



DOING GOD'S STORY IN WORSHIP: ASSESSING THE IMPACT OF CHRISTIAN NATIONALISM ON THE CHURCH'S SANCTUARY

Session 3a: Using the Touchstones: Practicing with non-XtnNat Services

Note: XtnNat will be an abbreviation used for Christian Nationalism and Christian Nationalists in upcoming slides.

REFRESHING OUR MEMORIES
ON THE THEOLOGIES

1. Dynamic worship narrative: Worship is the *doing* of God's story.

2. Eschatological: Worship is the preliminary in-breaking of the future.

3. Trinitarian: Worship is getting caught up in the dynamics between the three Persons of the Trinity.

4. Christological/Incarnational: Worship is the continuation of Christ's ministry on earth.

- What story is told (and not told) in what is spoken about in the content of a worship service?
- Is it explicit or implicit that there is a narrative quality to God's activity with humanity and creation?
- Through what physical actions, symbols, and verbal acts do we participate in that cosmic story?
- What's the primary narrative being told and re-enacted in a worship service? Is it the apostolic one attested to in the Scriptures and in the classic narrative statements of the Church's Tradition, e.g., the Creed?
- Is the work of Christ, when it is remembered, portrayed in excessively individualistic terms, whether of people or of nations? Is the vision sufficiently cosmic?
- Do the symbols used in the worship connect us to the dynamic apostolic narrative or to another one?

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- Is the service not cautious enough about focusing on things that are only of this age and will pass away?
- Does the service lean more into recovery of the past over anticipation of the future?
- How critical is the Resurrection (Christ's and ours) and the coming of a "new heavens and a new earth" in how the common good is portrayed as being accomplished? Are these divinely-achieved events a central reason for which God is to be honored?
- How is the tension with the present age portrayed and negotiated? How does the service speak of the harder aspects of being "resident aliens" in this age? Or is there an over-realized eschatology?

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- What of the future is the Spirit expected to bring more fully and completely?
- If love as seen in God (i.e., love that is inherently righteous and just) is the defining quality of future existence, how does worship today exemplify, anticipate, and participate in that existence in a preliminary way? Is something else lifted up as the defining quality of life and existence in God?
- How else might the service expect the future to break out in the present? And is this breaking out within the community of the church or outside of it?
- Is there any humility about the limits of human knowledge about the specifics of the future and God's realm?
- Do the rhythms and structures of time acknowledge a "not-yet-ness"?

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- What's the basis for person-to-person relationship within the worshiping assembly? What's the critical community that is conceived of being the worshiping community? Is the church defined in relationship to the internal dynamics of the Trinity?
- How do the content, rhythms, and symbols of our worship disclose the God known and revealed in Jesus Christ?
- What is the content about divine activity as told in worship? What are the collaborative roles of the Persons within this activity?
- What can we imagine Christ and the Spirit prompting and leading within us? What kind of activity is fitting to what we know of Christ and the Spirit from Scripture? What can we imagine as Christ-originating and Christ-mediated content and actions toward God the Father?
- Is the worship "functionally unitarian," i.e., Christ as its mediator is not needed or Christ could not be its mediator?

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How can this be assessed?

Look at the New Testament in a big-picture sort of way, going beyond individual, isolated texts.

Same notion applies to the other three theological approaches, too.
What is an apostolic mindframe?

