

# Communion 101

## *Exploring Four Views of the Eucharist*

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*“The real Jesus took real wine and real bread and identified himself with it.”<sup>1</sup>*

This simple statement is at once the beginning and the end of any discussion regarding the celebration of the table, or the Eucharist. Christ’s action, accompanied with a simple request, for His disciples to “do this in remembrance of me,” has eternally influenced the worship of the church. Purposefully designed as a symbol of unity, comfort and solidarity, oddly the Eucharist has become “one of the chief issues dividing Christians.”<sup>2</sup> Regardless of interpretation, the unifying power that exists when the church celebrates the table remains unchanged. By centering our understanding of the table on the base characteristics agreed upon by the majority of Christianity, the Eucharist celebration quells all strife and centers The Corporate Body of Christ on the most significant moment in history.

The word “Eucharist” is derived from the Greek word, “εὐχάριστος” which is most often translated “thankful or thanksgiving.”<sup>3</sup> The Thayer and Smith Greek lexicon defines it as 1) mindful of favors, grateful, thankful, 2) pleasing, agreeable and 3) acceptable to others, winning, liberal, beneficent.<sup>4</sup> The triple meaning of this word speaks directly to the power of this sacrament. Coming to the table is an act of thanksgiving, the Eucharist celebrates the obedience of Jesus as evidenced in His crucifixion, rejoices in the victory of His resurrection and His free gift of salvation.<sup>5</sup> As believers unite in corporate thanksgiving, remembering the precious gift of Calvary, they face the powerful reality of Christ’s undying love and His greatest commandment, to love one another in response.



The celebration of the table is a fourfold action of (1) taking, (2) blessing, (3) breaking, and (4) giving, as evidenced by the Gospel writer, “He took bread (1), gave thanks (2), broke it (3) and began to give it to them (4) (Luke 24:30).”<sup>6</sup>

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<sup>1</sup> Tad W. Guzie, S.J., *Jesus and the Eucharist* (New York, NY: Paulist Press, 1974), 4.

<sup>2</sup> Ibid.

<sup>3</sup> Thayer and Smith, “Eucharistos”, *The New Testament Greek Lexicon*, <<http://www.studydrive.org/lex/grk/view.cgi?number=2170>> (accessed 12 March 2007).

<sup>4</sup> Ibid.

<sup>5</sup> Robert Webber, *Ancient Future Faith* (Grand Rapids, MI: Baker Books, 1999), 110.

<sup>6</sup> Daniel Meeter, “The Heart of Communion” in *The Sacred Actions of Christian Worship*, editor Robert E. Webber, vol. 6, Complete Library of Christian Worship. (Nashville: Star Song, 1994), 251.

The first step, the action of “taking,” is significant because it represents “the involvement of the whole worshiping community.”<sup>7</sup> In the this action “Jesus takes what we bring him.”<sup>8</sup> As the believer brings gifts from creation, namely the bread and wine, Jesus accepts our gifts or “offering” and “uses it as the stuff of salvation.”<sup>9</sup> In the first act of the Eucharist the believer brings him or herself to the Table, full of shortcomings, and the Lord responds by “taking” us just as we are. However, the act of coming to the Table with an offering is not an individualistic action. According to Henri Nouwen, “communion creates community.”<sup>10</sup> In the earliest historical records, each person or family would bring bread and wine as well as other gifts to the table. As the individual families would present their offerings, the church community would unite as one in the corporate setting.

The second step of the Eucharist is to offer a “prayer of thanksgiving.”<sup>11</sup> In this blessing, the congregation celebrates the work of Christ on the cross and the saving power of the resurrection, “the entire meaning of the Eucharist as it comprises Jesus’ life and our lives is compressed into the prayer.”<sup>12</sup> An additional emphasis of this prayer appears in worship materials from the Reformation Period (sixteenth century): the need for personal examination.<sup>13</sup> The Scriptural origin of this meaningful time before the Lord can be found in First Corinthians 11:28-29: “A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.” Most denominations share the belief that the blessing of the Lord’s Supper should celebrate the work of Christ and provide opportunities for personal reflection.<sup>14</sup> Eugene Peterson explains the encompassing nature of the blessing in a single powerful sentence; “This prayer of blessing gathers all of us and everything we are into everything that Christ is and does for us.”<sup>15</sup>

The third action of the Eucharist is the act of breaking the bread. The act of breaking and the distribution of the bread and the wine have several meanings; the first is representative of church unity.<sup>16</sup> The words of Paul to the church in Corinth illustrate this, “Because there is one loaf, we, who are many, are one body, for we all partake of one loaf” (1 Cor. 10:17, NIV). The act of breaking changed in emphasis during the third century. At this time, the “symbol of Christ’s broken body and his death on the church’s behalf” largely replaced the

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<sup>7</sup> Webber, *Worship Old and New*, 174.

