

# The Relationship between the Word and the Sacraments in John Calvin’s Theology and Practice

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## I. A Preconceived Idea on Calvin *: An Initiator of the Word-Centered Protestant Worship?*

If anyone asks, “What identifies the Protestant churches?” we may answer that the word-centered worship is the most evident and valuable element that signifies a Protestant identity. It is undoubtedly true that Protestants put a great emphasis on preaching in their worship service. Unfortunately, this understanding of our own Protestant identity has created a distance between preaching and liturgy in terms of theology and practice. In fact, there was a serious conflict between preaching and the liturgy in the worship setting of the past generations of Roman Catholics and Protestants.

<Table 1> A Distance between two Traditions in understanding  
of their own Identity before the Second Vatican Council

Roman Catholic Worship	vs	Protestant Worship
The Liturgy-Centered Worship : Sacraments		The Word-Centered Worship : Preaching

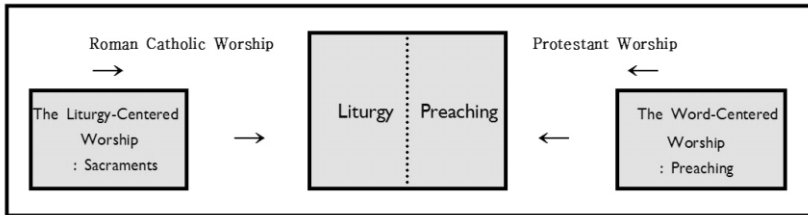
William Scudlarek describes this situation with a simple statement: “A sacramental service without preaching (in the Roman Catholic Church), a preaching service without the sacrament (in the Protestant Church).”<sup>1)</sup>

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1) William D. Thompson, *The Word in Worship* (Nashville: Abingdon Press, 1981), 69.

In the Protestant tradition, preaching was undoubtedly a dominant and central part of the worship service. In contrast to the Protestant worship setting, the situation was just the opposite in the Roman Catholic worship tradition. The sermon was unnecessary element that interrupted the liturgy.<sup>2)</sup> However, the situation in both the Protestant and Catholic Churches has considerably changed after the Second Vatican Council. Most of all, the gravity of the service of the Word has been recovered in the Roman Catholic church as the service of the Table has been rediscovered in the Protestant churches.<sup>3)</sup>

<Table 2> The Significant Change in the  
Worship Theology of the Roman Catholic and  
Protestant Churches after the Second Vatican Council



In fact, the Roman Catholic Church did not state clearly the nature and aim of the homily<sup>4)</sup> in any official liturgical document before the Second Vatican Council. However, the Second Vatican Council states that the homily is “part of the liturgy itself”<sup>5)</sup> and “part of the liturgical service”<sup>6)</sup> in the first document of the council, the *Constitution of the Sacred Liturgy*. In the past generations of the Roman Catholic Church,

- 2) Robert P. Waznak, S.S., “Homily,” *The New Dictionary of Sacramental Worship* (Collegeville: Liturgical Press, 1990), 557.
- 3) Marian Young Adell, “Preaching in the Renewal of Worship in the last Thirty Years,” David M. Greehaw and Ronald J. Allen eds. *Preaching in the Context of Worship* (Collegeville: Liturgical Press, 1993), 8.
- 4) Roman Catholic church uses ‘homily’ for ‘the renewed form of Preaching’ in the Second Vatican Council instead of using the word ‘sermon’ which Protestant homilicians prefer to use. Waznak, S.S., “Homily,” 552.
- 5) A Joint Commission of Catholic Bishop’s Conference, *The Constitution of the Sacred Liturgy* #52, in *Documents on the Liturgy 1963-1979: Conciliar, Papal and Curial Texts* (DOL) (Collegeville: Liturgical Press, 1982), 14.
- 6) *Ibid.*, 11. *The Constitution of the Sacred Liturgy* #35,

'the full and true presence of Christ' can be observed only in the Eucharist, but 'the presence of Christ in the service of the Word' is another significant observation of the Second Vatican Council. The Second Vatican Council states that preaching is "a proclamation of God's wonderful works in the history of salvation, the mystery of Christ ever made present and active within us, especially during the celebration of the sacred liturgy."<sup>7)</sup> In the meantime, the processes of liturgical revision have been taking place in many Protestant Churches after the Second Vatican Council.<sup>8)</sup> However, Stephen H. Webb witnesses that "the Catholic understanding of the sacraments can readily absorb the Protestant understanding of proclamation, but the Protestant insistence on the uniqueness of hearing is still worth listening to."<sup>9)</sup>

