultic festivals and later the daily temple service "where the people [sic] gathers and experiences the Lord's presence and the repetition of all his great works, and remembers what he has done and constantly does."³⁹ Such recounting is not only for the church's sake, but is a term of the covenant God has made with his people.

God's covenant with his children offers both hope and promise. It is unalterable. God does not change and neither do the terms of the covenant. The word 'covenant' is one that is hard for 21st century humans to understand. Our lives are written mostly in contractual terms, in which both parties contribute to the terms and though they shouldn't be broken, they can be,

³⁵ Moltmann, 109.

³⁶ Ibid., 30.

³⁷ Ibid., 297.

³⁸ Ibid.

³⁹ Mowinckel, vol. 1, 89-90. I believe Mowinckel uses 'people' as singular after an earlier discussion in his book about the oneness of Israel represented in the "I" usage in the Psalms.

usually with penalties attached. Contracts can also be amended with permission of both parties. The word ‘covenant’ appears often in the Old Testament, usually in political and marital contexts, but a more frequent use is its meaning as a redemptive act of God. Youngblood writes, “It refers to any formal agreement between God and man that possesses legal validity and that is eternally operative.”⁴⁰

In his book, *The Lost Secret of the New Covenant*, Malcolm Smith offers five characteristics that describe the nature of a covenant in Scripture. First, the covenant is nonnegotiable and unalterable. All terms are decided by one party and are not up for negotiation.⁴¹ “The covenant is not a pact of mutual agreement and responsibility, but a unilateral act of election. The initiative is entirely God’s: Israel is YHVH’s people because YHVH⁴² has chosen to be Israel’s God.”⁴³ And once the covenant is in place, the terms cannot be bended or altered. They are set in stone.⁴⁴ Second, the covenant contains both the promises and responsibilities of both parties, often which are written down and read aloud to continually remind the parties of the terms.⁴⁵ It is here that one learns God’s covenantal promise goes beyond the faithfulness of man’s actions.⁴⁶ Third, the enforcement of the covenant was accompanied by the shedding of blood, an animal sacrifice, in which the parties would walk through the bloody animal, divided in half. Such acts proclaimed through vivid symbolism the death of an old life before the covenant and the journey as partners-in-union in the new life with the covenant.⁴⁷ In the sweep of biblical history, “various animals were used in ceremonies of

⁴⁰ Ronald Youngblood, *The Heart of the Old Testament: Second Edition* (Grand Rapids, MI: Baker Books, 1998), 40.

⁴¹ Smith, 17.

⁴² YHVH, or YHWH, or “Yahweh”

⁴³ Jocz, 71.

⁴⁴ Smith, 17.

⁴⁵ Ibid., 18.

⁴⁶ Jocz, 42.

⁴⁷ Smith, 18.

covenant solemnization.”⁴⁸ Jeremiah 34:18-20 gives a vivid description of a covenantal ceremony. God says to his disobedient Israelites, “...I will cut you apart just as you cut apart the calf when you walked between its halves to solemnize our vows...”⁴⁹ Fourth, both parties would draw blood from their own body, usually the right hand or arm, the scar of which would serve as a permanent seal of the covenant. (Such a scar was highly coveted, as much pride was taken in being a covenantal partner.)⁵⁰ Some would suggest the cut of circumcision in ancient Israel served as the blood upon which God’s covenant was sealed as members joined the covenant community.⁵¹ And finally, the ceremony ended with a meal that made the covenant effective, which consisted of sharing the same bread and the same wine.⁵²

It is interesting to note here a suggestion from George E. Mendenhall regarding the formation of the ancient Hebrew tribes. He suggests that the procreation of Israel from a small religious group to the “formidable organization” cannot be accounted for by natural reproduction. Instead, he believes it possible that the ancient Hebrew people were joined by outside groups “who preferred the social and political system of Mosaic law” and that such a federation would have been based on a covenantal agreement. “The covenantal pact was widely practiced in the ancient world and carried religious implications. In the case of Israel it meant submission to the overlordship of YHVH and acceptance of Mosaic law.”⁵³ Mendelhall suggests it was not “biological kinship” but “religious loyalties” on which political confederations were created. He believes it was later, when religious looseness infiltrated Israel, that blood relationship replaced the earlier covenant bond based on religious loyalties.⁵⁴ (Such a consideration as Mendenhall’s I would suggest draws many parallels to the new covenant in

⁴⁸ Youngblood, 41.

⁴⁹ Jeremiah 34:18, NLT.

⁵⁰ Smith, 19.

⁵¹ Youngblood, 48.

⁵² Smith, 20.

⁵³ Jocz, 21.

Christ, in which Gentiles with the same “religious loyalties” as their Jewish counterparts were allowed to enter into the covenant, though to much protest by many Jewish leaders because of their non-Jewish blood.)

God as *Hesed*

Hesed is a word that appears over 250 times in the Old Testament. It is often translated as ‘lovingkindness’ or ‘steadfastness’ in Scripture. Jakob Jocz defines it as “covenant loyalty.”⁵⁴ He suggests that the concept of *hesed* “expressed the main motif of most of the Psalms.”⁵⁵ Smith suggests the meaning of the word entails three characteristics of God’s actions in his covenant: strength, faithfulness, and love.⁵⁷ God’s *hesed* is at the heart of his covenantal relationship with his people. When the word appears, it is a working out of the relationship between the two covenantal parties.⁵⁸ Norman H. Snaith views God’s *hesed* as “inseparable from the idea of the covenant”, its root meaning “‘eagerness, steadfastness,’ and then ‘mercy, loving-kindness,’ but all this within the covenant context.”⁵⁹ It is a word that sums up the entire history of Israel and their relationship to God. Smith writes, “Whatever they are going through, whether they are at the high peak of walking with Him or plunging into the depths of sin in their turning away from Him, always there is the presence of His lovingkindness delighting and yearning over the covenant people.”⁶⁰ Snaith suggests then, that *hesed* is best rendered as “the covenant love of God for Israel.”⁶¹

⁵⁴ Jocz, 22.

⁵⁵ Ibid., 71.

⁵⁶ Ibid., 54.

⁵⁷ Smith, 41-42.

⁵⁸ Ibid., 41.

⁵⁹ Norman H. Snaith, *The Distinctive Ideas of the O.T.* (1944), 98; quoted in Jacob Jocz, *The Covenant: A Theology of Human Destiny* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968), 55, n. 130.

⁶⁰ Smith, 44-5.

⁶¹ Norman H. Snaith, *The Distinctive Ideas of the O.T.* (1944), 98; quoted in Jacob Jocz, *The Covenant: A Theology of Human Destiny* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968), 55, n. 130.

Hesed is God's covenantal actions by the terms set forth in the covenant. It describes his responsibilities and the rights his children enjoy.⁶² Psalm 57 says, "Have mercy on me, O God... My God will send forth his unfailing love and faithfulness... For your unfailing love is as high as the heavens... Your faithfulness reaches to the clouds."⁶³ God's 'unfailing love and faithfulness' are the English words we use to interpret *hesed*. Using Snaith's definition, this psalm might also say, "God will send forth his *covenantal love for Israel*... His *covenant love for Israel* is as high as the heavens..."

Christ and the Early Church

The New Covenant

"You will be my people and I will be your God"⁶⁴ is the covenant made with the Israelites and is again renewed in the sacrifice of Christ. "The connection between the old covenant and the new covenant is a real one, but it's also one that is eschatological in nature."⁶⁵ By Christ's sacrifice, gentiles can now join the terms of the covenant. Christ is the blood given as sacrifice through which one must walk to come under the terms of and join with the other party of the covenant. The sign of covenant through Christ is not a scar on the right hand or the cut of circumcision, but now the Holy Spirit by the act of baptism.⁶⁶ The meal of the new covenant is the bread and the wine of 'Eucharist' or 'Communion'⁶⁷; the bread is the "body that

⁶² Smith, 41.

⁶³ Psalm 57: 1, 3, 10 (NLT).

⁶⁴ Exodus 6:7, paraphrased.

⁶⁵ Anderson, 33.

⁶⁶ A more in depth discussion of baptism and the Eucharist is to come in a later section.

⁶⁷ Ibid.

was broken” and the wine “the token of God’s new covenant to save you—an agreement sealed with the blood” poured out by Christ.⁶⁸

Paul tells us in Galatians 3:29 that those who belong to Christ are the true children of Abraham, rightfully inheriting all the promises God gave to him. We see in this verse a continuation of the story from Israel to the Gentiles. Often times the story has been divided into two chapters, the old and the new. But the early Christians did not have this division. Their connection with the Israelites was inseparable. “The New Testament Church, made up of Jews and Gentiles, clearly thought of itself as the continuation of the Old Testament people of God.”⁶⁹ Paul reiterates his point again in Galatians 6:16: those who believe in Jesus Christ are the Israel of God. “The body of believers in Christ stands in unbroken continuity with the covenant community in the Old Testament.”⁷⁰

Christus Praesens

It is the presence of Christ, the *Christus praesens*, that the promise of God to walk among his people takes a new form of intimacy, as God’s Holy Spirit dwells within the people of the covenantal community. The reign of Christ in his temple, his gathering of the Temple Body together into an eschatological fulfillment, permeates New Testament thinking and worship. The New Testament community recognized themselves as the “community of eschatological salvation” and their calling, to gather the world into Christ’s future as they themselves were gathered.⁷¹ God’s *hesed* is fulfilled in the person of Jesus in that he is “the ultimate lovingkindness... the keeping, doing, and showing of His coven oath.”⁷²

⁶⁸ Luke 22:19-20, NLT.

⁶⁹ McKay 198-9.

⁷⁰ Ibid., 200.

⁷¹ Moltmann, 325.

⁷² Smith, 52.

In the early church, a decision for Christ was not only a decision for heaven and freedom from hell and all else that evangelicals share it to be, but also a decision to accept the terms of the unalterable covenant. Only now, by Christ's sacrifice, the covenant community is open to both Jew and gentile. It is in the *Christus praesens* that the ultimate terms of the covenant come to pass. Christ, as the midpoint of history in moral time, is Christ to both those who came chronologically before and chronologically after his actions in human time.⁷³ "The covenant is the area of God's providence over history."⁷⁴

A Postmodern Prediction

Nomadic and Peasant Cultures Again Collide

In the postmodern era, Robert Webber predicts a restoration of praise that focuses on God's salvific acts in history, not excluding God's acts among the nation of Israel.⁷⁵ It is in these acts that the postmodern generation will find their roots and their grounding for the faith. An understanding of the covenantal community will be key to postmodern individuals. The idea of covenantal community is not a new concept; such an idea permeates writings from the early fathers into the modern era. It is my belief that in the postmodern period, a generation of Christians that have realized their role as a covenantal community will seek to break free from modern, political, and social Christianity. The postmodern generation will realize their role as a people on a journey to the Promised Land while many of the modern church will remain content in a structure that enjoys a settled nature while gazing back in time of the "good 'ole days".⁷⁶

⁷³ Jocz, 141-142.

⁷⁴ Ibid., 141.

⁷⁵ Robert Webber, *Ancient-Future Faith: Rethinking Evangelism for a Postmodern World* (Grand Rapids, MI: Baker Books, 1999), 161.

⁷⁶ It is important to note here that the 'modern church' is not an evil entity, but that there are forces in each generation of the church and 'church people' that actively fight change in the church. In addition, in each generation

This world that has no hope for the future will be in tension with a postmodern Christianity whose focus will be on God's *hesed*, his *covenantal actions*, and the depth of the biblical story in moral time. Moltmann writes, "To recognize the resurrection of Christ means to recognize in this event the future...of the world and the future which man finds in this God and his acts. Wherever this recognition takes place there comes also a recalling of the Old Testament history of promise now seen in a critical and transforming light."⁷⁷

Collapse of Hope Opens Doors to Covenant Promise

The collapse of man's hope in himself — the collapse of progress — has only opened doors to a renewal of hope in something other than one's self. Real Christian hope replaces the failure of modern man to create a better world. And Hope promises four contradictions to this world: righteousness instead of sin, life instead of death, glory instead of suffering, and peace instead of dissension.⁷⁸ Hope is what makes the Christian church constantly disturb the human world. Hope makes the church the source of righteousness, freedom, and humanity in the future it promises,⁷⁹ and the church must answer to the Hope it contains.⁸⁰ McDonald suggests, "One of the most important features of contemporary thinking...is the place it accords to the concept of hope in the future of man and the world... It is by the recognition of hope that the modern era contrasts so sharply with that of its immediate predecessor."⁸¹ McDonald defines two kinds of hope: one fixed on God and the other on the "fading and transient hopes of man."⁸² The second

there are those saints that have contributed much to the church, in evangelism and theological thinking. It is my belief that many postmodern Christians will react to the former of these two, but hopefully not to the extreme where the contributions of the latter are ignored.

⁷⁷ Moltmann, 194.

⁷⁸ Ibid., 18.

⁷⁹ Ibid., 22.

⁸⁰ 1 Peter 3:15, NLT.

⁸¹ H. Dermot McDonald, "Hope: Human and Christian," *Christian Scholar's Review* 7, no.4 (1978): 291.

