

COVENANT MEMORIAL

A Fresh Perspective on Real Presence

Essay 10

A suggested Covenant Memorial Communion Liturgy

that:

- is **evangelical in theological framing** (grace-first, cross-centered, Scripture-governed),
- expresses a **covenantal memorial / Real Presence** theology without metaphysical claims,
- borrows **structurally** (not slavishly) from Anglican liturgy,
- incorporates **direct Scripture**,
- includes **prayers shaped by the early Church Fathers** (especially thanksgiving, participation, and transformation),
- remains **pastorally usable** in a normal evangelical service
- is a **complete service order**, with optional notes in italics that may be removed.

A Service of Holy Communion

A Covenant Memorial of Christ's Once-for-All Sacrifice

1. Call to Worship

Leader:

Grace to you and peace from God our Father
and from the Lord Jesus Christ.

People:

Amen.

Leader:

Brothers and sisters, we are gathered in the presence of God
to remember his mighty acts of salvation,

to give thanks for the gift of his Son,
and to share together in the Table Christ has given to his Church.

2. Scripture of Invitation

(read slowly)

“The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.”
— Psalm 103:8

or

“Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, with the unleavened bread of sincerity and truth.”
— 1 Corinthians 5:7–8

3. Prayer of Adoration and Thanksgiving

Leader:

Let us pray.

All:

Almighty God,
Father of our Lord Jesus Christ,
we bless You for Your goodness and mercy.
You are the God who remembers his covenant,
who hears the cry of his people,
and who acts to save.
You delivered Israel from bondage
by Your mighty hand and outstretched arm;
and in the fullness of time
You sent Your Son for our salvation,
not because of our righteousness,
but because of Your great love.
We give You thanks, O Lord,
for the once-for-all sacrifice of Christ upon the cross,
by which You have forgiven our sins,
defeated death,
and reconciled us to Yourself.
To You be glory,
with the Son and the Holy Spirit,
now and forever.
Amen.

4. Confession and Assurance

Leader:

As those who have been redeemed by grace,
let us come before God with humble hearts,
confessing our sins
and seeking his mercy.

All:

Most merciful God,
we confess that we have sinned against You
in thought, word, and deed,
by what we have done
and by what we have left undone.
We have not loved You with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we turn to You in repentance.
For the sake of Your Son Jesus Christ,
who died for us and rose again,
forgive us all our sins,
cleanse us by Your Spirit,
and renew us in Your love,
that we may walk in faithfulness before You,
to the glory of Your Name.
Amen.

Leader (Assurance of Grace):

“If we confess our sins,
he is faithful and just to forgive us our sins
and to cleanse us from all unrighteousness.”
— 1 John 1:9

In Christ, our sins are forgiven.

People:

Thanks be to God.

5. Confession of Faith (The Creed)**Leader:**

Let us confess together the faith of the Church,
into which we have been baptised
and by which we come to this Table.

Either: The Apostles' Creed**All:**

I believe in God, the Father Almighty,
maker of heaven and earth;

and in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried;
He descended to the dead.
On the third day He rose again;
He ascended into heaven
and is seated at the right hand of the Father;
from there He will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,

the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Or: The Nicene Creed

All:

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through Him all things were made.

For us and for our salvation
He came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.

For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.

On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead,
and His kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

6. The Peace

Leader:

Christ has reconciled us to God
and to one another.
The peace of the Lord be always with you.

People:

And also with you.

7. The Great Thanksgiving

(clearly Eucharistic, covenantal, non-sacrificial repetition)

Leader:

The Lord be with you.

People:

And also with you.

Leader:

Lift up your hearts.

People:

We lift them up to the Lord.

Leader:

Let us give thanks to the Lord our God.

People:

It is right to give him thanks and praise.

Leader:

It is truly right and our great joy
to give You thanks and praise,
holy Father,
maker of heaven and earth.

