

# Karl Barth And The Theology Of The Lord's Supper: A Systematic Investigation

Paul D. Molnar

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Karl Barth (/bÉ'Ërt, bÉ'ËrÎ/; German: [baÉ`t]; May 10, 1886 – December 10, 1968) was a Swiss Reformed theologian who is most well known for his landmark *The Epistle to the Romans*, involvement in the Confessing Church, authorship of the Barmen Declaration, and especially his five volume theological summa *The Church Dogmatics* (published in twelve part-volumes between 1932-1967). Barth's influence expanded well beyond the academic realm to mainstream culture, leading him to be featured on the cover of *Time*. Based on a thorough investigation of Karl Barth's early writings, this article proposes a new interpretation of dialectical theology as fundamentally concerned with the issue of mission. Documents from 1914 and 1915 show that the turning point in Barth's thinking about mission – and about Christian theology in general – occurred, at least in part, in response to a largely forgotten manifesto published in September 1914. This manifesto appealed to Protestants around the world to support Germany's cause in the war on the grounds that they would be supporting the work of the Great ... The meaning of the term –dialectic– is often obscured by its chameleonic multiuse in contemporary theology, and is habitually confused with its sibling concept –paradox–. The distinctive features of Karl Barth's theology remain the subject of considerable debate and ongoing investigation. But some widely agreed upon features can be acknowledged. Before it was anything else, Barth's theology was a theology of the Word of God. Not surprisingly, the Christian rites of baptism and the Lord's Supper are treated under the heading of the –ethics of reconciliation– (rather than as sacraments) because they belong to the missional activity of the church. The Christian rites are performed at the point of transition from the upbuilding to the sending of the community of believers. The result is a conception of the Church that exists not for its own sake but in the world and for the world; not turned in on itself but constantly reaching out and forward.