⁸² Ibid., 294.

is a “mere humanistic hope, the wistful longing for something agreeable to happen without good grounds for its realization that can only blind to reality...”⁸³

Hope comes from knowledge of what is yet to come in God’s promise to those under the covenant. Until then, “the church lives between the two Advents and the world is kept in suspense.”⁸⁴ Those ignorant of the covenant “live as men without hope.”⁸⁵

The Church at Antioch Serves as an Example

In his book, *An Emergent Theology for Emerging Churches*, Ray Anderson makes an interesting comparison between the postmodern church and the 1st century church at Antioch. I find Anderson’s comparisons helpful in trying to understand the interaction that is and will be taking place in the transition from modern to postmodern times. To begin, Anderson suggests both the postmodern and Antioch churches are/were learning the nature of the faith outside the structures of the historic faith.⁸⁶ At Antioch, the historic faith was that of the Jewish tradition out of Jerusalem. In postmodernity, it is the social and cultural structures of the modern church.

Most interesting is Anderson’s observation of the cultural forms that trap the eschatological and missional nature of the church. One such trap is the understanding of the church’s nature: is it a building or event? Or is it within the person? Or is it within a group of people? While most Christians would profess the church to be the Body of believers, in practice the use of the term usually refers to a building or event. Because buildings and events are stationary and people are not, the same tension nomadic Israel faced when settling in peasant Canaanite culture is again experienced in Antioch and the postmodern church. Is the church to be stationary or is it constantly on a journey?

⁸³ McDonald, 294.

⁸⁴ Jocz, 142.

⁸⁵ Ibid.

⁸⁶ Anderson, 22-42.

Both Antioch and the emerging church seek to “lead the church to step beyond the given cultural forms that carry dubious assumptions about what the church is, what its public role should be, and what its voice should sound like.”⁸⁷ Such a role in the case of both Antioch and the emerging church was defined by “eschatological realism”, a recovery of the church’s understanding of their relationship to the coming Kingdom of God and how this is worked out in the present through the Spirit.⁸⁸ They are united not by social or political structures, but by unity in the Spirit. Paul writes, “But we have all been baptized into Christ’s body by one Spirit, and we have all received the same Spirit.”⁸⁹ This type of unity is not found in circumcision or being card carrying members of the Republican Party; their unity is found in the Holy Spirit as children of the covenant working toward God’s promise to restore creation unto himself. Anderson writes, “The life of emerging churches is grounded in their conception and birth as the community of those who are children of God...”⁹⁰

⁸⁷ Anderson, 100.

⁸⁸ Ibid.

⁸⁹ 1 Corinthians 12:13, NLT.

⁹⁰ Anderson, 213.

ANAMNESIS AND PROLEPSIS IN WORSHIP ELEMENTS

In the last section, we discussed the unbroken community between the people of the Old and New Testaments who are conjoined by the continuation of Israel's journey and hope found in the promise of God's *hesed*. For Christians, all hope is summed up in Christ in whom all of God's covenantal promises, his *hesed*, is realized.⁹¹ Barth writes, "The world is not only reconciled in Christ but...has its consummation in him. In that hope [Christians] live so that 'in their present life they live as those who belong to the future.'" ⁹² Living as "those who belong to the future"⁹³ entails redirecting one's attention from the hopes of man in the world to the hope found in knowing God's greater plan for the world that is realized in his *hesed*. It then becomes a question of how this hope is brought to consciousness in the worshipping life of the church. Do the elements of the worship service promote or bely the hope to be found in knowing Jesus Christ? How has the historical church communicated the continual journey of the covenantal body? How is 'moral time'⁹⁴ (as discussed in the last section) understood in the sacraments of the church? In this section we will first look at how the liturgical calendar, speaking and hearing, prayer, sacred space, and music have facilitated anamnesis and prolepsis. Secondly, we will view the sacraments of baptism and the Eucharist and how anamnesis and prolepsis can be understood in these.

⁹¹ McDonald, 296.

⁹² Barth, Church Dogmatics 4, i, 110 as quoted on McDonald, 299.

⁹³ Ibid.

⁹⁴ Jocz, 128-9.

Worship Elements

Time and the Christian Calendar

According to Micks, “Acute awareness of time permeates Christian worship, and the measure of time its language. A rhythm of past, present, and future pulsates in familiar prayers and hymns...”⁹⁵ The Christian calendar presents an approach to worship in which Christians return time after time to recite events believed to directly affect them in their present.⁹⁶ Micks presents an interesting theory on the role of following a pattern of time in the Christian calendar. She suggests one may draw a comparison between children playing ‘make-believe’ and the actions of worship. (Interesting enough, I find pondering the words “make-believe” alone useful in understanding her theory.) If worship is like an “eschatological game”, “Christians who are acting out the presence of the Kingdom are learning to be receptive to the future...as children playing house or pretending to be firemen or nurses are anticipating adult roles...”⁹⁷

A rhythmic pattern of time is found in Israel’s worship as the people were instructed to continuously recite “God’s gracious dealing with His people.”⁹⁸ For example, Psalm 78 says, “I will teach you hidden lessons from our past—stories we have heard and know...handed down to us. We will not hide these truths from our children; we will tell the next generation about the glorious deeds of the LORD... So each generation should set its hope anew on God...”⁹⁹ The psalmist stresses the importance of reciting God’s faithfulness, “so each generation should set its hope anew on God”¹⁰⁰ almost as if such reciting were highly significant to the Israelite journey. The psalmist follows this with a long recitation of God’s wondrous deeds toward his chosen

⁹⁵ Micks, 1.

⁹⁶ Ibid., 14.

⁹⁷ Ibid., 33.

⁹⁸ Jocz, 54.

⁹⁹ Psalm 78:3, 7a NLT.

¹⁰⁰ Psalm 78:7a NLT.

people, extolling the people to “not forget [God’s] deeds”¹⁰¹ because forgetting would lead them to become like their forefathers “whose hearts were not loyal to God”.

A celebration of annual festivals was one way the people of Israel reminded themselves of God’s actions on their behalf. Some scholars suggest Psalm 105 (also used in 1 Chronicles 16:8-22) could be some sort of annual covenant renewal festival.¹⁰² The psalmist writes, “Make known among the nations what he has done...” followed by another long list of God’s work through Abraham, Jacob, and their deliverance from Egypt.¹⁰³ Mowinckel suggests Israel celebrated a number of festivals, including the earliest festival, the Passover. Of the other festivals, the feast of Tabernacles or the “Feast of Yahweh” was among the greater festivals. Of this festival, Mowinckel writes,

Through the acts and words of the festal cult...the reality which is to be created...is portrayed (‘acted’) in visual and audible form. The actualization takes place through the representation... It is especially the historical facts of salvation which are ‘remembered’, and thereby turned into new effectual reality... All [Yahweh] formerly did, gave, and secured, he does and gives and secures again when he ‘appears’ at his festival. The epic story—or the allusions in the songs of praise—that recites the deeds of salvation which are ‘remembered’ and repeated at the cultic festival form its *festal myth*. The myth expresses what happens in the cult, and what once happened for the first time. There is consequently no disagreement between myth and reality.¹⁰⁴

The festal myth¹⁰⁵ of the cult recites the deeds of Yahweh that bring about Israel’s salvation.

Though in the chronological memory of Israel an act of Yahweh was displaced by time, in the cultic worship of Israel, these events were *experienced* in ‘memory’ and seen as essential to salvation in the present.

¹⁰¹ Psalm 78:7 NIV

¹⁰² Jocz, 55.

¹⁰³ Psalm 105:1b quoted directly (NIV), with the entire psalm referred to without quote.

¹⁰⁴ Mowinckel, vol. 1, 19-20.

¹⁰⁵ Mowinckel later elaborates what is meant by ‘festal myth’: “Every cultic festival has its festal ‘myth’, i.e. the tale or ‘message’ about the ‘saving’, existential reality, which is being realized through the festival. Such a myth need not be fashioned as an elaborate epic tale, nor even have poetic form; it may be nothing more than a more or less fixed complex of religious concepts about what is taking place...” Mowinckel, vol.1, 140.

It is expected and anticipated in Christian worship that one will be reminded of events that will effect the present.¹⁰⁶ Elements built into the Christian calendar recognize the intersection of Christ into human time. Time on the Christian calendar symbolizes Sunday as both the first and eighth day of the week, a tension that emphasizes the ‘already’ and the ‘not-yet’ of the Christian faith: the eighth day represents the fulfillment of time at the second coming of Christ.¹⁰⁷ By entering humanity at his first coming, Christ became the mediator between God who is above time and humanity who is in time. In worship, all of time comes to intersect in Christ.

Worship is abundant with references to the future and the past. Christians pray, “Your kingdom come, your will be done” and sing, “O God, our help in ages past, our hope for years to come...”¹⁰⁸ Even the least liturgical-calendar-following churches have its yearly events and celebrations, most often Easter and Christmas. “In Christian worship as in other forms of worship, great stress is placed on remembering what once happened, and on recapturing, even recapitulating, that event dramatically.”¹⁰⁹ Christmas and Easter dramas are a common practice in many churches, in which the events of these holidays are relived in the present tense. A popular Christmas hymn is *Silent Night, Holy Night* in which worshipers sing, “Silent night, holy night; all *is* calm, all *is* bright... Shepherds *quake*... Glories *stream*... Heavenly hosts *sing*... Christ, the Saviour, *is* born...”¹¹⁰ The past event of Christ’s birth is sung as if it were unfolding before the very eyes of the worshipers in the present! It is such a tension as this that the Christian calendar encapsulates, as the entire Christian story is observed yearly.

¹⁰⁶ Micks, 14.

¹⁰⁷ Ibid., 41.

¹⁰⁸ The Lord’s Prayer and the hymn, *O God, Our Help in Ages Past* by Isaac Watts, © public domain.

¹⁰⁹ Micks, 14.

¹¹⁰ *Silent Night, Holy Night* by Joseph Mohr, © public domain.

I would like to suggest that the use of present tense verbs in hymns and songs parallel Israel's festal celebrations of 'remembrance' as suggested by Mowinckel above,¹¹¹ and Mick's 'make-believe' theory.¹¹² Reenacting, enacting or preenacting¹¹³ in worship the events of God's faithfulness serves to bring them into the conscious reality of the worshipping body. I also find a parallel to Jocz's theory of chronological and moral time as previously discussed in section two.¹¹⁴ In worship, it is important to distinguish that Christian or 'moral time' functions as separate from worldly 'chronological time'.

Speaking and Hearing

Speaking and hearing are both important parts of Christian worship, as the congregation speaks, sings, and hears the words of the music, sermon, dramas, and Scripture. In ancient Israel, the terms of the covenant were spoken or read publicly to remind each generation of God's covenant with his people. Some scholars even believe the entire book of Deuteronomy to be a document of covenantal renewal. Public speakers would recite God's faithful acts to the nation of Israel and the Israelites were given the chance to pledge anew their loyalty to God.¹¹⁵

An early church father, Augustine, called the reading of Scripture "the mouth of Christ," especially in the case of the Gospels.¹¹⁶ Scripture is often referred to as, "The *living* Word of God." Because of this view of the words of Scripture, special honor was (and is) often given to the book from which Scripture was read. The same type of idea was resurfaced by Luther and other Reformers, leading to a number of ceremonies in the worship service especially designed to show the honor given to Christ's voice in the gospels. Such ceremonies included a processing

¹¹¹ Mowinckel, vol. 1, 19-20.

¹¹² Micks, 33.

¹¹³ "To enact an event before its chronological time." Perhaps "rehearse" might also be suitable here.

¹¹⁴ Jocz, 128-9.

¹¹⁵ Youngblood, 52-53. Also Deuteronomy 5:1-3.

¹¹⁶ Micks, 57-8.

in of Scripture,¹¹⁷ reserving a special place from which it would be chanted, placement of its reading between moments of prayer and praise, and even using a special light to illumine the open book on the communion table.¹¹⁸ It is believed that the Word proclaims, pronounces, and sends. It always points to what lies ahead, is open to a future which has both begun and has yet to pass, and guides one on the path to the goal which is obtained in “obediently following the promise.”¹¹⁹ In light of Augustine’s view of Scripture as “the mouth of Christ”¹²⁰, the modern saying, “What Would Jesus Do?” might have been better marketed, “What *does* Jesus do?” in light of the active and present role of Christ’s voice speaking through the words of Scripture.

Preaching is also considered a mode of hearing God’s voice. Micks calls preaching an “eschatological event.”¹²¹ Like in ancient Israel, public proclamation of Scripture can be seen as a form of continual covenantal renewal. In Israelite understanding of covenant, a final fulfillment of God’s promise to them was still yet to pass, but the *reciting of the law served to guide them* towards the promise.¹²² Recitation of the law and God’s past actions functioned both to “articulate what God must yet do in order to be reliable, and to hold Israel to trust in God’s utterance...”¹²³ In the 21st century, a similar perspective of the preacher is that he or she is a proclaimer¹²⁴ and interpreter of Scripture. Since the sermon is usually sandwiched between Scripture and prayers to follow, the sermon has the unique role of the opening the worshiper up to Scripture through the more easily understood language of the pastor.¹²⁵ He or she holds a

¹¹⁷ Processing in of the Scriptures is done usually in liturgical churches, in which the Bible is carried down a center aisle. Often times, congregants on each side of the aisle turn to face the Bible. Scripture is seen as “living” and therefore is treated as the living voice of Christ when brought into the service.

