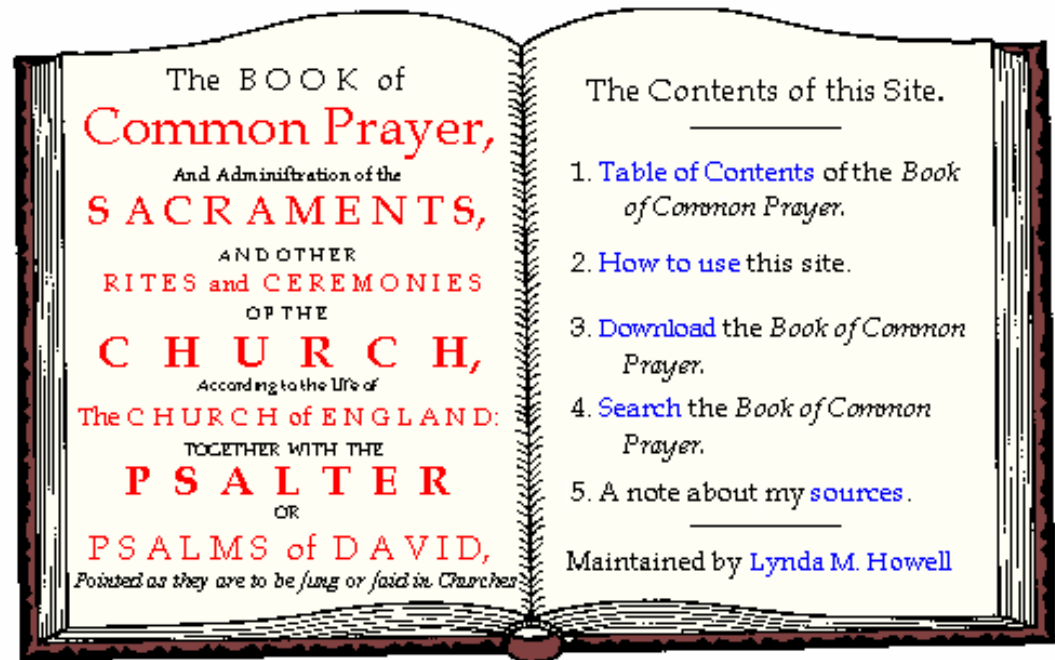


Overview of the 39 Articles of Religion

Church of the Ascension Fall 2006

Class 06

David Laughlin



Outline

- **Introduction to the Reformation in England**
- **Catholic Beliefs (articles 1-8)**
- **Salvation: Our Perspective (articles 9-16)**
- **Salvation: God's Perspective (articles 17/18)**
- **Church and Councils (articles 19-24)**
- **The Sacraments (articles 25-37)**
- **The Sacraments**
 - **The Lord's Supper (articles 28-31)**
- **Church Discipline (articles 32-36)**
- **Church and State (articles 37-39)**

Lord's Supper
Breaking of Bread

Communion

The Holy and Divine Liturgy

Lord's Table

Eucharist
Body/Blood of Christ

1 Cor. 10:1-5

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, ^[2] and all were **baptized** into Moses in the cloud and in the sea, ^[3] and all ate the same **spiritual food**, ^[4] and all drank the same **spiritual drink**. For they drank from the **spiritual rock that followed them, and the rock was Christ**. ^[5] Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Note the words **spiritual food and spiritual drink**

1 Cor. 10:16 f

The **cup** of blessing that we bless, is it not a *sharing* in the **blood of Christ**? The **bread** that we break, is it not a *sharing* in the **body** of Christ? ^[17] Because there is one bread, we who are many are one body, for we all partake of the one bread.



XXVIII. Of the Lord's Supper (I).

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a **partaking** of the Body of Christ; and likewise the Cup of Blessing is a **partaking** of the Blood of Christ.

partaking = communion, sharing, fellowship

Teaching of this Section of Article XXVIII

The Lord's Supper is:

1. A **sign** of the **love** that Christians ought to have among themselves (not only, but at least).
2. A Sacrament of our Redemption by Christ's death
3. A partaking of the Body and Blood of Christ to such as rightly, worthily, and with faith, receive the same

To the catechism



From Article XXV we saw that:

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain **sure witnesses**, and **effectual signs of grace**, and God's good will towards us, by the which he doth **work invisibly in us**, and doth not only **quicken**, but also **strengthen** and **confirm** our Faith in him.

