

The Sacraments

Nicene Creed

We acknowledge one baptism for the forgiveness of sins.

Scots Confession

CHAPTER XXI: The Sacraments

As the fathers under the Law, besides the reality of the sacrifices, had two chief sacraments, that is, circumcision and the passover, and those who rejected these were not reckoned among God's people; so do we acknowledge and confess that now in the time of the gospel we have two chief sacraments, which alone were instituted by the Lord Jesus and commanded to be used by all who will be counted members of his body, that is, Baptism and the Supper or Table of the Lord Jesus, also called the Communion of His Body and Blood. These sacraments, both of the Old Testament and of the New, were instituted by God not only to make a visible distinction between his people and those who were without the Covenant, but also to exercise the faith of his children and, by participation of these sacraments, to seal in their hearts the assurance of his promise, and of that most blessed conjunction, union, and society, which the chosen have with their Head, Christ Jesus. And so we utterly condemn the vanity of those who affirm the sacraments to be nothing else than naked and bare signs. No, we assuredly believe that by Baptism we are engrafted into Christ Jesus, to be made partakers of his righteousness, by which our sins are covered and remitted, and also that in the Supper rightly used, Christ Jesus is so joined with us that he becomes the very nourishment and food of our souls. Not that we imagine any transubstantiation of bread into Christ's body, and of wine into his natural blood, as the Romanists have perniciously taught and wrongly believed; but this union and conjunction which we have with the body and blood of Christ Jesus in the right use of the sacraments is wrought by means of the Holy Ghost, who by true faith carries us above all things that are visible, carnal, and earthly, and makes us feed upon the body and blood of Christ Jesus, once broken and shed for us but now in heaven, and appearing for us in the presence of his Father. Notwithstanding the distance between his glorified body in heaven and mortal men on earth, yet we must assuredly believe that the bread which we break is the communion of Christ's body and the cup which we bless the communion of his blood. Thus we confess and believe without doubt that the faithful, in the right use of the Lord's Table, do so eat the body and drink the blood of the Lord Jesus that he remains in them and they in him; they are so made flesh of his flesh and bone of his bone that as the eternal Godhood has given to the flesh of Christ Jesus, which by nature was corruptible and mortal, life and immortality, so the eating and drinking of the flesh and blood of Christ Jesus does the like for us. We grant that this is neither given to us merely at the time nor by the power and virtue of the sacrament alone, but we affirm that the faithful, in the right use of the Lord's Table, have such union with Christ Jesus as the natural man cannot apprehend. Further we affirm that although the faithful, hindered by negligence and human weakness, do not profit as much as they ought in the actual moment of the Supper, yet afterwards it shall bring forth fruit, being living seed sown in good ground; for the Holy Spirit, who can never be separated from the right institution of the Lord Jesus, will not deprive the faithful of the fruit of that mystical action. Yet all this, we say again, comes of that true faith which apprehends Christ Jesus, who alone makes the sacrament effective in us. Therefore, if anyone slanders us by saying that we affirm or believe the

sacraments to be symbols and nothing more, they are libelous and speak against the plain facts. On the other hand we readily admit that we make a distinction between Christ Jesus in his eternal substance and the elements of the sacramental signs. So we neither worship the elements, in place of that which they signify, nor yet do we despise them or undervalue them, but we use them with great reverence, examining ourselves diligently before we participate, since we are assured by the mouth of the apostle that “whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.”

CHAPTER XXII: The Right Administration of the Sacraments

Two things are necessary for the right administration of the sacraments. The first is that they should be ministered by lawful ministers, and we declare that these are men appointed to preach the Word, unto whom God has given the power to preach the gospel, and who are lawfully called by some Kirk. The second is that they should be ministered in the elements and manner which God has appointed. Otherwise they cease to be the sacraments of Christ Jesus. This is why we abandon the teaching of the Roman Church and withdraw from its sacraments; firstly, because their ministers are not true ministers of Christ Jesus (indeed they even allow women, whom the Holy Ghost will not permit to preach in the congregation to baptize) and, secondly, because they have so adulterated both the sacraments with their own additions that no part of Christ’s original act remains in its original simplicity. The addition of oil, salt, spittle, and such like in baptism, are merely human additions. To adore or venerate the sacrament, to carry it through streets and towns in procession, or to reserve it in a special case, is not the proper use of Christ’s sacrament but an abuse of it. Christ Jesus said, “Take ye, eat ye,” and “Do this in remembrance of Me.” By these words and commands he sanctified bread and wine to be the sacrament of his holy body and blood, so that the one should be eaten and that all should drink of the other, and not that they should be reserved for worship or honored as God, as the Romanists do. Further, in withdrawing one part of the sacrament—the blessed cup—from the people, they have committed sacrilege. Moreover, if the sacraments are to be rightly used it is essential that the end and purpose of their institution should be understood, not only by the minister but by the recipients. For if the recipient does not understand what is being done, the sacrament is not being rightly used, as is seen in the case of the Old Testament sacrifices. Similarly, if the teacher teaches false doctrine which is hateful to God, even though the sacraments are his own ordinance, they are not rightly used, since wicked men have used them for another end than what God commanded. We affirm this has been done to the sacraments in the Roman Church, for there the whole action of the Lord Jesus is adulterated in form, purpose, and meaning. What Christ Jesus did, and commanded to be done, is evident from the Gospels and from St. Paul; what the priest does at the altar we do not need to tell. The end and purpose of Christ’s institution, for which it should be used, is set forth in the words, “Do this in remembrance of Me,” and “For as often as ye eat this bread and drink this cup ye do show”—that is, extol, preach, magnify, and praise—“the Lord’s death, till He come.” But let the words of the mass, and their own doctors and teachings witness, what is the purpose and meaning of the mass; it is that, as mediators between Christ and his Kirk, they should offer to God the Father, a sacrifice in propitiation for the sins of the living and of the dead. This doctrine is blasphemous to Christ Jesus and would deprive his unique sacrifice, once offered on the cross for the cleansing of all who are to be sanctified, of its sufficiency; so we detest and renounce it.