¹¹⁸ Micks, 58.

¹¹⁹ Moltmann, 325.

¹²⁰ Micks, 57-8.

¹²¹ Ibid., 61.

¹²² Youngblood, 54-63.

¹²³ Walter Brueggemann, *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville, KY: Westminster John Knox Press, 2003), 45.

¹²⁴ According to <http://dictionary.reference.com/browse/proclaimer>, a proclaimer is one who announces officially and publicly or declares. A noun.

¹²⁵ Micks, 61.

responsibility to speak the truth of God's law and love to the people under God's covenantal care. The result is a giving to the worshipers "words with which to invite their future into the present moment of worship."¹²⁶ Moltmann suggests the proclaimed Word is "directed towards that which in every respect *lies ahead of it*. It is open for the 'future' which comes to pass *in it*, yet which is its *coming to pass* is recognized to be still *outstanding*."¹²⁷ The Word announces the coming of truth, an eschatological gift in which the future of God is hidden but is present to us in the form of promise.¹²⁸

Prayer

Eugene Carson Blake writes, "The anamnesis of Christ is the basis and source of all Christian prayer."¹²⁹ Historic Christian prayer often reflects an understanding of God's presence during and along a journey, often containing petitions for the fulfillment of God's *hesed*. For example, a Christian meal prayer in the *Didache* reads, "Remember, Lord, Thy Church to deliver it from all evil and to perfect it in Thy love; and *gather it together from the four winds*—even the Church which has been sanctified—into Thy Kingdom which Thou hast prepared for it; for Thine is the power, and the glory for ever and ever."¹³⁰ It is not rare for historic prayers to request the fulfillment of God's plan to gather the church into his kingdom.¹³¹ Prayers in the Strasbourg Papyrus, a document written later than the *Didache* (probably late 2nd or early 3rd

¹²⁶ Micks, 66.

¹²⁷ Moltmann, 325.

¹²⁸ *Ibid.*, 326.

¹²⁹ Eugene Carson Blake, ed., "The Eucharist in Ecumenical Thought," *Ecumenical Review* 24, no.1, (1972): 93.

¹³⁰ J.B. Lightfoot, ed., *The Apostolic Fathers* (Grand Rapids, MI: Baker Books, 1965), 127.

¹³¹ Paul Bradshaw, *Early Christian Worship: A Basic Introduction to Ideas and Practice* (Collegeville, MN: Liturgical Press, 1996), 46-7.

century) still communicate petitions for God to fulfill his *hesed* by consummating his eternal kingdom.¹³²

The Epistle of Barnabas, representative of other first century documents, continues a common theme of first century peoples to pray with an eschatological focus. “For the Lord made known to us by His prophets things past and present, giving us likewise the firstfruits of the taste of things future. And seeing each of these things...coming to pass, according as He spake, we ought to offer a richer and higher offering to the fear of Him.”¹³³ And later, the author writes, “Let us loathe the error of the present time, that we may be loved for that which is to come...”¹³⁴ In Luke 11, Jesus teaches his disciples to pray, “Father, hallowed by your name, *your kingdom come...*”¹³⁵

It is interesting to note that in the Roman Catholic mass, outside of the Lord’s Prayer, the other prayers deal highly with sin, cleanliness before God, and bringing Christ’s presence into the bread and the wine and have little to do with petitioning God to bring his kingdom or praising his faithfulness in the history of Israel.¹³⁶ Likewise, the prayers of the German mass under the pen of Luther and of the Zurich Liturgy under the pen of Zwingli both deal heavily with the meaning of the Eucharist and thanking God for his actions through it, but lack petition for God to bring his kingdom to fulfillment outside of prayers for perseverance.¹³⁷ Somewhere between the early centuries of the church and Reformation times the focus on anamnesis and prolepsis had already faded out of the liturgy. This topic we will discuss soon in a coming section.

¹³² Bradshaw, 47.

¹³³ Lightfoot, 137.

¹³⁴ Ibid.

¹³⁵ Luke 11:2, NIV, italics mine.

¹³⁶ Bard Thompson, *Liturgies of the Western Church* (Philadelphia, PA: Fortress Press, 1961), 54-91.

¹³⁷ Ibid., 123-156.

Sacred Space

The worshipping body's understanding of God's presence is often limited by the message communicated by the worship space. While imagery used in spoken language often puts God in a location, and subjects him to a 'where', the size of the worship space can visually dictate the size of God, and 'where' to look and find him, most often *up*.¹³⁸ In most religious thinking there is a place where heaven and earth meet, and the interaction of heaven and earth is usually what makes a certain space sacred.¹³⁹ In early Israel, a sacred mountain was often the place associated with the presence of God on earth. Many visible symbols represented God's presence to the Israelites: the 'Place of Abode', or 'Ark of the Covenant', which stored the stone tablets etched with the Ten Commandments, and the 'Tent of Meeting' as the place where Israel could meet with God. Both are "symbolic representations of YHVH's determination to be Israel's God."¹⁴⁰ Storing the stone tablets in a safe place emphasized the "official and legal nature of such agreements" and also served as a visual reminder of the covenant agreement.¹⁴¹ Other visual symbols recorded in the Old Testament are the pillar of cloud and the pillar of fire in Exodus 13:21-22 which lead Israel on their march through the wilderness. When the cloud moved during the day, the people followed. By night, they followed the pillar of fire.

As the Israelites journeyed to the Promised Land, God would not be confined to a building or location, but rather, journeyed with his people. In 1 Chronicles 17, David confesses guilt for living in a palace while God was "under a tent". In a prophecy from Nathan to David, one learns that God did not desire a house of stone, but journeys with his people. He instead promises to raise a son in the line of David to establish a kingdom and throne that would last forever. "I will be his father, and he will be my son....I will set him over my house and my

¹³⁸ Micks, 103.

¹³⁹ Ibid., 134.

¹⁴⁰ Jocz, 49.

¹⁴¹ Youngblood, 52.

kingdom forever...”¹⁴² It is not until after Christ came to earth that the people would understand Nathan’s prophecy to mean a kingdom established in the hearts of the people of God and not in a temple built out of stone.

While the modern worship space is usually referred to as “church”, the shape and contour of spaces in history were designed to visually communicate messages of the eschatological journey of the children under the covenant. In Orthodox liturgy, the idea exists of heaven permeating earth in the worship space where the Eucharist is celebrated. Heaven becomes physically present, and the Eucharistic space becomes that place where, “Heaven and Earth are full of Thy glory.”¹⁴³

A circular formation in which one has a “face-to-face encounter with their neighbors” is a powerful metaphor for understanding the people of God as the church.¹⁴⁴ This sort of formation is what is used by the Taizé community in France.¹⁴⁵ Jean-Philippe Ramseyer influenced the circular setup in their worship space. Such space, he suggests, expresses a community on the move.¹⁴⁶ Others believe the elongated shape of a bus better represents the journey, with neither the pulpit nor the table at the end of the journey, but *en route*, with a space behind it for the kingdom yet to come.¹⁴⁷ Some worship spaces name the area at the front the ‘sanctuary’ while others name the area where believers gather the ‘sanctuary’. Both contain elements of prolepsis, as the kingdom of God is both already here among the believers and yet to be fulfilled.

In the Eastern Orthodox tradition, icons in the worship space serve as a visible window to the divine, a window between heaven and earth. Visually, the worshiper is surrounded at every

¹⁴² 1 Chronicles 17:10b-14 NIV

¹⁴³ Paul Verghese, *The Joy of Freedom: Eastern Worship and Modern Man* (Ecumenical Studies in Worship 17, Lutterworth Press, 1967), 38.

¹⁴⁴ Micks, 130-1.

¹⁴⁵ For more information on Taizé, visit <http://www.taize.fr/>

¹⁴⁶ Micks, 137.

¹⁴⁷ Ibid.

Eucharist by a communion of saints, both past and present, as one participates in the elements.¹⁴⁸ Micks suggests any images of an eschatological nature help to “express the gap” between the ‘not-yet’ and ‘already’ manifestations of Christ’s presence among his church,¹⁴⁹ though she is also quick to suggest that the iconostasis is “detrimental to full apprehension of that future present” because of its visual block to what lies beyond the wall.¹⁵⁰ Despite Micks concern, it is of importance to note that the Orthodox see the icons in the iconostasis as being more true windows to the Divine than windows to the space behind the wall.¹⁵¹

Music

Music in the worship service brings together many other elements of worship, incorporating words, hearing, prayer, and the Word. Robin Leaver writes, “Music has a unique power to express and convey simultaneously all three dimensions, past, present, and future, in our worship.”¹⁵² In music, Christians use both metaphors and different word tenses to relate to the past and future. Parables and metaphorical language “redescribe ordinary reality in order to disclose a new and extraordinary possibility for our lives...in such manner that the ordinary is transgressed and a new and extraordinary, but possible mode-of-being-in-the-world is disclosed.”¹⁵³ These, paired with a melodic line, have a unique power to deliver a message of hope and eschatological dimension, possibly stronger than other elements alone.

¹⁴⁸ Micks, 156.

¹⁴⁹ Ibid., 175.

¹⁵⁰ Ibid., 157.

¹⁵¹ Dale Dirksen, suggested revision for this paper.

¹⁵² Leaver, 406.

¹⁵³ David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (New York, NY: The Seabury Press, 1975), 134.

In the Psalms, writers often use “metaphorical statements to draw connections between the unknown God and the world they live in.”¹⁵⁴ Mowinckel suggests the cultic music of Israel, in its rhythm and its sound of voice combined with instruments, shaped a specific reality which then affected the inner being of a person.¹⁵⁵ Through all the “various experiences and emotions associated with them,” Mowinckel writes, “they may also be able somehow to store the religious experience of the generations and become symbols... words saturated with experience... The words convey more than they seemingly contain.”¹⁵⁶

Often penned in bleak times, the psalmists write with a sense of moving toward the future while yet depending on the faithfulness of a God who has acted in the past. “For the past reliability of God constitutes a promise for the future: God does not falter.”¹⁵⁷ Mowinckel suggests that it is in the psalms of Israel one finds “that picture of Yahweh as he lived in Israel’s consciousness... The inner tension of the historical ‘development’ in Israel’s religion and its conception of God, is little felt in the book of Psalms.”¹⁵⁸ Instead of tension, there is unity in Israel’s religion between past historical/chronological acts of God and their meaning and effect on the Israelite nation in the present moral time.

Sacraments

The sacraments of the faith point to much more than physical elements such as food and water. They point to the benefits of the new covenant in Christ, his role as mediator, redeemer, and the promise given to Abraham that Yahweh will be his God and Abraham’s descendents, his

¹⁵⁴ Todd A. Budde, *Psalm 116: Doxological Perspectives* (St. Francis, WI: B.A. Marquette University, 1992), 31-32.

¹⁵⁵ Mowinckel, vol.1, 9.

¹⁵⁶ *Ibid.*, 14-15.

¹⁵⁷ Stookey, 124.

¹⁵⁸ Mowinckel, vol.1, 97.

people.¹⁵⁹ According to McKay, the sacraments contain both promise and command, and that by partaking of them or participating in them we renew the covenant and bind ourselves closer to it.¹⁶⁰ There are two major sacraments in the Christian faith: baptism and the Eucharist.

Baptism

The sacrament of baptism is a major rite of passage in many traditions, often the entrance point into the Christian faith¹⁶¹ and initiation into full participation in the church rituals. I suggest it is one of the strongest elements of worship that helps to communicate the anamnepical and proleptical¹⁶² state of the Christian walk. In centuries past (and somewhat in liturgical traditions today) it was a dramatic and complex initiation rite that occurred once a year at Easter.¹⁶³ Candidates, known as catechumens, went through a preparation process of rigorous training that could last three to four years. As the day of the baptism drew near, the candidate was also required to endure periods of fasting and daily exorcisms. In the earliest baptisms, it was not uncommon for the candidate to be stripped to the nude, including any kind of jewelry or hair pieces – every possible thing from the old life was stripped away. The candidates were often anointed in oil before being submerged three times in the water for each person of the trinity. Afterwards the candidates could again be anointed with oil and given a white robe to wear as they participated with the gathered body in their first Eucharist.¹⁶⁴ The drama of dying to the old life and being born again into the new life in the baptism event testified to the seriousness and deep meaning behind the baptismal rite.

¹⁵⁹ McKay, 247.

¹⁶⁰ J. Van Genderen, *Covenant and Election* (Neerlandia: 1995), 73. as quoted on McKay 251.

¹⁶¹ Micks, 50. I believe here Micks is referring to traditions that baptize both infants and adults. In mainstream evangelical churches, baptism is reserved for those who are old enough to confess faith in Christ, which in these traditions, proceeds baptism and thus the acceptance of Christ would mark the entrance point.

¹⁶² Anamnepical and proleptical: having the nature or character of anamnesis or prolepsis.

¹⁶³ Micks, 50.