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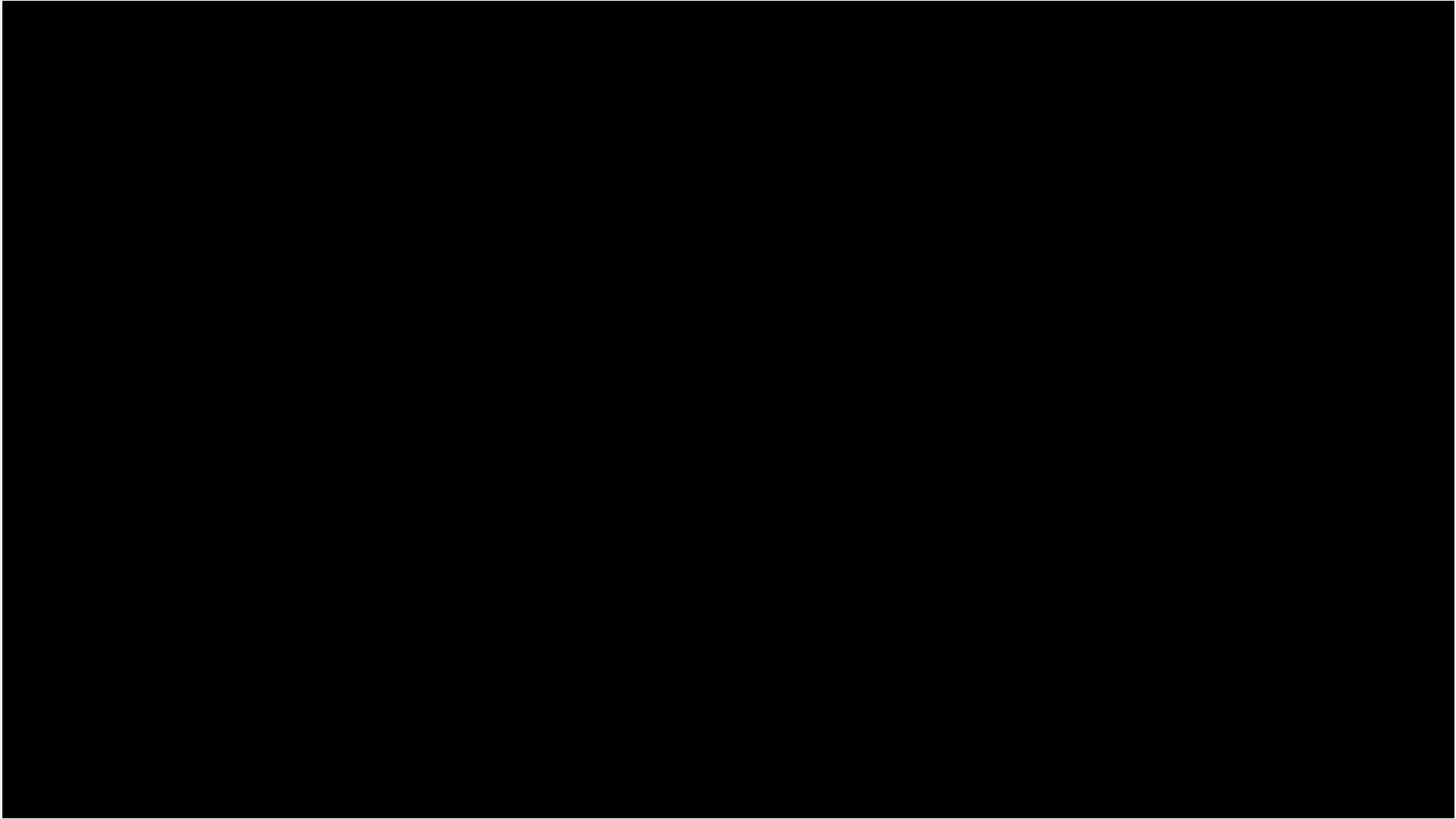
- Is what we're saying in worship imaginable on the lips of Christ, either addressed to God the Father or to humans?
- Are the objects we're handling in worship capable of manifesting Christ in his ministry as revealed in Scripture?
- Are the actions we doing in worship imaginable as the activity of Jesus Christ?
- Is the Christ-defined love of I Corinthians 13 absolutely, foundationally, easily, and quickly revealed in our worship?
- Does the church's identity, especially as a worshiping assembly, fit how the scriptures relate the church to Jesus Christ?

LOOKING AT THE ORDER FOR ST. FICTITIOUS CHURCH



ST. FICTITIOUS: WHAT DO YOU THINK IN LIGHT OF THE THEOLOGIES?

