

ERSKINE THEOLOGICAL SEMINARY

For Christ and His Church

Spring term, 2010

DN 960 CO: THE LORD'S SUPPER IN REFORMED FAITH AND WORSHIP

February 4-6, 2010—Conference at Independent Presbyterian Church in Savannah, Georgia

March 16-19—Graduate seminar at Columbia Campus

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Office hours: 8am-12noon Spring semester. By appointment.

COURSE DESCRIPTION:

In this systematic study of the celebration of the sacrament of the Lord's Supper down through the centuries, special attention is given to its Biblical roots, as well as to the way the sacrament was observed in the ancient Church and the evolution of the liturgy through the days of the Byzantine Empire. Consideration is given to the Protestant Reformation and to the eucharistic theology of Luther, Zwingli, Bucer, and Calvin. In addition to a study of the development of a covenantal theology of the sacrament, the deep devotional insights of the seventeenth and eighteenth centuries and a number of communion prayers and hymns are studied. *Elective. Three hours.*

REQUIREMENTS:

At the first meeting of the course students are asked to turn in a series of synopses of a number of the classic documents of Reformed teaching. They are the following. Choose three.

1. Luther's Babylonian Captivity of the Church
2. Bucer's Basic Principles
3. Zwingli's On the Lord's Supper
4. Calvin's "Short Treatise on the Lord's Supper," and Institutes of the Christian Religion, Book IV, chapters xiv and xvii, and "The Clear Exposition of Sound Doctrine concerning the Holy Supper"
5. Matthew Henry, A Communicant's Companion
6. John Owen
7. J. W. Alexander, God is Love
8. John Willison

These synopses should total twelve to sixteen pages. Students may be called on to read their synopses to the class as the basis of our discussion.

A term paper of twenty to twenty-five pages will be required at the end of the course on an assigned subject. An asterisk indicates the most highly recommended subject.

1. The Holy Spirit in Calvin's theology of the Lord's Supper
2. Calvin's use of covenant theology in his doctrine of the Lord's Supper
3. *Old School Presbyterian eucharistic piety as found in the sermons of James Alexander
4. Peter Martyr Vermigli and the Anglican communion liturgy
5. *The sacramental piety of Matthew Henry
6. *The celebration of Scottish communion season in eighteenth century Scotland as pictured by John Willison
7. The communion sermons of Samuel Davies and the piety of Colonial America
8. The sacrament of the Lord's Supper in the Evangelical revival as found in the communion sermons of Charles Haddon Spurgeon
9. Moses Drury Hoge, Benjamin Morgan Palmer, and Southern Presbyterian eucharistic piety at the end of the nineteenth century
10. *The communion sermons of the Erskines
11. *Bucer's reform of the Lord's Supper liturgy
12. Richard Baxter's Reformed communion service

One of the purposes of these papers is to explore the riches of Reformed eucharistic piety over the centuries. This paper is due one month after the last lecture.

TEXTBOOKS

Hughes Oliphant Old, Worship Reformed According to Scripture, 2nd edition, chapter on the Lord's Supper
 Brian Gerrish, Grace and Gratitude
 Ronald Wallace, Calvin's Doctrine of Word and Sacrament

BIBLIOGRAPHY

Students may opt to do three ten page book reports instead of a term paper.

Alexander, James W. Sacramental Discourses, (1860). Modern reprint entitled God's Love. Edinburgh and Carlisle, PA: Banner of Truth Trust, 1985.

Baker, Wayne J. Heinrich Bullinger and the Covenant: The Other Reformed Tradition. Athens, Ohio: Miami University Press, 1980.

Bucer, Martin. Basic Principles: Translation and Commentary on Martin Bucer's *Grund und Ursach*. Translated and edited by Ottomar Frederick Cypris. Appleford, England: Sutton Courtenay Press, 2002.

Bullinger, Henry. "Of the Lord's Holy Supper." Found in The Decades, vol. 5. Edited for the Parker Society by Thomas Harding. Cambridge: The University Press, 1849. (The volume containing the sermons on the sacraments is counted as volume 10 of the Parker Society Collection.) Read pp. 401-478.

Calvin, John. "Short Treatise on the Lord's Supper," and "The Clear Explanation of Sound Doctrine Concerning the Holy Supper (1561)." Translated by J. K. S. Reid. Library of Christian Classics, vol. xxii, pp. 140-166 and 257-330. (Calvin's Theological Treatises?) Philadelphia: Westminster Press, 1954.

_____. Institutes of the Christian Religion. Edited by John T. McNeill. Translated by Ford Lewis Battles. The Library of Christian Classics, vols. xx and xxi. Philadelphia: Westminster Press, 1960.

Corda, Salvatore. Veritas Sacramenti: A Study in Vermigli's Doctrine of the Lord's Supper. Zurich: Theologische Verlag Zurich, 1975. (An Italian Reformed theologian of the sixteenth century, Vermigli is considered by many to have done the best job of presenting the Reformed doctrine of the Lord's Supper.)

Davies, Horton. The Worship of the English Puritans. Morgan, Pa.: Soli Deo Gloria Publications, 1998.