In baptism, Christians *participate in* Christ's death. They both 'die' and are 'resurrected'. Paul writes in Romans 6:3-4, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."¹⁶⁵ Paul's words resound with a strong sense of participation in a past event that places significance directly into the present for the baptismal participant. His words testify to the centrality of all time found in Christ in which Christians participate.

Like the circumcision of Israel, baptism is a visible entrance point into God's covenantal protection promised in the days of Abraham. By baptizing into the death of Christ, man is sealed into the future kingdom brought forth by the risen Christ.¹⁶⁶ It is an entrance point into God's covenantal care, the starting point of the journey toward the Promised Land.¹⁶⁷ In Ezekiel 36:25, strong baptismal imagery of being cleansed with water is accompanied by the covenant promise in verse 28, "You will be my people..."¹⁶⁸ More connections exist between the Old Testament covenantal entrance rite of circumcision and baptism. In 1 Corinthians 10:2, Paul writes that followers of Christ are "baptized into Moses," the same 'into' used in Galatians 3:27-28 when Paul writes that followers are "baptized into Christ," suggesting, according to McKay, that the 'into' means being brought 'into' union with the Old Testament covenant as well as with Christ, the new covenant.¹⁶⁹ Smith writes that 'in Christ' "is a phrase that indicates we are vitally in and part of the historical events that took place, and it is a phrase that indicates that by the Holy Spirit, we have actually been joined and made one with Jesus Christ so that his history has

¹⁶⁴ Micks, 51. It is important to note here that most scholars believe the naked baptisms may have happened in the earliest traditions, but only for a very short time.

¹⁶⁵ Romans 6:3-4, NLT.

¹⁶⁶ Moltmann, 326.

¹⁶⁷ McKay, 255.

¹⁶⁸ Ibid., 256. Also Ezekiel 36:25-28, NLT.

¹⁶⁹ Ibid., 255.

become our history.”¹⁷⁰ Galatians 3:29 testifies to this same idea, “Now that you belong to Christ, you are true children of Abraham. You are his heirs, and now all the promises God gave to him belong to you.”¹⁷¹

The Eucharist

Psalm 34:8 says, “Taste and see that the Lord is good!”¹⁷² The senses are not excluded from the act of worship. In the Eucharist, it is primarily the senses of sight, taste, touch, and smell that are actively engaged. In the Christian faith, the Eucharist is a reenactment of the Passover meal as instituted by Jesus on the night he was betrayed. Most scholars agree on a relationship between the blessing Jesus gives over the Passover meal and the Jewish blessing used before and after meals.¹⁷³ The blessing is a tradition that has continued on from Israel’s Passover festivities to the present day church’s celebrations of the Eucharist. Bradshaw suggests that it is not surprising then, to find in the Eucharistic prayers a recalling of God’s actions through Christ, and some sort of petition for God to complete his saving purposes¹⁷⁴ as a continuation of the Israelite festival, again remembering Mowinckel’s understanding of cultic festivals as discussed above.¹⁷⁵

Meaning of Remembrance

The Eucharist meal contains a strong element of anamnesis. In Scripture, participation in the meal is found by direct command of Jesus. In Jesus’ words, the elements of the meal are

¹⁷⁰ Smith, 191.

¹⁷¹ Galatians 3:29, NLT.

¹⁷² Psalm 34:8, NLT.

¹⁷³ Grant Sperry-White as quoted in Robert Webber, ed., *The Complete Library of Christian Worship: Volume 2, Twenty Centuries of Christian Worship* (Nashville, TN: StarSong Publishing Group, 1994), 12.

¹⁷⁴ Bradshaw, 45.

¹⁷⁵ Mowinckel, vol. 1, 19-20.

taken in ‘remembrance’ of *him*, not his death.¹⁷⁶ According to Smith, the first century understanding of the word ‘remember’ brought to mind three things. First, the remembering involved the whole person—emotion, mind, body, and spirit. Second, by reenacting the past event, it was actually brought into the present moment. And third, because the moment was brought into the present, those remembering the past event participated in “all the powers and effects of the original event.”¹⁷⁷ Smith’s understanding of ‘remember’ parallels ideas in Mowinckel’s understanding of the *festal myth* in Israelite festival celebrations. By participating in the “historical facts of salvation” they are turned “into new effectual reality.”¹⁷⁸

Bradshaw suggests that, “In the Jewish world, remembrance was not understood as a purely mental activity... The worshippers’ recalling in prayer of what God had done was not simple nostalgia for the past” but a petition that God would “remember his people” and “continue to act in the present and the future in similar ways.”¹⁷⁹ In agreement with Bradshaw, Kasper suggests that by partaking of the elements, past, present and future are “gathered into one”.¹⁸⁰ In his 1527, *A Form for Christ’s Supper*, Hubmaier refers to the Eucharistic meal as “now celebrating a living commemoration in the breaking of bread and the sharing of the chalice...”¹⁸¹ I find most intriguing his words, “now celebrating a *living* commemoration” as Scripture is also referred to as “living”.

While the meal is an active remembrance of God’s covenant with his people and his saving work through Christ, it is also the union of the Mediator, Christ with the covenant people.¹⁸² It is a bold act of reaffirming participation within the covenant and the Christian’s

¹⁷⁶ Bruce T. Morrill, *Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue* (Collegeville, MN: The Liturgical Press, 2000), 180-1.

¹⁷⁷ Smith, 163.

¹⁷⁸ Mowinckel, vol. 1, 19-20.

¹⁷⁹ Bradshaw, 45.

¹⁸⁰ Walter Kasper, “The Unity and Multiplicity of Aspects in the Eucharist,” *Communio* 12 (1985): 121.

¹⁸¹ Webber, *The Complete Library of Christian Worship*, vol. 2, 219.

¹⁸² McKay, 272.

bond to the rest of God's covenantal people as they continue in the journey to fulfillment of God's *hesed*.¹⁸³ In this one act of the church the whole of God's reconciling action through Christ becomes present, as well as a "foretaste of the Parousia and the fulfillment of the Kingdom..."¹⁸⁴ In 'remembering', the church brings past, present, and future events into one moment of time.¹⁸⁵

In the many acts of worship there exist elements of anamnesis and prolepsis to which the church has responded by understanding her role as a people on a journey to fulfillment in a kingdom that is both already present and yet to come. Discussed individually above, I have found most interesting the congruent understandings of Mowinckel, Smith, Micks, and Jocz regarding what happens when past and future are 'remembered' in the worship event. For Jocz, it is the difference between chronological and moral time that past and future events found their significance in the worship service. For Smith, it is the meaning of 'remembrance' and understanding what Jesus meant by the word 'remember' when he delivered his Passover blessing. For Micks, it is the rehearsal of events, as children play 'make-believe', that actualized their significance in the present. And for Mowinckel, it is the reenactment of historical events in the cultic festivals of Israel that influenced his understanding of their impact in the present time. All four are in agreement that somehow the past events of God's plan of salvation for his people, from the time of Israel to Jesus to now, are actualized for us in the present. In the different elements of worship, this understanding of actualization has been present in most of church history. As we move to the next section, it is my suggestion that *metaphor* plays a key role in communicating anamnesis and prolepsis, the actualization of God's plan of salvation evident in the church's past and future, and into the present.

¹⁸³ McKay, 272 and also Smith, 156.

¹⁸⁴ Blake, 92.

¹⁸⁵ Morrill, 194.

METAPHOR AS MEANS TO ANAMNESIS AND PROLEPSIS

It is my suggestion that the use of metaphor in the worship service is what allows the elements of anamnesis and prolepsis to so firmly unite the present day worshiper with the covenantal community, past, present, and future. Whether in speaking, hearing, music, time, baptism, or the Eucharist, an element of metaphor is constantly needed to better understand the Christian's connection to the covenantal community and the covenantal journey. As this next section will show, I suggest that the removal of metaphor in the worship service has resulted in a postmodern community that is searching for spirituality that is somehow connected with the past and in which they may find roots for the future. We begin with a brief history on the use of metaphor, followed by a section on how metaphor may be useful in facilitating anamnesis and prolepsis, and an interesting theory of Maslow's regarding 'peak experiences' and the removal of metaphor in the modern era. We will end by looking at characteristics of the postmodern era and how the recovery of metaphor in the church may aid in communicating to a postmodern generation.

The Process of Metaphor

Brief History of Metaphor

In his 370 BCE, *The Republic*, Plato writes, "any poet who dares to visit the republic should be escorted to the border."¹⁸⁶ Plato was highly opposed to the use of metaphor (the language of poets) and saw it as the highest form of deception. He believed poets were among

¹⁸⁶ Gerhart, 97.

the worst offenders since they engaged in the process of “dissimulation.”¹⁸⁷ It is important to note that Plato was not of the majority among early philosophers and theologians in their appreciation of the metaphoric process. Aristotle was highly intrigued by metaphor, and called it “the ingenious perception of likenesses” because of its ability to attract attention and transmit information efficiently; Aristotle believed it to be the highest form of expression.¹⁸⁸

It is perhaps the writings of Quintilian that most influenced enlightenment and 19th century thought regarding metaphor. Quintilian, believing all meaning should be literal, viewed metaphors as a substitutionary expression.¹⁸⁹ One finds the outpourings of Quintilian thought in the writings of Pierre Fontanier, who wrote, “Metaphor...is a mere accident in naming.”¹⁹⁰ The use of metaphor in the elements of worship decreased immensely at the dawn of the enlightenment when the definition and usefulness of metaphor and symbol were challenged. Kasper suggests that previously, a symbol was exactly “that which it signified”; reenacting an event *was as* the original event itself. But later, a symbol became “not really that which it signified” resulting in a value of symbol that one could “continue to explain the presence of the salvific person... but no longer the presence of the salvific event itself...”¹⁹¹

Possibilities in the Use of Metaphor

Because most spiritual realities can only be described through the use of metaphors and analogies,¹⁹² their use is of extreme importance in the worship service. Since the time of Philo of Alexandria, theologians have recognized metaphor as an essential tool “in building the thought

¹⁸⁷ Gerhart, 97.

¹⁸⁸ Ibid., 98.

¹⁸⁹ Ibid., 99.

¹⁹⁰ Ibid., 100.

¹⁹¹ Kasper, 122.

¹⁹² Anderson, 90.

systems of religion.”¹⁹³ Gerhart suggests the actions of worship constitute “a primal unity vis-à-vis all the networks of meanings we engage as we express the experience. Only in acts of metaphor...is the tension between original knowledge and its concept sufficiently sustained so that something genuinely new results.”¹⁹⁴ Tracy suggests metaphor describes “the authentic possibilities of human existence—through such structural strategies as plot, narrative, come and tragic genres,” opening “our minds, our imaginations, and our hearts to newly authentic and clearly transformative possible modes-of-being-in-the-world.”¹⁹⁵ Metaphor is crucial to helping us understand what we don’t see, to comprehend that which seems inexpressible in literal words, and for the church, to express the hope in what is yet to come.

In music, in art, in words, and in drama, metaphor communicates what literal words and meaning cannot.

Probably more than we know, all of us are indebted to those artists who have captured moments in our common history and redescribed [sic] those moments in their full possibilities for authentic and inauthentic life... We often find ourselves more deeply transformed and more radically reoriented by such ‘supreme fictions’ than by the most careful analytical discussions of the distinction between ‘is’ and ‘ought’.¹⁹⁶

In metaphor, a world of meanings is distorted to make possible a relationship between the unknown and the known in a way impossible before the distortion took place.¹⁹⁷ The actions of the gathered Body in worship are unified with the original historic acts through the metaphoric process that happens in ritual reenactments.¹⁹⁸ The mysteries of the faith are experienced as

¹⁹³ David H. Aaron, *Biblical Ambiguities: Metaphor, Semantics, and Divine Imagery* (Boston, MA: Brill Academic Publishers, 2001), 17.

¹⁹⁴ Gerhart, 51.

¹⁹⁵ Tracy, 208.

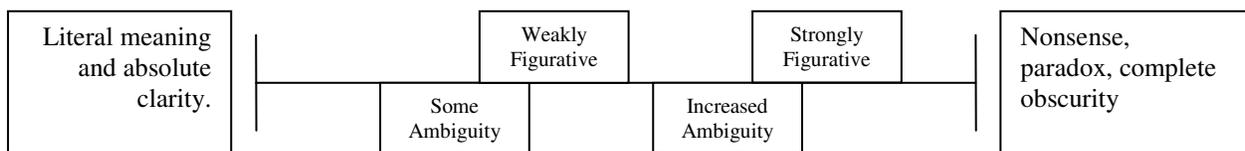
¹⁹⁶ Ibid.

¹⁹⁷ Gerhart, 119.

¹⁹⁸ Ibid., 52.

Christians “cross the threshold of cognitive self-transcendence” and go beyond the world “where common sense reigns.”¹⁹⁹

Aaron suggests a model for understanding the metaphoric process as a series of points on a line.²⁰⁰ In Aaron’s model, the line is a continuum of meaning ranging from complete clarity and literalness to complete obscurity and paradox. Interestingly, in the Christian faith, one would not equate nonsense and complete obscurity with paradox, as paradox is necessary for relationship with God.²⁰¹ Aaron’s model is reflective of a modern mindset that would be more likely to equate paradox with obscurity.