CHAPTER XXIII: To Whom Sacraments Appertain

We hold that baptism applies as much to the children of the faithful as to those who are of age and discretion, and so we condemn the error of the Anabaptists, who deny that children should be baptized before they have faith and understanding. But we hold that the Supper of the Lord is only for those who are of the household of faith and can try and examine themselves both in their faith and their duty to their neighbors. Those who eat and drink at that holy table without faith, or without peace and goodwill to their brethren, eat unworthily. This

is the reason why ministers in our Kirk make public and individual examination of those who are to be admitted to the table of the Lord Jesus.

Heidelberg Catechism

Q. 65. Since, then, faith alone makes us share in Christ and all his benefits, where does such faith originate?

A. The Holy Spirit creates it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy Sacraments.

Q. 66. What are the Sacraments?

A. They are visible, holy signs and seals instituted by God in order that by their use he may the more fully disclose and seal to us the promise of the gospel, namely, that because of the one sacrifice of Christ accomplished on the cross he graciously grants us the forgiveness of sins and eternal life.

Q. 67. Are both the Word and the Sacraments designed to direct our faith to the one sacrifice of Jesus Christ on the cross as the only ground of our salvation?

A. Yes, indeed, for the Holy Spirit teaches in the gospel and confirms by the holy Sacraments that our whole salvation is rooted in the one sacrifice of Christ offered for us on the cross.

Q. 68. How many Sacraments has Christ instituted in the New Testament?

A. Two, holy Baptism and the holy Supper.

Q. 69. How does holy Baptism remind and assure you that the one sacrifice of Christ on the cross avails for you?

A. In this way: Christ has instituted this external washing with water and by it has promised that I am as certainly washed with his blood and Spirit from the uncleanness of my soul and from all my sins, as I am washed externally with water which is used to remove the dirt from my body.

Q. 70. What does it mean to be washed with the blood and Spirit of Christ?

A. It means to have the forgiveness of sins from God, through grace, for the sake of Christ's blood which he shed for us in his sacrifice on the cross, and also to be renewed by the Holy Spirit and sanctified as members of Christ, so that we may more and more die unto sin and live in a consecrated and blameless way.

Q. 71. Where has Christ promised that we are as certainly washed with his blood and Spirit as with the water of baptism?

A. In the institution of Baptism which runs thus: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." "He who believes and is baptized will be saved: but he who does not believe will be condemned." This promise is also repeated where the Scriptures call baptism "the water of rebirth" and the washing away of sins.

Q. 72. Does merely the outward washing with water itself wash away sins?

A. No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sins.

Q. 73. Then why does the Holy Spirit call baptism the water of rebirth and the washing away of sins?

A. God does not speak in this way except for a strong reason. Not only does he teach us by Baptism that just as the dirt of the body is taken away by water, so our sins are removed by the blood and Spirit of Christ; but more important still, by the divine pledge and sign he wishes to assure us that we are just as truly washed from our sins spiritually as our bodies are washed with water.

Q. 74. Are infants also to be baptized?

A. Yes, because they, as well as their parents, are included in the covenant and belong to the people of God. Since both redemption from sin through the blood of Christ and the gift of faith from the Holy Spirit are promised to these children no less than to their parents, infants are also by baptism, as a sign of the

covenant, to be incorporated into the Christian church and distinguished from the children of unbelievers. This was done in the Old Covenant by circumcision. In the New Covenant baptism has been instituted to take its place.

Q. 75. How are you reminded and assured in the Holy Supper that you participate in the one sacrifice of Christ on the cross and in all his benefits?

A. In this way: Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup in remembrance of him. He has thereby promised that his body was offered and broken on the cross for me, and his blood was shed for me, as surely as I see with my eyes that the bread of the Lord is broken for me, and that the cup is shared with me. Also, he has promised that he himself as certainly feeds and nourishes my soul to everlasting life with his crucified body and shed blood as I receive from the hand of the minister and actually taste the bread and the cup of the Lord which are given to me as sure signs of the body and blood of Christ.

Q. 76. What does it mean to eat the crucified body of Christ and to drink his shed blood?

A. It is not only to embrace with a trusting heart the whole passion and death of Christ, and by it to receive the forgiveness of sins and eternal life. In addition, it is to be so united more and more to his blessed body by the Holy Spirit dwelling both in Christ and in us that, although he is in heaven and we are on earth, we are nevertheless flesh of his flesh and bone of his bone, always living and being governed by one Spirit, as the members of our bodies are governed by one soul.

Q. 77. Where has Christ promised that he will feed and nourish believers with his body and blood just as surely as they eat of this broken bread and drink of this cup?

