

BULLETIN

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STUDENT SPOTLIGHT

EDITOR'S NOTE

ENGAGING



The Lord's Supper

Brad Green, Ph.D.

Associate Professor of Christian Studies

Christians have celebrated the Lord's Supper since the time of Christ. Indeed, what Christians have traditionally called the "Last Supper," itself actually an observance of the Passover Meal, was quickly transformed in the early years of the Christian church into the Lord's Supper.

In this short essay, we will (1) briefly outline the key historical positions related to the Lord's Supper, and then (2) outline some of the key biblical teaching on the Lord's Supper, as a means of suggesting how Christians might rightly think about—and observe—this important historic Christian practice.

Some Key Historical Positions

Roman Catholicism. Catholics have traditionally affirmed a doctrine of transubstantiation, which means that the *substance* of the bread and wine are really transformed into the substance of Jesus' body and blood. The look, taste, and smell may remain the same (the *accidents* of something), but the *substance* is truly transformed. More troubling is the historic Roman Catholic notion that in the Lord's Supper there is another sacrifice being enacted, or offered for those present. This seems to deny a key biblical teaching that Christ's sacrificial death was "once for all," and therefore need not be repeated (Hebrews 7:27; 10:12; 14). Lastly, the Roman Catholic position is essentially sacerdotalist, which simply means that grace is effected by, or comes through, the priest when this rite is enacted. That is, the efficacy (or "delivery," one might say) of grace is dependent on a properly ordained priest.

Lutheranism. Secondly, the traditional Lutheran view affirms that the body and blood of Christ are actually and physically present when the Lord's Supper is offered. While avoiding the Catholic notion of transubstantiation, Lutherans traditionally have insisted that Christ truly is physically present. For Luther, when Jesus said, "This is my body," he meant it in the literal sense, allowing no other interpretation. While this is close to the Roman Catholic position, Lutherans tend to disagree with Roman Catholicism, in

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The Lord's Supper in Baptist Worship

Richard Joiner, Ph.D.

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Chances are that you have a favorite story of a worship service where everything that could have gone wrong did so. Mine took place on a Christmas Eve three years ago, when our family was sitting together in the South Mississippi church where our daughter and her family are active. Since there was no nursery for special services, my wife and I each had a infant twin girl in our laps. Lo and behold, halfway through the service, we realized with horror that the Lord's Supper was going to be included in the service that evening, and that it would be served in the traditional Baptist manner of delivering the elements to the congregation in the pews. We instantly attempted to maneuver the girls into positions where they could do as little damage as possible. It was to no avail. When the plate of bread was passed down our row, flailing hands and feet sent unleavened wafers in showers of manna over several pews of people. You can be sure that, on that occasion at least, we wished for a Lord's Supper procedure that was not so traditional.

Our Lord left us specific instructions regarding the Supper as a celebration in his memory. Jesus established no specific means of serving the Supper, however, which leaves local churches free to select any of several different procedures. Perhaps it would be meaningful for a congregation to examine its methods of service in light of meaning and symbol.

Historically, Baptists have believed the Lord's Supper to be a symbolic act. While the old views of transubstantiation and consubstantiation have lost their literal meanings in the denominations that fostered them, Baptists have always stressed the symbolism of the practice. In that sense, David Dockery's excellent essay cites ample scriptural and historical justification for three purposes the Lord's Supper should serve:

- 1) The Supper is taken in memory of Christ's sacrifice, and in celebration of his Lordship.
 - 2) The Supper is incomplete without intense self-examination before and during its process.
 - 3) In its practice of and participation in the Supper, the church should sense its unity as the body of Christ.
- Given these pivotal purposes, a fresh look at how the

ordinance is observed in the local church would seem to be in order. This article will include some suggestions for making the ordinance a unique worship event that provides primary nourishment for the lives of the congregation as well as for the very life and work of the Church.

The Supper symbolizes and celebrates our personal relationship with Christ and represents our corporate memory of the Lord's great Gift. Therefore, the various procedures and movements which occur during its enactment should represent the impartation of Grace as a very real event in the rhythm of transgression, forgiveness and restoration that characterizes the lives of growing believers.