Christ's body broken and the blood shed is the death of Christ. When the priest breaks the bread and pours the wine it brings to mind the fact that Christ's body was broken and Christ's blood was shed.

To partake of, to share in or to have fellowship with the body and blood of Christ means to partake of, to share in or to have fellowship with the death of Christ: it means that we hold to that for our Salvation!

Let's look at what our Churches Catechism teaches on the Lord' Supper.

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

Q. Why is the Eucharist called a sacrifice?

A. Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.

Q. By what other names is this service known?

A. The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.

Q. What is the outward and visible sign in the Eucharist?

A. The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.

Q. What is the inward and spiritual grace given in the Eucharist?

A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

Q. What is required of us when we come to the Eucharist?

A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

XXVIII. Of the Lord's Supper (II).

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

A Note on Transubstantiation

This terminology comes out of medieval interpretation of Aristotle: a thing has **substance** and **accidents**.

Accidents are those things which are merely outward: the things we sense.

Substance is the true and inward content of a thing.

The Bread keeps its **accidents** after consecration (you can not tell the difference between consecrated and unconsecrated bread). But the bread changes (*trans*) its **substance**, what it really is, to be the body of the Lord.

This distinction seems to be in conflict with today's physics: things are composed of atoms which have their own identity (*substance*) and properties (*accidents*): if the "substance" changes so do the properties.

A sacrament is not the thing itself: it is a sign of the thing! Thus, the bread is a sign of Christ's body but not the very body of Christ. See the definitions below of Augustine and Aquinas.

St. Augustine "a Sacrament is a sign of a sacred (thing), *Sacramentum est sacrum signum*. **The City of God** Book X, chapter x)

A Sacrament of the New Law is a **visible form of invisible grace**. Thus, the exterior washing which takes place when the water is poured in Baptism represents that interior cleansing which takes away sin by virtue of the Sacrament of Baptism. (**Catechetical Instructions of St. Thomas Aquinas**)



Why would anyone ever think that the bread and the wine change into the body of Christ?

Answer: it is thought to be implied from the literal meaning of the words of our Lord “this is my body (blood)”

In other words if Jesus says it I believe it!

This is a good approach to the sayings and teachings of Jesus, but it must be remembered that language often has metaphors, similes, parabolic meaning etc.

Jesus is *the door, the shepherd, the lamb of God*, etc. We interpret these passages by the normal use of language.

As far as I know no Church believes that Jesus is a actual “lamb” or a “door”. But to be sure we believe that like a lamb Jesus was slaughtered and like a door Christ is the entrance into the kingdom!

So why do some take “this is my body” so literally?

It is all tied together with the belief that during the liturgy Jesus is actually sacrificed. And to be sacrificed Jesus must be present with His body and blood as He was the first time.

These two teachings: the sacrifice at the mass and transubstantiation go together: there is no way one can have a sacrifice without a body, and if the body is actually present it must be a re-sacrificing of Jesus!

I am not sure which of these doctrines of medieval Catholicism came first, but which ever did brought the other in by absolute logical necessity.

XXVIII. Of the Lord's Supper (III).

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the **mean** whereby the Body of Christ is received and eaten in the Supper, is Faith.

We do not eat the **actual flesh of the Lord.**

What good would that be?

We **partake in His body and blood. We are one with Him in **His broken flesh** and **shed blood**, that is His death.**

We **partake of Him spiritually not physically, since we do not literally die when we partake: but in a sense we do die with Christ so we will live with Him!**

We partake of **Him in a heavenly manner not in a fleshly manner**

XXVIII. Of the Lord's Supper (IV).

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.



This has been interpreted in two radically different ways:

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Conservatively: these things are OK to do, they just were not ordained by Christ. But we can do things that Christ does not ordain. This is within the authority of the Church.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Progressively: These things are not allowed to be done: why should we do things with the Lord's Supper that the Lord has not told us to do. The Lord told us to eat the bread and drink the wine not reserve it carry it about lift it up or worship it!