A. In the institution of the holy Supper which reads: The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "this is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "this cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. This promise is also repeated by the apostle Paul: When we bless "the cup of blessing," is it not a means of sharing in the blood of Christ? When we break the bread, is it not a means of sharing the body of Christ? Because there is one loaf, we, many as we are, are one body; for it is one loaf of which we all partake.

Q. 78. Do the bread and wine become the very body and blood of Christ?

A. No, for as the water in baptism is not changed into the blood of Christ, nor becomes the washing away of sins by itself, but is only a divine sign and confirmation of it, so also in the Lord's Supper the sacred bread does not become the body of Christ itself, although, in accordance with the nature and usage of sacraments, it is called the body of Christ.

Q. 79. Then why does Christ call the bread his body, and the cup his blood, or the New Covenant in his blood, and why does the apostle Paul call the Supper "a means of sharing" in the body and blood of Christ?

A. Christ does not speak in this way except for a strong reason. He wishes to teach us by it that as bread and wine sustain this temporal life so his crucified body and shed blood are the true food and drink of our souls for eternal life. Even more, he wishes to assure us by this visible sign and pledge that we come to share in his true body and blood through the working of the Holy Spirit as surely as we receive with our mouth these holy tokens in remembrance of him, and that all his sufferings and his death are our own as certainly as if we had ourselves suffered and rendered satisfaction in our own persons.

*Q. 80. What difference is there between the Lord's Supper and the papal Mass?

*A. The Lord's Supper testifies to us that we have complete forgiveness of all our sins through the one

sacrifice of Jesus Christ which he himself has accomplished on the cross once for all; (and that through the Holy Spirit we are incorporated into Christ, who is now in heaven with his true body at the right hand of the Father and is there to be worshiped). But the Mass teaches that the living and the dead do not have forgiveness of sins through the sufferings of Christ unless Christ is again offered for them daily by the priest (and that Christ is bodily under the form of bread and wine and is therefore to be worshiped in them). Therefore the Mass is fundamentally a complete denial of the once for all sacrifice and passion of Jesus Christ (and as such an idolatry to be condemned).

Q. 81. Who ought to come to the table of the Lord?

A. Those who are displeased with themselves for their sins, and who nevertheless trust that these sins have been forgiven them and that their remaining weakness is covered by the passion and death of Christ, and who also desire more and more to strengthen their faith and improve their life. The impenitent and hypocrites, however, eat and drink judgment to themselves.

Q. 82. Should those who show themselves to be unbelievers and enemies of God by their confession and life be admitted to this Supper?

A. No, for then the covenant of God would be profaned and his wrath provoked against the whole congregation. According to the ordinance of Christ and his apostles, therefore, the Christian church is under obligation, by the office of the keys, to exclude such persons until they amend their lives.

Second Helvetic Confession

CHAPTER XIX: Of the Sacraments of the Church of Christ

THE SACRAMENTS [ARE] ADDED TO THE WORD AND WHAT THEY ARE. From the beginning, God added to the preaching of his Word in his Church sacraments or sacramental signs. For thus does all Holy Scripture clearly testify. Sacraments are mystical symbols, or holy rites, or sacred actions, instituted by God himself, consisting of his Word, of signs and of things signified, whereby in the Church he keeps in mind and from time to time recalls the great benefits he has shown to men; whereby also he seals his promises, and outwardly represents, and, as it were, offers unto our sight those things which inwardly he performs for us, and so strengthens and increases our faith through the working of God's Spirit in our hearts. Lastly, he thereby distinguishes us from all other people and religions, and consecrates and binds us wholly to himself, and signifies what he requires of us.

SOME ARE SACRAMENTS OF THE OLD, OTHERS OF THE NEW, TESTAMENTS. Some sacraments are of the old, others of the new, people. The sacraments of the ancient people were circumcision, and the Paschal Lamb, which was offered up; for that reason it is referred to the sacrifices which were practiced from the beginning of the world.

THE NUMBER OF SACRAMENTS OF THE NEW PEOPLE. The sacraments of the new people are Baptism and the Lord's Supper. There are some who count seven sacraments of the new people. Of these we acknowledge that repentance, the ordination of ministers (not indeed the papal but apostolic ordination), and matrimony are profitable ordinances of God, but not sacraments. Confirmation and extreme unction are human inventions which the Church can dispense with without any loss, and indeed, we do not have them in our churches. For they contain some things of which we can by no means approve. Above all we detest all the trafficking in which the Papists engage in dispensing the sacraments.

THE AUTHOR OF THE SACRAMENTS. The author of all sacraments is not any man, but God alone. Men cannot institute sacraments. For they pertain to the worship of God, and it is not for man to appoint and prescribe a worship of God, but to accept and preserve the one he has received from God. Besides, the symbols have God's promises annexed to them, which require faith. Now faith rests only upon the Word of God; and the Word of God is like papers or letters, and the sacraments are like seals which only God appends to the letters.

CHRIST STILL WORKS IN SACRAMENTS. And as God is the author of the sacraments, so he continually works in the Church in which they are rightly carried out; so that the faithful, when they receive them from the ministers, know that God works in his own ordinance, and therefore they receive them as from the hand of God; and the minister's faults (even if they be very great) cannot affect them, since they acknowledge the integrity of the sacraments to depend upon the institution of the Lord.