The local church can carry out the supper in numerous ways. However, with the complications inherent in organizing the movements of deacons, musicians, and ministerial staff, many congregations tend to fall into a set pattern that rarely changes. Above all, congregations should avoid the entrapment of attaching the ordinance to a regular and unrelated church service. The centrality of worship and proclamation among Baptists, the instructions concerning the Supper's primacy by our Lord (Matthew 26:29; Mark 14:25), and the accounts of its observance in the Corinthian church (I Corinthians:16-17) all appear to justify a service that is set aside for this observance. Such a service provides excellent opportunities for the use of appropriate hymns and music by choirs or soloists, teachings concerning the Supper by the pastor, and testimonies of church members who have recently accepted Christ or rediscovered His presence in their lives.

Since symbolism plays an important part in the very fabric of a Lord's Supper observance among Baptists, movements and procedures during the process of the Supper can, in themselves, become symbols. There is excellent symbolism, for instance, in the rather traditional Baptist manner of distributing the elements to a seated congregation by deacons of the local congregation. By this means, the symbol of Christ's love offered freely to the believer is enacted in the carrying of bread and cup to the congregation.



Josh Hussung

Senior

Major: Music Education

Hometown: Bowling Green, Kentucky

I decided to go to Union because I had friends that were going there, and it seemed like a good place for me to get a degree in music education. You see, at that point in my life, I planned on being a teacher. Union just sort of fell into my lap. Little did I know that God was preparing me for what He really wanted me to do. At the end of my senior year of high school, after I had already been registered for Union for a good while, God let me know that He wanted me to be a Music Minister. Without me even knowing, He put me right where I needed to be to grow in Him, and get the education I needed to serve Him.

Union has provided me, not only with a solid education in music, but with relationships and mentors that have been building blocks for my preparation for ministry. A great deal of this has come from the faculty. My professors in the music department have not only taught me the technicalities of being a conductor, or a composer, but how to worship the Lord and serve Him more effectively. Even now, Union's Church Services department is helping me find a place for God to use me after I graduate. This school, and the education that it has provided me, has truly been a blessing to my life.



The Significance of the Lord's Supper

Todd E. Brady, M.Div.

Minister to the University

Christians are indeed peculiar people. Linger among the church long and one will observe what some consider to be unusual practices. Those unfamiliar with the Christian faith might be surprised by some of our actions. We sing about the "power in the blood" and the fact that we raise our "Ebenezer," acknowledging "Thy help" by which we have come hither.

In addition to unfamiliar ways of expression, there are other aspects of the church's existence that some might seem strange. As believers, we believe in and pray to a God we cannot see. We accept as the rule of faith and conduct an old book called the Bible written many years ago. More strangely to many, we actually believe those "unbelievable" stories in that book—stories where donkeys uttered human languages, a heavy axe head floated on water, a man was swallowed by a fish and lived to tell about it, water was marvelously changed to wine, a man was raised to life after falling out a window to his death, and the list goes on. No wonder so many look at the church and her practices with perplexed stares.

Perhaps one of the most unique practices of the church is the observance of the Lord's Supper (or Communion, as some may call it). Along with baptism, the Lord's Supper is the ordinance which Christ commanded the church to observe until his return.

Rooted in the Exodus, God had instituted among the Israelites the Passover Supper—a symbolic event which commemorated the nation's deliverance from Egyptian bondage. During the first month of the year, families would sacrifice a year-old lamb, smear its blood on the door frames of the house, eat the roasted lamb, and allow no yeast to be eaten for seven days. When later generations asked about the significance of the symbolic observance, fathers were instructed to say "*With a mighty hand the LORD brought us out of Egypt, out of the land of slavery...*" (Exodus 13:14)

In the New Testament, Jesus reinstituted the Passover in the form of the Lord's Supper. This new act, like the Passover, was to be a memorial event whereby followers of Christ were to remember and reflect on what God had done on their behalf through Christ's work on the cross. For this reason, the church's observance of the Lord's Supper is highly significant.

In the apostle Paul's writing concerning this important event, the meaning of this symbolic observance is evident. Paul's discussion of the Lord's Supper in 1 Corinthians 11:23-26 provides assistance in understanding what is happening when believers participate in this holy practice. The profound significance of the Lord's Supper can be stated in three ways: The Lord's Supper is an act of proclamation, an act of anticipation, and an act of examination.



Resources for Contemplating Communion

Ray Van Neste, Ph.D.