A preconceived idea of Calvin that many Protestants have is that the Word-centered worship tradition in which they are just "listening to" originated from the reformers such as him. Of course, he protested against some ceremonies practiced in the Roman Catholic Church. Except for baptism and the Lord's Supper, he denied the five sacraments<sup>10)</sup> of the Roman Catholic Church, regarding them just as the five ceremonies which are unauthorized rites in vain hope invented by people. He strongly criticized them:

Apart from these two, no other sacrament has been instituted by God, so the church of believers ought to recognize no other; for erecting and establishing new sacraments is not a matter of choice.<sup>11)</sup>

His protest against those ceremonies as sacraments has continued to give Protestants the false impression to this day that he substituted the service of the Word for the sacraments in the liturgy-centered worship service. But is it true?

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7) *Ibid.* *The Constitution of the Sacred Liturgy* #52,

8) Greehaw and Allen, *Preaching in the Context of Worship*, xii.

9) Stephen H. Webb, *The Divine Voice* (Grand Rapids, Michigan: Brazos Press, 2004), 42.

10) Confirmation, Penance, Extreme Unction, Orders, and Matrimony

11) John Calvin, *Calvin: Institutes of the Christian Religion*, ed. by John T. McNeill (Philadelphia: The Westminster Press, 1975), 4:18:19, 1446; The most important source to examine Calvin's understanding of the relationship between the sacraments and preaching is his Institutes. From now on, I will simply title this book as "Institutes" in footnote.

## II. Calvin's Understanding of the Sacraments and Their Relationship with Preaching

Calvin's sacramental reformation was not to exclude the sacraments in the worship service so he reestablished "preaching as a central component of the weekly service."<sup>12)</sup> Calvin's original intention was to recover the service of the Word in the worship service. He believed that a sacrament without the promise and command of the Lord was "a mere noise like magic incantation."<sup>13)</sup> For Calvin, Baptism and the Lord Supper are the only sacraments authorized by God's Word ("the promise" and "command of the Lord") and "the ancient church."<sup>14)</sup>

I say that these sacramentary doctors are destitute not only of the Lord's Word but also of the agreement of the ancient church.<sup>15)</sup>

Apart from these two, no other sacrament has been instituted by God, so the church of believers ought to recognize no other; for erecting and establishing new sacraments is not a matter of human choice."<sup>16)</sup>

One of the important functions of these two sacraments authorized by the Word and the ancient church is to 'confirm and seal' the Word. Therefore, the function of the two sacraments is closely related to 'the preaching of the Gospel.' Calvin's definition of a sacrament gives an important clue in examining the relationship between preaching and the sacraments in his theology and practice. He begins with the definition of sacrament in his *Institutes*.

We have in the sacraments another aid to our faith related to the preaching of the gospel ... Proper definition would be to say that it is an outward sign by which the Lord seals on our consciences the promises of his good will toward us in order to sustain the weakness of our faith ... Here is another briefer definition: one may call it a testimony of divine grace toward us.<sup>17)</sup>

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12) Laurence Hull Stookey, *Eucharist: Christ's Feast with the Church* (Nashville: Abingdon Press, 1993), 83.

13) Calvin, *Institutes*, 4:14:4, 1279.

14) *Ibid.*, 4:19:1, 1448.

15) *Ibid.*, 4:19:3, 1451.

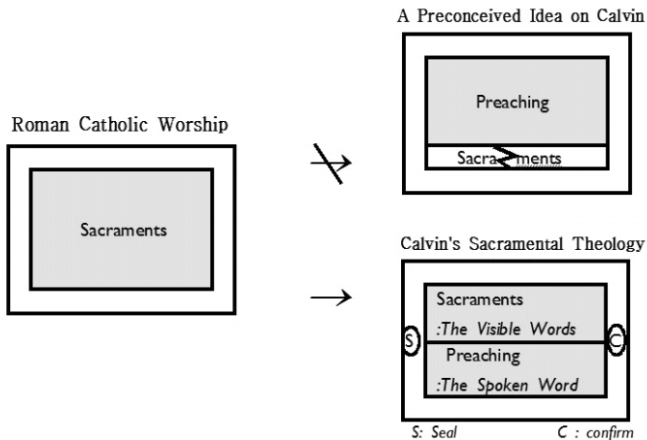
16) *Ibid.*, 4:18:19, 1446.

