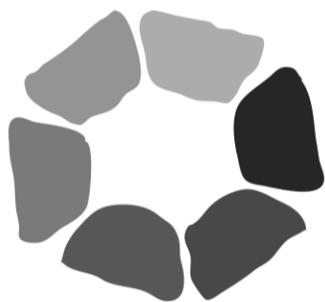


THE
SACRAMENT
OF
THE LORD'S
SUPPER



JACOB'S
WELL
CHURCH

THE SACRAMENT OF THE LORD'S SUPPER

Welcome to Jacob's Well Church. Every church has its own traditions and standards surrounding the Lord's Supper. We hope this brochure helps you comprehend our church's understanding of Holy Communion. If you have any questions please do not hesitate to talk to an elder or the pastor.

—*The Elders of Jacob's Well Presbyterian Church
Green Bay, Wisconsin*

ACKNOWLEDGEMENTS

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ON THE NIGHT THAT JESUS WAS BETRAYED

Jesus Introduces the Lord's Supper

It was the night before his arrest and crucifixion. Jesus gathered his closest disciples to celebrate the Jewish Passover meal. But that night Jesus introduced to them a worship practice that would be observed by Christians around the world in every age—the sacrament of the Lord's Supper.

This ordinance would produce a deep spiritual bond between believers as they center themselves upon the riches of Jesus' atoning sacrifice on the cross. The Lord's Supper was thus instituted by the Lord Jesus to perpetually return his followers to the gospel, to strengthen them in faith and unite them in the hope of salvation. Matthew gives us this account of that very first Lord's Supper:

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." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." *Matthew 26:26-28*

With these words Jesus established the simple pattern with which the Lord's Supper is to be celebrated in all generations, all cultures, and all churches:

- The use of bread representing Jesus' body, and the cup representing his blood
- These elements being "broken" and "poured out" signifying the Lord's sacrificial death on the cross
- Each participant eats and drinks these elements signifying their life-giving participation in our Savior's sacrifice

For all the outward simplicity of this pattern, the inward manifestation of the unsearchable riches of the gospel overwhelms us. Here we commune with our Lord. The sacrament is one that evokes a sense both of gravity and gladness; humility and joy.

“I HAVE EAGERLY DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER.”

The Passover and the Lord’s Supper

There is no doubt that Jesus chose the night of the Passover meal to introduce the sacrament of the Lord’s Supper. He anticipated this saying, “I have eagerly desired to eat this Passover with you before I suffer” (Luke 22:15). His intention was to draw to mind the clear connections between the Old Testament sacrament of *Passover* and the New Testament sacrament of *The Lord’s Supper*. The foreshadowing of Christ in the Old Testament was now being fulfilled. The former sacrament of Passover required the ritual sacrifice of a lamb without blemish. They sprinkled its blood on the wooden lintel and doorposts of their home. This blood symbolized God’s deliverance from bondage, for God had told them, “When I see the blood, I will pass over you” (Ex. 12:13). The Passover commemorated God’s deliverance of the Jew’s from bondage. They ate the lamb’s flesh along with unleavened bread, and drank from the cup together. It was a sacred observance to be practiced only by God’s covenant community. All non-Jews were absolutely forbidden from participation in the Passover unless they had converted to Judaism and received the covenant mark of circumcision (see Exodus 12:43-48).

The Lord’s Supper rises out of this rich Passover heritage. It points us to “the precious blood of Christ, a lamb without blemish or defect” (1 Peter 1:19-20). The bread and cup represent “Christ, our Passover lamb” (1 Cor.5:7) who was sacrificed for us. He is “the Lamb of God who takes away the sins of the world” (John 1:29). His blood marked the horizontal and vertical timbers of the cross delivering God’s people from the ultimate bondage—bondage to sin, death and everlasting punishment. Like the Passover, the Lord’s Supper is a sacred meal; it is for those who have been saved by the blood of Christ, professed their faith and been marked with the sign of the new covenant.

Thus, the redemption which the Passover Lamb pointed to *in symbol*, Jesus had now accomplished once-and-for-all *in reality*. The Passover looked ahead to the coming Messiah—the Great Deliverer. In the Lord’s Supper we look back in remembrance upon Jesus Christ our Great Deliverer. “He delivered us from such a deadly peril... on him we have set our hope” (2 Cor.1:9-10).