Assistant Professor of Christian Studies,
Director of the R.C. Ryan Center for Biblical Studies


The observance of the Lord's Supper in our churches has, I think, fallen on hard times. This has happened, it seems, simply due to a lack of serious thinking about this ordinance, what it means and why Christ has commanded it. This is a reminder to us of the importance, particularly for church leaders, to give thought to what we do and why. I actually served in one church where we went for a year or perhaps even two years without once celebrating the Lord's Supper. The practice fell away because there was a lack of awareness (and hence appreciation) of the purpose of the ordinance. We would do well then to think again through the theology of Communion and from that theology to derive practice which will help our people to appreciate and benefit from this practice commanded of us by Christ.

As I often state in this column, one of the first places to start in a study of this sort is with a good systematic theology. Two current Baptist standards are *Christian Theology*, by Millard Erickson and *Systematic Theology*, by Wayne Grudem. Both of these books have a significant chapter on the Lord's Supper which will be helpful. I particularly like Grudem because he will list for you practically all the relevant scriptural references and addresses some more of the pastoral concerns and issues. Then one can also derive much benefit from consulting Baptist works of the past. This is especially helpful in areas such as this where our practice may seem to have stagnated. In this line one could consult J. L. Dagg's *Manual of Theology, Vol. 2: A Treatise on Church Order*. Dagg was the first writing Southern Baptist Theologian so his perspective can be quite helpful. His book can be found in a used book store or can be accessed on the internet.

In addition to systematic theologies, it will be important to study specifically the key New Testament passages on the Lord's Supper. Howard Marshall's *Last Supper and Lord's Supper* investigates the

gospel accounts as well as Paul's account in 1 Corinthians 11. Since 1 Corinthians 11 is the key passage it would be useful to consult good commentaries on 1 Corinthians such as the ones by Gordon Fee (New International Commentary), Anthony Thiselton (New International Greek Text Commentary- more technical) and Craig Blomberg (NIV Application Commentary).

Moving then to practical application of the theology of Communion, I will mention three possible resources. First, Don Whitney's book, *Spiritual Disciplines Within the Church*, has a chapter entitled "Why Attend the Ordinances of the Church?" This will be helpful in discussing from a Baptist perspective the intended value of the Lord's Supper. Second, there are some useful resources from John Piper and Bethlehem Baptist Church which can be accessed at http://www.desiringgod.org/library/topics/lords_supper/lords_supper_index.html. Here you will find some pastoral sermons on the observance of the Lord's Supper and helpful applications. Similarly, at www.9marks.org (under FAQ, or search for communion) you can find a brief audio interview with Dr. Mark Dever, pastor of Capitol Hill Baptist Church in Washington, D.C. on how they practice communion with a focus on how they try to intentionally live out and make clear the biblical teaching on communion. This is by no means the final word on the practice of the Lord's Supper but it is helpful to hear from another thoughtful pastor on how they are laboring to structure their practice on biblical truths.

Our Lord has given us this ordinance for a reason. In a day when the church is increasingly tempted to lose her focus on the cross, may we, as church leaders, help our people to make much of this ordinance whose stated purpose is to remind us of the cross. 

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not being sacerdotalist—i.e., Lutherans do not affirm that the efficacy of the sacrament of the Lord's Supper is intricately linked to a properly ordained priest. Rather, Lutherans tend to emphasize that the efficacy of the sacrament is linked more to the personal faith of the recipient.

Presbyterianism. The traditional Presbyterian view, and the Reformed tradition in general, affirms that Christ is spiritually or dynamically present in the Lord's Supper. John Calvin, in his *Institutes of the Christian Religion*, speaks in almost mystical terms of what happens in the Lord's Supper. For Calvin, the Christian is virtually ushered into the presence of the risen Christ when he takes the Lord's Supper.

Ulrich Zwingli. Zwingli (1484-1531), who is often seen as a type of forerunner of the Baptist position, saw the Lord's Supper as a commemoration or proclamation of the death of Christ. The Lord's Supper is offered and taken in remembrance of what Christ accomplished for sinners. Most Baptists have gravitated towards some variation of Zwingli's position.

The Origin and Meaning of the Lord's Supper

Christians affirm that the Lord's Supper comes from Jesus himself, as seen in the gospels (Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20) and Paul (1 Corinthians 11). The first Lord's Supper was inaugurated by Jesus against the backdrop of the Passover Meal—in fact the first Lord's Supper was the Passover Meal offered before Jesus was arrested and crucified. The following three biblical themes are key to understanding the doctrine of the Lord's Supper.