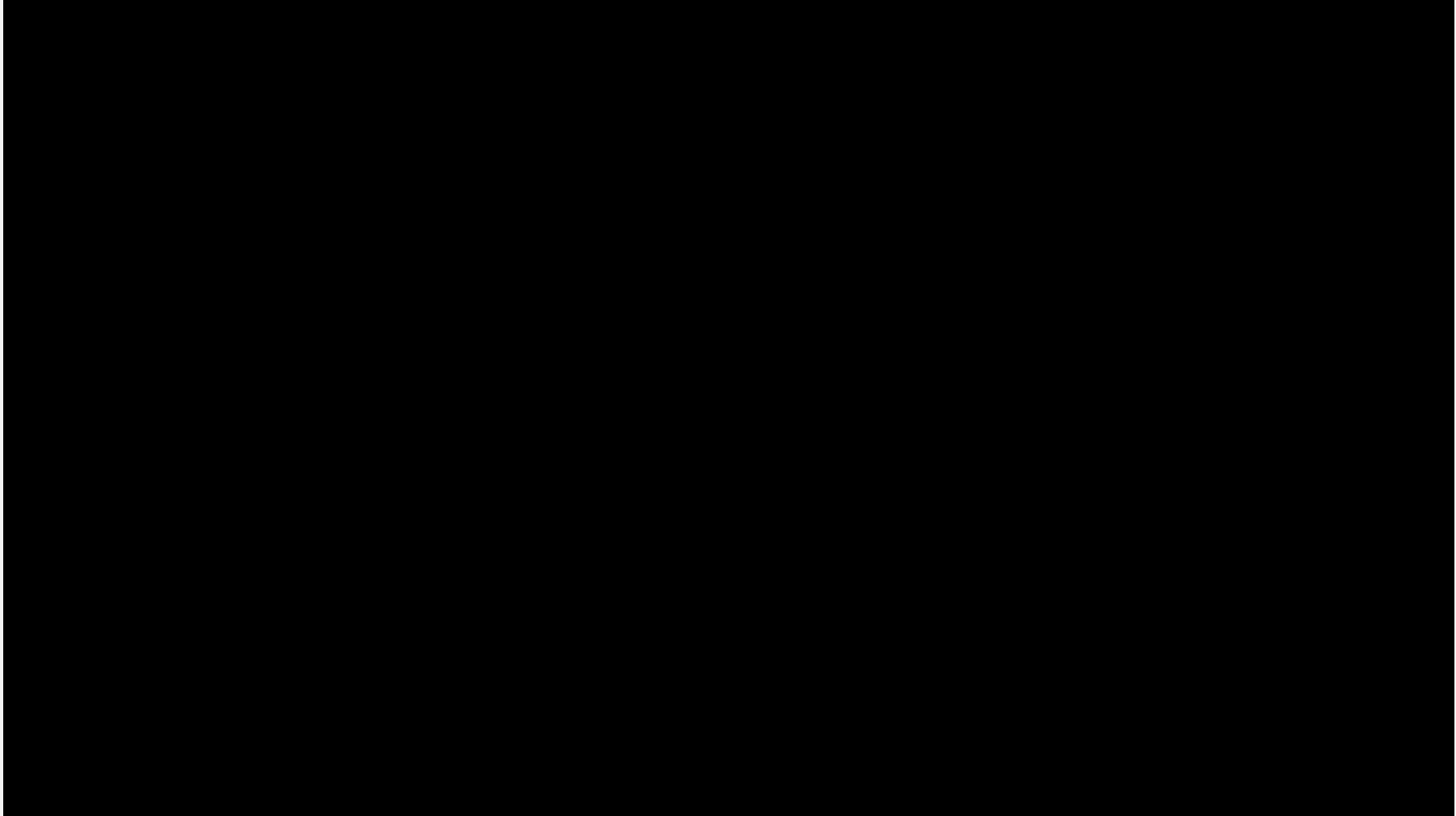
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LOOKING AT A BOY SCOUT SUNDAY
IN A PRESBYTERIAN CHURCH

BOY SCOUT SUNDAY: WHAT DO YOU THINK IN LIGHT OF THE THEOLOGIES?