In addition, Calvin regarded the sacraments as the signs of 'God's grace' which was "a visible form of an invisible grace."<sup>18)</sup> Calvin's understanding of a sacrament as a visible sign is explained in using Augustine's words in his *Institutes*:

Augustine calls a sacrament "a visible word" ... Meaning to convey this, said that the efficacy of the Word is brought to light in the Sacrament, not because it is spoken, but because it is believed.<sup>19)</sup>

The sacraments confirm and seal our faith in God's promise and covenant as the visible words 'over and above the Word (spoken).'

<Table 3> Calvin's Sacramental Theology in Relation to Preaching



Even though Calvin's sacramental theology strongly states that the preaching of the Gospel and the sacraments are closely related to each other, the relationship between them seems a little bit ambiguous and inconsistent in his *Institutes*. Firstly, the sacraments are regarded as an appendix to preaching(@). "The sacrament requires preaching to beget faith."<sup>20)</sup> More precisely, the sacrament without preaching is "idle and

17) *Ibid.*, 4:14:1,1276.

18) *Ibid.*, 4:14:1, 1277.

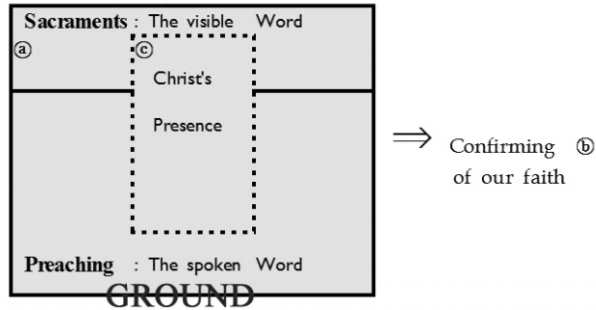
19) *Ibid.*, 4:14:7, 1282; His emphasis on the sacraments as 'visible words' was undoubtedly inherited from Zwingli and Bucer. Maxwell E. Johnson, *The Rites of Christian Initiation* (Collegeville, Minnesota: The Liturgical Press, 1999), 252.

20) *Ibid.*, 4:14:4, 1279.

unmeaning shadows,”<sup>21)</sup> “pure corruptions,”<sup>22)</sup> and “delusive signs.”<sup>23)</sup> Secondly, Calvin seems to think of the sacraments in equal relationship with preaching(ⓑ). He states that preaching and the sacraments “work equally in the confirming of our faith.”<sup>24)</sup> Thirdly, Calvin sometimes seems to regard the sacraments as independent events(ⓒ). He states that “Christ is more *fully* expressed in the Christian sacraments”<sup>25)</sup> as in the preaching of the gospel.

However, the difference among these three statements is understandable. The following table leads us to find the harmony among the statements that Calvin explains in his sacramental theology.

<Table 4> The Relationship Between the Sacraments and preaching



Standing on position ⓐ, we can state that the sacraments are attached over or above the preaching. Stephen Webb helps us to understand this. He says, “The Protestant Reformers (including Calvin) taught that the invisible God is revealed primarily through the audible, not visual. The Reformers can be understood as merely recovering the vocal component of the sacraments.”<sup>26)</sup> Preaching is the foundation of the Sacraments. The sacraments are nothing without the Word. If we stand on position ⓒ, we can see that Christ’s presence operates in the Sacraments as it does in the preaching. But Christ’s presence is not revealed in preaching or

21) Ronald S. Wallace, *Calvin’s Doctrine of The Word and Sacrament* (Edinburgh: Oliverand Boyd, 1953), 136. Cited from Calvin’s Commentary on Matthew 28:19, C. R. 45:823.  
 22) *Ibid.*, Cited from Calvin’s Commentary on Isaiah 6:7, C.R. 36:134.  
 23) *Ibid.*, Cited from Calvin’s Commentary on Exodus 24:5, C.R. 25:75.  
 24) Calvin, *Institutes*, 4:14:11, 1286.  
 25) *Ibid.*, 4:14:22, 1298.  
 26) Webb, *The Divine Voice*, 42.

the Sacraments by halves. His full expression in both of them enable us to think of them independently. And on position ⑤, we can confess that the Sacraments and preaching “work equally in confirming of our faith.” Calvin gives us a clear statement in terms of that relationship.