Remembrance. Biblically, Jesus teaches that the Lord's Supper is done in *remembrance* of Jesus (Luke 22:19). Christians take the Lord's Supper as a way of remembering that in the death of Jesus, Jesus wrought a New Covenant, in which he was actively redeeming a people

for himself (like the escape from Egypt, where God was redeeming, or rescuing a people for himself).

Proclamation. Christians are not simply *remembering* the death of Jesus in taking the Lord's Supper, they are also *proclaiming* the death of Jesus (i.e., the gospel) when they take the Lord's Supper. Paul, in 1 Corinthians 11:26, teaches, "*For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*"

Self-Examination. Scripture is also clear the Lord's Supper provides a time for self-examination. In 1 Corinthians 11:27ff., Paul admonishes each of the Corinthians to "*examine himself*" before participating in the Lord's Supper. And although Baptists tend not to be persuaded that Christ is "spiritually" or "physically" present in the elements of the Lord's Supper, this passage is a rather stark reminder that something *real* is happening when Christians participate in the Lord's Supper. Indeed, at the time many had become ill, and some had *died* because they had taken the Lord's Supper "*without discerning the body*" (1 Cor. 11:29).

Conclusion

In sum, the Lord's Supper finds its *origin in Jesus himself*, who initiated the Lord's Supper, and which came to supersede the Old Testament Passover Meal. When Christians take the Lord's Supper it is a time of *remembrance, proclamation, and self-examination*. Hence, to call it "merely" a symbol probably falls short of the spiritual significance of the Lord's Supper, even though Baptists shy away from affirming the "spiritual" or "physical" presence of Jesus as affirmed by Presbyterians, Lutherans, Catholics, and others. The Lord's Supper is a gospel-originated, gospel-reminding, and gospel-proclaiming event that should be loved, cherished, and practiced by all churches claiming the name of Christ. 

WORSHIPPING . . . continued from page 2

Alternate procedures can illustrate other aspects of Christ's teaching about the Supper. Hymns and other musical selections can enrich the service as well. Below are a few suggestions in these areas:

- Deacons can be stationed at the front of the worship center with plates of bread. In recognition of their initial act of accepting Christ's love, believers come forward to receive the meal. The deacon administers the elements with the soft-spoken instructions, "This is the body of Christ, broken for you," and "This is the blood of Christ, poured out for you." In smaller congregations time might even allow for the deacon to have a brief prayer with the worshiper prior to serving one of the elements. Some congregations alternate procedures by having the congregation come forward to receive the bread, then return to pews, followed by the serving of the cup by Deacons in commemoration of Christ's free offer of grace to all. This method utilizes movement by the partaker to symbolize memory of the worshiper's experience with Christ. Church fellowship and love are enacted through the personal connection between deacon and believer. Subsequently, the celebration of grace is symbolized through the cup served to all believers.
- There are some very appropriate times during the year when a local congregation can stress the process of introspection, or self-examination before and during the Supper. This is perhaps the least elaborate in enactment, yet requires careful preparation. The most

- ideal occasions for such an observance are those that seem to require intensive personal meditation, and, possibly, decision making, such as New Year's Eve and Good Friday. For such times, the worship center or chapel can be reserved for several hours during the day or evening. Upon entering, worshipers may find a dimly-lit, quiet space with an appropriate symbol, such as an open Bible or the elements of the Supper, placed in a central position on a table in the front of the worship area. As worshipers are seated, they may be provided prayer guides or devotional booklets containing appropriate writings, scriptures, historical prayers, or hymn texts. One of the church's ministers is seated at the front. Upon completion of their time of personal prayer, worshipers come to the front to take the Supper. Soft music may or may not be provided during the evening, but it should be carefully selected to complement the theme of the day, and it is most effective when seasons of long silence interrupt the music. With so much of our church life being characterized by the energy of doing Kingdom work, still moments such as these can provide an important time for reflection upon personal needs and for prayers for God's guidance for the future.
- What about music during the Lord's Supper? During any of the corporate processes described above, music can be inserted in a variety of ways. Instead of having constant organ music while the