<sup>8</sup> Eugene H. Peterson, *Christ Plays in Ten Thousand Place* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2005), 207.

<sup>9</sup> *Ibid.*, 208.

<sup>10</sup> Henri J.M. Nouwen, *With Burning Hearts: A Meditation of the Eucharistic Life* (Maryknoll, NY: Orbis Books, 1994), 95.

<sup>11</sup> John Barry Ryan, “The Prayer of Thanksgiving” in *The Sacred Actions of Christian Worship*, editor Robert E. Webber, vol. 6, Complete Library of Christian Worship. (Nashville: Star Song, 1994), 253.

<sup>12</sup> Peterson, 209.

<sup>13</sup> Kilian McDonnell, *John Calvin, the Church, and the Eucharist* (Princeton, New Jersey: Princeton University Press, 1967), 201-205.

<sup>14</sup> Robert Benson, *That We May Perfectly Love Thee: Preparing our Hearts for the Eucharist* (Brewster, MA: Paraclete Press, 2002), 38.

<sup>15</sup> Peterson, 209.

<sup>16</sup> *Ibid.*, 210.

emphasis of church unity.<sup>17</sup> The church fathers quoted the words of Christ in their liturgies, “And He took bread, gave thanks and broke it, and gave it to them saying, “This is my body given for you; do this in remembrance of me” (Luke 22:19, NIV).<sup>18</sup> Over time, the two meanings have jointly become prominent emphasis in the churches Eucharist celebrations. When considered together, both of these meanings enlighten and encourage the church and are worthy objectives for corporate worship.

The final action in the Eucharist service is the giving of the bread. In this “sacred” moment the “offering and remembrance become a communion, a mystical communication between Christ and the believer.”<sup>19</sup> In this action, “Jesus gives back what we bring Him, who we are; and we receive what He gives.”<sup>20</sup> Paul’s explanation to the Corinthian church is telling; “Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?” In this important action, “when the elements of bread and wine are taken in faith, the transforming and nourishing power of Christ for the salvation and the healing of the person is made available.”<sup>21</sup> Through this “communion” with Christ transforms all that we bring, both literally and metaphorically, into Christ.<sup>22</sup> Our sins are forgiven; our shortcomings overcome, we literally become whole “in Christ.”<sup>23</sup> Although all believers hold this action in extreme honor and importance, the actual implications of the actions of the Eucharist, and especially this final action, are largely debated among differing church denominations. In the next section of this paper, we will examine the four most popular theological views associated with the Eucharist celebration.

### **Four Common Theologies of the Eucharist**

The Eucharist theologies of most denominations fall into four main categories, transubstantiation or the Roman Catholic view, consubstantiation or the Lutheran view, the reformed view or the Calvinist view, and the symbolic or memorial view. Though all four theologies are dramatically different in certain aspects, they share numerous fundamental truths. First, all four views are grounded in the fact that Jesus himself established the Lord’s Supper in Scripture (Matt. 26:26-28; Mark 14:22-24; Luke 22: 19-20). The second fundamental is that Jesus commanded the church to regularly participate in the celebration of the Lord’s Supper (Matt 26:29). The third important characteristic that all four share is that the Table “proclaims the death of Jesus Christ” (1 Cor. 11:26). Finally, though the actual benefit(s) vary greatly among the views, all four

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<sup>17</sup> Webber, *Worship Old and New*, 180.

<sup>18</sup> Evidence of this is in almost every liturgy of the church starting with The Apostolic Tradition of Hippolytus (A.D. 236). Lloyd G. Patterson, “Worship in the Second and Third Centuries” in *Twenty Centuries of Christian Worship*, editor Robert E. Webber, vol. 2, Complete Library of Christian Worship. (Nashville: Star Song, 1994), 36 and following.

