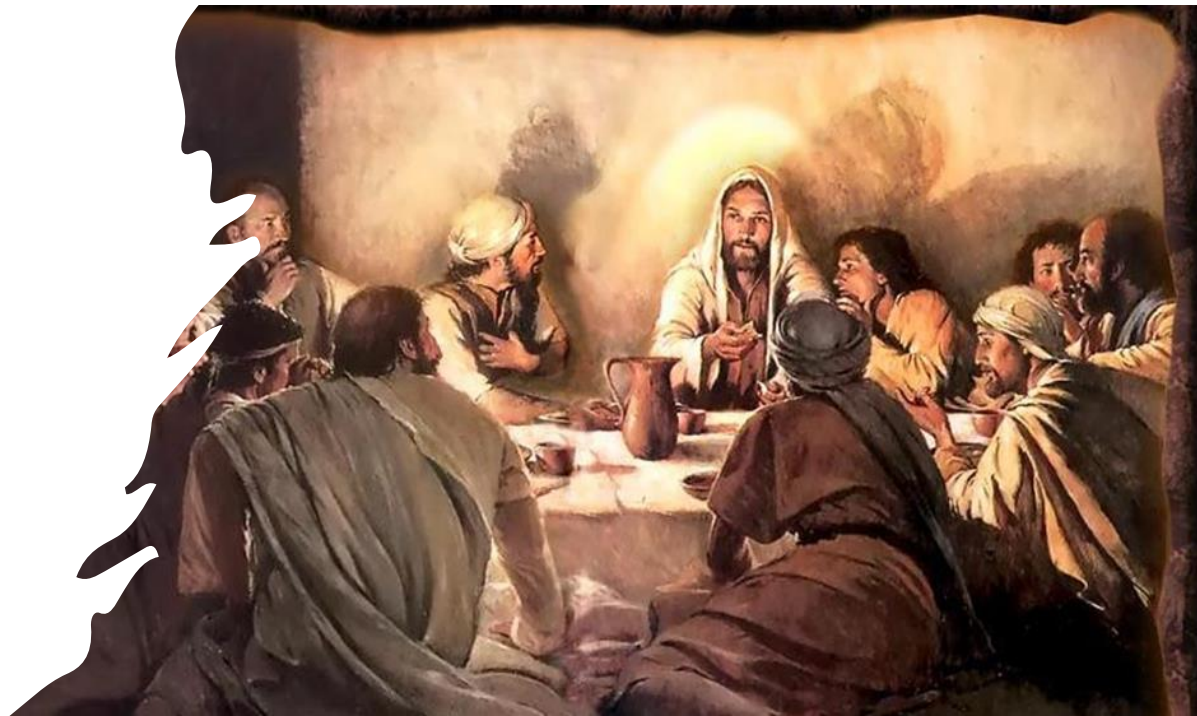


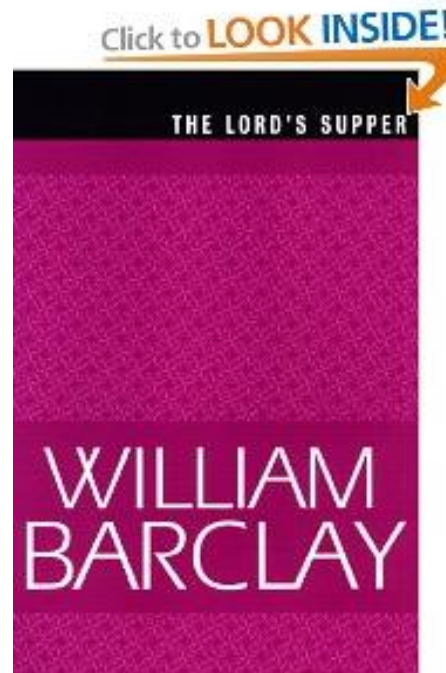
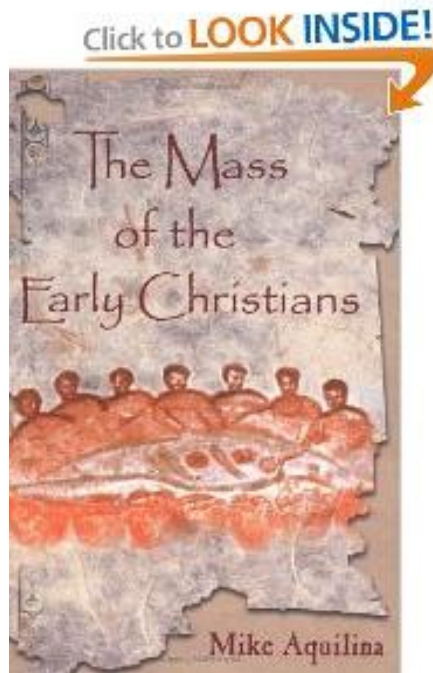
The Lord's Supper