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elements are being served, the talents of individual choir members or instrumentalists can be utilized. This approach is particularly effective when the elements are being carried to the congregation by the deacons, leaving space at the front for movements by musicians. For instance, while the bread is being served, music could include:

“Let Us Break Bread Together” (1st stanza)

Congregation or Choir

“In this Very Room”

Vocal Solo

“Alas and Did My Saviour Bleed”

Instrumental Solo

“I Have Decided to Follow Jesus”

Congregation or Choir

While the cup is served, music could include:

“Let Us Break Bread Together” (2nd stanza)

Congregation or Choir

“What Wondrous Love is This”

Vocal Solo


“Were You There When They Crucified My Lord”

Organ or Piano Arrangement

“When I Survey the Wondrous Cross”

Congregation or Choir

- Any number of selections can be used by referring to the Topical Index of the hymnal and selecting hymns from the categories of “Lord’s Supper,” “Commitment,” and any of several of the topics under “Jesus Christ.” At the close of the supper some churches sing a hymn of church fellowship or unity. While this is certainly scriptural, it is also consistent with the concern for congregational unity in carrying out the ordinance. In addition to “Blest be the Tie that Binds,” congregations can also consider “The Church’s One Foundation,” “The Bond of Love,” “The Family of God,” and “Sweet, Sweet Spirit.” Some relatively unused hymns are excellent expressions of the work and fellowship of the church: “I Come with Joy to Meet My Lord,” “We are God’s People,” and “We Stand United in the Truth.”

Any service of the church which stresses the celebration of Christ’s love, re-commitment to the cause of Christ, and the unity of the Church as an active body of Christ should be a pivotal event in the congregation’s worship life. The story of Christ’s love and the richness of the symbolism associated with our beliefs about the Lord’s Supper make its observance a marvelous opportunity for a matchless worship experience. With some reflection upon what we believe about the Supper and why, worship leaders can justify very meaningful variations on traditional worship procedures. 

David S. Dockery, “The Lord’s Supper in the New Testament and in Baptist Worship,” *Search*, Fall, 1988.

PREACHING . . . continued from page 3

An Act of Proclamation

Paul states “For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.” (11:24)

Through the Lord’s Supper, believers proclaim the death of Jesus Christ. Central to our Christian faith is the fact that Jesus Christ, the Son of God, came to this earth, lived a sinless life, and died a physical, literal death on the cross. His death is a horrific and gruesome thought to ponder, but it is nonetheless true. Moreover, not only is the Christ’s death a literal fact of history, it is foundational to Christian faith. Apart from this truth, Christianity fails and falls.

The Scriptures are full of references to the death of Christ. Jesus said in John 10:11, “I am the good shepherd. The good Shepherd lays his life down for the sheep.” Paul wrote, “You see, at just the right time, when we were still powerless, Christ died for the ungodly. But God demonstrates his own love toward us in that while we were yet sinners, Christ died for us.” (Romans 5:6, 8) Peter states in 1 Peter 3:18, “For Christ also died, once and for all, the just for the unjust that he might bring us to God, having been put to death in the flesh, but made alive in the Spirit.” The importance of Christ’s death was obvious as Jesus stated “Greater love has no one than this, that he lay down his life for his friends.” (John 15:13) John described the magnitude of Christ’s love by appealing to the death of Christ in 1 John 3:16.

By observing the Lord’s Supper, believers look to the past being reminded of Christ’s great sacrifice. Through this observance, believers in the present proclaim His historical death. The bread eaten and the juice taken are symbolic of the body and blood of Christ. The Lord’s Supper continues to be observed because it is commanded in Scripture. Believers also partake in this memorial understanding the truth of Colossians 1:22-23. “Once you were

alienated from God and were enemies in your minds because of your evil behavior. But now He has redeemed you by Christ’s physical body through death to present you holy in His sight, without blemish and free from accusation.”

When the church observes the Lord’s Supper, she proclaims his death. His suffering was not merely an emotional trauma or a temporary unconsciousness. Neither was it simply psychological stress. It was a literal and physical death—one which the church remembers and proclaims each time she gathers at the Lord’s table.

An Act of Anticipation

“Until He comes” (11:26) What words of incredible hope! Not only are believers certain of Christ’s death, but also we are confident of His miraculous return. When we observe the Lord’s Supper, we look back at the work God accomplished through Christ on our behalf. We also do so with an eye to the future, confident of the fact that this same Jesus who lived and died on the earth and who was raised from the dead will one day return.