For first, the Lord teaches and instructs us by his Word. Secondly, he confirms it by the sacraments. Finally, he illumines our minds by the light of his Holy Spirit and opens our hearts for the Word and sacraments to enter in, which would otherwise only strike our ears and appear before our eyes, but not at all affect us within.<sup>27)</sup>

Like other reformers, Calvin criticized private masses because no one could hear the Word of the priest.<sup>28)</sup> And at the same time, for Calvin, the Lord's Supper was a gift of God that had to be administered at least once a week with the work of preaching. It means that there is still the Lord's Supper in Calvin's understanding of Christian worship. This is a very important sacramental theology of Calvin in terms of the relationship between the Lord's Supper and preaching. In addition, this is a very valuable Protestant heritage that we seriously consider to recover.

B. A. Gerrish notes in his book, *Grace and Gratitude*, the Lord's Supper as a gift is “fundamental to the whole orientation of Calvin's thinking on the Sacrament.”<sup>29)</sup> He states that “Now to get rid of this great pile of ceremonies, the Supper could have been administered most becomingly if it were set before the church very often, and at least once a week,”<sup>30)</sup> and continues to state:

... it was not ordained to be received only once a year ... Thus it became the unvarying rule that no meeting of the church should take place without the Word, prayers, partaking of the Supper, and almsgiving.<sup>31)</sup>

The following table is the worship orders of the churches of Geneva and Strasbourg in which Calvin wanted and tried to place the sacraments and preaching on an equal ground regarding their efficacy in the worship service.

27) Calvin, *Institutes*, 4:14:8, 1283.

28) Webb, *The Divine Voice*, 42.

29) B. A. Gerrish, *Grace and Gratitude: the Eucharistic Theology of John Calvin* (Minneapolis: Fortress Press, 1993), 135.

30) Calvin, *Institutes*, 4:17:43, 1421.

31) *Ibid.*, 4:17:44, 1422.

<Table 5> Communion Liturgies of Bucer(Strasbourg) and Calvin(Geneva)<sup>32)</sup>

German Service (Strasburg, 1537)	French Service (Strasburg, 1540)	Geneva, 1542
<i>* The Service of the Word</i>		
Confession the Word of Forgiveness(1Tim.) Declaration of Forgiveness Psalms and Hymns or <i>Kyrie</i> ,Doxology Epiclesis Psalter Lections(Gospel) Sermon	Call to Worship(Psalms 124:8) Confession the Word of Forgiveness Declaration of Forgiveness <i>Metrical Decalogue w.                      Kyrie</i> Epiclesis Lections Sermon	Call to Worship(Psalms 124:8) Confession Prayer for Forgiveness Psalter Epiclesis Lections Sermon
<i>* The Service of the Communion</i>		
Offertory Preparation of Elements (creed sung) Intercessions (Prayer for the State?) and Prayer of Consecration Lord's Prayer Exhortation Words of Institution Fraction Distribution Participation of Communion(Psalms or Hymn) Post-Communion Collect Aaronic Benediction	Offertory Intercessions (Prayer for the State?) Paraphrase of the Lord's Prayer Preparation of Elements (Nicene Creed sung) Prayer of Consecration Lord's Prayer Words of Institution Exhortation Fraction Distribution Participation of Communion(Psalms or Hymn) Post-Communion Collect Nunc dimittis Aaronic Benediction	Offertory Intercessions (Prayer for the State?) Paraphrase of the Lord's Prayer Preparation of Elements (Nicene Creed sung) Words of Institution Exhortation Prayer of Consecration Fraction Distribution Participation of Communion(Psalms or Hymn) Post-Communion Collect Aaronic Benediction

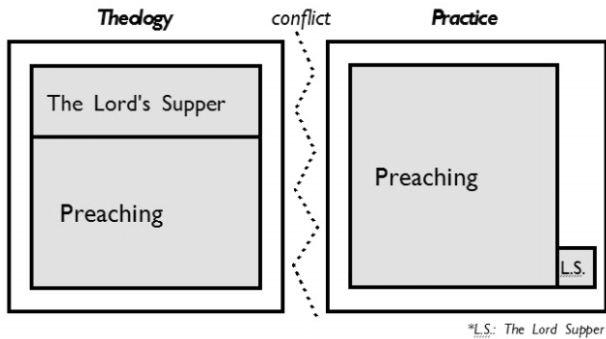


It is certain that Calvin's sacramental theology urged that the Lord's Supper be administered at least once a week but unfortunately, his real practice of the Lord's Supper was not celebrated as a partner of the preaching in the ordinary Sunday worship service.