“THIS IS MY BODY... THIS CUP IS THE
NEW COVENANT IN MY BLOOD.”

How is Christ Present in the Lord’s Supper?

Christians have been celebrating the Lord’s Supper around the globe for nearly two thousand years, so it should be no surprise to us to find minor differences in the way it is observed. Some use wine, others use grape juice; some churches drink from a common cup, others partake from individual cups. Some use unleavened wafers, others use crackers, a loaf, or small squares of bread. Sometimes the elements are passed among the pews, in other traditions people are called forward to partake. These practices vary widely from church to church because the Bible doesn’t lay down a precise Lord’s Supper liturgy for these kinds of things. These details are left to the discretion of local churches.

But there are deeper theological issues that are worth greater consideration. Since the Protestant Reformation three different views of the Lord’s Supper have been held by various groups. The differences between these views center on *Christ’s presence* in the sacrament. Many scholarly books have been written on these views, but here is a brief overview of the three views.

Christ ‘physically’ present. The Roman Catholic view states that in the celebration of the Lord’s Supper *the bread and wine become—literally and physically—the actual body and blood of Jesus.* This is based upon taking Jesus’ words literally when he says, “this is my body...” You can observe this in the Roman liturgy as they venerate the elements themselves. Roman Catholics believe that each time the Lord’s Supper is offered Jesus is in some way sacrificed again. They teach that those who partake of this ritual ‘sacrifice’ receive automatically (*ex opera operato*—by the doing it is done) sacramental graces including the remission of sins. In response to this teaching, we believe this understanding is fundamentally flawed. When Jesus said, “This is my body...” we do not need to take this any more literally than when he says, “I am the vine... I am the gate... I am the light...” We understand that Jesus often spoke in metaphors. Further, we reject the notion of Christ being continually re-sacrificed; the Scriptures repeatedly teach that Jesus’ atoning death is perfect and complete. Jesus declaration, “It is finished” (John 19:30) means that everything needed for our salvation was accomplished once-and-for-all, on the cross (see Rom. 6:10; Heb. 7:27, 9:12,26, 10:10).

Christ not present. As a reaction to the Roman Catholic position, many people have taken an entirely opposite stance. Put in simple terms, they would say the Lord's Supper is a special time of *remembering* what Jesus did for us, but nothing more. They would say that *Jesus is not uniquely present in the Lord's Supper*, it is merely a remembrance, a memorial, a visual aide reminding believers of the gospel message. This is a view held by many evangelical churches today. This view is more faithful to the Scriptures, but as a reaction to the Roman Catholic view, we believe it goes too far. Paul says in 1 Corinthians 10:16, "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?" This word '*participation*' literally means '*communion*'. Christ isn't just *mentally brought to mind*; rather, as we take the Lord's Supper we actually '*commune*' with him. We often sense this compelling reality as we partake. We feel that we have not just "remembered the gospel again" but that we have *communed deeply* with the Lord by faith.

Christ 'spiritually' present. Our position stands in the middle between the two previously mentioned views. We do not believe that the communion elements become Christ's actual flesh and blood. Neither would we say that the Supper is merely a symbolic representation of gospel truths. Rather, we believe that *in the sacrament of the Lord's Supper we commune with Christ who is spiritually present with us there*. He spiritually communes with us, and we commune with him. This is a profound mystery. The sacrament is a sacred time of holy communion. This explains the strong warning in 1 Corinthians 11:27-31 against misuse of the Lord's Table. Paul warns,

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of *sinning against the body and blood of the Lord...* For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have [died].

If the Lord's Supper were merely a symbol reminding us of the gospel, it might not have mattered so much. But that *Christ is spiritually present* and that we *commune* with him there, explains these precautionary warnings. Guarding the Lord's Supper from misuse protects those who might be tempted to partake of the Supper in an unworthy manner, and reserves the sanctity of the holy sacrament for those who commune intimately with the Lord.

DO THIS...

Why Should I Partake?

Someone might ask, *Is the Lord's Supper necessary for salvation?* No. Sacraments are not a mechanism of salvation. Beginning with the thief on the cross we could point to many who were saved without having taken part in the Lord's Supper.