On this diagram,²⁰² a love song saying, “Ooo, baby I love you...” would fall near the literal/some ambiguity end of the spectrum. But a song declaring, “I’ll be your bridge o’er troubled water” speaks with less clarity and becomes strongly figurative. The latter speaks of a deeper love, of a love that will walk through the good and the bad. A “bridge over troubled water” opens the doors of this love to cover a multitude of life experiences, and conjures up personal memories within one about past experiences of a strong love. In the “bridge over troubled water” metaphor, the memories of past experiences of this kind of love are brought to the forefront of one’s consciousness. The experience of this love is then again known in the present when brought into conscious memory. This is the metaphoric process Christian worship must embrace in order to

¹⁹⁹ Gerhart, 57.

²⁰⁰ Aaron, 111.

²⁰¹ Aaron’s model may be viewed as faulty as the equation of paradox and complete obscurity in the Christian faith do not coincide. Dale Dirksen writes, “In ancient Hebrew understanding of truth, paradox is not nonsense. It is necessary for relationship with God. Maybe there is a third option that includes paradox as a way of understanding truth?” Personal correspondence, 2006.

²⁰² Aaron, 112.

understand God's actions. By the scale of chronological time, the event is moving further from us, but in moral time, the experience is not removed from us, but defines us in the present.

On Aaron's diagram, I would suggest that Jesus' words, "This is my body"²⁰³ would fall under both 'literal' and 'paradox' ends of the spectrum in moral time, a tension between whether the bread is actually Christ's body and paradoxically so at the same time. In chronological time, Jesus' words would function near the middle of the spectrum under 'weakly figurative' and 'some ambiguity'. Depending on tradition, these two positions are usually evident in the Eucharistic rite of the individual church, reflecting their understanding of anamnesis or prolepsis in worship (whether consciously or subconsciously).

In the worship event, a return to such an understanding of symbol and metaphor as held before the enlightenment is beneficial in understanding the continuity of God's covenant with his people, and of Christ's intersection between humanity, time, and God. With such an understanding in place, the worship event has the potential to demonstrate an intersection of past and future in the consciousness of the worshipping body.²⁰⁴ Persons become defined by what they know of the past and the hope the future holds. For the Christian, this means knowing the acts of a faithful God and the promises of his covenant for a hopeful future. With metaphor, the actions of worship have the power to communicate this hope to the worshipping body.

Metaphor in the Modern Period – Maslow's Theory of Peak Experiences

Gerhart's book discusses an interesting theory of Maslow's regarding 'peak experiences' which I will suggest can be related to the absence of anamnesis and prolepsis in the modern evangelical church tradition. In the modern period, when *literal* meaning came to be the preferred medium, a type of control over the use of metaphoric and symbolic speech and action

²⁰³ Luke 22:19 (NIV)

²⁰⁴ Eric Voegelin, *Anamnesis* (Notre Dame, IN: University of Notre Dame Press, 1978), 32.

may have left a generation of ‘non-peakers’ according to Maslow’s theory. In the metaphoric process, something is revealed to the consciousness that was not previously known before. This type of ‘peak experience’ has been labeled by Maslow as an “ontological flash”.²⁰⁵ Maslow believes there are both ‘peakers’ and ‘non-peakers’. The ‘peakers’ are those who experience the ontological flash and the non-peakers are *not* those who are unable to have peak experiences, but rather are those who are afraid of them and deny them out of a need for rational control.²⁰⁶ T.S. Elliot described these types as those who “had the experience but missed the meaning.”²⁰⁷ Maslow compared peak-experiences to a kind of death because of the “disruption it brings to our ordinary experience.”²⁰⁸

In Maslow’s theory, there were a number of reasons why one might renounce or avoid a peak experience.

Any person ‘whose character structure (or way of life) forces him to try to be completely rational or materialistic or mechanistic tends to be a non-peaker.’ These circumstances lead the unreflective to regard their peak-experiences as a loss of control, even a kind of insanity. Because they are afraid of losing control, they reject peak-experience. Having organized their lives around the denying and controlling of emotion, they obliterate such experiences from their memories.²⁰⁹

Maslow’s theory leaves one pondering the possibility that fundamentalism and rationalism that began in the enlightenment and continued into the twentieth century has trained many of the western church to become non-peakers, and such, to disregard peak moments, the ‘ontological flashes’ of which Maslow speaks, out of fear of loss of control. A negative view toward anything symbolic, a fear of metaphor, and of anything that not cut out and black and white, may be able to explain the missing elements of anamnesis and prolepsis. It may also explain the hunger of postmodernists for spirituality that is more mysterious than black and white. Ritsch

²⁰⁵ Gerhart, 184.

²⁰⁶ Ibid.

²⁰⁷ Ibid.

²⁰⁸ Ibid., 185.

²⁰⁹ Ibid., 184.

agreed with this, blaming rationalism and Augustine for transforming the western church into a static congregation.²¹⁰ Dale Dirksen suggests, “It may also explain the hunger for ‘peaking’ that resulted in engineered emotional experience among many in the charismatic traditions...”²¹¹

Metaphor in the Postmodern

Characteristics of Postmodernity

Postmodernism tends not to see the world in black and white, but allows instead for mystery and openness to the unseen. With this sense of mystery are four characteristics of postmodernity as identified by Robert Webber. The first is a “demise of the subject/object distinction”, the second, an “emergence of a symbiotic understanding of all things”, third is a “failure to find a unifying factor to life”, and last is a “deconstruction of language.”²¹² We will address the latter three in this section.

Deconstruction of language

In postmodern language there is less importance given to literal meaning of words. Instead, reliance is placed upon the symbolism or picture the language creates. Metaphors in the postmodern era will communicate anamnesis and prolepsis in worship without the clarity desired by modernity, with some blurriness and subjectivity. Webber believes a large problem in modern evangelical worship is the rejection of such metaphoric speech. “The dominant word-oriented culture inherited from the enlightenment is based on conceptual language: reading, notions, abstractions, precision, intelligence, clarity, analysis, idea, explanation, linear sequence,

²¹⁰ Micks, 93.

²¹¹ Dale Dirksen, suggested revisions for this paper.

²¹² Webber, *Ancient-Future Faith*, 23.

and logic.”²¹³ Such a neglect of symbolic communication (of which a large portion of Scripture is) has caused a loss of understanding²¹⁴ of factors outside of our personal experience. The remarkable power of metaphoric language and arts is its ability to “to convey to us the quality of experiences which we have not had, or perhaps can never have, to use factors within our experience so that they become pointers to something outside our experience.”²¹⁵ “One might say that...metaphor is the law of the life of language. It is the force that makes it essentially *relational*, intellectual, forever showing up new...”²¹⁶

Unifying factors and Symbiotic Understanding

As Christianity, in its social form, took over the ancient state religion and “installed itself as the ‘crown of society’ and its ‘saving centre’,” Moltmann suggests it lost the “disquieting, critical power of its eschatological hope.”²¹⁷ The eschatological hope of Christianity is the glue that binds all of time to the effects of God’s covenant with his children and reorients the nature of the faith as a continuing journey. The unifying factor that Christianity offers the postmodern generation is Christ, the intersection of humanity and the divine, between worldly time and the eschatological journey of the nomadic Israelite nation. It is through Christ that all is brought together and brought into relationship of dependence upon God’s covenant.

In the postmodern era, evangelistic efforts will involve “not only a conversion to Christ...but a conversion into a community.” This is different from the dominant enlightenment ‘me only’ approach which separated the individual from involvement in the community.²¹⁸

McKay suggests a weakness of contemporary evangelism is the absence of a “clearly articulated

²¹³ Webber, *Ancient-Future Faith*, 100.

²¹⁴ Ibid.

²¹⁵ C.S. Lewis, *Christian Reflections* (Grand Rapids, MI: Wm. B. Eerdmans, 1967), 133.

²¹⁶ Susanne Langer, *Philosophy in a New Key* (Cambridge: Harvard University Press, 1942), 141.

²¹⁷ Moltmann, 42.

²¹⁸ Webber, *Ancient-Future Faith*, 143.

doctrine of the Church.” Rather than understanding it as a covenantal community, “the Church is left wondering what it is and what it should be doing. It comes as no surprise that in such a situation the Church is shaped more by the views and pressures of the surrounding culture than by the will of God...”²¹⁹

In the Postmodern era there is a need to recover community of the entire church, historic and present, renew the “fellowship in faith,” and experience the fullness of the Body.²²⁰ It is interesting to note here a suggestion of Jocz regarding the ‘individual’. In postmodernity, a growing awareness of the relationship of the individual as he/she *relates to the community* supersedes the individual in relationship with himself. Jocz’s suggests the covenant began with only one individual, Abram, and proceeds to a covenant with the community, as more are brought into the covenantal community.²²¹ No longer is there an individual salvation, because after Abraham, there was only a community. This is contrary to much evangelical teaching, which tends to promote individual salvation and a ‘personal savior’.²²² Jocz writes, “It is only within the covenantal relationship of the community that the individual participates in the promises.”²²³ In the postmodern era there will be a need to move the focus from the ‘personal Lord and Savior’ evangelistic approach to a focus on salvation experienced as ‘an individual joining a covenantal community.’ The danger in such a change is that it is often reactionary and results in a full pendulum swing. Without recognizing that there is both individual and communitarian aspects to the Christian faith, such a reaction will take place.

Christ as the unifying factor in the postmodern era also means neither tradition or cultural Christianity is central, but only Christ. Anderson demonstrates this in his comparison between the Jerusalem and the Antioch church. In the same manner that Tertullian asked, “What has

²¹⁹ McKay, 197.

²²⁰ Webber, *Ancient-Future Faith*, 80-1.

²²¹ Jocz, 79.

²²² Dale Dirksen, suggested revisions for this paper.

Jerusalem to do with Athens?” Anderson asks, “What has Jerusalem to do with Antioch?”²²⁴ As a church that was emerging in the first century, Antioch refused to be held back by old forms and traditions as retained by Jewish believers in Jerusalem, but instead placed Christ as her rule.²²⁵

Webber asks a similar question in *Ancient-Future Faith*: How does the postmodern church relate to the first century church? There are many comparisons to be drawn between the eras of the early church and the postmodern, and Webber emphasizes a return to the roots of the historic faith in understanding and reaching out to people in the postmodern era. Doing so involves teaching a meta-narrative that is Christ, and an overarching story that encompasses Israel and the church. Webber emphasizes the attempt is not to reinvent the church in the postmodern age, but to “carry forward what the church has affirmed from its beginning.”²²⁶

As Anderson asks, “What does Jerusalem have to do with Antioch?” he identifies eight criteria for an emergent theology from his observations between these two movements: emerging churches are missional, their theology is messianic, an emergent theology is revelational, the churches are reformational, emergent theology focuses on the kingdom coming, the churches stress kingdom living, emergent theology is eschatological, and the churches are incarnational.²²⁷ Anderson’s observations can be closely aligned with Webber’s tenets of classical Christianity.

The eschatological and ‘kingdom coming’ foci of emergent theology are where I was most intrigued with Anderson’s research. Anderson writes, “It is a theology that keeps hope alive by preparing the way of the future into the present while, at the same time, keeping faith alive by looking ‘forward to the city that has foundations, whose architect and builder is God’.”²²⁸ This statement (along with much else that Anderson has to say) strikes me as the same recurrent

²²³ Jocz, 80.

²²⁴ Anderson, 13.

²²⁵ Ibid., 99-101.

²²⁶ Webber, *Ancient-Future Faith*, 17.

²²⁷ Anderson, 16, quoting Hebrews 11:10.

²²⁸ Ibid.

theme coming from Webber's *Ancient-Future Faith*. Anderson brings the need for connection to the past to an even stronger level, drawing many comparisons between Jerusalem and the modern church, and Antioch and the postmodern church. In modern thought, there has been no room left for mystery or new revelation (as we saw reflected in Aaron's model above.) Whereas, in postmodern thought, the approach to reality is one in which there is "interaction between what is real and a person's perception of it... that knowledge of reality involves something of the knower as well as openness to a more-than-meets the eye...experience of reality."²²⁹

In the postmodern church, Anderson sees a hunger for old wine in new wineskins. This is the 'vintage gospel' as coined by many who write about postmodern evangelism. The postmodern generation doesn't need something new and exciting, but their hunger for spirituality longs for something that is vintage, time-tested, historic, and overarching. 'The old is better,' they say."²³⁰

Concluding Thoughts: Hope for the Future

Unlike any other process, metaphor facilitates anamnesis and prolepsis in the worship service, illuminating the conscious processes of 'remembering' and 'anticipating' until the events of the Christian faith are "experienceable from within."²³¹ Because the cry of postmodernity is for a holistic faith,²³² the use of metaphor in the worship service can help to incorporate the whole story of creation and boldly carry the Christian tradition into the postmodern era. The process of metaphor can bring the events of a chronological past into the present in a way that the experience of these events functions in moral time.²³³

²²⁹ Anderson, 39.

²³⁰ Luke 5:39, NLT. Also Anderson, 85.

²³¹ Voegelin, 30.

²³² Webber, *Ancient-Future Faith*, 122-3.

²³³ Jocz, 128-9.