THE AUTHOR AND THE MINISTERS OF THE SACRAMENTS TO BE DISTINGUISHED. Hence in the administration of the sacraments they also clearly distinguish between the Lord himself and the ministers of the Lord, confessing that the substance of the sacraments is given them by the Lord, and the outward signs by the ministers of the Lord.

THE SUBSTANCE OR CHIEF THING IN THE SACRAMENTS. But the principal thing which God promises in all sacraments and to which all the godly in all ages direct their attention (some call it the substance and matter of the sacraments) is Christ the Savior—that only sacrifice, and the Lamb of God slain from the foundation of the world; that rock, also, from which all our fathers drank, by whom all the elect are circumcised without hands through the Holy Spirit, and are washed from all their sins, and are nourished with the very body and blood of Christ unto eternal life.

THE SIMILARITY AND DIFFERENCE IN THE SACRAMENTS OF OLD AND NEW PEOPLES. Now, in respect of that which is the principal thing and the matter itself in the sacraments, the sacraments of both peoples are equal. For Christ, the only Mediator and Savior of the faithful, is the chief thing and very substance of the sacraments in both; for the one God is the author of them both. They were given to both peoples as signs and seals of the grace and promises of God, which should call to mind and renew the memory of God's great benefits, and should distinguish the faithful from all the religions in the world; lastly, which should be received spiritually by faith, and should bind the receivers to the Church, and admonish them of their duty. In these and similar respects, I say, the sacraments of both people are not dissimilar, although in the outward signs they are different. And, indeed, with respect to the signs we make a great difference. For ours are more firm and lasting, inasmuch as they will never be changed to the end of the world. Moreover, ours testify that both the substance and the promise have been fulfilled or perfected in Christ; the former signified what was to be fulfilled. Ours are also more simple and less laborious, less sumptuous and involved with ceremonies. Moreover, they belong to a more numerous people, one that is dispersed throughout the whole earth. And since they are more excellent, and by the Holy Spirit kindle greater faith, a greater abundance of the Spirit also ensues.

OUR SACRAMENTS SUCCEED THE OLD WHICH ARE ABROGATED. But now since Christ the true Messiah is exhibited unto us, and the abundance of grace is poured forth upon the people of The New Testament, the sacraments of the old people are surely abrogated and have ceased; and in their stead the symbols of the New Testament are placed—Baptism in the place of circumcision, the Lord's Supper in place of the Paschal Lamb and sacrifices.

IN WHAT THE SACRAMENTS CONSIST. And as formerly the sacraments consisted of the word, the sign, and the thing signified; so even now they are composed, as it were, of the same parts. For the Word of God

makes them sacraments, which before they were not. **THE CONSECRATION OF THE SACRAMENTS.** For they are consecrated by the Word, and shown to be sanctified by him who instituted them. To sanctify or consecrate anything to God is to dedicate it to holy uses; that is, to take it from the common and ordinary use, and to appoint it to a holy use. For the signs in the sacraments are drawn from common use, things external and visible. For in baptism the sign is the element of water, and that visible washing which is done by the minister; but the thing signified is regeneration and the cleansing from sins. Likewise, in the Lord's Supper, the outward sign is bread and wine, taken from things commonly used for meat and drink; but the thing signified is the body of Christ which was given, and his blood which was shed for us, or the communion of the body and blood of the Lord. Wherefore, the water, bread, and wine, according to their nature and apart from the divine institution and sacred use, are only that which they are called and we experience. But when the Word of God is added to them, together with invocation of the divine name, and the renewing of their first institution and sanctification, then these signs are consecrated, and shown to be sanctified by Christ. For Christ's first institution and consecration of the sacraments remains always effectual in the Church of God, so that those who do not celebrate the sacraments in any other way than the Lord himself instituted from the beginning still today enjoy that first and all-surpassing consecration. And hence in the celebration of the sacraments the very words of Christ are repeated.

SIGNS TAKE NAME OF THINGS SIGNIFIED. And as we learn out of the Word of God that these signs were instituted for another purpose than the usual use, therefore we teach that they now, in their holy use, take upon them the names of things signified, and are no longer called mere water, bread or wine, but also regeneration or the washing of water, and the body and blood of the Lord or symbols and sacraments of the Lord's body and blood. Not that the symbols are changed into the things signified, or cease to be what they are in their own nature. For otherwise they would not be sacraments. If they were only the thing signified, they would not be signs.

THE SACRAMENTAL UNION. Therefore the signs acquire the names of things because they are mystical signs of sacred things, and because the signs and the things signified are sacramentally joined together; joined together, I say, or united by a mystical signification, and by the purpose or will of him who instituted the sacraments. For the water, bread, and wine are not common, but holy signs. And he that instituted water in baptism did not institute it with the will and intention that the faithful should only be sprinkled by the water of baptism; and he who commanded the bread to be eaten and the wine to be drunk in the supper did not want the faithful to receive only bread and wine without any mystery as they eat bread in their homes; but that they should spiritually partake of the things signified, and by faith be truly cleansed from their sins, and partake of Christ.