Likewise, the question is asked, *Does the Lord's Supper improve my standing with God in some way?* No. God counts believers perfectly righteous and blameless on account of Jesus Christ's perfect atoning sacrifice (Romans 3:21-24). The sacrament does not improve upon or add to Christ's finished work in any way. But while the Lord's Supper is not necessary for gaining a standing with God, we desire to partake not only because Jesus commands us to "do this," but because through the sacrament we commune with him afresh.

WE... ARE ONE BODY, FOR WE ALL
PARTAKE OF THE ONE LOAF.

Is The Lord's Supper a Private or Public Sacrament?

In the presentation of the communion elements, we often see the display of a single loaf of bread. The practice comes from First Corinthians 10:17 which says, "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf." By the "one loaf" we are reminded of two great biblical truths.

First, the "one loaf" represents the fact that there is only one way to heaven, and that way is Jesus Christ who is the "true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world" (John 6:32-33). As we eat from the "one loaf" we are in essence saying, *I need Jesus. He alone gives me spiritual life.*

The *second* reality portrayed by the "one loaf" relates to the church. Paul says, "Because there is one loaf, we, who are many, are *one body.*" Here, he is extending

the symbolism of the one loaf to the local church body. In other words, as we take communion we are not just *individually* saying ‘I need Jesus,’ we are *corporately* saying, ‘*Together we belong to Jesus—we are his body, the church.*’

This *one loaf—one body* correlation brings up an important question: When a *local church body* celebrates communion together, who should be welcomed to partake? Anyone and everyone? Anyone who calls himself or herself a Christian? Only those who belong to that local church body? Practices vary from church to church, but here are three basic positions:

Some churches, including Roman Catholics and some conservative Lutherans, practice what is called *closed communion*. They feel that the Lord’s Supper should only be served to members of their own church or denomination.

Others, including most mainline and many evangelical churches practice *open communion*. There, the communion table is opened to anyone who desires to come, often including people who have never publicly professed faith in Christ. The call to the communion table is often as simple as this: “If you feel that you need Jesus today, come.”

At Jacob’s Well Church and in the Presbyterian Church in America (PCA) generally, we believe that the proper biblical stance falls between these two extremes. We believe that those who take communion should have “believed in their hearts” and publicly “professed with their mouths, ‘Jesus is Lord’”(see Romans 10:9-10). In the New Testament church, this simple obedience of publicly professing faith, plus baptism, identified a person as a follower of Jesus Christ, and member of the church body. Therefore, we invite to the Lord’s Table those who have *believed* in the Lord Jesus Christ, *professed* their faith publicly in an evangelical church (ours or another), and received the sign of *baptism*. There are no biblical examples of anyone coming to the Lord’s Table without first being identified with Christ’s body in this way.

Similarly, but using different language, the PCA’s Book of Church Order states:

“Since, by our Lord’s appointment, this sacrament sets forth the Communion of the Saints, the minister, at the discretion of the session, before the observance begins, may invite all who profess the true religion, and are communicants in good standing in an evangelical church to participate; or may invite those who have been approved by the Session, after having given indication of their desire to participate.” (58-4)

A MAN OUGHT TO EXAMINE HIMSELF BEFORE HE EATS AND DRINKS.

What Does ‘Examining Oneself’ Involve?

Throughout history, Christians have missed the essence of communion by falling into two mistaken patterns. The *first* is mere ritual performance. Here partakers just take the elements in a rote pattern, without engaging their minds and hearts in what they are doing. As a safeguard against ritual performance, the Scripture says, “a man ought to examine himself before he eats... and drinks” (1 Cor.11:28). This means taking a fresh account of one’s sins, repenting, and delighting in Jesus’ complete forgiveness again.

Others have erred in the opposite direction. Such a person hears the biblical call to examine himself and does so. Perhaps he remembers the harsh words he spoke in the car on the way to church, or his repeated failure to break a bad habit. As a result he watches the elements of the Lord’s Supper pass by, thinking, “I’m too wretched to take the Lord’s Supper today—I’m unworthy of this.” In this case, the man has rightly assessed the wretchedness of his sin—but *he has forgotten the gospel*. The gospel teaches us that we are *never* worthy in and of ourselves, but Jesus alone makes us righteous and worthy (Phil.3:9).

