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Today as little Charlie is Baptized, may we too remember that we are all Baptized by the very hand of God and that also, our Lord Jesus *is* here in the Bread of Life and the cup of salvation. Jesus Christ is the source of inexhaustible life for us. And we participate in that life through the waters of Baptism and the bread and wine of this Holy Meal. As we wash this dear child's soul today in the waters of Baptism and as we reach out our hands in faith in this Holy Communion, God reaches out to us in a way that we can comprehend, a way in which we can understand...through water, bread, and wine.

Washed over us and placed into our hands is our incarnate God, it is the very God among us, it is the very forgiveness of our sins, and it is the very source of inexhaustible life we become part of through a faith that allows us to see beyond ourselves to the very presence of God. Come now to this Font and to this Table, come not as technologically advanced people, but come and participate in the will of our Lord...lay aside sin, and live, and walk in the way of insight and wisdom giving thanks to God the Father at all times and for everything...come now, touch, see, and believe.

³ Ibid, Page 457, par 9-10

In our world today one can say we have made remarkable technological advances in just about every aspect of our lives...some better than others but remarkable advances nonetheless. Today in our world if something of any sort happens, the world immediately knows all about it, can see it, and of course, instantly has an opinion about it. Unfortunately, the fallout of our technologically advanced society has become..."if I don't see it with my own eyes, I don't believe it." Our technological advances have become so embedded within our culture that even historical facts are being disputed today simply because..."if I don't see it with my own eyes, I don't believe it...so it never happened." What does this then say about faith in our culture today...well I think it says the same thing, "if I don't see it with my own eyes, I don't believe it."

The Epistle written to the Hebrews is written to a culture whose faith and practices are weakening and, in this letter, we hear:

¹ Now faith is the assurance of things hoped for, the conviction of things not seen. ² Indeed, by faith our ancestors received approval. ³ By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. (Hebrews 11:1-3)

If I don't see it with my own eyes, I don't believe it...in this conception of concrete skepticism and cynicism today, dreams fade and hopes are dashed and our focus then is turned in on ourselves, "if *I* don't see it with *my own* eyes, *I* don't believe it." In this skepticism and cynicism today our trust is only found in ourselves and faith is then centered in what I see and how I see it. But when we are able to look beyond ourselves, we might just begin to see that worship and our faith in God...allow us to see, to dream, and to hope beyond ourselves. In our worship, we are given the ability to openly and broadly see, to dream, and to hope through tangible earthly elements that open our hearts, our minds, and our imaginations and we are able to envision and to hope for things not seen...things that surpass what "T" see and what "T" like to believe.

Central to our worship are things the world would merely consider ordinary and somewhat insignificant; things such as water, bread, and wine. But when they are paired alongside God's blessed Word, these tangible things allow us to see the full truth about ourselves: our sorrow, our hope, our hunger, our loneliness, our sin, forgiveness, death, and life. These blessed elements of water, bread, and wine when paired with God's Word allow us to see beyond ourselves and to have hope in unseen things that are made known through simple earthly elements of water, bread, and wine. And when we can hope through our faith, we then can imagine how God in Christ Jesus comes amidst these things wherever folks are gathered around them and His mercy for us is revealed.

Today in our Gospel lesson from the sixth Chapter of John known as the "Bread of Life Discourse," we hear Jesus telling us of His connection to us and the significance of that connection within these earthly elements of grace:

⁵¹...I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

¹⁰ He was in the world, and the world came into being through him; yet the world did not know him. ¹¹ He came to what was his own, and his own people did not accept him. ¹² But to all who received him, who believed in his name, he gave power to become children of God...(John 1:10-12a).

In this Hoy Meal are the tangible gifts of grace and life from the One who withholds nothing from us...the One who abides in us and through this Holy Meal makes it possible for us to abide in Him. In these glorious and tangible gifts that undergird and strengthen our faith, Luther once again reminds us in his preaching on the sixth chapter of John's Gospel:

Thus faith, too, cannot be a mere thought of our Lord God; for thoughts are not sufficient... My heart must take hold of and apprehend Christ; I must cleave to His flesh and blood and say: "To this I cling, to this I will remain faithful. I would rather surrender life and limb. May I fare with it as God wills. Faith dare not be an idle thought. It is not enough that I recall how Christ was crucified, but beyond these thoughts I have a heart which relies on Christ, whose flesh and blood I admit into my heart, persuaded that they were sacrificed for me. That constitutes and is called true faith. Without such faith all counts for nothing.¹

So may we, as the writer of Hebrews says, may we approach this Holy Meal with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (Hebrews 10:22) Just as our table here today is set and prepared for the Holy Presence of Jesus Christ in the bread and wine of our Holy Eucharist to be administered, so too, our font is set and ready to sprinkle clean the very soul of little Charles Joseph Nagy. And like our Holy Eucharist that makes Holy...simple elements of bread and wine with God's Word, Luther reminds us this in the Large Catechism...concerning Baptism:

Namely, that it is not simply plain water, but water placed in the setting of God's Word and commandment and made holy by them. It is nothing else than God's water, not that the water itself is nobler than other water but that God's Word and commandment are added to it.²

Luther also makes it clear that Baptism is done in the presence of God as well...and tells us that: ...we ought to regard baptism as much greater and more precious because God has commanded it. What is more, it is performed in His name. So the words read, "Go, baptize," not "in your name" but "in God's name."

¹ Pelikan, Jaroslav. Luther's Works Volume 23, Sermons on the Gospel of St. John, Chapters 6-8. Saint Louis: Concordia Publishing House, 1957. Page 128.

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