AKA
*Communion,
Breaking of
Bread,
Table of the
Lord, Eucharist
(thanksgiving)*



Sources

- Current Literature
 - The Mass of the Early Christians
 - Mike Aquilina
 - The Lord's Supper
 - William Barclay
- Ancient Literature
 - The New Testament
 - The Didache – AD 60-150
 - Wide ranging documents of practical guidance on matters moral, legal, ascetical, and liturgical.
 - St. Ignatius of Antioch – died AD 107 - unity
 - Pliny the Younger – AD 112
 - Reporting to Emperor Trajan
 - St. Justin Martyr – AD 155





Passover – Old Testament precedent



The First Lord's Supper

- The First Lord's Supper -
"Do this in remembrance of me."
 - Matthew 26:17-30
(Mark 14:12-26;
Luke 22:7-23)

Matthew 26



The Passover with the Disciples

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" ¹⁸ He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" ¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰ When it was evening, he reclined at table with the twelve. ²¹ And as they were eating, he said, "Truly, I say to you, one of you will betray me." ²² And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" ²³ He answered, "He who has dipped his hand in the dish with me will betray me. ²⁴ The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." ²⁵ Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

Institution of the Lord's Supper

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."



References in Acts

- 2:42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.
- 20:7 On the first day of the week we came together to break bread. Paul spoke to the people...



1 Corinthians

Chapter 11:17-34

The Lord's Supper in the New Testament Church

¹⁷ But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. ¹⁸ For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, ¹⁹ for there must be factions among you in order that those who are genuine among you may be recognized. ²⁰ When you come together, it is not the Lord's supper that you eat. ²¹ For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. ²² What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.



1 Corinthians

Chapter 11:17-34

The Lord's Supper in the New Testament Church

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." ²⁵ In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.



1 Corinthians

Chapter 11:17-34

The Lord's Supper in the New Testament Church

²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.



1 Corinthians

Chapter 11:17-34

The Lord's
Supper in the
New
Testament
Church

³³ So then, my brothers, when you come together to eat, wait for one another— ³⁴ if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions.

- Jude 12; II Peter 2:13 reference agape feasts

BREAD AND WINE

FROM TRUTH TO HERESY | CFD RIZAL



TRANSUBSTANTIATION

Catholic

conversion of the substance of the Eucharistic elements into the body and blood of Christ at consecration, only the appearances of bread and wine still remain



CONSUBSTANTIATION

Lutheran

substance of the bread and wine coexists with the body and blood of Christ in the Eucharist



TRANSIGNIFICATION

Other Christians

a change in the significance of the bread and wine to symbolize the body and blood of Christ



Characteristics of The Lord's Supper in 1st Century Church

- “Discipline of the Secret”
 - Awe and profound reverence pervades the writings of the early fathers when alluding to the Lord’s Supper.
 - Rumors in non-Christian world were abundant
- Participation only by the baptized
 - “Let no one eat or drink of the Lord’s Supper unless they have been baptized... If anyone is holy, let him come; if anyone is not so, let him repent”. - Didache
 - Others were dismissed from worship service
- Led by Elder (bishop/president). Served by Deacons
- Wine and bread were served in the finest vessels available to the church.
- Every Sunday



Breaking of Bread: The Lord's Supper and the Agape Feast

- The Lord's Supper and Agape Feast are two distinct activities.
 - Although their origins were likely together, the only time that they are known to be held in conjunction with each other was in Corinth, which apparently ended after Paul's rebuke (1 Cor. 11).
 - "The early disappearance of the Christian *agapæ* may probably be attributed to the terrible abuse"
- Typical Sunday schedule (*according to Pliny and others*)
 - Worship very early (before dawn)
 - Dismiss unbaptized before The Lord's Supper
 - "Disperse and reassemble" in evening for Agape feast of "ordinary food"



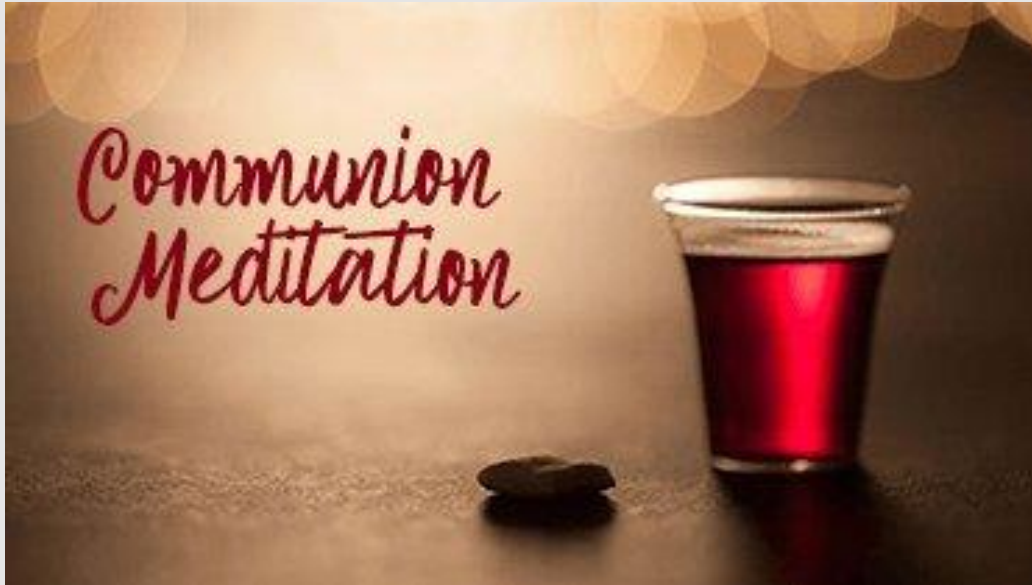
The Lord's Supper
“stood at the center
of the Church's life,
evident in the
Scriptures as well as
the earliest Christian
sermons, letters,
artwork,
tombstones, and
architecture”.