Proper self-examination means: seeing my sin, repenting of it again, and looking to Jesus for the complete forgiveness of all my sins. Only Jesus’ righteousness can make me worthy, so as we receive the elements we may say again under our breath, “O, thank you Jesus! Only you can make me clean! O, thank you Jesus!”

So the kind of preparation for partaking of the Lord’s Table called for in 1 Corinthians 11 involves three components: 1) mindfulness of my own sin, 2) purpose to turn from it, and 3) delighting in Christ whose death purchased my pardon.

EVERYTHING SHOULD BE DONE IN A FITTING AND ORDERLY WAY.

Who Partakes of the Lord's Supper?

Up to this point, we have looked at where the Lord's Supper came from, its rich symbolic meaning and what it means to partake in a worthy manner. Now, having made these general observations, it is fitting that we move on to consider how our own practice here at Jacob's Well Church flows from the understanding of the Lord's Supper previously described. These guidelines are printed in the following paragraphs along with clarifying questions and answers.

In The Lord's Supper we commune together with the Lord Jesus, remembering his sacrifice for our sins. As we come it is important to ask ourselves the following questions:

- Do I personally **believe** in Jesus Christ's atoning work as my only hope of salvation from sin?
- Have I **professed** my faith publicly before an evangelical church body or its elders, so that the substance of my faith may be attested to by them?
- Have I been **baptized**? Our church recognizes infant baptism or baptism received later in life using the Trinitarian formula of "in the name of the Father and of the Son and of the Holy Spirit." (Mat. 28:19)
- No matter what my past or recent sins, do I truly **repent** of them now and ask God to help me turn from them?

We respect your not partaking of the bread and cup if you cannot answer yes to all of the above. In such a case, we ask you to refrain. As the trays come down your row, simply pass them along.

Yet you should not avoid taking the Lord's Supper simply because you have failed God recently. God delights to lavish his forgiveness and grace on sinners—even the worst sinners—when we honestly repent and ask for his forgiveness.

QUESTIONS AND ANSWERS...

Question: *What do you mean by asking “Do you personally believe in Jesus Christ?”*

Answer: Jesus said “whoever *believes in me* shall not perish but have eternal life” (John 3:16). This tells us that being a Christian is not merely a matter of being a church member or being a person who tries to follow the teachings of Christ. According to Jesus, being a Christian is a matter of *personal faith in him*.

Question: *What is meant by putting one’s faith “in Christ’s atoning work as my only hope for salvation from sin”?*

Answer: Romans 3:25-26 says, “God presented him [Jesus] as a sacrifice of atonement, through faith in his blood.... He did this to *justify* [literally: *to make righteous*] those who have faith in Jesus.” Saving faith involves more than believing Jesus existed, or that he was God; it means trusting wholeheartedly in what he accomplished on the cross. First Timothy 1:15 explains: “Christ Jesus came into the world to save sinners.” Are you confidently resting in what Jesus has accomplished for you?

Question: *But can I really know that I am saved?*

Answer: God tells us in his Word, “I write these things... *that you may know that you have eternal life*” (1 John 5:13-14). Yes, that’s what God says—“*that you may know that you have eternal life.*” God wants you to have joy in knowing that you are eternally saved (see Rom. 8:16). If you are uncertain about your salvation please ask your pastor or one of the elders for help. You need not live the rest of your life in uncertainty.

Question: *I’m saved, but why do you ask that I profess my faith publicly before taking communion?*

Answer: The Bible says, “if you *confess with your mouth* that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Rom 10:9-10). In the New Testament, making a public profession of faith (and baptism) are the very first acts of obedience for one who wanted to be recognized as a true Christian. After these *first obediences*, believers were recognized as members of the “one body [who] ...partake of the one loaf” (1 Cor. 10:17).

Question: *Why do you specify that one’s profession of faith should be before an “evangelical church”?*

Answer: The term “evangelical” denotes churches that preach the gospel message of salvation coming to sinners “by grace through faith... the gift of God...not by works” (Eph.2:8). Churches that deny the absolute necessity of faith in Jesus alone, or teach that the performance of works and rituals are also necessary are not evangelical. We believe that profession of faith before an evangelical body is what the Scriptures speak of. If you feel that you are a Christian but have never professed faith in Christ before an evangelical body, our elders would be happy to hear your profession of faith, and on that basis invite you to the Lord’s Table at Jacob’s Well.