Brueggemann writes that Christians “are a people of hope, but they can be a people of hope only if they are not alienated from and ignorant of their tradition.”²³⁴ In Brueggemann’s sense of the word, tradition is not the order of worship in the western church, but rather the entire story of God’s covenantal people as they journey toward the Promised Land. The entire story of creation, of the Fall, and God’s covenant with man to restore man back to himself is the tradition the postmodern generation needs to experience. And *experiencing* this tradition is what happens when the people of God gather for worship. All of time is brought together in Christ, and the things of the chronological past and chronological future are brought together in ‘moral time’. In moral time is where anamnesis and prolepsis take place, and metaphor is the means through which this mystery is communicated. Worship then becomes participation in the journey, in the covenantal community, and in the coming hope in which Christian’s profess.

The holistic-want of postmodernity seems to be prime ground on which to return to a faith that celebrates both anamnesis and prolepsis, using a language of metaphor to communicate the reality of life and of faith. Brueggemann writes, “That future which is sure stands under the metaphor ‘Kingdom of God’... It is intentional and defined in a concrete though elusive way marked by the *narratives* of deliverance and blessing in this community.”²³⁵ In this community, one finds hope amidst all else that life throws, hope in knowing there is more than meets the eye, a bigger picture involved, and a God who out of love for his people, promises his *hesed* until all of creation is restored and Christ’s reign is fulfilled.

²³⁴ Walter Brueggemann, *Hope within History* (Atlanta, GA: John Knox Press, 1987), 73.

²³⁵ *Ibid.*, 30.

A THIRD EVANGELICAL HOLIDAY

Why the Invention?

In the world of evangelicalism, the two main religious holidays of Easter and Christmas dominate the church calendar outside of national and western ‘Hallmark’ holidays such as Father’s Day and Memorial Day. In many churches, Christmas and Easter become services of gospel outreach as many who are not regular church attendees feel motivated to attend on these particular days. After reflection upon my research for this paper, it is my belief that such a schedule of major holidays leaves out a crucial part of the story, the second coming of Christ.²³⁶ It is for this reason that I propose ‘the third evangelical holiday,’ one that celebrates Christ’s second coming. This coming moment in time is sometimes called the *parousia* or the *eschaton*, the Second Coming, or Second Advent.

Someone of a liturgical tradition may be raising their hand now in protest, declaring, “We already have such a celebration!” This is quite true, as the “Christ the King” or “Christ the Redeemer” Sunday in many liturgical traditions celebrates the coming kingship of Christ. But this new holiday deems to point to more than Christ’s role as coming King, but the fulfillment of God’s *hesed*, his ultimate and final act of covenantal love toward his people. This new holiday will focus highly on the element of prolepsis, as the other two holidays focus mostly in the realm of anamnesis.

²³⁶ I acknowledge that both Easter and Christmas in their roots do point towards Christ’s second coming, but in real practice seem to shy away from this and focus largely on Christ’s birth or Christ’s resurrection.

The Naming of the Holiday

I will name this holiday, *Dismasegestus*.²³⁷ This name is a Latin variation of the names, “Dismas and Gestus,” who in some Christian traditions are the names given to the two criminals hanging to Christ’s left and right on the cross. Dismas, hanging at Christ’s right, is the one who asks, “Jesus, remember me when you come into your Kingdom”²³⁸ to which Jesus responds, “I assure you, today you will be with me in paradise.”²³⁹ Dismas, ‘the good thief’, is a metaphor for the children of the covenant: sinful by nature but because of Christ’s atoning sacrifice and their acceptance of God’s grace, they find themselves in paradise at Christ’s second coming. Gestus, hanging to Christ’s left, represents those who have not turned to Christ, and will not be in paradise at Christ’s second coming, based off of Matthew 25:31-46:

But when the Son of Man comes in his glory, and all the angels with him, then he will sit upon his glorious throne. All the nations will be gathered in his presence, and he will separate them as a shepherd separates the sheep from the goats. He will place the sheep at this right hand and the goats at his left hand. Then the King will say to those on the right, ‘Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world’ ... Then the King will turn to those on the left and say, ‘Away with you, you cursed ones, into the eternal fire prepared for the Devil and his demons! ... And they will go away into eternal punishment, but the righteous will go into eternal life.’²⁴⁰

The ‘foundation of the world’ would ideally remind the followers of Christ of the timeless nature of God’s covenant with Israel, renewed in Christ’s blood. It should emphasize that man was made to be in relationship with God, but this relationship went sour at the fall of man back in the Garden of Eden. It should remind participants that all of time is a journey to bring creation back into an intimate relationship with God, back to the paradise of Eden, where

²³⁷ Pronounced DIHZ-muhs-eh-GEH-stuhs: This is a Latin-sounding term I made up, but should it ever become a regular holiday, I accept full credit for it. Also, for the sake of regular use in every day speech, it may be shortened to ‘Dismas’ which when pronounced should rhyme with ‘Christmas’.

²³⁸ Luke 23:42, NLT.

²³⁹ Luke 23:43, NLT.

²⁴⁰ Matthew 25:31-34, 41, 46, NLT.

God's intimacy was such, his closeness was such, that he formed man with his own hands, and placed his lips upon mans' nostrils in order to breathe the breath of life into him.²⁴¹

Significance to a Postmodern Generation

The life of Dismas can be viewed as a strong metaphor for the life of each believer. Dismas, a thief, is worthily condemned and punished to death. Guilty of a crime, he needed to pay for his actions. Yet, he acknowledges his need for Jesus and is given a place in paradise. So while on earth he may suffer for his actions, in the end *that is to come*, he is found righteous in the sight of God.

The value to a postmodern generation is high. The celebration of Dismasegestus reminds participants of the full story, of the continuation of the covenantal journey in which the Christian faith is grounded. Such a service is a "bold counter-cultural act" among the postmodern generation in which "enduring commitment is devalued..."²⁴² God's continual and everlasting commitment to his people is of great significance. In addition, a theology of emerging churches includes far more than just believing 'in' Christ, but being 'of' Christ, of participating 'in' Him. "The life of emerging churches is grounded in their conception and birth as the community of those who are children of God, whose lives are personally drawn into the very life and being of Christ... participation in the life of Christ."²⁴³

This holiday, as well as making the number of large holidays a much holier 'three' will serve as a form of prolepsis, an enacting of the future coming of Christ and the fulfillment of God's covenant with his people in the much hoped for paradise. It is the celebration of, "Today you will be with me in paradise." This holiday is a 'pre-enactment' of the chronological coming

²⁴¹ Paul Van Maaren, "God's Original Design," a sermon presented at Faith Reformed Church, 21 January 2007, Lynden, WA.

²⁴² McKay, 314.

²⁴³ Anderson, 213.

of Jesus, but also an active remembrance that, because all time comes together in Christ, in moral time the Kingdom is already here.

Dismasegestus, like other holidays, has the potential to cover the entire story of creation from the Fall in Genesis to restoration in Revelation, but instead will deal mainly with prolepsis as Easter and Christmas deal highly in anamnesis and much time is spent in enacting Christ's birth and resurrection. For the postmodern generation, it provides the end of the journey in a visible and realized way, and arises hope for what is yet to come. As the nature of the Christian walk is one that is both already in the Kingdom and anticipating the fullness of the Kingdom yet to come, it will provide a reminder of the 'already/not-yet' tension of life on earth.

It is my hope that such a holiday as Dismasegestus will provide the basis for much education and thinking about what it means to be a child of God in terms of covenantal community. It is also my hope that Dismasegestus would open doors to sharing the gospel. It will also create a platform for worshiping communities to share their end-times beliefs and what an answer of "No" to God's covenantal care as offered through Christ's atoning sacrifice might entail. Ideally this holiday would not become a way of pointing fingers at those "going to Hell" and increase an "us" verses "them" mentality, but rather, allow worshipers to celebrate and experience the coming hope that follows a decision to follow Christ and the fulfillment of God's *hesed*. It is an event to be more *experienced* and *lived* than talked about.

An ideal date for this holiday would be July 7, as the number seven is a universal number and represents completion. With the date and month, 7/7, combined with the seven stars Jesus held in his hand in Revelation,²⁴⁴ 777 becomes the symbolic number for all of God's completion and the fulfillment of his *hesed*. The day of July 7, 2007 (7-7-7) presents an exciting year for the introduction of Dismasegestus into the evangelical calendar. For North Americans, the close

²⁴⁴ See decoration ideas in Appendix B.

proximity to holidays celebrating 'freedom' creates an opportunity to incorporate a theme of 'final freedom' into church advertisements and sermon topics.

APPENDIX A

Dismasegestus Worship Service Order

The Setting: Worship space is decorated in white cotton/cloud type decorations, and shades of yellows and golds. (See Appendix B for specific decorating ideas) The congregation has been asked ahead of time to dress in white robes. Extra robes are available for visitors. The room is divided in half by a cross so that seating is easily described as ‘right’ and ‘left’ in the room. A cross with a baptismal fountain at its base should separate the left half from the right. Stations are set up around the room, recognizing different events in Israel’s journey, the Christian tradition, and even local events at the church such as founding dates and monumental decisions.

Opening Songs: (any 2-3 songs from Appendix C will suffice)

Prepare Ye the Way by Tommy Walker

CCLI Song Number 2240561, © 1997, 1999 Doulos Publishing (Maranatha! Music
[Admin. by Music Services])

It’s Time by Garry McDonald

CCLI Song Number 2995476, © 2000 Integrity's Hosanna! Music

Welcome/Greeting Time

Suggested greetings during the greeting time: “Welcome my brother/sister in covenantal love”
“Peace is with you” “Hallelujah, the Lord has come - He has come, indeed”

First Reading: Genesis 17:9-14 “The Sign of Circumcision”

Galatians 3:21-4:7 “The True Children of Abraham”

Colossians 2:11-12 “Circumcision in Christ”

Baptisms: Depending on the tradition, those not baptized could be baptized at this time

Song: (any song dealing with baptism vows is also appropriate)

River of Delight by Danny Daniels

CCLI Song Number 2675521, © 1999 Mercy / Vineyard Publishing (Admin. by Music
Services)

Second Reading: Hebrews 11:1-12:2

The Journey: It is at this point the congregants will move freely around the worship space to symbolize their journey as children of the covenant. Congregants will move from station to station to remember different events along the journey (as described under “The Setting” above). The final station should be on the left side of the room.

Third Reading: Romans 6:3-5

The Baptism: At this point, the congregants move from the left side of the worship space to the right, touching the water in the baptismal fount as they cross from to the right side of the room.

Song: *Days of Elijah* by Robin Mark
CCLI Song Number 1537904, © 1996 Daybreak Music, Ltd. (Admin. in the US & Canada by Integrity Music, Inc.)

Fourth Reading: Luke 23:35-43 – “The Good Thief”
Matthew 25:31-46 – “The Final Judgment”

Sermon: What it means to follow Christ, the Hope of what is yet to come, and participating already in the Kingdom while still hoping for the complete fulfillment of God’s hesed.

Fifth Reading: Revelation 21-22:5

Song: *To Him Who Sits on the Throne* by Debbye Graafsma
CCLI Song Number 20429, © 1984 Integrity's Hosanna! Music

Benediction

Service is followed by a large party/meal in celebration of the fulfillment of God’s promises and also those who were baptized or accepted Christ.

APPENDIX B

Decorating Ideas and Other ‘Traditions’ and Rituals for Dismasegestus

Clouds – possible the same white spray used at Christmas time to fill in the windows. Bunches of cotton are strewn throughout the worship space, hanging from the ceiling, as a table decoration, etc. It is interesting to note that clouds are also water, as water is a strong symbol of cleanliness. A fog machine may also be used.

- Revelation 1:7 – “Look he is coming with the clouds...”
- Psalm 68:4 – “Sing to God, sing praise to his name, extol him who rides on the clouds. His name is the LORD—and rejoice before him.
- Isaiah 14:14 – “I will ascend above the tops of the clouds...”
- Jeremiah 4:13 – “13 Look! He advances like the clouds, his chariots come like a whirlwind...”
- Ezekiel 30:3 – “For the day is near, the day of the LORD is near—a day of clouds...”
- Daniel 7:13-14 – “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence...”
- Matthew 24:30-31 – “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.”
- Matthew 26:64 – ““Yes, it is as you say,” Jesus replied. “But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Rushing Water Sounds – this is from John’s vision in Revelation 1 that Christ’s voice powerful like the sound of rushing water. This combined with the clouds and sounds of the “four winds” from Matthew 24 might be portrayed as the noise of a large storm. The sounds of water in a fountain may also be used.

- Revelation 1:15 - “his voice was like the sound of rushing waters.”
- Matthew 24:31 – “And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.”

White – This color is often symbolic of Christ or interaction with God in Scripture. It could be used in decorating, but also in robes on the people, representing those who are children of the covenant, community in Christ. Also, white is powerful as a baptismal reminder of the entrance point in the covenant. White is representative of the community of saints in Scripture.

- Daniel 7:9 - "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool... His throne was flaming with fire, and its wheels were all ablaze.
- Revelation 1:13-15 "His head and hair were white like wool, as white as snow, and his voice was like the sound of rushing waters."
- Revelation 7:9-10 – "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."
- Revelation 7:13-17 – "...they have washed their robes and made them white in the blood of the Lamb. Therefore, they are before the throne of God... Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd..."