For You are the God who remembers his promises:
You remembered Your covenant with Abraham,
You heard the cry of Your people in Egypt,
and You brought them out by Your mighty power.

Above all, we bless You
for sending Your Son Jesus Christ,
the true Passover Lamb,
who offered himself freely for us,
once for all, upon the cross.

By his death he destroyed death,
by his resurrection he brought us eternal life,
and by his Spirit he gathers us into one body.

Therefore, with the saints of every age
and the whole company of heaven,
we join their song of praise:

All:

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of Your glory.

Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

8. The Lord's Prayer

Leader:

As those who have been forgiven,
reconciled,
and gathered into one body,
let us pray together the prayer our Lord taught us.

All:

Our Father in heaven,
hallowed be Your name.
Your kingdom come,
Your will be done,
on earth as it is in heaven.

Give us this day our daily bread.
And forgive us our sins,
as we forgive those who sin against us.

Lead us not into temptation,
but deliver us from evil.
For Yours is the kingdom,
and the power, and the glory,
forever and ever.
Amen.

9. Prayer of Memorial and Participation

(explicit "we remember / he remembers" theology)

Leader:

Father, as we come to this Table,
we remember before You
the perfect sacrifice of Your Son,
his suffering and death,
his glorious resurrection and ascension,
and his promise to come again.

We do not repeat his sacrifice,
for it was offered once for all;
but we remember it in faith,
and proclaim it in hope,
until he comes.

As we receive this bread and this cup,
we ask You to be faithful to Your promise:
that as we remember Christ,
You would remember Your covenant,
and by Your Holy Spirit
make us participants in all the benefits of his saving work.

Unite us to Christ
and to one another;
renew us in love;
strengthen us for obedience;
and form us more and more
into the likeness of Your Son.

This we ask through Jesus Christ our Lord.
Amen.

10. The Words of Institution

(Scripture only)

Leader:

“For I received from the Lord what I also delivered to you:
that 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 he took 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.”
— 1 Corinthians 11:23–26

11. Invitation to the Table

Leader:

This is the Table of the Lord.
It is not for the perfect,
but for those who know their need of grace.

Come, not trusting in your own righteousness,
but in Christ alone;
come in repentance and faith,
to receive what he has promised to give.

12. The Distribution

(during distribution, Scripture may be read softly, e.g. John 6:35; Psalm 34:8)

13. Prayer after Communion

(inspired by early patristic thanksgiving)

All:

We thank You, heavenly Father,
that You have fed us with these holy gifts,

and by them assured us
of Your love and faithfulness.

Strengthen us by Your Spirit
to live as Christ's body in the world:
loving one another,
serving the poor,
bearing witness to the gospel,
and walking in holiness and hope.

May the grace we have received at this Table
bear fruit in lives of obedience and joy,
to the praise of Your glorious Name.
Amen.

14. Final Blessing

Leader:

“Now may the God of peace,
who brought again from the dead our Lord Jesus,
the great Shepherd of the sheep,
by the blood of the eternal covenant,
equip you with everything good
that you may do his will.”
— Hebrews 13:20–21

Go in peace,
to love and serve the Lord.

People:

Thanks be to God.

The Liturgy's Inner Logic

The order has a very strong **covenantal arc**:

1. **God acts and invites** (Call, Scripture)
2. **God is praised for covenant faithfulness** (Adoration)
3. **The covenant breach is named and healed** (Confession / Assurance)
4. **The people publicly re-own the covenant faith** (Creed)
5. **Reconciliation is enacted** (Peace)
6. **Thanksgiving and heavenly orientation** (Great Thanksgiving)
7. **Covenant prayer for provision, forgiveness, and deliverance** (Lord's Prayer)
8. **Memorial appeal + divine remembering** (Prayer of Memorial)
9. **Christ's own words establish the covenant sign** (Institution)
10. **Gift is received** (Distribution)
11. **Life is sent outward in obedience** (Post-Communion Prayer, Blessing)

That sequence is not accidental—it mirrors:

- Exodus → Sinai → covenant renewal
- early Christian catechumenal logic
- and patristic Eucharistic structure

A Short Form of Holy Communion

A Covenant Memorial of Christ's Once-for-All Sacrifice

1. Call to Worship

Leader:

Grace to you and peace from God our Father
and from the Lord Jesus Christ.