Question: *Why should I be baptized before taking communion?*

Answer: Acts 2:38-39 gives Peter’s reply when asked, *What shall we do to be saved?* “Peter replied, ‘Repent and *be baptized*, every one of you, in the name of Jesus Christ for the forgiveness of your sins... The promise is for you and your children...’” Then verse 41 reports: “Those who accepted his message were *baptized*, and... *were added to their number* that day.” Again, as in the previous question, baptism is seen as a matter of *first* obedience. We do not believe that baptism saves anyone—only Jesus saves. But the implication is this: the identification mark of Christian baptism (whether as a child or as an adult) enables one to be “*numbered*” among those who belong to the body of Christ. Those who belong to this “one body... partake of the one loaf” (1 Cor.10:17) (Also see Exodus 12:48).

Question: *When I read the full description of the institution of the Lord’s Supper in 1 Corinthians 11 it doesn’t require either profession of faith or baptism. All it says is, “a man should examine himself before he eats...” (v.28). Why not just leave it at that?*

Answer: 1 Corinthians 11 does not sum up all the Bible says about the Lord’s Supper. Understanding the Lord’s Supper takes us to numerous passages in Scripture, both in the Old and New Testaments. Particularly, we must read 1 Corinthians 11 in context with the rest of 1 Corinthians, including chapter 1, verse 2. Here we find the entire letter is addressed “To the church of God in Corinth.” In other words, this entire letter (including instruction on the Lord’s Supper) is written to those who had aligned themselves with “the church of God in Corinth” by profession of faith and baptism.

Question: *Why isn't the choice of participation in the Lord's Supper left entirely up to individual discretion, after all, only I really know the state of my own heart?*

Answer: Clearly personal discernment is a biblical necessity when coming to the Lord's Supper, and only you can know your own heart (see 1 Cor. 11:28 and 31). But God has entrusted the elders of his church with the responsibility to discern the body of Christ. Specifically, elders are responsible to open and close church membership to people on the basis of credible professions of faith (Matt.16:19, Acts 10:45-48, 20:28-31, 1 Cor. 5:12-13). Communion is administered to those who have publicly aligned themselves with Christ's body through profession of faith and baptism. The New Testament pattern is one of personal faith being discerned and validated by the leaders (usually elders) of the church. (See Acts 2:41, 8:14-15, 10:45-48, 16:14-15, 16:31-33, 18:8)

Question: *Won't these requirements hinder people—especially new believers—from feeling welcome in our church?*

Answer: We do not feel that it hinders new believers to ask them to obey God in the *first things*—profession of faith and baptism—before proceeding to the Lord's Table. Similarly, folks who have been saved for a long time but have not obeyed God in these *first things* will be helped by the reminder that Christ calls all believers to profess their faith and be baptized.

Question: *Do I need to be a member of an evangelical church—this church or another—to take communion?*

Answer: The New Testament furnishes no example of a person partaking of the Lord's Supper prior to having *believed, professed faith* and been *baptized*. In the New Testament that seems to have constituted local church membership. A similar standard is made in the Old Testament regarding participation in the Jewish Passover. Circumcision as a definitive act of aligning oneself with Israel was a prerequisite to participation (see Exodus 12:43-49). Because membership requirements vary widely, we prefer to simply ask (according to Scripture) that a person has believed in Christ, professed faith before an evangelical body, and been baptized.

Question: Are the standards at Jacob’s Well based upon the Bible or upon the PCA’s Book of Church Order?

Answer: From its inception, Jacob’s Well church and the PCA have been committed to obey God’s Word above all human standards or traditions—including our denominational by-laws.

Question: *I am plagued by a tenacious habitual sin that has defeated me for years. I know it’s wrong. I keep falling into it. I hate this sin in my life—but I just haven’t been able to shake it off. When I come to the Lord’s Table the guilt I feel is like a piano on my back. How can God continue to forgive me? To partake of the Lord’s Supper, I’m supposed to be “walking in repentance” but how can I claim to repent, when I know I’ll almost certainly fall into this sin again?*

Answer: Dear brother or sister, you are really no different than any other believer. We are all wretched sinners saved only by the grace of God (Eph.2:1-10). On the cross Christ paid the complete price for all our sin. The cross of Christ satisfies the wrath of God against us. This is the wonder of the cross:

He was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was upon him,
and by his wounds we are healed.
We all, like sheep, have gone astray,
each of us has turned to his own way;
and the LORD has laid on him the iniquity of us all.