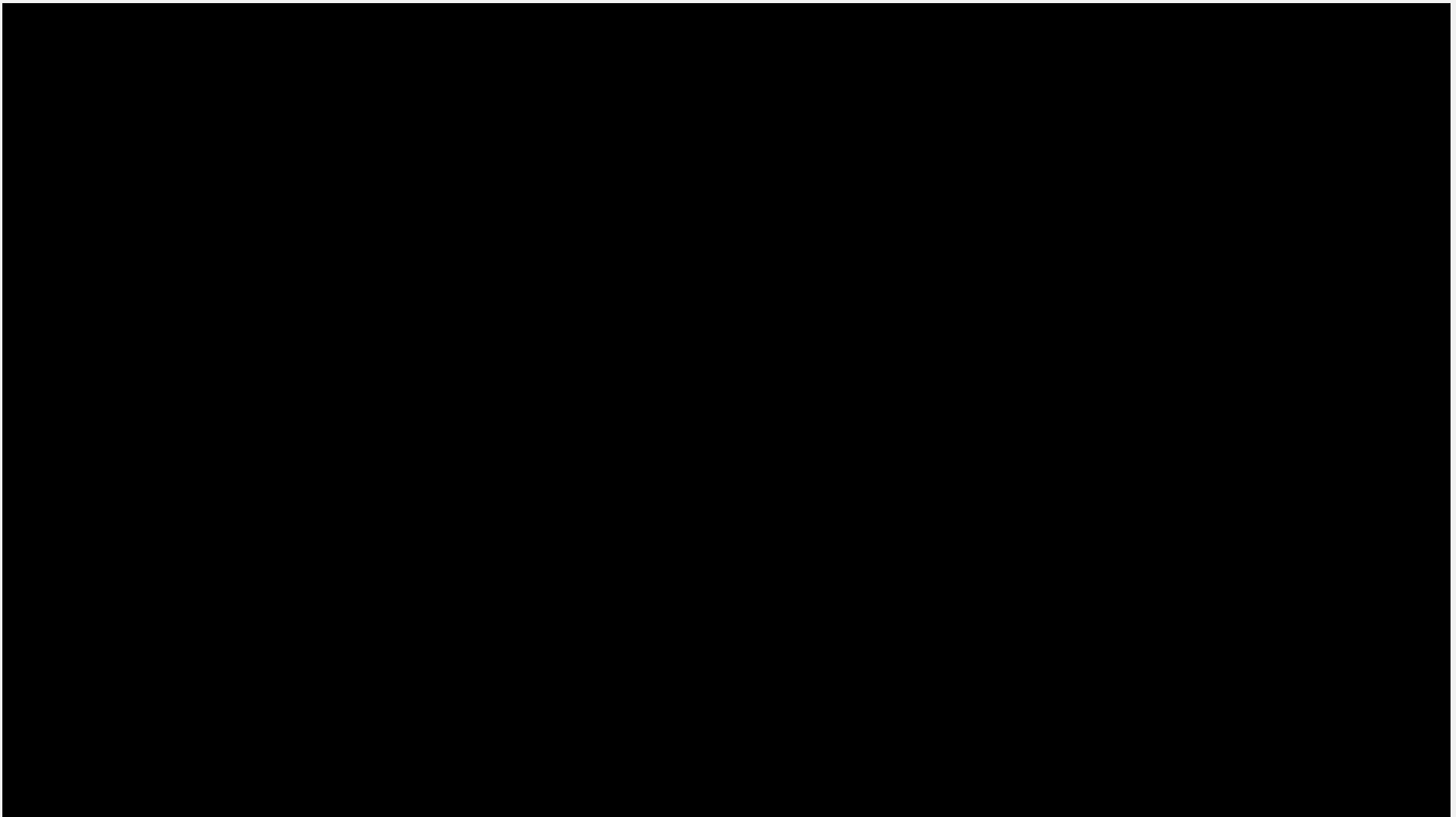
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SPECIAL HERITAGE COMMEMORATION
MAY 2025

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GAY PRIDE SERVICE
2022

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