THE SECTS. And, therefore, we do not at all approve of those who attribute the sanctification of the sacraments to I know not what properties and formula or to the power of words pronounced by one who is consecrated and who has the intention of consecrating, and to other accidental things which neither Christ or the apostles delivered to us by word or example. Neither do we approve of the doctrine of those who speak of the sacraments just as common signs, not sanctified and effectual. Nor do we approve of those who despise the visible aspect of the sacraments because of the invisible, and so believe the signs to be superfluous because they think they already enjoy the thing themselves, as the Messalians are said to have held.

THE THING SIGNIFIED IS NEITHER INCLUDED IN OR BOUND TO THE SACRAMENTS. We do not approve of the doctrine of those who teach that grace and the things signified are so bound to and included in the signs that whoever participate outwardly in the signs, no matter what sort of persons they be, also inwardly participate in the grace and things signified. However, as we do not estimate the value of the sacraments by

the worthiness or unworthiness of the ministers, so we do not estimate it by the condition of those who receive them. For we know that the value of the sacraments depends upon faith and upon the truthfulness and pure goodness of God. For as the Word of God remains the true Word of God, in which, when it is preached, not only bare words are repeated, but at the same time the things signified or announced in words are offered by God, even if the ungodly and unbelievers hear and understand the words yet do not enjoy the things signified, because they do not receive them by true faith; so the sacraments, which by the Word consist of signs and the things signified, remain true and inviolate sacraments, signifying not only sacred things, but, by God offering, the things signified, even if unbelievers do not receive the things offered. This is not the fault of God who gives and offers them, but the fault of men who receive them without faith and illegitimately; but whose unbelief does not invalidate the faithfulness of God (Rom. 3:3 f.)

THE PURPOSE FORWHICH SACRAMENTSWERE INSTITUTED. Since the purpose for which sacraments were instituted was also explained in passing when right at the beginning of our exposition it was shown what sacraments are, there is no need to be tedious by repeating what once has been said. Logically, therefore, we now speak severally of the sacraments of the new people.

CHAPTER XX: Of Holy Baptism

THE INSTITUTION OF BAPTISM. Baptism was instituted and consecrated by God. First John baptized, who dipped Christ in the water in Jordan. From him it came to the apostles, who also baptized with water. The Lord expressly commanded them to preach the Gospel and to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). And in The Acts, Peter said to the Jews who inquired what they ought to do: “Be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:37 f.). Hence by some baptism is called a sign of initiation for God’s people, since by it the elect of God are consecrated to God.

ONE BAPTISM. There is but one baptism in the Church of God; and it is sufficient to be once baptized or consecrated unto God. For baptism once received continues for all of life, and is a perpetual sealing of our adoption.

WHAT ITMEANS TO BE BAPTIZED. Now to be baptized in the name of Christ is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God; yes, and in this life to be called after the name of God; that is to say, to be called a son of God; to be cleansed also from the filthiness of sins, and to be granted the manifold grace of God, in order to lead a new and innocent life. Baptism, therefore, calls to mind and renews the great favor God has shown to the race of mortal men. For we are all born in the pollution of sin and are the children of wrath. But God, who is rich in mercy, freely cleanses us from our sins by the blood of his Son, and in him adopts us to be his sons, and by a holy covenant joins us to himself, and enriches us with various gifts, that we might live a new life. All these things are assured by baptism. For inwardly we are regenerated, purified, and renewed by God through the Holy Spirit; and outwardly we receive the assurance of the greatest gifts in the water, by which also those great benefits are represented, and, as it were, set before our eyes to be beheld.

WE ARE BAPTIZED WITH WATER. And therefore we are baptized, that is, washed or sprinkled with visible water. For the water washes dirt away, and cools and refreshes hot and tired bodies. And the grace of God performs these things for souls, and does so invisibly or spiritually.

THE OBLIGATION OF BAPTISM. Moreover, God also separates us from all strange religions and peoples by the symbol of baptism, and consecrates us to himself as his property. We, therefore, confess our faith when

we are baptized, and obligate ourselves to God for obedience, mortification of the flesh, and newness of life. Hence, we are enlisted in the holy military service of Christ that all our life long we should fight against the world, Satan, and our own flesh. Moreover, we are baptized into one body of the Church, that with all members of the Church we might beautifully concur in the one religion and in mutual services.

THE FORM OF BAPTISM. We believe that the most perfect form of baptism is that by which Christ was baptized, and by which the apostles baptized. Those things, therefore, which by man's device were added afterwards and used in the Church we do not consider necessary to the perfection of baptism. Of this kind is exorcism, the use of burning lights, oil, salt, spittle, and such other things as that baptism is to be celebrated twice every year with a multitude of ceremonies. For we believe that one baptism of the Church has been sanctified in God's first institution, and that it is consecrated by the Word and is also effectual today in virtue of God's first blessing.

THE MINISTER OF BAPTISM. We teach that baptism should not be administered in the Church by women or midwives. For Paul deprived women of ecclesiastical duties, and baptism has to do with these.

ANABAPTISTS. We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized. For according to evangelical teaching, of such is the Kingdom of God, and they are in the covenant of God. Why, then, should the sign of God's covenant not be given to them? Why should those who belong to God and are in his Church not be initiated by holy baptism? We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God. We therefore are not Anabaptists and have nothing in common with them.

CHAPTER XXI: Of the Holy Supper of the Lord

THE SUPPER OF THE LORD. The Supper of the Lord (which is called the Lord's Table, and the Eucharist, that is, a Thanksgiving), is, therefore, usually called a supper, because it was instituted by Christ at his last supper, and still represents it, and because in it the faithful are spiritually fed and given drink.

