In the history of Christian liturgy, Eucharistic rite was an important part, particularly in the worship service of the Middle Ages; Eucharistic rite and prayers are still very important parts of Christian worship service. For Calvin, too, the Eucharistic rite was an issue to be reformed according to his own Reformed theological conviction. This paper is to analyze Calvin’s Eucharistic rite after he came to Geneva the second time. In order to appropriately understand Calvin’s Eucharistic rite in Geneva, first of all, I will describe Calvin’s Eucharistic rite and trace its historical and cultural background. Secondly, for the purpose of historical evaluation of his Genevan Eucharistic rite, I will analyze his understanding or the theology behind the rite. Thirdly, I will evaluate and comment on Calvin’s Eucharistic rite in Geneva by looking into his own theological reflection on the rite,
its actual practice, and its contributions and limitations for theology and practical ministry.

1 Calvin’s Eucharistic Rite in Geneva

Calvin’s service of the Table was always a part of the Lord’s Day service; the Lord’s Supper was celebrated in two of the four Lord’s Day services. On the Lord’s Day, there were four worship services: a preaching service at dawn, a mid-morning service, a catechism service at noon, and a Sunday afternoon preaching service. The Lord’s Supper was celebrated in the preaching service at dawn and in the mid-morning service. The Lord’s Supper in the preaching service at dawn was generally for servants or others who “might have domestic duties the rest of the day.” Thus, the main Eucharistic rite was celebrated in the mid-morning service on the Lord’s Day in Calvin’s Geneva.

1.1 The Word and the Eucharistic Rite in Geneva

After coming back to Geneva, Calvin articulated and developed a new form of worship as a part of his Reformation. We can see the form of the Word and Eucharistic service of Geneva in 1542 in Calvin’s work titled The Form of Church Prayers and Hymns With the Manner of Administering the Sacraments and Consecrating Marriage According to the Custom of the Ancient Church, generally


2 Bard Thompson, Liturgies of the Western Church (Philadelphia: Fortress Press, 1961), 197-210; Thompson edited original documents or forms of Western Liturgies mainly known as ‘Prayer Books.’