<sup>19</sup> Webber, *Worship Old and New*, 182.

<sup>20</sup> Peterson, 211.

<sup>21</sup> Webber, *Ancient Future Evangelism*, 111.

<sup>22</sup> Peterson, 211.

<sup>23</sup> Gal. 2:16, NASB.

consistently stand on the promise that coming to the Table imparts “some type of spiritual benefit to the participant.”<sup>24</sup>

### **Transubstantiation**

The doctrine of “transubstantiation” is the view of Eucharistic celebration of the Roman Catholic Church. The term appears in the churches decree on the Lord’s Supper in the 1551 Council of Trent.

In the first place, the Holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things.

And because that Christ, our Redeemer, declared that which He offered under the species of bread to be truly His own body, therefore has it ever been a firm belief in the church of God, and this holy Synod doth now declare it anew, that by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood, which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.<sup>25</sup>

In the Roman Catholic Church, “the Eucharist is a mystery of faith par excellence: the sum and summary of (the churches) faith.”<sup>26</sup> The foundation for this doctrine is the words of Christ from the Gospel’s account of the Last Supper. In the Synoptic Gospels Jesus explains to the disciples that the bread that they are about to eat is His body and that the cup of wine is His blood (Matt 26:26-29, Mark 14:22-25, Luke 22:15-20). The doctrine of transubstantiation interprets the words of Christ literally; Christ is the bread and the wine. In the Roman Catholic Church, through the action of consecration during the Eucharistic feast or Mass, the bread and wine are “converted” into the actual flesh and blood of Jesus.<sup>27</sup> Following the Words of Institution, the elements are Christ.<sup>28</sup> As the Priest prays the words of Christ during the Mass, the “substance of” the bread and wine “are no longer present, but the Body of Christ under the outward appearance of

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<sup>24</sup> H. Wayne House, *Charts of Christian Theology and Doctrine* (Grand Rapids, MI: Zondervan, 1992), 60.

<sup>25</sup> The Council of Trent, 13:1,4; cited in Phillip Schaff, *The Creeds of Christendom with a History and Critical Notes* (New York: Harper and Brothers, 1877), 2:126,130.

<sup>26</sup> Father Benedict XVI, *Post-Synodal Apostolic Exhortation Sacramentum Caritatis of the Holy Father Benedict XVI to the Bishop, Clergy, Consecrated Persons and the Lay Faithful on the Eucharist as the Source and Summit of the Church’s Life and Mission* (Rome: Libreria Editrice Vaticana, 2007).

Accessed online at <

[http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20070222\\_sacramentum-caritatis\\_en.html#The\\_Eucharist\\_and\\_the\\_Sacraments](http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html#The_Eucharist_and_the_Sacraments)> (accessed 19 March 2007).

<sup>27</sup> J. Pohle, “The Real Presence of Christ in the Eucharist” in *The Catholic Encyclopedia*, vol. V. (New York: Robert Appleton Company, 1909). < <http://www.newadvent.org/cathen/05573a.htm#3>> (accessed 12 March 2007).

<sup>28</sup> Ibid.

bread.”<sup>29</sup> The Priest and members of the church then partake in the actual body of Christ<sup>30</sup>, and as they do, they are “strengthened and freed from sin.”<sup>31</sup>

With the realization that the consecrated elements are the Christ comes the necessity of regarding the Eucharistic feast as the most significant and challenging sacrament of the church. To approach the Lord’s Table in contempt is to bring shame upon the leadership, congregation and most dangerously, Jesus Christ. The Roman Catholic view of transubstantiation understandably places the highest importance on who prepares, serves and partakes in the elements. Only Roman Catholic Priests can officiate and only church members can partake in the elements. <sup>32</sup>

## **Consubstantiation**

The second common theological view of the Eucharist is described in the teaching of Martin Luther and is held by many “Lutheran” denominations. Martin Luther’s teachings are similar to the teachings of the Roman Catholic Church. The Lutheran view of The Lord’s Supper contains two key components: “(1) a genuine understanding of and faith in Christ’s presence in and through the sacramental elements and (2) doctrinal and personal unity among those who commune together are necessary for admission to the Lord’s Supper.”<sup>33</sup> In base definition, both Luther and the Roman Catholic Church believe in the literal physical presence of Jesus in the Eucharist. Luther believed that “the words of institution were simply too plain and too strong for him to deny the Real Presence of Jesus in the bread and the wine.”<sup>34</sup> Luther believed so strongly in the “Real Presence” of Christ in the Eucharist that it became the center of His Theology.<sup>35</sup> For Luther the Words of Institution were “the sum total of the whole Gospel.”<sup>36</sup>