THE AUTHOR AND CONSECRATOR OF THE SUPPER. For the author of the Supper of the Lord is not an angel or any man, but the Son of God himself, our Lord Jesus Christ, who first consecrated it to his Church. And the same consecration or blessing still remains among all those who celebrate no other but that very Supper which the Lord instituted, and at which they repeat the words of the Lord's Supper, and in all things look to the one Christ by a true faith, from whose hands they receive, as it were, what they receive through the ministry of the ministers of the Church.

AMEMORIAL OF GOD'S BENEFITS. By this sacred rite the Lord wishes to keep in fresh remembrance that greatest benefit which he showed to mortal men, namely, that by having given his body and shed his blood he has pardoned all our sins, and redeemed us from eternal death and the power of the devil, and now feeds us with his flesh, and gives us his blood to drink, which, being received spiritually by true faith, nourish us to eternal life. And this so great a benefit is renewed as often as the Lord's Supper is celebrated. For the Lord said: "Do this in remembrance of me." This holy Supper also seals to us that the very body of Christ was truly given for us, and his blood shed for the remission of our sins, lest our faith should in any way waver.

THE SIGNAND THING SIGNIFIED. And this is visibly represented by this sacrament outwardly through the ministers, and, as it were, presented to our eyes to be seen, which is invisibly wrought by the Holy Spirit inwardly in the soul. Bread is outwardly offered by the minister, and the words of the Lord are heard: "Take, eat; this is my body"; and, "Take and divide among you. Drink of it, all of you; this is my blood." Therefore the faithful receive what is given by the ministers of the Lord, and they eat the bread of the Lord and drink of the Lord's cup. At the same time by the work of Christ through the Holy Spirit they also inwardly receive the flesh

and blood of the Lord, and are thereby nourished unto life eternal. For the flesh and blood of Christ is the true food and drink unto life eternal; and Christ himself, since he was given for us and is our Savior, is the principal thing in the Supper, and we do not permit anything else to be substituted in his place. But in order to understand better and more clearly how the flesh and blood of Christ are the food and drink of the faithful, and are received by the faithful unto eternal life, we would add these few things. There is more than one kind of eating. There is corporeal eating whereby food is taken into the mouth, is chewed with the teeth, and swallowed into the stomach. In times past the Capernaïtes thought that the flesh of the Lord should be eaten in this way, but they are refuted by him in John, ch. 6. For as the flesh of Christ cannot be eaten corporeally without infamy and savagery, so it is not food for the stomach. All men are forced to admit this. We therefore disapprove of that canon in the Pope's decrees, Ego Berengarius (De Consecrat., Dist. 2). For neither did godly antiquity believe, nor do we believe, that the body of Christ is to be eaten corporeally and essentially with a bodily mouth.

SPIRITUAL EATING OF THE LORD. There is also a spiritual eating of Christ's body; not such that we think that thereby the food itself is to be changed into spirit, but whereby the body and blood of the Lord, while remaining in their own essence and property, are spiritually communicated to us, certainly not in a corporeal but in a spiritual way, by the Holy Spirit, who applies and bestows upon us these things which have been prepared for us by the sacrifice of the Lord's body and blood for us, namely, the remission of sins, deliverance, and eternal life; so that Christ lives in us and we live in him, and he causes us to receive him by true faith to this end that he may become for us such spiritual food and drink, that is, our life.

CHRIST AS OUR FOOD SUSTAINS US IN LIFE. For even as bodily food and drink not only refresh and strengthen our bodies, but also keeps them alive, so the flesh of Christ delivered for us, and his blood shed for us, not only refresh and strengthen our souls, but also preserve them alive, not in so far as they are corporeally eaten and drunken, but in so far as they are communicated unto us spiritually by the Spirit of God, as the Lord said: "The bread which I shall give for the life of the world is my flesh" (John 6:51), and "the flesh" (namely what is eaten bodily) "is of no avail; it is the spirit that gives life" (v. 63). And: "The words that I have spoken to you are spirit and life."

CHRIST RECEIVED BY FAITH. And as we must by eating receive food into our bodies in order that it may work in us, and prove its efficacy in us—since it profits us nothing when it remains outside us—so it is necessary that we receive Christ by faith, that he may become ours, and he may live in us and we in him. For he says: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35); and also, "He who eats me will live because of me... he abides in me, I in him" (vs. 57, 56).

SPIRITUAL FOOD. From all this it is clear that by spiritual food we do not mean some imaginary food I know not what, but the very body of the Lord given to us, which nevertheless is received by the faithful not corporeally, but spiritually by faith. In this matter we follow the teaching of the Savior himself, Christ the Lord, according to John, ch. 6.

EATING NECESSARY FOR SALVATION. And this eating of the flesh and drinking of the blood of the Lord is so necessary for salvation that without it no man can be saved. But this spiritual eating and drinking also occurs apart from the Supper of the Lord, and as often and wherever a man believes in Christ. To which that sentence of St. Augustine's perhaps applies: "Why do you provide for your teeth and your stomach? Believe, and you have eaten."