- Mike Aquilina
- *The Mass of the Early Christians*



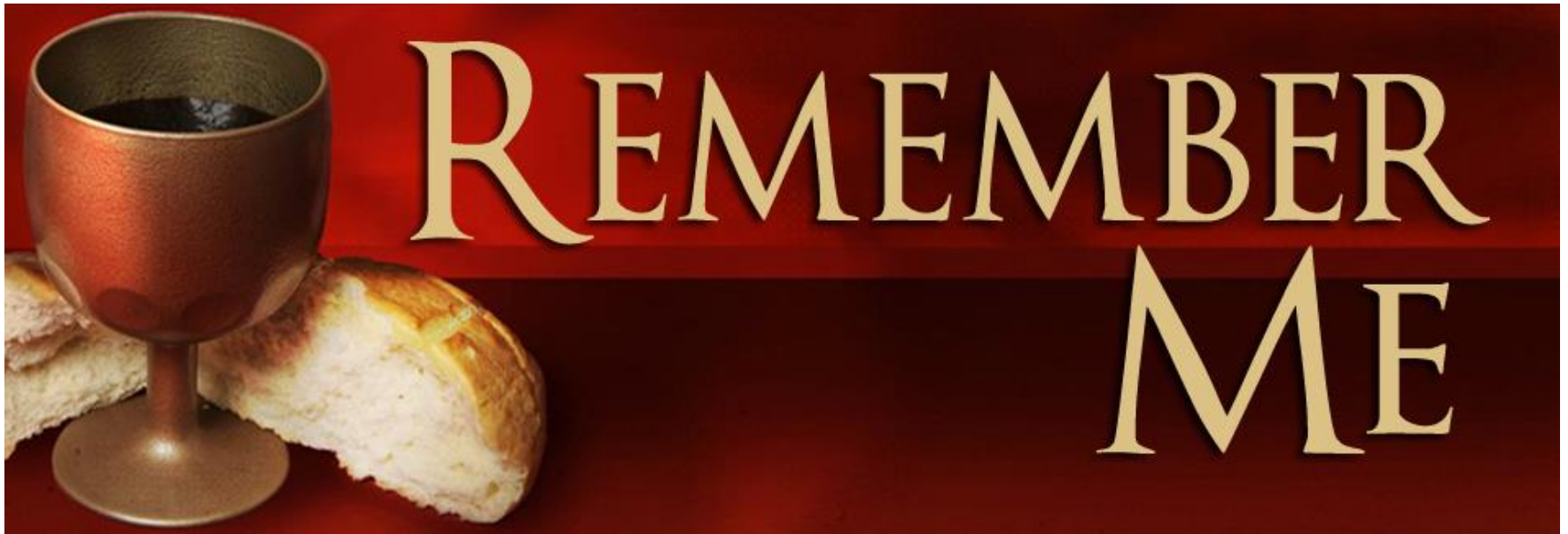
“Without question and without debate, the Lord’s Supper is the central action in Christian worship”.

Barclay, p. 11



Teaching and The Lord's Supper

- “We are living in the age of the Church in which we are threatened with the death of the sacraments”.
- “We are therefore compelled to the conclusion that sacrament and instruction cannot be separated... Without instruction to precede it, the Lord’s Supper degenerates into either formalism or superstition. A teaching ministry and a sacramental ministry must go hand in hand. It may well be true that the greatest failure of the present-day Church lies in its failure to exercise a teaching ministry, and, where there is failure in teaching, there must also be devaluation of the sacraments”.
- Barclay, p. 1 and p. 5



Commitment and Enquiry

- “From the beginning, by its very nature the sacrament of the Lord’s Supper has been for the mature Christian, or at least for the pledged Christian, rather than the enquirer. But the twentieth century is the age of enquiry rather than commitment. There are therefore fewer today who can bring to the sacrament what the sacrament demands”.
- Barclay, p. 10

Perceived Problem in Modern U.S. Church



- Not seeker friendly/sensitive
- The Lord's Supper may be seen as an awkward inconvenience in the flow of the modern worship service

QUESTIONS?

HAPPY EASTER to our **Christian Friends**

HAPPY PASSOVER to our **Jewish Friends**

To our atheist Friends...

Good Luck