People:

Amen.

Leader:

We are gathered in the presence of God
to remember his saving acts,
to give thanks for his Son,
and to share the Table Christ has given to his Church.

2. Scripture of Invitation

“Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, with the unleavened bread of sincerity and truth.”

— 1 Corinthians 5:7–8

3. Confession and Assurance

Leader:

Let us come before God with humble hearts,
confessing our sins and trusting his mercy.

All:

Most merciful God,
we confess that we have sinned against You
in thought, word, and deed.
We are truly sorry and turn to You in repentance.
For the sake of Your Son Jesus Christ,
forgive us, renew us by Your Spirit,
and lead us in faithfulness,
to the glory of Your Name.
Amen.

Leader:

“If we confess our sins,
he is faithful and just to forgive us.”

— 1 John 1:9

In Christ, our sins are forgiven.

People:

Thanks be to God.

4. Confession of Faith

Leader:

Let us confess together the faith of the Church.

Either: The Apostles' Creed

All:

I believe in God, the Father Almighty,
maker of heaven and earth;
and in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
On the third day He rose again;
He ascended into heaven
and is seated at the right hand of the Father;
from there He will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Or: The Nicene Creed

All:

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through Him all things were made.

For us and for our salvation
He came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.

For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.

On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory

to judge the living and the dead,
and His kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

5. The Peace

Leader:

The peace of the Lord be always with you.

People:

And also with you.

6. The Great Thanksgiving

Leader:

The Lord be with you.

People: And also with you.

Leader:

Lift up your hearts.

People: We lift them up to the Lord.

Leader:

Let us give thanks to the Lord our God.

People: It is right to give him thanks and praise.

Leader:

We give You thanks, holy Father,
for Your faithfulness through all generations,
and above all for Jesus Christ,
the true Passover Lamb,
who offered himself once for all upon the cross,
defeated death by his resurrection,
and gathers us into one body by his Spirit.

7. The Lord's Prayer

Leader:

Let us pray together the prayer our Lord taught us.

All:

Our Father in heaven,
hallowed be Your name.
Your kingdom come,
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Lead us not into temptation,
but deliver us from evil.
For Yours is the kingdom,
and the power, and the glory,
forever.
Amen.

8. Prayer of Memorial and Participation**Leader:**

Father, we remember before You
the saving work of Your Son—
his death, resurrection, and promise to come again.

We do not repeat his sacrifice,
for it was offered once for all,
but we remember it in faith
and proclaim it in hope.

As we receive this bread and this cup,
be faithful to Your covenant promises,
and by Your Holy Spirit
make us participants in the life of Christ,
united with him and with one another,
strengthened for faithful living;
through Jesus Christ our Lord.
Amen.

9. The Words of Institution**Leader:**

“The Lord Jesus, on the night when he was betrayed,
took bread...

‘This is my body, which is for you.
Do this in remembrance of me.’

In the same way he took the cup...

‘This cup is the new covenant in my blood.’

For as often as you eat this bread and drink the cup,
you proclaim the Lord’s death until he comes.”

— 1 Corinthians 11:23–26

10. Invitation and Distribution

Leader:

This is the Table of the Lord.
Come, not trusting in your own righteousness,
but in Christ alone.

(The bread and cup are shared.)

11. Prayer after Communion

All:

We thank You, gracious God,
that You have fed us at this Table
and renewed us by Your grace.
Strengthen us by Your Spirit
to live as Christ's body in the world,
to the glory of Your Name.
Amen.

12. Blessing

Leader:

“Now may the God of peace...
equip you with everything good
that you may do his will.”