Fire/Orange/Yellows – Often Christ on the throne is described as bright, as though he were ablaze. There's also the kingliness to golds and yellows that could be incorporated.

- Revelation 1:14-15 – "His eyes were like blazing fire... His feet were like bronze glowing in a furnace..."
- Revelation 1:13 – "With a golden sash around his chest..."
- Revelation 1:16 – "His face was like the sun shining in all its brilliance..."
- Ezekiel 1:27 – "I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him..."

Seven Stars/Lampstands – These could be hung or represented in banners, bulletin covers, table settings, and as decorations in homes. The number seven is used throughout the Bible as the perfect number, the number of completion. John refers to it in Revelation as representing the seven churches and their angels (or messengers). In scripture there are over 500 references to the number 'seven', or numbers that are multiples of seven.

- Revelation 1:20 – "The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

Traditional phrases – appropriate for greeting cards and salutations during the Dismasegestus holiday season.

- “Be a Dismas” – my personal favorite.
- “Merry Dismas” – it roles off the tongue nicely
- “Festive Dismas” – a little harder to say, but keeps in the Spirit of the season
- “Stay right, stay bright. Wander left, fall in the cleft.” – A little cheesy, but most seasons have their cheesy sayings.

APPENDIX C

Appropriate Musical Selections for Dismasegestus

- As We Behold You* by David Baroni,
CCLI Song Number 1135674, © 1992 Pleasant Hill Music (Admin. by Brentwood-
Benson Music Publishing, Inc., 741 Cool Springs Blvd., Franklin TN 37067)
- Be Found Ready* by Michael Hansen
CCLI Song Number 3033162, © 2000 Mercy/Vineyard Publishing (Admin. By Music
Services)
- Behold I Tell You A Mystery* by Phil Rogers
CCLI Song Number 445994, © 1984 Thankyou Music (Admin. by EMI Christian Music
Publishing)
- Blow the Trumpet* by David Ruis
CCLI Song Number 785568, © 1992 Mercy / Vineyard Publishing (Admin. by Music
Services)
- Children of the Light* by Andy Park
CCLI Song Number 620427, © 1991 Mercy / Vineyard Publishing (Admin. by Music
Services)
- Days of Elijah* by Robin Mark
CCLI Song Number 1537904, © 1996 Daybreak Music, Ltd. (Admin. in the US &
Canada by Integrity Music, Inc.)
- Did You Feel the Mountains Tremble* by Martin Smith
CCLI Song Number 1097028, © 1994 Curious? Music UK (Admin. by EMI Christian
Music Publishing)
- Even So* by Steve Merkel
CCLI Song Number 3408780, © 2000 Integrity's Hosanna! Music
- He is the Mighty God* by Carol Owen
CCLI Song Number 2298843, © 1997 Thankyou Music (Admin. by EMI Christian
Music Publishing)
- How Great Thou Art* by Stuart W. K. Hine
CCLI Song Number 14181, © 1941, 1953, 1955 Stuart K. Hine, Renewed 1981 Manna
Music, Inc. ARR UBP of Manna Music, Inc. (35255 Brooten Road, Pacific City, OR
97135)
- It's Time* by Garry McDonald
CCLI Song Number 2995476, © 2000 Integrity's Hosanna! Music

Jesus Generation by Reuben Morgan

CCLI Song Number 3207644, © 2000 Hillsong Publishing (Admin. in U.S. & Canada by Integrity's Hosanna! Music)

Jesus is Coming Again by Lorelee Thiessen

CCLI Song Number 1913222, © 1996 Mercy / Vineyard Publishing (Admin. by Music Services) Vineyard Songs Canada (Admin. by Music Services) ION Publishing (Admin. by Vineyard Music USA)

Last Generation by Noel Richards; Tricia Richards

CCLI Song Number 2255460, © 1996 Thankyou Music (Admin. by EMI Christian Music Publishing)

Lo He Comes With Clouds Descending by Bruce Benedict, Charles Wesley, John Cennick, Martin Madan, Phoebe Palmer Knapp

CCLI Song Number 4698300, © 2005 Bruce Benedict

Messiah by Mark McCoy

CCLI Song Number 2675569, © 1999 Mercy / Vineyard Publishing (Admin. by Music Services)

Prepare Ye the Way by Tommy Walker

CCLI Song Number 2240561, © 1997, 1999 Doulos Publishing (Maranatha! Music [Admin. by Music Services])

River of Delight by Danny Daniels

CCLI Song Number 2675521, © 1999 Mercy / Vineyard Publishing (Admin. by Music Services)

To Him Who Sits on the Throne by Debbye Graafsma

CCLI Song Number 20429, © 1984 Integrity's Hosanna! Music

We Shall Behold Him by Dottie Rambo

CCLI Song Number 17009, © 1980 John T. Benson Publishing Company (Admin. by Brentwood-Benson Music Publishing, Inc., 741 Cool Springs Blvd., Franklin TN 37067)

We Will Dance by David Ruis

CCLI Song Number 1034438, © 1993 Mercy / Vineyard Publishing (Admin. by Music Services)

APPENDIX D

Scripture Passages for the Dismasegestus Holiday Worship Service

All Scripture quoted from BibleGateway.com, New International Version.

Revelation 1:4-8 –

“Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen.

Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

"I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

John 18:33-37 –

Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

"Is that your own idea," Jesus asked, "or did others talk to you about me?"

"Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?"

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

"You are a king, then!" said Pilate.

Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

Psalms 122:1-5 –

I rejoiced with those who said to me, "Let us go to the house of the LORD." Our feet are standing in your gates, O Jerusalem. Jerusalem is built like a city that is closely compacted together.

That is where the tribes go up, the tribes of the LORD, to praise the name of the LORD according to the statute given to Israel. There the thrones for judgment stand, the thrones of the house of David.

Jeremiah 23:1-6 –

"Woe to the shepherds who are destroying and scattering the sheep of my pasture!" declares the LORD. Therefore this is what the LORD, the God of Israel, says to the shepherds who tend my people: "Because you have scattered my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done," declares the LORD. "I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number. I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing," declares the LORD.

"The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

Luke 1:68-79 –

"Praise be to the Lord, the God of Israel, because he has come and has redeemed his people. He has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us—to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days. And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace."

Colossians 1:12-20 –

Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Psalm 46 –

God is our refuge and strength, an ever-present help in trouble.

Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging.

There is a river whose streams make glad the city of God, the holy place where the Most High dwells. God is within her, she will not fall; God will help her at break of day.

Nations are in uproar, kingdoms fall; he lifts his voice, the earth melts.

The LORD Almighty is with us; the God of Jacob is our fortress. Come and see the works of the LORD, the desolations he has brought on the earth. He makes wars cease to the ends of the earth; he breaks the bow and shatters the spear, he burns the shields with fire.

"Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."

The LORD Almighty is with us; the God of Jacob is our fortress.

Luke 23:33-43 –

When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left. Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One."

The soldiers also came up and mocked him. They offered him wine vinegar and said, "If you are the king of the Jews, save yourself."

There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.

One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom."

Jesus answered him, "I tell you the truth, today you will be with me in paradise."

Luke 19:29-38 –

As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' tell him, 'The Lord needs it.' "

Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?"

They replied, "The Lord needs it."

They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road.

When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: "Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!"

John 6:28-40 –

Then they asked him, "What must we do to do the works God requires?"

Jesus answered, "The work of God is this: to believe in the one he has sent."

So they asked him, "What miraculous sign then will you give that we may see it and believe you? What will you do? Our forefathers ate the manna in the desert; as it is written: 'He gave them bread from heaven to eat.'"

Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world."

"Sir," they said, "from now on give us this bread."

Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

APPENDIX E

Hymns and Praise Songs That Promote *Anamnesis* or *Prolepsis*

Of the 350 song texts I read, these songs either bring a future or past event into the present tense, speak of specific actions of God from the past or the coming actions of the future, or tell a ‘big picture’ story of the Christian walk (meaning past and future included in lyrics).

1. *All People That on Earth Do Dwell* by William Kethe (d. 1594)

CCLI Song Number 82096 © Public domain.

- “O enter then his gates with praise, approach with joy his courts unto”
- Referring to the temple of Israel, which we are not able to physically enter, but speaks of it in the present tense.

2. *Amazing Grace* by John Newton (1725-1807)

CCLI Song Number 2762836, © Public Domain.

- This hymn moves through a natural progression of past events in which God was faithful to a hope secured in the future because of God’s past acts in verse three (though, the most commonly dropped verses are what created the tension). Perhaps the tension held here has attributed to the popularity of this hymn.
- Verse 3: “The Lord has promised good to me, His word my hope secures...”
- Verse 5: “Yes, when this heart and flesh shall fail and mortal life shall cease, I shall possess within the veil a life of joy and peace.”

3. *Better is One Day* by Matt Redman

CCLI Song Number 1097451, © 1995 Thankyou Music (Admin. by EMI Christian Music Publishing)

- Brings the future of being in the presence of Christ, in God’s holy dwelling place into present tense.

4. *Blessed Be Your Name* by Beth and Matt Redman

CCLI Song Number 3798438, © 2002 Thankyou Music (Admin. by EMI Christian Music Publishing)

- Makes allusions to Israel’s desert wandering, years of harvest and drought.

5. *Breath of Heaven* by Amy Grant and Chris Eaton

CCLI Song Number 1128784, © 1992 Age To Age Music, Inc. (Admin. by The Loving Company)

- Mary’s Song, told in the present tense, capturing what she must have felt and wondered upon receiving news that she is with Child.

6. *Days of Elijah* by Robin Mark
 CCLI Song Number 1537904, © 1996 Daybreak Music, Ltd. (Admin. in the US & Canada by Integrity Music, Inc.)
- A song connecting the past great servants with the days we're in now, with a present tense version of Christ's second coming. "These are the days of Elijah... These are the days of Moses... Still, we are the voice in the desert crying, "Prepare ye the way of the Lord."
7. *Did You Feel the Mountains Tremble?* by Martin Smith
 CCLI Song Number 1097028, © 1994 Curious? Music UK (Admin. by EMI Christian Music Publishing)
- Paints a picture of Jesus' second coming, asking the questions in a present tense of the event, "Did you feel the mountains tremble? Did you hear the oceans roar?"
8. *Freedom Song* by Charlie Hall
 CCLI Song Number 2057998, © 1996 Generation Music (Admin. by EMI Christian Music Publishing)
- About the second coming of Christ in present tense and future tense. "Jesus comes, he comes in power" with "Give us freedom and joy in Your presence, Lord."
9. *Give Us Clean Hands* by Charlie Hall
 CCLI Song Number 2060208, © 2000 worshiptogether.com songs (Admin. by EMI Christian Music Publishing)
- References to Jacob, and being a generation that seeks the face of God.
10. *Glorious Things of Thee Are Spoken* by John Newton (1725-1807)
 CCLI Song Number 99371, © Public Domain
- "See the cloud and fire appear...thus they march, the pillar leading" – The Israelites in the desert, told in present tense.
11. *Guide Me, O Thou Great Jehovah* by William Williams (1717-1791)
 CCLI Song Number 1448, © Public Domain
- Draws imagery from the Israelites in the desert into present tense: "Guide me...pilgrim through this barren land... Open the crystal fountain.. Let the fire and cloudy pillar lead me..." followed by a hope for the future still using imagery from the desert, "When I tread the verse of Jordan... Land me safe on Canaan's side."
12. *Hark, the Herald-Angels Sing* by Charles Wesley (1707-1788) and others
 CCLI Song Number 27738, © Public Domain
- "Hark! The Herald-angels sing glory to the new-born King... With the angelic host proclaim 'Christ is born in Bethlehem'..."
 - Another case of present tense when exclaiming the past-tense the birth of Christ.
13. *Holy Holy Holy* by Reginald Heber (1783-1826)
 CCLI Song Number 2646433, © Public Domain
- "All the saints adore thee...all thy works shall praise thy name"
 - Paints a picture of eternity in which *all* the saints adore thee, only in present tense, followed by a future tense of praise.

