# Lesson 7 The Lord's Supper

## *Terms and Definitions*

Use these terms to follow the historical development of the Lord's Supper and distinguish biblical language from later theological explanations.

### Core Terms

**Lord's Supper** Paul's name for the observance instituted by Jesus, involving bread and a cup (1 Corinthians 11:20).

**Communion / koinōnia** Participation, fellowship, or sharing. Paul uses it of the cup and bread in 1 Corinthians 10:16.

**Breaking of bread** A phrase used for early Christian meals; some occurrences refer to the Lord's Supper, though not every occurrence is unambiguous.

**Eucharist / eucharistia** Greek for thanksgiving; became an early designation for the Christian observance and subsequently for the food and drink received.

**Mass** Western liturgical name for the Eucharistic celebration, derived from the Latin dismissal, missa.

**Host** A specific term, especially in Western usage, for the consecrated Eucharistic bread.

**Words of institution** Jesus' words over the bread and cup, including "This is my body" and the new-covenant saying.

**Real presence** A broad term for positions affirming that Christ is genuinely present in the Supper; different traditions explain how differently.

**Sacrifice of thanksgiving** Prayer and thanksgiving offered to God as spiritual sacrifice; distinguish this from offering the elements as a sacrifice.

**Transubstantiation** Catholic teaching that the substance of bread and wine changes into Christ's body and blood while perceptible properties remain.

**Substance and accidents** Philosophical distinction between what something is and its perceptible qualities; used to explain transubstantiation.

**Consecration** Prayer or blessing setting apart bread and wine for their sacred use; its precise effect is disputed.

**Sacramental union** Lutheran terminology for Christ's body and blood truly given and received with the bread and wine, without transubstantiation.

**Memorial view** An interpretation emphasizing the Supper as remembrance and public proclamation of Christ's completed sacrifice.

**Spiritual presence** Calvin's view that believers truly participate in Christ by the Holy Spirit through faith, not through local bodily presence in the bread.

### Historical Figures and Documents

**Didache** Early Christian manual, often dated c. AD 70–120; chapters 9–10 and 14 discuss thanksgiving and breaking bread.

**Ignatius of Antioch** Early second-century bishop who identified the Eucharist with Christ's flesh while opposing Docetism.

**Justin Martyr** Second-century Christian apologist who described the Eucharistic gathering and applied the term to the food received.

**Irenaeus of Lyons** Second-century theologian who connected Eucharistic offerings with creation and the resurrection of the body.

**Ambrose of Milan** Fourth-century bishop who emphasized change of the elements through consecration.

**Augustine of Hippo** Fourth–fifth-century theologian whose rich account of signs and participation influenced later Eucharistic debates.

**Paschasius Radbertus** Ninth-century writer who emphasized the identity of the Eucharist with Christ's historical body.

**Ratramnus** Ninth-century writer who emphasized sacramental signs and spiritual reception.

**Berengar of Tours** Eleventh-century theologian whose Eucharistic teaching was condemned; he was required to accept formulas in 1059 and 1079.

**Fourth Lateran Council** Council of 1215 that used transubstantiation terminology in a formal confession.

**Thomas Aquinas** Thirteenth-century theologian who elaborated the explanation of Eucharistic change using substance and accidents.

**Martin Luther** Reformer who rejected transubstantiation but affirmed Christ's true bodily presence in the Supper.

**Huldrych Zwingli** Swiss Reformer who stressed memorial, figurative, and confessional dimensions of the Supper.

**Marburg Colloquy** 1529 meeting where Luther and Zwingli agreed broadly but not on bodily presence in the Supper.

**John Calvin** Reformer who taught true spiritual participation in Christ through the Holy Spirit and faith.

**Council of Trent** Catholic council that reaffirmed transubstantiation in 1551, in response to Reformation controversies.