— Hebrews 13:20–21

Go in peace to love and serve the Lord.

People:

Thanks be to God.

Holy Communion (12–15 Minute Form)

Useful for short services or for a service-within-a-service.

A Covenant Memorial

1. Call and Invitation

Leader:

Grace to you and peace from God our Father
and from the Lord Jesus Christ.

People:

Amen.

Leader:

We come now to the Table of the Lord—
to remember God’s saving work,
to give thanks for Christ our Passover,
and to receive the gift he has given to his Church.

2. Scripture

Leader:

“Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, with the unleavened bread of sincerity and truth.”

— 1 Corinthians 5:7–8

3. Confession and Assurance

Leader:

Let us come before God with humble hearts,
confessing our sins and trusting his mercy.

All:

Merciful God,
we confess that we have sinned against You
in thought, word, and deed.
We are truly sorry and turn to You in repentance.
For the sake of Jesus Christ,
forgive us, renew us by Your Spirit,
and lead us in faithfulness.
Amen.

Leader:

“If we confess our sins,
he is faithful and just to forgive us.”

— 1 John 1:9

In Christ, our sins are forgiven.

People:

Thanks be to God.

4. Confession of Faith (The Apostles' Creed)

Leader:

Let us confess together the faith of the Church.

All:

I believe in God, the Father Almighty,
maker of heaven and earth;
and in Jesus Christ, his only Son, our Lord,
who was crucified, died, and was buried;
who rose again on the third day
and lives and reigns forever.

I believe in the Holy Spirit,
the holy catholic Church,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Amen.

5. The Peace

Leader:

The peace of the Lord be always with you.

People:

And also with you.

(Briefly exchanged or quietly received.)

6. Thanksgiving and Memorial Prayer

Leader:

Let us give thanks to the Lord our God.

People:

It is right to give him thanks and praise.

Leader:

Faithful God,
we give You thanks for Your covenant love
and for Jesus Christ,
who offered himself once for all upon the cross,
was raised from the dead,
and lives as Lord of his people.

As we come to this Table,
we remember before You
his suffering and death,
his resurrection and promise to come again.

We do not repeat his sacrifice,
for it was offered once for all;
but we remember it in faith
and proclaim it in hope.

As we receive this bread and this cup,
be faithful to Your promises,
and by Your Holy Spirit
unite us to Christ and to one another,
that we may share in his life
and be strengthened for faithful living;
through Jesus Christ our Lord.
Amen.

7. The Lord's Prayer

Leader:

Let us pray together as our Lord taught us.

All:

Our Father in heaven,
hallowed be Your name.
Your kingdom come,
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Lead us not into temptation,
but deliver us from evil.
For Yours is the kingdom,
the power, and the glory,
forever.
Amen.

8. Words of Institution

Leader:

“The Lord Jesus, on the night when he was betrayed, took bread...
‘This is my body, which is for you.
Do this in remembrance of me.’

In the same way he took the cup, saying,
‘This cup is the new covenant in my blood.’

For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until he comes.”

— 1 Corinthians 11:23–26

9. Invitation and Distribution

Leader:

This is the Table of the Lord.
Come, not trusting in your own righteousness,
but in Christ alone.

(Bread and cup are distributed.)

10. Prayer after Communion

All:

We thank You, gracious God,
for feeding us at this Table
and renewing us by your grace.
Strengthen us by your Spirit
to live as Christ's body in the world,
to the glory of your Name.
Amen.

11. Blessing

Leader:

“Now may the God of peace...
equip you with everything good
to do his will.”

— Hebrews 13:20–21

Go in peace to love and serve the Lord.

People:

Thanks be to God.

Annotated Version of the Communion Liturgy for Leaders

Written to help pastors, elders, and service planners understand what each element is doing theologically and pastorally—and how it expresses a covenantal memorial / evangelical Real Presence approach.

This is not meant to be read aloud.

It is a **leader's guide** that explains *why* each part is there and *how* to steward it well.