Jesus comforted His disciples with words about his return. “Do not let your hearts be troubled. Trust in God, trust also in me. In my Father’s house are many mansions. If it were not so I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.” (John 14:1-4, emphasis mine) The certainty of Christ’s coming is evident in 1 Peter 3:10 where we read, “But the day of the Lord will be like a thief. The heavens will disappear with a roar, the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming.” (emphasis mine)


PREACHING. . . continued from page 6

The Lord's Supper is often called a memorial supper. Indeed the historical significance of the event is rich as believers find confidence and hope in the death of Christ. However such confidence and hope are even greater when the Lord's Supper is observed with a realization that the Christ who died and was raised from the dead will only day return. Followers of Jesus observe the Lord's Supper "until He returns" (11:26) and do so hopefully with anticipation. The observance is one which leads believers to look simultaneously back at Christ's death and forward at Christ's coming.

An Act of Examination

"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. 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." (11:27-29) Paul was instructing the Corinthian Christians concerning their understanding and practice of the Lord's Supper. From his exhortation, believers today should understand that the ordinance is to be observed with care and seriousness. God's great sacrifice in Christ is to be undoubtedly remembered, and the Lord's Supper is to be observed until that time of Christ's return. However,

it is equally important to understand that the attitude and life which one brings to the table are to be carefully considered. When we eat the bread and drink the cup, we examine our lives to ensure that we are walking worthily of the Lord. We make sure that we are in right fellowship with God and with one another. If we observe the Lord's Supper and do so in an unworthy manner, we bring judgment upon ourselves. The importance of right relationships among believers in the context of Christian worship was stated by Jesus in Matthew 5:23-24. *"Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift."*

Because of God's grace and work through Christ and because of His command in Scripture, believers are to observe the ordinance of the Lord's Supper until Christ returns. Observance without intentional explanation and practice can lead to lifeless ritualism. For this reason, pastors have an excellent opportunity to practice the Lord's Supper and provide instruction that will help congregations realize its profound significance. A pastor's clear message explaining the nature and significance of the Lord's Supper may enhance a church's understanding and practice of this regular observance. 



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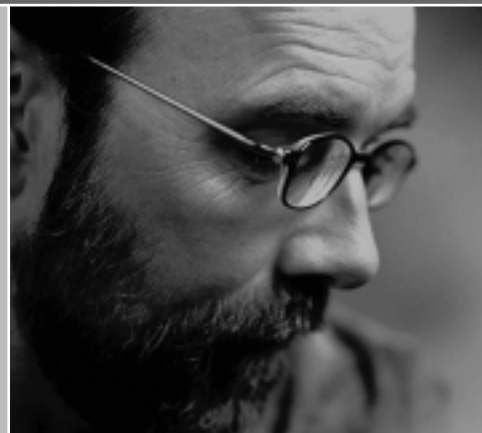
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A NOTE FROM THE EDITOR



Greetings from Union University! I trust all is well with you and your ministry. As we look toward to the Easter Season, our hearts should be reminded anew of the incredible sacrifice that Jesus made on our behalf. Romans 5:20-21 says, *"But then Law came in, [only] to expand and increase the trespass [making it more apparent and exciting opposition]. But where sin increased and abounded, grace [God's unmerited favor] has surpassed it and increased the more and superabounded. So that as sin has reigned in death, so grace [His unearned and undeserved favor] might reign also through righteousness [right standing with God] which issues in eternal life through Jesus Christ [the Messiah, the Anointed One] our Lord."* (Amplified)

This issue of the *Union University Bulletin* is dedicated to a conversation about the Lord's Supper. With Scripture as our guide, we remember our Savior's substitutionary death by observing the Lord's Supper as a local body of believers. By participating in this ordinance, we remind our churches that our life of abundance was

purchased at an unbelievable and unprecedented price. In his book *The Cost of Discipleship*, Dietrich Bonhoeffer warns his readers of the dangers of "cheap grace," the act of taking that which was purchased at such a great cost and then treating it carelessly and casually. May we recognize the cost that was paid for grace that is extended so freely each time we "remember" Him through observing the Lord's Supper.

God is so gracious to allow you and me to serve as His instruments to lead and equip His Church.

For His Glory,

Charles A. Fowler, Ph.D.
Senior Vice President for University Relations