### III. Calvin's Limitation on the Application of His Sacramental Theology in the Worship Practice

Now, one question comes to our mind. Why was Calvin's sacramental theology not identified with his liturgical practice? The people during Calvin's days accepted his reformation of the church. If so, why did they deny that the Lord's Supper was celebrated at least once a week in their worship service?

<Table 6> The Relationship Between the Lord's Supper and Preaching in Calvin's theology and Practice



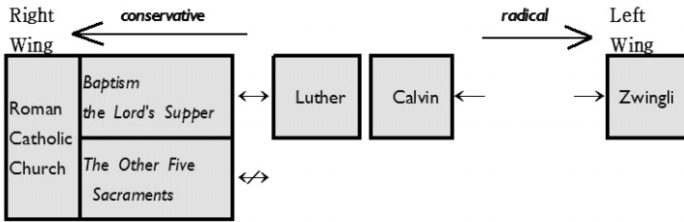
Gerrish notes that Calvin thought of himself as “a mediating figure between the followers of Martin Luther (1483-1546) and the successors of Ulrich Zwingli (1484-1531).”<sup>33)</sup> But, his attitude to the Lord's Supper

32) Bard Thompson, *Liturgies of the Western Church* (Philadelphia: Fortress Press, 1963), 197-210. Also, it is shown in William D. Maxwell, *An Outline of Christian Worship: Its Developments and Forms* (London; New York: Oxford University Press, 1949); Martin Bucher is the most important figure who influenced the worship of Calvin. Therefore, there is similarity between the worship orders of the services at those churches. James White, *A Brief History of Christian Worship* (Nashville: Abingdon Press, 1993), 107.

33) Gerrish, *Grace and Gratitude: the Eucharistic Theology of John Calvin*, 2-3.

is closer to that of Luther because both of their positions are relatively conservative compared to the radical attitude of Zwingli.<sup>34)</sup>

<Table 7> Calvin’s Position on the Lord’s Supper among the Reformers



Luther’s original intention of the Reformation was not to initiate a new religion but to reform within the Roman Catholic Church. In the case of Calvin, his intention regarding sacramental reformation was also not to remove all of the Roman Catholic sacraments in the Christian faith life and worship, but to establish ‘Baptism’ and ‘the Lord’s Supper’ as the promise and covenant of God supported by the Word. On the contrary to his intention, in terms of the application of the Lord’s Supper as a regular celebration on Sunday, I believe it was hard for Calvin to overcome the influence of Zwingli on the churches of Geneva. Zwingli’s radical theology had a great impact on the churches before Calvin and he concluded that the Lord’s Supper be celebrated only four times a year, on the four important days of the Christian calendar.<sup>35)</sup> White notes:

... in a situation where all present were virtually obliged to commune or be excommunicated as open sinners, the shift from infrequent to weekly communion was much too radical. Calvin’s people were more conservative than he had reckoned, and he could only record his chagrin that this important reform was not accomplished.<sup>36)</sup>

In spite of the answer above, there still remains the same question

34) White, *A Brief History of Christian Worship*, 108.

35) They are Christmas, Easter, Pentecost, and a day on September which might be related to Thanksgiving.

36) James White, *Protestant Worship: Traditions in Transition* (Louisville/London: Westminster John Knox Press, 1989), 67-68.

in our mind: “Why could or did not Calvin’s sacramental theology be embodied in the real practice of the worship service at that time?” If we go into Calvin’s life, we can realize that his reformation was carried out during almost an entire generation. I believe that it was not a short period to reform the sacramental practices. Nevertheless, he could not achieve a liturgical reform in practice. Can there be another answer to the question, “Why was the Word-centered worship constituted in the real practice of the Protestant worship service?”

I believe that today’s homiletical theories give us valuable lenses to observe another limitation in Calvin’s attempt to harmonize the Lord’s Supper and preaching in the real practice of the worship service. First of all, the nature of Calvin’s understanding of preaching itself is questionable in the harmony of the sacraments.