A Service of Holy Communion

Leader's Annotated Guide

A Covenant Memorial of Christ's Once-for-All Sacrifice

1. Call to Worship

Purpose:

To reframe the gathering immediately as **God-initiated**, not human-initiated.

Theological logic:

Evangelical worship must start with grace, not action. This guards against:

- sacramental anxiety (“Are we doing this right?”)
- self-generated reverence

By beginning with Scripture or apostolic greeting, the service says:

God has already spoken. God has already acted.

Pastoral note:

Keep this calm and unhurried. The tone you set here governs how the Table will be received.

2. Scripture of Invitation

Purpose:

To invite the congregation to the Table through **God's character**, not their worthiness.

Theological logic:

By foregrounding mercy (e.g. Psalm 103:8) or Passover fulfillment (1 Cor 5:7–8), you:

- locate Communion inside covenant faithfulness
- resist penitential despair or triumphalism

This reflects Exodus theology:

God acts first, then invites response.

Pastoral note:

Rotate texts seasonally. Over time this catechises the congregation without lectures.

3. Prayer of Adoration and Thanksgiving

Purpose:

To situate Communion inside **salvation history**, not as an isolated ritual.

Theological logic:

This prayer deliberately:

- moves from Exodus → Christ
- names the cross as **once-for-all**
- keeps thanksgiving (*eucharistia*) at the centre

This echoes early Christian prayers (Didache, Justin Martyr) where Eucharist is primarily gratitude, not explanation.

Pastoral note:

Avoid overloading with atonement mechanics. The aim here is *wonder*, not precision.

4. Confession and Assurance

Purpose:

To clear relational space for honest participation without fear.

Theological logic:

Confession before Communion is biblical (1 Cor 11), but:

- not to qualify the worthy
- to restore the repentant

The assurance grounds forgiveness **in Christ's finished work**, not in the act of confessing.

This mirrors both:

- Rabbinic emphasis on repentance before atonement
- Anabaptist concern for integrity at the Table

Pastoral note:

Never rush the assurance. Many evangelicals carry unspoken guilt into Communion.

5. The Peace

Purpose:

To embody reconciliation, not merely speak about it.

Theological logic:

This is where Communion becomes visibly ecclesial:

- one body
- reconciled people
- shared table

It guards against a purely vertical or individualistic Eucharist.

Pastoral note:

You are not demanding perfection—only honesty. Silence here is acceptable if reconciliation is internal.

6. Confession of Faith (The Creed)**Purpose:**

The Confession of Faith functions as the Church's corporate act of allegiance before approaching the Table. We confess the faith here because Communion is received within the truth of who God is and what He has done, as the Church has faithfully proclaimed from the beginning.

Theological Logic:

From Reconciliation to Confession

The Creed follows Confession, Assurance, and the Peace because only then can the Church rightly say: *"This is the faith we share; this is the God we confess."*

The Creed as Covenant Boundary

In covenantal terms, the Creed functions as a boundary marker. This guards the Table without policing it, ensuring that Communion is rooted in truth received, not private interpretation.

Confession Before Communion, Not After

Placing the Creed before the Great Thanksgiving emphasises that the Table is a gift given *within* the apostolic faith, not apart from it.

- The Apostles' Creed serves well for regular worship, offering a simple, narrative confession of the gospel.
- The Nicene Creed is especially fitting for special celebrations and significant teaching occasions, providing fuller Trinitarian and Christological clarity.

Both creeds anchor Communion in the Church's shared confession across time and place.

Pastoral Note:

Introduce the Creed calmly and confidently; do not over-explain it in the moment.

- Let repetition and placement do the catechetical work.
- Say "we believe" (or "I believe" in baptismal contexts) as an act of shared trust, not intellectual mastery.
- For congregations unfamiliar with creeds, emphasise that this is not a replacement for Scripture, but a faithful summary drawn from it.