SACRAMENTAL EATING OF THE LORD. Besides the higher spiritual eating there is also a sacramental eating of the body of the Lord by which not only spiritually and internally the believer truly participates in the true body and blood of the Lord, but also, by coming to the Table of the Lord, outwardly receives the visible

sacrament of the body and blood of the Lord. To be sure, when the believer believed, he first received the lifegiving food, and still enjoys it. But therefore, when he now receives the sacrament, he does not receive nothing. For he progresses in continuing to communicate in the body and blood of the Lord, and so his faith is kindled and grows more and more, and is refreshed by spiritual food. For while we live, faith is continually increased. And he who outwardly receives the sacrament by true faith, not only receives the sign, but also, as we said, enjoys the thing itself. Moreover, he obeys the Lord's institution and commandment, and with a joyful mind gives thanks for his redemption and that of all mankind, and makes a faithful memorial to the Lord's death, and gives a witness before the Church, of whose body he is a member. Assurance is also given to those who receive the sacrament that the body of the Lord was given and his blood shed, not only for men in general, but particularly for every faithful communicant, to whom it is food and drink unto eternal life.

UNBELIEVERS TAKE THE SACRAMENT TO THEIR JUDGMENT. But he who comes to this sacred Table of the Lord without faith, communicates only in the sacrament and does not receive the substance of the sacrament whence comes life and salvation; and such men unworthily eat of the Lord's Table. Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord, and eats and drinks judgment upon himself (I Cor. 11:26–29). For when they do not approach with true faith, they dishonor the death of Christ, and therefore eat and drink condemnation to themselves.

THE PRESENCE OF CHRIST IN THE SUPPER. We do not, therefore, so join the body of the Lord and his blood with the bread and wine as to say that the bread itself is the body of Christ except in a sacramental way; or that the body of Christ is hidden corporeally under the bread, so that it ought to be worshipped under the form of bread; or yet that whoever receives the sign, receives also the thing itself. The body of Christ is in heaven at the right hand of the Father; and therefore our hearts are to be lifted up on high, and not to be fixed on the bread, neither is the Lord to be worshipped in the bread. Yet the Lord is not absent from his Church when she celebrates the Supper. The sun, which is absent from us in the heavens, is notwithstanding effectually present among us. How much more is the Sun of Righteousness, Christ, although in his body he is absent from us in heaven, present with us, not corporeally, but spiritually, by his vivifying operation, and as he himself explained at his Last Supper that he would be present with us (John, chs. 14; 15; and 16). Whence it follows that we do not have the Supper without Christ, and yet at the same time have an unbloody and mystical Supper, as it was universally called by antiquity.

OTHER PURPOSES OF THE LORD'S SUPPER. Moreover, we are admonished in the celebration of the Supper of the Lord to be mindful of whose body we have become members, and that, therefore, we may be of one mind with all the brethren, live a holy life, and not pollute ourselves with wickedness and strange religions; but, persevering in the true faith to the end of our life, strive to excel in holiness of life.

PREPARATION FOR THE SUPPER. It is therefore fitting that when we would come to the Supper, we first examine ourselves according to the commandment of the apostle, especially as to the kind of faith we have, whether we believe that Christ has come to save sinners and to call them to repentance, and whether each man believes that he is in the number of those who have been delivered by Christ and saved; and whether he is determined to change his wicked life, to lead a holy life, and with the Lord's help to persevere in the true religion and in harmony with the brethren, and to give due thanks to God for his deliverance.

THE OBSERVANCE OF THE SUPPER WITH BOTH BREAD AND WINE. We think that rite, manner, or form of the Supper to be the most simple and excellent which comes nearest to the first institution of the Lord and to the apostles' doctrine. It consists in proclaiming the Word of God, in godly prayers, in the action of the Lord himself, and its repetition, in the eating of the Lord's body and drinking of his blood; in a fitting remembrance of the Lord's death, and a faithful thanksgiving; and in a holy fellowship in the union of the body of the Church. We therefore disapprove of those who have taken from the faithful one species of the sacrament,

namely, the Lord's cup. For these seriously offend against the institution of the Lord who says: "Drink ye all of this"; which he did not so expressly say of the bread. We are not now discussing what kind of mass once existed among the fathers, whether it is to be tolerated or not. But this we say freely that the mass which is now used throughout the Roman Church has been abolished in our churches for many and very good reasons which, for brevity's sake, we do not now enumerate in detail. We certainly could not approve of making a wholesome action into a vain spectacle and a means of gaining merit, and of celebrating it for a price. Nor could we approve of saying that in it the priest is said to effect the very body of the Lord, and really to offer it for the remission of the sins of the living and the dead, and in addition, for the honor, veneration and remembrance of the saints in heaven, etc.