At Ascension do not **worship** or **carry about** the **consecrated bread or wine**. But we do **reserve it** and we do **lift up** the sacraments during the liturgy.

Why do we reserve the consecrated elements of the Lord's Supper?

To distribute them to the sick!

Before lay eucharistic ministers (LEM) or lay eucharistic visitors were allowed, only the clergy could take communion to the sick. They would consecrate the sacraments there in the sick room. This had to be done to keep in line with this article.

But things change!

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

This article teaches that partaking in the sacrament is more than merely physically eating or drinking the sacrament.

Only believers share in the body and blood of Christ.

However the scriptures do warn against unbelievers coming to the table: **1 Cor. 11:27 ff**

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. [28] Examine yourselves, and only then eat of the bread and drink of the cup. [29] For all who eat and drink without discerning the body, eat and drink judgment against themselves. [30] For this reason many of you are weak and ill, and some have died.

XXX. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

The Roman Catholic Practice of denying the cup to the laity seems to have been introduced because of the belief that wine could more easily be spilt or dropped than bread. Based on the worry real bread was discontinued and a wafer introduced.

Council of Constance Session 13: 15 June 1415 Condemnation of communion under both kinds

In the name of the holy and undivided Trinity, Father and Son and holy Spirit, Amen. Certain people, in some parts of the world, have rashly dared to assert that the Christian people ought to receive the holy sacrament of the eucharist under the forms of both bread and wine. They communicate the laity everywhere not only under the form of bread but also under that of wine, and they stubbornly assert that they should communicate even after a meal, or else without the need of a fast, contrary to the church's custom which has been laudably and sensibly approved, from the church's head downwards, but which they damnably try to repudiate as sacrilegious. Therefore this present general council of Constance, legitimately assembled in the holy Spirit, wishing to provide for the safety of the faithful against this error, after long deliberation by many persons learned in divine and human law, declares, decrees and defines that, although Christ instituted this venerable sacrament after a meal and ministered it to his apostles under the forms of both bread and wine, nevertheless and notwithstanding this, the praiseworthy authority of the sacred canons and the approved custom of the church have and do retain that this sacrament ought not to be celebrated after a meal nor received by the faithful without fasting, except in cases of sickness or some other necessity as permitted by law or by the church. Moreover, just as this custom was sensibly introduced in order to avoid various dangers and scandals, so with similar or even greater reason was it possible to introduce and sensibly observe the custom that, although this sacrament was received by the faithful under both kinds in the early church, nevertheless later it was received under both kinds only by those confecting it, and by the laity only under the form of bread. For it should be very firmly believed, and in no way doubted, that the whole body and blood of Christ are truly contained under both the form of bread and the form of wine. Therefore, since this custom was introduced for good reasons by the church and holy fathers, and has been observed for a very long time, it should be held as a law which nobody may repudiate or alter at will without the church's permission. To say that the observance of this custom or law is sacrilegious or illicit must be regarded as erroneous. Those who stubbornly assert the opposite of the aforesaid are to be confined as heretics and severely punished by the local bishops or their officials or the inquisitors of heresy in the kingdoms or provinces in which anything is attempted or presumed against this decree, according to the canonical and legitimate sanctions that have been wisely established in favour of the catholic faith against heretics and their supporters.

Council of Constance Session 13: 15 June 1415 , cont.

That no priest, under pain of excommunication, may communicate the people under the forms of both bread and wine

This holy synod also decrees and declares, regarding this matter, that instructions are to be sent to the most reverend fathers and lords in Christ, patriarchs, primates, archbishops, bishops, and their vicars in spirituals, wherever they may be, in which they are to be commissioned and ordered on the authority of this sacred council and under pain of excommunication, to punish effectively those who err against this decree. They may receive back into the church's fold those who have gone astray by communicating the people under the forms of both bread and wine, and have taught this, provided they repent and after a salutary penance, in accordance with the measure of their fault, has been enjoined upon them. They are to repress as heretics, however, by means of the church's censures and even if necessary by calling in the help of the secular arm, those of them whose hearts have become hardened and who are unwilling to return to penance.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest **did offer Christ for the quick and the dead**, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

A note on:

Christ Our Passover is (has been) sacrificed for us.