Luther’s doctrine does vary from the Roman Catholic view of transubstantiation in a subtle, but very important way. In Transubstantiation, the converted elements are the literal Body and Blood of Jesus. Although the physical look of them remains the same, the element that looks like bread is His body and the element that looks like wine is Jesus blood. In Luther’s doctrine, after the consecration of the elements through the Words of Institution, Jesus becomes present “in, with, and under” the bread and wine.<sup>37</sup> In the Lutheran

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<sup>29</sup> Ibid.

<sup>30</sup> In most Roman Catholic services, the wine is served exclusively to the Clergy.

<sup>31</sup> J. Pohle, “The Real Presence of Christ in the Eucharist” in *The Catholic Encyclopedia*, vol. V. (New York: Robert Appleton Company, 1909). < <http://www.newadvent.org/cathen/05573a.htm#3>> (accessed 12 March 2007).

<sup>32</sup> Kevin Orlin Johnson, *Why Do Catholics Do That?* (New York: Ballantine Books, 1994), 67-68.

<sup>33</sup> The Commission on Theology and Church Relations of The Lutheran Church, Missouri Synod, *Admission to The Lord’s Supper: Basics of Biblical and Confessional Teaching* (St. Louis, MI: The Lutheran Church- Missouri Synod, 2000), 6.

<sup>34</sup> Andrew Purvis, *What the Bible Say’s About the Lord’s Supper* (Joplin, Missouri: College Press Publishing Company, 1986), 91.

<sup>35</sup> Ibid., 92.

<sup>36</sup> Ibid.

<sup>37</sup> Martin Luther, *The Large Catechism* Trans. by F. Bente and W.H.T. Dau Published in *Triglot Concordia: The Symbolical Books of the Ev. Lutheran Church*

view, the bread and wine do not physically change, but they certainly “are not mere bread and wine, such as are ordinarily served at the table, but bread and wine comprehended in, and connected with, the Word of God.”<sup>38</sup> Luther taught that the bread and wine “contained” Christ’s body and blood and are literally “eaten physically with the mouth,”<sup>39</sup> the physical action of eating being an integral component of his theology.

Luther saw the act of eating the elements as an important polarizing effect of the Eucharist. Luther taught that without the action of literally “eating and crushing of Christ’s body with the teeth, you cannot receive any spiritual blessings from the Eucharist.”<sup>40</sup> For Lutherans the action of consuming the Real Presence of Christ in the elements is a “means of grace.”<sup>41</sup> According to the Lutheran denomination, “the means of grace are the channels through which we come to know and believe this good news, and the means through which the forgiveness of Christ is continually made known and given to us.”<sup>42</sup> Dissimilar to Roman Catholicism, Lutherans also believe that the consumption of the Real Presence by the unprepared believer or unbeliever is non-advantageous and even dangerous. Lutherans are instructed to “examine or test himself or herself, and after that self-examination each should eat and drink properly.”<sup>43</sup> Luther warns the church of the elements potentially mortal nature in the Marburg Colloquy of 1529, “Christ’s body is death, poison and devil to those who eat unworthily.”<sup>44</sup> Luther based this teaching in the evidence presented by Paul in First Corinthians chapters 10 and 11, noting that the ungodly “eat to their judgment and condemnation if they are not converted and repent.”<sup>45</sup>

### **The Reformed View**

Based on the teachings of John Calvin, the Reformed View or the Calvinist View of the Eucharist denies the presence of the literal, tangible body and blood Christ whether converted into or simply “in, with and under” the elements. The Reformed “insist that the bread and wine are physical signs which have no power in themselves, but point to Christ’s spiritual presence.”<sup>46</sup> The Reformed View asserts, “that there is a real, objective presence of Jesus in the action of the

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(St. Louis: Concordia Publishing House, 1921), 565-773.

<<http://www.iclnet.org/pub/resources/text/wittenberg/luther/catechism/web/cat-14.html>> (accessed 12 March 2007).

<sup>38</sup> Ibid.

<sup>39</sup> Purvis, 100.