If we borrow a term from Karl Barth who has had a great impact on Protestant preachers, we may express the image of a preacher in Calvin’s homiletical theology and practice as ‘Herald.’ In fact, Calvin’s theology of the Word had influence on Karl Barth. According to William Willimon, Karl Barth’s herald image as a preacher itself comes primarily from Paul.<sup>37)</sup> Karl Barth notes that “Proclamation is human language in and through which God Himself speaks, like a king through the mouth of his herald, which moreover is meant to be heard and apprehended.”<sup>38)</sup> For Calvin, preaching means “the living words” pronounced by God, Godself.<sup>39)</sup> In his *Commentaries on the Twelve Minor Prophets*, he also mentions that “there is no other way of raising up the Church of God than by the light of the word, in which God himself (or herself), by his/her own voice, points out the way of salvation.”<sup>40)</sup> Precisely, Calvin believed that preaching was an exposition and interpretation of the Bible.<sup>41)</sup> New homileticians place this understanding of this preacher’s image in the boundary of ‘traditional preaching’ which they criticize. Traditional preaching is usually operated as a “one-way” communication from the preacher to the listeners.<sup>42)</sup> Also, preaching had been understood as the

37) William H. Willimon, *Conversation with Barth on Preaching* (Nashville: Abingdon Press, 2006), 167.

38) *Ibid.*

39) Calvin, *Institutes*, 1:7:1, 74.

40) John Calvin, *Commentaries on the Twelve Minor Prophets*, trans. John Owen (Grand Rapids: Eerdmans, 1950), 257.

41) T. H. L. Parker, *The Oracles of God* (London and Redhill: Lutterworth Press, 1947), 50.

42) Lucy A. Rose, *Sharing the Word: Preaching in the Round table Church* (Louisville: Westminster John Knox Press, 1997), 30.

transmission of the word of God and persuasion. The preacher received the message from God and passed it on to the congregation.<sup>43)</sup>

But according to William Willimon, it is not true that in this herald image of a pastor “Barth has no interest in the response of our hearers to our preaching.”<sup>44)</sup> We cannot easily say that the message of traditional preaching is disconnected to the hearers. Calvin continually spoke about the life of the congregation. Even though he did not use “personal stories to achieve the end,” he tried to preach in relation to them.<sup>45)</sup> Even, Calvin preached, like a good actor, “making the text come alive.”<sup>46)</sup> According to T. H. Parker, Calvin used the term “familier” to describe this style of the preacher. Parker explains:

‘We always try to make Scripture *familier*.’ He(Calvin) plainly meant more than that he wanted the people to become familiar with the Bible in the sense of ‘knowing their Bibles.’ *Familier* might be better rendered by the word ‘personal,’ used in the colloquial modern sense-to make the message of Scripture a personal matter, not just a collection of historical ideas; ‘so that we know that it is God who is speaking to us.’<sup>47)</sup>

Calvin believed that the preacher was not separated from the listeners. He almost always used the first person plural pronoun ‘we’ in his sermons. Precisely, for Calvin, the place of preacher seems to be not in the middle between God and the listeners, but with and in the listeners.

Stephen Webb demonstrates that Cicero’s insistence had influence on Calvin in terms of “the goal of every orator is to serve the public good of the polis.”<sup>48)</sup> Therefore, Calvin borrowed a technical term, *accommodation*, from the rhetorical tradition.<sup>49)</sup> Webb says:

In fact, since speaking always involves reading one’s audience, accommodation could be considered the very essence of rhetoric ... Calvin transformed accommodation into a theological category. As Calvin repeatedly argued, God is of a completely different order of being from our own,

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43) *Ibid.*, 15.

44) Willimon, *Conversations with Barth on Preaching*, 170.

45) Webb, *The Divine Voice*, 151.

46) *Ibid.*

47) T. H. L. Parker, *Calvin’s Preaching* (Louisville: Westminster and John Knox Press, 1992), 139.

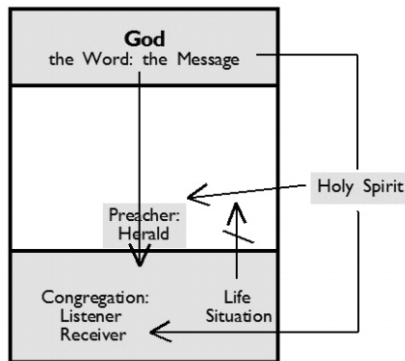
48) Webb, *The Divine Voice*, 153.