After the consecrated bread is broken the priest says: “Christ Our Passover is sacrificed for us”.

Some think that the use of “is” implies that Christ was just sacrificed! They change it to “has been”. But this too could mean that Christ was just sacrificed when the bread was broken. Either way could be misinterpreted.

In any case we believe that the sacrifice of Christ was “one oblation, once offered, a full perfect and sufficient sacrifice...”(Rite I).

We will look at the institution of the supper

Matthew 26:26-28

While they were eating, Jesus took a loaf of bread, and after **blessing** it he **broke it**, **gave it** to the disciples, and **said**, "Take, eat; this is my body." ^[27] Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, **all of you**; ^[28] for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

First Eucharist during a meal (no fasting before communion!)

Priest's actions: blessing, breaking, giving, saying

Our actions: eating and drinking

1 Cor. 11:23ff

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed **took** a loaf of bread, ^[24] and when he had **given thanks**, he **broke it** and **said**, "This is my body that is for you. Do this in remembrance of me." ^[25] In the same way he took the cup also, 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 Cor. 11:27 ff

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. ^[28] Examine yourselves, and only then eat of the bread and drink of the cup. ^[29] For all who eat and drink without discerning the body, eat and drink judgment against themselves. ^[30] For this reason many of you are weak and ill, and some have died. ^[31] But if we judged ourselves, 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.

^[33] So then, my brothers and sisters, when you come together to eat, wait for one another. ^[34] If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

John 6:31-34

Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.' " [32] Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. [33] **For the bread of God is that which comes down from heaven and gives life to the world.**" [34] They said to him, "Sir, give us this bread always."

The bread of God is Jesus!

The bread gives life to the world

John 6:35

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

Coming satisfies hunger: *i. e.* eating

Believing satisfies thirst: *i. e.* drinking

Coming to Jesus and believing on Jesus is true eating and drinking!

John 6:48-51

I am the bread of life. ^[49] Your ancestors ate the manna in the wilderness, and they died. ^[50] This is the bread that comes down from heaven, so that one **may eat of it and not die.** ^[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."**

A little scholastic argumentation: Whoever eats lives forever: thus only believers truly eat of the flesh of Christ. But unbelievers do eat of the sacrament: hence the flesh of Christ and the sacrament are not identical!

John 6:53-58

So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ^[54] **Those who eat my flesh and drink my blood have eternal life**, and I will raise them up on the last day; ^[55] for my **flesh is true food** and my **blood is true drink**. ^[56] **Those who eat my flesh and drink my blood abide in me, and I in them.** ^[57] Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. ^[58] This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who **eats this bread will live forever.**"

True food (drink) : for eternal life!

To the Jews, drinking blood was a sin

Leviticus 7:26-27

You must not eat any blood whatever, either of bird or of animal, in any of your settlements. ^[27] Any one of you who eats any blood shall be cut off from your kin.

Leviticus 17:14

For the life of every creature--its blood is its life; therefore I have said to the people of Israel: You shall not eat the blood of any creature, for the life of every creature is its blood; whoever eats it shall be cut off.

In the New testament, the phrase “the Body of Christ” does not always mean the actual physical, corporal flesh of Christ:

1 Cor. 12:27

Now you are the *body of Christ* and individually members of it.

Ephes. 4:12

to equip the saints for the work of ministry, for building up the *body of Christ*,

What about when Christ says “this is my body”?

Was it?

Did his body change?

Did the disciples eat of Christ’s physical body at the institution of the supper?

Many other topics could be discussed: perhaps in another Class at another time

- Real Presence: do we believe in it?
- Is there anything that we receive in the Supper that we do not receive elsewhere by faith?
- Frequency of Communion: can we partake too often?
- Should those that are just coming to faith partake?
- What about infants?
- etc. etc.

My personal answers on these are:

yes, yes, no, yes, yes,

LOVE (III)

by George Herbert

Love bade me welcome, yet my soul drew back,
 Guilty of dust and sin.
But quick-ey'd Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning
 If I lack'd anything.