Above all, the Creed should feel like an act of belonging, not scrutiny—a reminder that we come to the Table as one people, confessing one faith, worshiping one God.

7. The Great Thanksgiving**Purpose:**

To lift the congregation from introspection to doxology.

Theological logic:

Borrowed structurally from Anglican liturgy, this section:

- shifts the center of gravity to God's action

- explicitly frames Communion as gratitude and proclamation
- invokes heaven and earth together (Rev 4–5 logic)

Why “Lift up your hearts”?

Because Communion is not introspective therapy—it is covenant encounter.

Pastoral note:

Speak this confidently. Hesitation here can suggest theological uncertainty.

8. The Lord’s Prayer

Purpose:

To serve as the Church’s covenant prayer of preparation.

Theological logic:

At this point in the liturgy, the congregation has:

- heard the gospel,
- received assurance of forgiveness,
- confessed the faith,
- been reconciled to one another,
- and given thanks for God’s saving action.

The Lord’s Prayer is placed after the Great Thanksgiving and before the Prayer of Memorial and the Words of Institution to serve as the Church’s covenant prayer of preparation.

Pastoral note:

The Lord’s Prayer functions not as a general devotional prayer, but as the prayer of a reconciled and gathered covenant people, standing on God’s promises and asking him to act faithfully toward them.

9. Prayer of Memorial and Participation

(The theological heart of this service)

Purpose:

To express clearly:

- no repetition of sacrifice
- real participation in Christ
- covenantal remembrance

Theological logic:

This prayer intentionally holds together:

- once-for-all sacrifice (Hebrews)
- memorial (*zikkārôn* / *anamnesis*)
- Spirit-mediated participation (1 Cor 10)

The line “*as we remember Christ, You would remember Your covenant*” is key:

- it keeps memorial God-directed
- it avoids both symbolism and automatism

Pastoral note:

If you teach nothing else, teach this prayer. It frames everything.

10. Words of Institution (Scripture Only)**Purpose:**

To let Christ speak for himself.

Theological logic:

Reading Scripture alone here:

- anchors authority in Christ, not the celebrant
- reassures evangelicals wary of sacerdotalism
- mirrors patristic restraint

Pastoral note:

Read slowly. This is proclamation, not narration.

11. Invitation to the Table**Purpose:**

To invite **faithful reception** without fear or presumption.

Theological logic:

This invitation:

- rejects merit-based access
- rejects casual participation
- invites trust, repentance, and faith

This balances:

- evangelical grace
- Anabaptist seriousness
- Pauline warnings

Pastoral note:

If you practice fencing the Table, this is where it belongs—pastorally, not harshly.

12. Distribution**Purpose:**

To allow embodied participation without distraction.

Theological logic:

Silence or Scripture reinforces:

- reception over performance
- presence over explanation

Pastoral note:

Avoid background commentary. Let the act speak.

13. Prayer after Communion

Purpose:

To connect Communion to **transformed living**.

Theological logic:

Early Church prayers consistently end Eucharist with mission:

- nourishment → obedience
- grace → fruit

This guards against sacramental isolation.

Pastoral note:

This prayer reassures people who fear Communion “does nothing” that God intends lasting effect.

14. Final Blessing

Purpose:

To send the church out **sealed by covenant**, not merely inspired.

Theological logic:

Hebrews 13 deliberately echoes:

- resurrection
- covenant blood
- obedience empowered by grace

This completes the evangelical arc:

Grace → Communion → Mission

Pastoral note:

Do not rush the dismissal. Let peace settle.

Summary for Leaders

This liturgy is designed to:

- affirm **Real Presence** without metaphysical coercion
- ground Communion in **biblical memorial**
- preserve **evangelical gospel clarity**
- honour early Church wisdom
- protect against both:
 - thin symbolism
 - repeated-sacrifice misunderstanding

Above all, it teaches the congregation—week by week—to trust not their feelings, not the ritual itself, but **the faithfulness of God who remembers his covenant**.