49) *Ibid.*

and thus God must stoop to our level in order to make the divine nature knowable. God is a rhetorician, which makes the incarnation the greatest act of persuasion in the history of humankind.<sup>50)</sup>

In spite of his interest on the listeners, the preacher is still a transmitter in his theology of preaching while the listener is a receiver as final destination of a specific message.

<Table 8> Calvin's Theology of Preaching



T. H. L. Parker's final summary on Calvin's attitude to the congregation helps us to confirm the nature of Calvin's preaching as an one-way communication. He notes that "(for Calvin) the congregation should have a clear purpose in mind when they set themselves to listen to the preaching."<sup>51)</sup> The preacher's role in Calvin's conclusive position is to transmit the message and the Holy Spirit teaches us, making it the living Word of God. In fact, his preaching is closer to "teaching" in which an one-way communication goes on. Parker points out that, "when Calvin is talking about preaching, the word that meets us at every turn is 'teaching.'"<sup>52)</sup> Parker continues to explain:

It is not simply that Calvin looked at the preacher in the context of the second quarter of the sixteenth century in Europe, when every congregation consisted largely of those baptized in Roman Catholic days; so that in the light of this the preacher's task might be understood simply

50) *Ibid.*, 153-154.

51) Parker, *Calvin's Preaching*, 52.

52) *Ibid.*, 35.

as re-educating those who had been badly educated. Preaching was, for him, essentially teaching, in whatever context it might take place. Thus he will describe the New Testament episkopos (A.V. 'bishop,' N.E.B. 'leader') as a teacher and governor in the Church.<sup>53)</sup>

In relation to this traditional sermonic nature of Calvin's preaching, we need to listen to the voice of Charles Rice, one of the new homileticians. Rice asserts that this one-way communication of preaching often fails to be existential in its conclusion because "the sermonic presentation of God is formally divorced from the actualities of human existence."<sup>54)</sup> Moreover, Rice advises that "the intention of preaching is to bring men to a meeting, into an encounter with God."<sup>55)</sup> Therefore, the preacher's task is not just to transmit the Bible as a collection of ideas of doctrines and of lessons to the congregation. But in the traditional form of preaching, God is usually presented in an abstract, dogmatic concept or a pat moral code.<sup>56)</sup> People accept preaching when it corresponds with their basic view of the world in terms of family, career, and standard of living.<sup>57)</sup> And most importantly, he asserts that "life-situation preaching is, essentially, a sacramental homiletical idea."<sup>58)</sup>

Form contains function. It means that without concern about 'form,' 'function' cannot be administered practically. Calvin's instructive and doctrinal preaching form is too pedagogical to bring a liturgical imagination into the congregation. There must be a distance between a pedagogical form and a liturgical function in preaching. A doctrinal and pedagogical form of preaching does not need to demand a liturgical function, since what the form of the Word-centered worship service demands is not a liturgical function. Even though Calvin wanted the harmony between preaching and the Table, his preaching form and theology seemed to help the church build up the Word-centered worship in which a liturgical or sacramental function was diminished.

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53) *Ibid.*

54) Charles L. Rice, *Interpretation and Imagination* (Philadelphia: Fortress Press, 1970), 62.

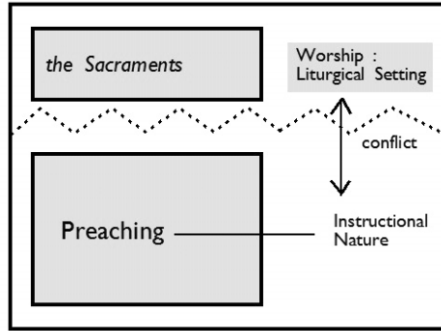
55) *Ibid.*, 15.

56) *Ibid.*, 62-63.

57) Charles Rice, Edmund A. Steimle, and Morris J. Niedenthal, *Preaching the Story* (Philadelphia: Fortress Press, 1980), 58.

58) Charles Rice, *The Embodied Word* (Minneapolis: Fortress Press, 1991), 34.