"A guest," I answer'd, "worthy to be here";
 Love said, "You shall be he."
"I, the unkind, the ungrateful? ah my dear,
 I cannot look on thee."
Love took my hand and smiling did reply,
 "Who made the eyes but I?"

"Truth, Lord, but I have marr'd them; let my shame
 Go where it doth deserve."
"And know you not," says Love, "who bore the blame?"
 "My dear, then I will serve."
"You must sit down," says Love, "and taste my meat."
 So I did sit and eat.

The following pages are representative examples of Reformed and Lutheran Confessional Statements on the Lord's Supper. These include:

[Belgic Confession](#)

[Westminster Confession](#)

[The Smalcald Articles](#)

[Small Catechism of Martin Luther](#)

Belgic Confession: ARTICLE 35 - THE SACRAMENT OF THE LORD'S SUPPER

We believe and confess that our Saviour Jesus Christ has instituted the sacrament of the holy supper¹ to nourish and sustain those whom He has already regenerated and incorporated into His family, which is His church.

Those who are born anew have a twofold life.² One is physical and temporal, which they received in their first birth and is common to all men. The other is spiritual and heavenly, which is given them in their second birth and is effected by the word of the gospel³ in the communion of the body of Christ. This life is not common to all but only to the elect of God.

For the support of the physical and earthly life God has ordained earthly and material bread. This bread is common to all just as life is common to all. For the support of the spiritual and heavenly life, which believers have, He has sent them a living bread which came down from heaven ([Jn 6:51](#)), namely, Jesus Christ,⁴ who nourishes and sustains the spiritual life of the believers⁵ when He is eaten by them, that is, spiritually appropriated and received by faith.⁶ To represent to us the spiritual and heavenly bread, Christ has instituted earthly and visible bread as a sacrament of His body and wine as a sacrament of His blood.⁷ He testifies to us that as certainly as we take and hold the sacrament in our hands and eat and drink it with our mouths, by which our physical life is then sustained, so certainly do we receive by faith,⁸ as the hand and mouth of our soul, the true body and true blood of Christ, our only Saviour, in our souls for our spiritual life.

1 [Mt 26:26-28](#); [Mk 14:22-24](#); [Lk 22:19, 20](#); [1 Cor 11:23-26](#). 2 [Jn 3:5, 6](#). 3 [Jn 5:25](#). 4 [Jn 6:48-51](#). 5 [Jn 6:63](#); [Jn 10:10b](#). 6 [Jn 6:40, 47](#). 7 [Jn 6:55](#); [1 Cor 10:16](#). 8 [Eph 3:17](#).

Belgic Confession: ARTICLE 35 - THE SACRAMENT OF THE LORD'S SUPPER

It is beyond any doubt that Jesus Christ did not commend His sacraments to us in vain. Therefore He works in us all that He represents to us by these holy signs. We do not understand the manner in which this is done, just as we do not comprehend the hidden activity of the Spirit of God.⁹ Yet we do not go wrong when we say that what we eat and drink is the true, natural body and the true blood of Christ. However, the manner in which we eat it is not by mouth but in the spirit by faith. In that way Jesus Christ always remains seated at the right hand of God His Father in heaven;¹⁰ yet He does not cease to communicate Himself to us by faith. This banquet is a spiritual table at which Christ makes us partakers of Himself with all His benefits and gives us the grace to enjoy both Himself and the merit of His suffering and death.¹¹ He nourishes, strengthens, and comforts our poor, desolate souls by the eating of His flesh, and refreshes and renews them by the drinking of His blood.

Although the sacrament is joined together with that which is signified, the latter is not always received by all.¹² The wicked certainly takes the sacrament to his condemnation, but he does not receive the truth of the sacrament. Thus Judas and Simon the sorcerer both received the sacrament, but they did not receive Christ, who is signified by it.¹³ He is communicated exclusively to the believers.¹⁴

⁹ [Jn 3:8](#). ¹⁰ [Mk 16:19](#); [Acts 3:21](#). ¹¹ [Rom 8:32](#); [1 Cor 10:3, 4](#). ¹² [1 Cor 2:14](#). ¹³ [Lk 22:21, 22](#); [Acts 8:13, 21](#). ¹⁴ [Jn 3:36](#)..