Isaiah 53:4-6

Or in the words of the apostle Paul,

God made him [Jesus] who had no sin to be sin for us, so that in him we might become the righteousness of God. 2
Corinthians 5:21

Therefore, there is now no condemnation for those who are in Christ Jesus.
Romans 8:1

Others may stand to condemn you, but the Judge of this world will not condemn anyone who has been bought with Jesus’ precious blood. As you come to the Lord’s Table, repent again. Hate your sin again. Purpose again to do your best, with God’s help, to say “No!” to this tenacious monster—sin. Believe again

that God's help is real (see 1 Cor.10:13). And as you eat the bread and drink the cup say again, "O, thank you precious Jesus!"

Question: *My child is 10 years old and seems to have a genuine personal faith in Jesus. Does Jacob's Well have a procedure for preparing children to take communion?*

Answer: Generally the process of preparing children for the Lord's Table begins with the parents. Jacob's Well will furnish parents with a *Communicants Packet for Children*. This packet contains important information on the foundations of the Christian faith, church membership and communion. Parents should thoroughly teach and discuss the provided information with their children. Alternatively, children may also attend a summer communicants class or a normal adult membership class. Upon completion of any of these, those desiring to make a public profession of faith are encouraged to do so by joining the church. Children will be interviewed by a few elders regarding their Christian faith. We are not just looking for a theologically correct *string of words* from the child's mouth, but for a genuine *understanding* and *commitment* of faith. Once a profession of faith has been discerned by the elders, he or she may be invited the Lord's Table.

Question: *How does an adult make a public profession of faith?*

Answer: This is done by attending a membership class and simply meeting with the pastor and a few elders. We ask to hear your testimony of Christian faith, as well as your commitment to the membership vows. We give spiritual counsel to those who are unsure or unclear about their salvation.

Question: *I know I'm a Christian, but I also know I'm running from God in one part of my life. Should I take communion?*

Answer: If you know that you are disobeying God and you choose not to repent and turn from your sin, you should not partake. To do so is to "eat and drink judgment on [your]self" (1 Cor.11:29). As you watch the communion elements pass you by, remember that although you are union with the LORD, that you are also out of communion with your Lord because you are wanting your sin more than you want fellowship with God. This is a reckless course! "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord" (Acts 3:19).

Question: *Sometimes at the Lord's Supper I feel a deep sense of communion with God, but at other times I don't feel much at all—is that okay?*

Answer: Your experience is common. Sometimes the Lord ministers to us in an overwhelmingly powerful way, whereas at other times we feel very little. While we cannot manipulate the spiritual reality of communion with the Lord, it is often helpful to ready oneself for the Lord's Supper by preparing your own heart on Saturday, early Sunday morning or while the elements are being distributed. Many people have found meditating on Psalm 51 ahead of time to increase their sense of need and gratitude to God as they take communion.

Question: *Why do we celebrate the Lord's Supper weekly instead of monthly?*

Answer: While the Bible does indicate that the early church celebrated the Lord's Supper regularly, it does not specify the frequency. We want to celebrate the Lord's Supper frequently because we need this means of God's nourishing grace frequently. One danger of taking the Lord's Supper weekly is that it becomes a rote ritual and so we must be on guard against such a complacent attitude toward such an extraordinary gift.

Question: *What are the origins of the various terms, Lord's Supper, Eucharist, Holy Communion, Last Supper, and Mass?*

Answer: The term *Lord's Supper* is the designation the apostle Paul uses in 1 Corinthians 11:20. The term *Eucharist* comes from the Greek word *eucharisteo* found in 1 Corinthians 11:24 which means simply, *thanks*. The term *Holy Communion* is not found in the Bible, but 1 Corinthians 10:16 speaks of "a participation [literally: a *communion*] in Christ's blood." The *Last Supper* refers not to the Lord's Supper in general, but to the whole meal Jesus ate with his disciples on that last Passover night. The Roman Catholic term *Mass* has no biblical origin, but comes from the Latin word *missa*, a word used for dismissing people at the close of the Latin liturgy.