Davies, Samuel. The Sermons of Samuel Davies. 3 vols. Pittsburg: Soli Deo Gloria, 1997. (Davies was one of the organizers of Presbyterianism in the colony of Virginia and one of the greatest orators in American history. These three volumes are a good addition to the pastor's library.) Three sermons on the Lord's Supper are found in volume 2: #32, #53 and #55.

Doolittle, Thomas. A Treatise Concerning the Lord's Supper. Edited by Don Kistler. Morgan, PA: Soli Deo Gloria Publications, 1998.

Gerrish, Brian. Grace and Gratitude: The Eucharistic Theology of John Calvin. Minneapolis: Fortress Press, 1993.

Henry, Matthew. A Communicant's Companion, 1:284-412. Found in The Complete Works of Matthew Henry. 2 vols. Edinburgh: J. Fullarton & Co., 1855. Reprint Grand Rapids: Baker Book House, 1979. Second reprinting, Grand Rapids: Baker Book House, 1997. (We will give much attention to this work in class. These two volumes are a good addition to the pastor's library.)

Luther, Martin. The Babylonian Captivity of the Church. Found in Luther's Works. Vol. 36. Edited by Helmut T. Lehman. Philadelphia: Fortress Press, 1959. (An essential book for the understanding of Protestant worship.)

McDonnell, Kilian. John Calvin: The Church and the Eucharist. Princeton: Princeton University Press, 1967. (This is a sympathetic interpretation of Calvin by an American Roman Catholic. It is an important book to read.)

McLelland, J. C. The Visible Words of God: An Exposition of the Sacramental Theology of Peter Martyr Vermigli. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958.

Old, Hughes Oliphant.. Worship, Reformed According to Scripture. 2nd edition. Louisville: Geneva Press, 2002. (The long chapter on the Lord's Supper might be regarded as a sketch of this course.)

Preston, John. A Preparation to the Lord's Supper: Preached in Three Sermons. London: John Dawson, 1638.

_____, The New Covenant: Sermons on the Sacrament of the Lord's Supper. ??

Sasse, Hermann. This Is My Body: Luther's Contention for the Real Presence in the Sacrament of the Altar. Minneapolis, 1959. (This book is a classic.)

Schmidt, Leigh. Holy Fairs. Princeton, N. J.: Princeton University Press, 1990. (This is a great piece of research by a Methodist scholar. It shows that the American Revivalist tradition goes back to the communion sermons of Scottish Presbyterianism.)

Spurgeon, Charles Haddon. Till He Come: A Collection of Communion Addresses. Fearn, Ross-shire, Great Britain: Christian Focus Publications, 2001.

Stephens, W. P. The Theology of Huldrych Zwingli. Oxford, 1986.

Thompson, Bard. Liturgies of the Western Church. Reprint. Philadelphia: Fortress Press, 1980. (This is a handy collection of texts useful for this course.)

Vermigli, Peter Martyr. The Oxford Treatise and Disputation. Translated and Edited by Joseph C. McLelland. Kirksville, Missouri: Sixteenth Century Essays and Studies, 2000.

Wallace, Ronald S. Calvin's Doctrine of Word and Sacrament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. (An old classic worth chasing down in a second hand book store.)

Welker, Michael. What Happens in Holy Communion? Translated by John F. Hoffmeyer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000. (This is perhaps the best recent attempt of a liberal Protestant to come up with an ecumenical interpretation of the sacrament.)

Wisloff, Carl F. The Gift of Communion: Luther's Controversy with Rome. Minneapolis, 1964.

(Still the best work on Luther's eucharistic theology.)

Zwingli, Ulrich. On the Lord's Supper. Library of Christian Classics, vol. XXIV. Philadelphia: Westminster Press, 1953.

SEMINARY POLICIES:

Drop/Add/Withdrawal: Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a binding contract, and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course, and full tuition charges will apply. No exceptions will be made to this policy.

Office Hours

My normal office hours are printed in this syllabus. However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment.

Language about God and Humanity

Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

Conduct in Theological Discussions

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

Incompletes

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree **to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process**

by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

Official Seminary Class Attendance Policy:

Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. Each professor will indicate in writing the specific class attendance policy at the beginning of each course. In general, students are allowed up to three hours of unexcused absence without penalty. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course.

Policy Regarding Absences

Students are required to attend all class sessions. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course. Students who cannot attend the first course meeting should not register for the course or, if already registered, should drop the course and complete the drop/add form. (If the drop/add form is not completed and turned in to the Registrar, the student will still be charged for the course and will receive an "F" grade.) If students have to be absent for part or all of another class meeting day, they are still responsible for all work missed and all work due. A student who misses as much as one full class day or its equivalent in late arrival or early departure should consult with the professor to see whether it is still possible to pass the course.

Style and Bibliographical Formatting Requirements

All papers must be typed/processed (12-point type, double-spaced, one-inch margins) and fully documented, following the standards in the "Style and Form Standards" (Erskine Seminary). In this course, footnotes and a bibliography are required in each paper. The paper's cover page and bibliography are not counted towards page requirements.