<sup>40</sup> Ibid.

<sup>41</sup> The Lutheran Church Missouri Synod, *Means of Grace?* (St. Louis, MI: The Lutheran Church Missouri Synod, 2007), <<https://www.lcms.org/pages/internal.asp?NavID=3968>> (accessed 19 March 2007).

<sup>42</sup> Ibid.

<sup>43</sup> The Commission on Theology and Church Relations of The Lutheran Church, Missouri Synod, *Admission to The Lord’s Supper: Basics of Biblical and Confessional Teaching*, (St. Louis, MI: The Lutheran Church Missouri Synod, 2007), 14.

<sup>44</sup> Herman Sasse, *This Is My Body: Luther’s Contention for the Real Presence in the Sacrament of the Altar* (St. Louis, MI: Concordia House Publishing, 2003), 244.

<sup>45</sup> Purvis, 101.

<sup>46</sup> Timothy R. Phillips, “A Reformed Theology of the Lords Supper” in *The Sacred Actions of Christian Worship*, editor Robert E. Webber, vol. 6, Complete Library of Christian Worship. (Nashville: Star Song, 1994), 236.

Eucharist”<sup>47</sup> when the Word of God accompanies the elements the real, objective presence is present for the believer.<sup>48</sup> It is important to note that Calvin recognized the inability to cognitively understand the mystery and miracle that surround the Lord’s Table.<sup>49</sup> Unlike the Roman Catholic and Lutheran Views, which both offered well-documented, concrete theories; Calvin was comfortable allowing the mysterious to remain just that.<sup>50</sup>

John Calvin “believed that the ‘dynamic’ or power of energy or life-giving virtue of Christ’s glorified flesh and blood in heaven are communicated to the believer in the act of reverently eating the bread and drinking the cup.”<sup>51</sup> As the believer partakes of the consecrated elements, Christ “renews and seals the original promise” made at Calvary.<sup>52</sup> As The Word of God is taught, setting forth the promises of God, the sacraments “seal” the promise with a guarantee of the faithfulness of God to do as He promised.<sup>53</sup> Regular celebration of The Lord’s Supper perpetually reminds the faithful of the ongoing sufficiency of the sacrifice of Christ’s body to provide salvation.

The Reformed View “emphasizes Paul’s exhortation” for the believer to “examine” himself or herself at the Lord’s Supper.<sup>54</sup> “Therefore, whoever eats of the bread and drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment upon themselves” (1 Cor. 11:27-29). In communion, believers must confess their sin and renew the covenant relationship with Christ. As the Word reveals the believer’s sin, the sacrament of The Lord’s Supper “exercises faith and incites growth in the Christian Life.”<sup>55</sup>

## The Symbolic View

The final view, founded on the teachings of Ulrich Zwingli, is known as the “Memorial” or “Symbolic” View. Ulrich Zwingli taught that the Lord’s Supper is a “memorial, or sign of Christ’s death.”<sup>56</sup> Zwingli believed that during the Lord’s

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<sup>47</sup> Purvis., 111.

<sup>48</sup> Phillips, 235.

<sup>49</sup> Kilian McDonnell, 206-209. John Calvin believed that the full meaning of the Lord’s Table was beyond the scope of human understanding.

<sup>50</sup> Brian Nicholson, *Calvin's Doctrine of the Spiritual Presence of Christ in the Lord's Supper* (Orange County, California: Covenant Community Church of Orange County, 1991), <[http://www.reformed.org/webfiles/antithesis/index.html?mainframe=/webfiles/antithesis/v2n2/ant\\_v2n2\\_presence.html](http://www.reformed.org/webfiles/antithesis/index.html?mainframe=/webfiles/antithesis/v2n2/ant_v2n2_presence.html)> (accessed 19 March 2007).

<sup>51</sup> Purvis, 111.

<sup>52</sup> Phillips, 237.

<sup>53</sup> John Calvin, “Book IV. The External Means or Aids by which God Invites Us Into The Society of Christ and Holds Us Therein” in *The Institutes of the Christian Religion* Translated by Henry Beveridge (Wheaton, Illinois: The Christian Classis Ethereal Library, 2002), 780. <<http://www.ccel.org/ccel/calvin/institutes.html>> (accessed 12 February 2007).

<sup>54</sup> Ibid., 237.