14. *I Can Only Imagine* by Bart Millard
 CCLI Song Number 2978857, © 2001, 2002 Simpleville Music (Admin. by Simpleville Music, Inc.)
- Paints a picture of what it will be like to be in the presence of Jesus. “Will I dance for you or in awe of you, be still? Will I stand in your presence or to my knees will I fall? Will I sing ‘Hallelujah!’? Will I be able to speak at all?”
15. *I See the Lord* by Chris Falson
 CCLI Song Number 1406176, © 1992 Maranatha Praise, Inc. (Admin. by Music Services)
- What it must look like to see the Lord on the throne, in present tense. “I see the Lord, seated on the throne, exalted. And the train of His robe fills the temple with glory.”
16. *In Christ Alone* by Stuart Townend and Keith Getty
 CCLI Song Number 3350395, © 2001 Thankyou Music (Admin. by EMI Christian Music Publishing)
- “In Christ alone my hope is found” is how the song begins, followed by three verses recalling Christ’s birth, life, death, and our hope in our final home with Him.
17. *Joy to the World* by Edmund Simon Lorenz
 CCLI Song Number 3787157, © Public Domain
- Tells the story from Christ’s birth to Christ’s dominion over the entire world.
18. *Let All Mortal Flesh Keep Silence* by Gerard Moultrie (1864)
 Not registered with CCLI.
- Another Christmas tune in present tense as we are painted a picture of what we see as we peer into the cradle of the new-born Jesus. “with awe and welcome stand...friends and loved ones embrace...” ending with a present tense of the final days in heaven at Jesus’ feet.
19. *Lion of Judah* by Robin Mark
 CCLI Song Number 1079280, © 1997 Daybreak Music, Ltd. (Admin. in the US & Canada by Integrity Music, Inc.)
- Another vision of what will happen in the end times. “You will gather the nations before you, and the eyes of all men will be fixed on the Lamb who was crucified.”
20. *Lord, Let Your Glory Fall* by Matt Redman
 CCLI Song Number 2526728, © 1998 Thankyou Music (Admin. by EMI Christian Music Publishing)
- A petition to God for send His glory as he “on that ancient day” and paints a picture of God descending into his temple, filling it with his glory as the priests and the people became overwhelmed with the presence of God. The chorus sings, “You are good... Your love endures today.”

21. *Mine Eyes Have Seen the Glory of the Coming of the Lord* by Julia Ward Howe (1819-1910)
CCLI Song Number 24133, © Public Domain
- This entire hymn speaks of the future coming of Christ in present tense. “He is trampling out the vintage where the grapes of wrath are stored... He has sounded forth the trumpet...”
22. *My Hope is in You* by Brad Avery, David Carr, Johnny Mac Powell, Mark D. Lee, Sam Anderson. CCLI Song Number 2373672, © Copyright 1997 New Spring Vandura 2500 Songs (Admin. by Brentwood-Benson Music Publishing, Inc., 741 Cool Springs Blvd., Franklin TN 37067)
- The sound of a Psalm, it is a cry to God to triumph over our enemies while placing our hope in God’s action.
23. *O Come, All Ye Faithful* by Frederick Oakeley (1802-1880)
CCLI Song Number 31054, © Public Domain
- “O come ye to Bethlehem; Come and behold him, born the king of angels... Yea Lord we greet thee, born this happy morning...”
 - A present tense experience of Christ’s birth
24. *O God, Our Help in Ages Past* by Isaac Watts (1674-1748)
CCLI Song Number 43152, © Public Domain
- This song speaks of past and future in almost every verse. “O God our help in ages past... and our eternal home.” “Before the hills in order stood...to endless years the same.”
25. *O For a Thousand Tongues to Sing* by Charles Wesley (1707-1788)
CCLI Song Number 1369, © Public Domain
- “He speaks, and listening to his voice, new life the dead receive, the mournful, broken hearts rejoice, the humble poor believe.”
 - Present tense text, but speaking very much of Jesus’ actions as recorded in the New Testament. In fact, the entire hymn of Jesus’ past actions is written in the present.
26. *Rock of Ages* by Augustus Toplady (1740-1778)
CCLI Song Number 40588, © Public Domain
- “Rock of ages...let the water and the blood...cleanse me.” “Simply to thy cross I cling; naked, come to thee for dress... fold, I to the fountain fly.” A present tense rendition of clinging to the cross during Christ’s death and also seeing Christ on the judgment throne following one’s own death. “When my eyelids close in death... see thee on thy judgment throne”
27. *Silent Night, Holy Night!* By Joseph Mohr (1818)
CCLI Song Number 2684749, © Public Domain
- The birth of Jesus told in the present tense.

28. *That's Why We Praise Him* by Tommy Walker
 CCLI Song Number 2668576, © 1999 Doulos Publishing (Maranatha! Music [Admin. by Music Services])
- The story of Jesus coming into the world, his work on earth, and his role of now preparing a place for us in eternity.
29. *There is a Louder Shout to Come* by Matt Redman
 CCLI Song Number 1595362, © 1996 Thankyou Music (Admin. by EMI Christian Music Publishing)
- The promise a future day when all the nations will come together to sing praise to Jesus. "O, what a song we'll sing and O, what a tune we'll hear"
30. *There's No One Like Our God* by Steve Mitchinson and Vicky Beeching
 CCLI Song Number 2650395, © 1999 Vineyard Songs (UK/Eire) (Admin. by Vineyard Music UK)
- Gives the story of Christ, but also God's actions in the past in present tense (and with a future fulfillment in mind). "You lift the needy from the ashes... You give the barren woman healing."
31. *To God Be the Glory* by Fanny Crosby (1820-1915)
 CCLI Song Number 23426, © Public Domain
- This hymn moves from "Great things he hath done" in verse one to a final redemption in verse three in "But purer and higher and greater will be our wonder, our transport, when Jesus we see!"
 - All verses are complimented by a present tense chorus of "Praise the Lord! Praise the Lord!"
32. *Voice of Truth* by Mark Hall and Steven Curtis Chapman
 CCLI Song Number 4196620, © SWECS Music (Admin. by EMI Christian Music Publishing) Club Zoo Music (Admin. by EMI Christian Music Publishing)
 Sparrow Song (a div. of EMI Christian Music Publishing) Peach Hill Songs (Admin. by EMI Christian Music Publishing)
- This song makes references to the faith Peter needed to get out of the boat, and the faith David needed to stand before Goliath. When one is weak, one must remember these stories and listen to the "voice of truth" which tells a different story than the voice of the world.
33. *We Fall Down* by Chris Tomlin
 CCLI Song Number 2437367, © 1998 worshiptogether.com songs (Admin. by EMI Christian Music Publishing)
- Sung the present tense, a picture of us at the feet of Jesus. Serves as both a surrender of our lives in the present and a picture of what we will do in eternity, with text taken from Revelation.

34. *We Will Dance* by David Ruis

CCLI Song Number 1034438, © 1993 Mercy / Vineyard Publishing (Admin. by Music Services)

- We will dance at the second coming of Jesus, we will sing a song of celebration, “For the bridegroom will come and oh, we will look on his face.”

35. *When I Survey the Wondrous Cross* by Isaac Watts (1674-1748)

CCLI Song Number 1652212, © Public Domain

- When I survey the wondrous cross... See from his head, his hands, his feet... His dying crimson like a robe spreads o’er his body on the tree...” Speaks in the present tense as if we were all standing and watching Christ die on the cross.

BIBLIOGRAPHY

- Aaron, David H. *Biblical Ambiguities: Metaphor, Semantics, and Divine Imagery*. Boston, MA: Brill Academic Publishers, 2001.
- Anderson, Ray S. *An Emergent Theology for Emerging Churches*. Downers Grove, IL: InterVarsity Press, 2006.
- Aune, Michael Bjercknes. *Doctrine and Doxology: Toward a Creative Balance in American Lutheran Liturgical Theology and Practice, 1946-1976*. Ann Arbor, MI: UMI Dissertation Services, 1981.
- Berger, Teresa. *Theology in Hymns?: A Study of the Relationship of Doxology and Theology According to "A Collection of Hymns for the Use of the People Called Methodists (1780)"*. Nashville, TN: Kingswood Books, 1989.
- Blake, Eugene Carson, ed. "The Eucharist in Ecumenical Thought." *Ecumenical Review* 24, no.1, (1972): 91-95.
- Braaten, Carl E., ed. *Our Naming of God: Problems and Prospects of God-Talk Today*. Minneapolis, MN: Fortress Press, 1989.
- Bradshaw, Paul. *Early Christian Worship: A Basic Introduction to Ideas and Practice*. Collegeville, MN: Liturgical Press, 1996.
- Brown, Christopher Boyd. *Singing the Gospel: Lutheran Hymns and the Success of the Reformation*. Cambridge, MA: Harvard University Press, 2005.
- Brueggemann, Walter. *An Introduction to the Old Testament: The Canon and Christian Imagination*. Louisville, KY: Westminster John Knox Press, 2003.
- _____. *Hope within History*. Atlanta, GA: John Knox Press, 1987.
- _____. *The Covenanted Self: Explorations in Law and Covenant*. Minneapolis, MN: Fortress Press, 1999.
- _____. *Israel's Praise: Doxology Against Idolatry and Ideology*. Philadelphia, PA: Fortress Press, 1988.
- Budde, Todd A. *Psalm 116: Doxological Perspectives*. St. Francis, WI: B.A. Marquette University, 1992.

- Ellsworth, Donald P. *Christian Music in Contemporary Witness: Historical Antecedents and Contemporary Practices*. Grand Rapids, MI: Baker Books, 1979.
- Garside, Charles Jr. *The Origins of Calvin's Theology of Music: 1536-1543*. Philadelphia, PA: 1979.
- Gerhart, Mary and Allan Melvin Russell. *Metaphoric Process: The Creation of Scientific and Religious Understanding*. Fortworth, TX: Texas Christian University Press, 1984.
- Hurtado, Larry. *At the Origins of Christian Worship: The Context and Charter of Earliest Christian Devotion*. Grand Rapids, MI: Wm. B. Eerdmans, 1999.
- Idle, Christopher. *Stories of Our Favorite Hymns*. Grand Rapids, MI: Wm. B. Eerdmans, 1980.
- Jocz, Jacob. *The Covenant: A Theology of Human Destiny*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968.
- Kasper, Walter. "The Unity and Multiplicity of Aspects in the Eucharist." *Communio* 12 (1985): 115-138.
- Khlok-Khng, Yeo. "An Eschatological View of History in the New Testament: Messianic and Millenarian Hope." *Asian Journal of Theology* 15, no.1 (2001): 38-51.
- Langer, Susanne. *Philosophy in a New Key*. Cambridge: Harvard University Press, 1942.
- Leaver, Robin A. "Hallelujah! Using Historic Music in Contemporary Worship." *Choral Journal* 43, no.7 (2003): 51-61.
- _____. *Liturgy and Music: Lifetime Learning*. Collegeville, MN: The Liturgical Press, 1998.
- Lewis, C.S. *Christian Reflections*. Grand Rapids, MI: Wm. B. Eerdmans, 1967.
- Lightfoot, J.B., ed. *The Apostolic Fathers*. Grand Rapids, MI: Baker Books, 1965.
- Martin, Ralph P. *Worship in the Early Church*. Grand Rapids, MI: Wm. B. Eerdmans, 1974.
- McDonald, H. Dermot. "Hope: Human and Christian." *Christian Scholar's Review* 7, no.4 (1978): 291-305.
- McGann, Mary E. *Exploring Music as Worship and Theology: Research in Liturgical Practice*. Collegeville, MN: The Liturgical Press, 2002.
- McKay, David. *The Bond of Love: Covenant Theology and the Contemporary World*. Christian Focus Productions, Great Britain, 2001.

- Micks, Marianne H. *The Future Present: The Phenomenon of Christian Worship*. New York, NY: The Seabury Press, 1970.
- Moltmann, Jürgen. *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*. New York, NY: Harper & Row Publishers, 1967.
- Morrill, Bruce T. *Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue*. Collegeville, MN: The Liturgical Press, 2000.
- Mowinckel, Sigmund. *The Psalms in Israel's Worship: Volumes 1-2*. Nashville, TN: Abingdon Press, 1962.
- Seidel, Leonard J. *God's New Song: A Biblical Perspective of Music*. Springfield, VA: Grace Unlimited Publications, 1982.
- Smith, Malcolm. *The Lost Secret of the New Covenant*. Tulsa, OK: Harrison House, 2002.
- Smolarski, Dennis C. *Liturgical Literacy from Anamnesis to Worship*. New York, NY: Paulist Press, 1990.
- Spitzer, Michael. *Metaphor and Musical Thought*. Chicago, IL: The University of Chicago, 2004.
- Stone, Howard W. and James O. Duke. *How to Think Theologically*. Minneapolis, MN: Fortress Press, 1996.
- Stookey, Laurence Hull. *Calendar: Christ's Time for the Church*. Nashville, TN: Abingdon Press, 1996.
- Thompson, Bard. *Liturgies of the Western Church*. Philadelphia, PA: Fortress Press, 1961.
- Tracy, David. *Blessed Rage for Order: The New Pluralism in Theology*. New York, NY: The Seabury Press, 1975.
- Van Genderen, J. *Covenant and Election*. Translated by C. Pronk. Neerlandia, AB: Inheritance, 1995.
- Van Maaren, Paul. "God's Original Design." A sermon presented at Faith Reformed Church, 21 January 2007, Lynden, WA.
- Verghese, Paul. *The Joy of Freedom: Eastern Worship and Modern Man*. Ecumenical Studies in Worship 17, Lutterworth Press, 1967.
- Voegelin, Eric. *Anamnesis*. Notre Dame, IN: University of Notre Dame Press, 1978.
- Webber, Robert. *Ancient-Future Faith: Rethinking Evangelism for a Postmodern World*. Grand Rapids, MI: Baker Books, 1999.

Webber, Robert, ed. *The Complete Library of Christian Worship: Volume 2, Twenty Centuries of Christian Worship*. Nashville, TN: StarSong Publishing Group, 1994.

Youngblood, Ronald. *The Heart of the Old Testament: Second Edition*. Grand Rapids, MI: Baker Books, 1998.