Westminster Confession

CHAPTER XXIX: Of the Sacraments

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God,¹ to represent Christ and his benefits, and to confirm our interest in him;² as also to put a visible difference between those that belong unto the church, and the rest of the world;³ and solemnly to engage them to the service of God in Christ, according to his Word.⁴
2. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.⁵
3. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit,⁶ and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.⁷
4. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, baptism and the supper of the Lord;⁸ neither of which may be dispensed by any but by a minister of the Word, lawfully ordained.⁹
5. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.¹⁰

CHAPTER XXX: Of Baptism

1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,¹ not only for the solemn admission of the party baptized into the visible Church,² but also to be unto him a sign and seal of the covenant of grace,³ of his ingrafting into Christ,⁴ of regeneration,⁵ of remission of sins,⁶ and of his giving up unto God, through Jesus Christ, to walk in newness of life;⁷ which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.⁸
2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost,⁹ by a minister of the gospel, lawfully called thereunto. ¹⁰
3. Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person.¹¹
4. Not only those that do actually profess faith in and obedience unto Christ,¹² but also the infants of one or both believing parents are to be baptized.¹³

5. Although it be a great sin to contemn or neglect this ordinance,¹⁴ yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it,¹⁵ or that all that are baptized are undoubtedly regenerated.¹⁶

6. The efficacy of Baptism is not tied to that moment of time wherein it is administered;¹⁷ yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.¹⁸

7. The sacrament of Baptism is but once to be administered to any person.¹⁹

CHAPTER XXXI: 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.¹

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 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 so-called sacrifice of the mass is most contradictory to Christ's one sacrifice, the only propitiation for all the sins of the elect.²

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.³

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.⁴

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;⁵ albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.⁶

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

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.⁸

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, and bring judgement on themselves.⁹

Westminster Shorter Catechism

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are Baptism and the Lord's Supper.

Q. 94. What is Baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ and obedience to him; but the infants of such as are members of the visible Church are to be baptized.

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Westminster Larger Catechism

Q. 161. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not by any power in themselves or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted.

Q. 162. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ in his church, to signify, seal and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith and

all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another, and to distinguish them from those that are without.

Q. 163. What are the parts of a sacrament?

A. The parts of a sacrament are two: the one, an outward and sensible sign used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified.

Q. 164. How many sacraments hath Christ instituted under the New Testament?

A. Under the New Testament Christ hath instituted in his church only two sacraments, Baptism, and the Lord's Supper.

Q. 165. What is Baptism?

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life: and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

Q. 166. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him; but infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized.

Q. 167. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others, by serious and thankful consideration of the nature of it and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of Baptism and our engagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit into one body.

Q. 168. What is the Lord's Supper?

A. The Lord's Supper is a sacrament of the New Testament, wherein by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate, feed upon his body and blood to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Q. 169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper?

A. Christ hath appointed the ministers of his Word in the administration of this sacrament of the Lord's Supper, to set apart the bread and wine from common use by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants; who are by the same appointment to take and eat the bread, and to drink the wine; in thankful remembrance that the body of Christ was broken and given, and his blood shed for them.

Q. 170. How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?

A. As the body and the blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper; and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q. 171. How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto; by examining themselves, of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desirous to be found in Christ, and to depart from iniquity; in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.

Q. 173. May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament by the power which Christ hath left in his church, until they receive instruction, and manifest their reformation.

Q. 174. What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it?

A. It is required of them that receive the sacrament of the Lord's Supper that, during the time of the administration of it, with all holy reverence and attention, they wait upon God in that ordinance; diligently observe the sacramental elements and actions; heedfully discern the Lord's body, and affectionately meditate upon his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fullness, trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all the saints.

Q. 175. What is the duty of Christians after they have received the sacrament of the Lord's Supper?

A. The duty of Christians after they have received the sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapse, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see that they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence.

Q. 176. Wherein do the sacraments of Baptism and the Lord's Supper agree?

A. The sacraments of Baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and his benefits; both are seals of the same covenant, are to be dispensed by ministers of the gospel and by none other, and to be continued in the church of Christ until his second coming.

Q. 177. Wherein do the sacraments of Baptism and the Lord's Supper differ?

A. The sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

Confession of 1967

Section B. The Equipment of the Church

Jesus Christ has given the church preaching and teaching, praise and prayer, and Baptism and the Lord's Supper as means of fulfilling its service of God among men. These gifts remain, but the church is obliged to change the forms of its service in ways appropriate to different generations and cultures....

3. BAPTISM. By humble submission to John's baptism, Christ joined himself to men in their need and entered upon his ministry of reconciliation in the power of the Spirit. Christian baptism marks the receiving of the same Spirit by all his people. Baptism with water represents not only cleansing from sin, but a dying with Christ and a joyful rising with him to new life. It commits all Christians to die each day to sin and to live for righteousness. In baptism, the church celebrates the renewal of the covenant with which God has bound his people to himself. By baptism, individuals are publicly received into the church to share in its life and ministry, and the church becomes responsible for their training and support in Christian discipleship. When those baptized are infants, the congregation, as well as the parents, has a special obligation to nurture them in the Christian life, leading them to make, by a public profession, a personal response to the love of God shown forth in their baptism.

4. THE LORD'S SUPPER. The Lord's Supper is a celebration of the reconciliation of men with God and with one another, in which they joyfully eat and drink together at the table of their Savior. Jesus Christ gave his church this remembrance of his dying for sinful men so that by participation in it they have communion with him and with all who shall be gathered to him. Partaking in him as they eat the bread and drink the wine in accordance with Christ's appointment, they receive from the risen and living Lord the benefits of his death and resurrection. They rejoice in the foretaste of the kingdom which he will bring to consummation at his promised coming, and go out from the Lord's Table with courage and hope for the service to which he has called them.

Brief Statement of Faith

The same Spirit who inspired the prophets and apostles rules our faith and life in Christ through Scripture, engages us through the Word proclaimed, claims us in the waters of baptism, feeds us with the bread of life and the cup of salvation, and calls women and men to all ministries of the Church.