<sup>55</sup> Ibid.

<sup>56</sup> Thomas Finger, “An Anabaptist Theology of the Lord’s Supper” in *The Sacred Actions of Christian Worship*, editor Robert E. Webber, vol. 6, Complete Library of Christian Worship. (Nashville: Star Song, 1994), 240.

Supper the believer responds to the death of Christ through repentance and renewal. As believers “commemorate” the death of Christ, they share in a “communion” or a “participation” in the benefits that this great gift afforded mankind.<sup>57</sup> For Zwingli, communion with the “spiritual presence of Jesus is of far more importance than any corporeal contact with the Body of Christ; and that this communion is shared through faith.”<sup>58</sup>

Zwingli taught that The Lord’s Supper is not a “repetition” of Christ’s crucifixion, but a “commemoration” of His sacrifice.<sup>59</sup> The elements are signs of the Body and Blood of Christ, not a repetition of the “once for all” sacrifice made by Christ on Calvary. Zwingli believed that the center of the Eucharist is not in partaking of Christ’s body and blood, but by believing in the life-changing event of the Cross. Contrary to the beliefs of the Roman Catholic Church and Lutherism, Zwingli’s “Real Presence is a spiritual Presence, not a corporeal one.”<sup>60</sup> Focusing on the figurative language of Christ in John Chapter 6, where Christ refers to Himself as “The Bread of Life”, Zwingli stressed the importance of context.<sup>61</sup> Focusing on principles of Biblical exegesis, it is imperative to read Christ’s words at the Last Supper in the context of the entire Gospel account.

Zwingli stressed the importance of the believer’s role at the table. Working within the context of John chapter six, the Memorialist partakes in the elements as a “symbol and pledge of an ever-renewed living union with the Risen Christ.”<sup>62</sup> Just as food and drink are “absorbed” to bring physical renewal to the human body, communion with Christ at the Lord’s Supper allows the “divine nature” to be absorbed into the believer’s spirit, conforming them into the image of Christ.<sup>63</sup> Zwingli also contended that Christ’s Presence is not limited to the Table, but is present in every faithful act of the believer.<sup>64</sup> The latter belief causing many denominations to contend that regular tangible celebration of the Eucharist is unnecessary to honor the words of Christ when He tells His disciples to “do this in remembrance of me.”<sup>65</sup> Although this may be the case for a minority of Zwingli’s followers, for most Memorialists the Lord’s Supper provides an opportunity to build community as the church joins together to remember Christ’s gift.

Memorialists believe in the unifying power of the Lord’s Supper. “Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread” (1 Cor 10:16-17). As a congregation gathers around the Table to memorialize the death of

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<sup>57</sup> Thomas Martin Lindsey, *A History of the Reformation* (New York: Charles Scribner’s Sons, 1906), 355.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid., 356.

<sup>60</sup> Ibid., 357.

<sup>61</sup> John 6:25-71.

<sup>62</sup> Lindsay, 357.

<sup>63</sup> Thomas Finger, 240.

<sup>64</sup> Elmer S. Freeman, *The Lord’s Supper in Protestantism* (New York: The Macmillan Company, 1945), 61.

<sup>65</sup> Luke 22:19

Christ, they “pledge” themselves to love one another, and share each other’s resources and burdens.<sup>66</sup> For the Memorialist Christ’s presence is not literally in the elements but literally exists in the gathering of the saints. As individuals gather around the elements, remembering the crucifixion and resurrection of the Lord, they join as one united church.

In most churches that embrace the Symbolic view of The Lord’s Supper the Table is open to all believers. Typically, the remembrance is presided over by clergy or lay leadership called from within the congregation. The criteria for choosing leaders does not necessarily crux upon education or ordination, but rather on the believers personal faith walk. It should be noted for this study that in most Charismatic and Pentecostal churches, which predominately recognize the Symbolic view, the Pastor or ordained clergy are “encouraged to administer” the Lord’s Supper, discouraging individual members to celebrate “without the presence of an ordained minister.”<sup>67</sup>

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<sup>66</sup> Finger, 240.

<sup>67</sup> Jerald Daffe, “A Pentecostal Theology of the Lord’s Supper” in *The Sacred Actions of Christian Worship*, editor Robert E. Webber, vol. 6, Complete Library of Christian Worship. (Nashville: Star Song, 1994), 246.