Belgic Confession: ARTICLE 35 - THE SACRAMENT OF THE LORD'S SUPPER

Finally, we receive this holy sacrament in the congregation of the people of God¹⁵ with humility and reverence as we together commemorate the death of Christ our Saviour with thanksgiving and we confess our faith and Christian religion.¹⁶ Therefore no one should come to this table without careful self-examination, lest by eating this bread and drinking from this cup, he eat and drink judgment upon himself ([1 Cor 11:28, 29](#)). In short, we are moved by the use of this holy sacrament to a fervent love of God and our neighbours. Therefore we reject as desecrations all additions and damnable inventions which men have mixed with the sacraments. We declare that we should be content with the ordinance taught by Christ and His apostles and should speak about it as they have spoken.

15 [Acts 2:42](#); [Acts 20:7](#). 16 [Acts 2:46](#); [1 Cor 11:26](#).

Westminster Confession of Faith: CHAPTER 29

Of the Lord's Supper

1. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and, to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.
2. In this sacrament, Christ is not offered up to his Father; nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same: so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of his elect.

Westminster Confession of Faith: CHAPTER 29

3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.
4. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise, the denial of the cup to the people, worshiping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.
5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

Westminster Confession of Faith: CHAPTER 29

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense, and reason; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements, in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive, and feed upon, Christ crucified, and all benefits of his death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

Westminster Confession of Faith: CHAPTER 29

8. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

The Smalcald Articles:
THE THIRD PART OF THE ARTICLES
Article VI: Of the Sacrament of the Altar.

Of the Sacrament of the Altar we hold that bread and wine in the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by wicked Christians.

And that not only one form is to be given. [For] we do not need that high art [specious wisdom] which is to teach us that under the one form there is as much as under both, as the sophists and the Council of Constance teach. For even if it were true that there is as much under one as under both, yet the one form only is not the entire ordinance and institution [made] ordained and commanded by Christ. And we especially condemn and in God's name execrate those who not only omit both forms but also quite autocratically [tyrannically] prohibit, condemn, and blaspheme them as heresy, and so exalt themselves against and above Christ, our Lord and God [opposing and placing themselves ahead of Christ], etc.

The Smalcald Articles:
THE THIRD PART OF THE ARTICLES
Article VI: Of the Sacrament of the Altar.

Cont.

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As regards transubstantiation, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10, 16: The bread which we break. And 1 Cor. 11, 28: Let him so eat of that bread.

The Small Catechism of Martin Luther: Part Six: The Sacrament of the Altar

Translated by Robert E. Smith June 10, 1994

- I. Q. What is the Sacrament of the Altar? A. It is the true body and blood of our Lord Jesus Christ under bread and wine for us Christians to eat and to drink, established by Christ Himself.
- II. II. Q. Where is that written? A. The holy apostles Matthew, Mark and Luke and St. Paul write this: ``Our Lord Jesus Christ, in the night on which He was betrayed, took bread, gave thanks, broke it, gave it to His disciples and said: ``Take! Eat! This is My body, which is given for you. Do this to remember Me!" In the same way He also took the cup after supper, gave thanks, gave it to them, and said: ``Take and drink from it, all of you! This cup is the New Testament in my blood, which is shed for you to forgive sins. This do, as often as you drink it, to remember Me!"

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III. Q. What good does this eating and drinking do?

A. These words tell us: ``Given for you" and ``Shed for you to forgive sins." Namely, that the forgiveness of sins, life and salvation are given to us through these words in the sacrament. Because, where sins are forgiven, there is life and salvation as well.

IV. Q. How can physical eating and drinking do such great things?

A. Of course, eating and drinking do not do these things. These words, written here, do them: ``given for you" and ``shed for you to forgive sins." These words, along with physical eating and drinking are the important part of the sacrament. Anyone who believes these words has what they say and what they record, namely, the forgiveness of sins.

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V. Q. Who, then, receives such a sacrament in a worthy way? A. Of course, fasting and other physical preparations are excellent disciplines for the body. But anyone who believes these words, ``Given for you," and ``Shed for you to forgive sins," is really worthy and well prepared. But whoever doubts or does not believe these words is not worthy and is unprepared, because the words, ``for you" demand a heart that fully believes.