<Table 9> Conflict Between the Instructional Nature of Calvin's Preaching and the Liturgical Setting of Worship



In fact, the Word-centered worship service in which the Word only governed the whole worship service was already being settled in the areas where Calvin tried to pursue the harmony between the Word and the Table. The worship service in the churches of Geneva was not sacramental or liturgical. White notes:

... much of the instruction is addressed to the Almighty in the form of prayer intended to be edifying to the congregation. So great was the imperative to teach that each service contains a condensed course in the theology and ethics. This became a lasting characteristic of Reformed worship, contributing to its overwhelmingly cerebral character.<sup>59)</sup>

It might be hard for Calvin's wish to be embodied into a liturgical or sacramental setting in real practice. I believe that this conflict might permit to confirm the worship service of Geneva as Word-centered worship which was not liturgical at all.

#### IV. Conclusion

I believe that it is not easy for a traditional and pedagogical preaching to create the liturgical setting of the worship service. In fact, the Word-centered worship service has diminished the liturgical function of Christian worship service for a long time. The conflict between the form and

59) White, *Protestant Worship*, 67-68.

function might permit to confirm the Protestant worship service as word-centered worship which was not liturgical at all. In addition, because of its great instructional nature, the Word-centered worship service without the Lord's Supper had its own efficacy for the time of the Reformation. As a result, people at that time might not have felt that the Lord's Supper was needed in their worship service. Today, it teaches us why we have to deal with *both* the liturgical and homiletical renewals in order to achieve the harmony between the Word and the Sacraments.

There must be significant changes in our worship life today. The representative evidence is the revisions of 'the Book of Worship' in many Protestant churches. In those revisions, significantly, the harmony between the Word and the Sacraments is being recovered and reclaimed. Originally, I believe that it is the recovery of the early church practice that we missed and at the same time, the recovery of our Protestant heritage that we lost. It is clear that, originally, Calvin tried to make harmony between the Word and the Sacraments. But he did not make his attempt come true. There must be a conflict between his doctrinal and instructional preaching form and a liturgical function in worship. In this situation, it is not hard for Protestant preaching to be independent and only to govern the whole worship service. Calvin's attempt teaches us that we need a profound consideration about the liturgical and sacramental nature and form of preaching in order to make an achievement in making harmony between the Word and the sacraments which Calvin hoped. To recover the Table in our worship service is important. To reform the nature of the Protestant worship which is currently not sacramental but instructional is a more important work. There must be Protestant preaching in this center of this reformation, since the Word is absolutely the core of the worship service.

| Key Words |

Calvin, worship, preaching, the Lord's Supper, sacramental theology

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## 한글초록

이 연구의 목적은 개신교가 가지고 있는 말씀 중심의 예배에 대한 이해를 종교개혁자 중의 한 사람인 칼빈의 신학과 실천을 바탕으로 성숙시키는 데 있다. 한국 교회를 비롯하여 개신교회는 말씀 중심의 예배로 성장 발전해 왔다. 중세 교회가 가지고 있던 여러 가지 오류들이 종교개혁자들을 통해서 개혁되기 시작했고 또한 발전한 것이 사실이다. 이런 역사적인 전제는 오늘날의 말씀 중심의 개신교 예배 형태가 종교개혁자의 개혁의 산물인 것처럼 생각하게 만든다. 실제로 많은 개신교인들이 가지고 있는 선입견 중의 하나는 예전적인 흐름이나 분위기가 최대한 생략된 말씀 중심의 예배가 종교개혁자들로부터 시작되었다는 것이다. 하지만 많은 종교개혁자들에게 이러한 말씀 중심의 예배를 만드는 것이 그들의 종교개혁의 목적이 아니었다. 칼빈 역시 말씀을 예배 안에 회복시키는 것이 목적이었지, 성례전을 예배에서 배제하는 것이 개혁의 목적이 아니었다. 그런 의미에서 칼빈 같은 종교개혁자의 신학과 사상으로 살펴보는 것은 예배 갱신이 끊임없이 요구되는 21세기 교회들에게 꼭 필요한 일이며 소홀히 할 수 없는 일이다. 아울러서 이 연구는 말씀과 성례전이 조화된 예배에 대한 예전적인 이해에도 불구하고 칼빈의 목회했던 현장에서 성만찬이 적용되지 못했던 이유를 그의 설교의 형식과 기능의 측면에서 살펴보고자 한다.