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Gathered at the Table:  
Reimagining the Lord's Supper at University Baptist Church

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## Abstract

The Lord's Supper, by definition is a communal act. Yet, at University Baptist Church, there is a silent communion room in which people may take of the elements alone. In this project, I attempted to offer a corrective to this individualized, privatized practice through study, ritual, and reflection within the confines of a focus group. Throughout this project, the group decided to make some changes to the silent communion room, but in the end left the basic practice in place.

Emory University

**Gathering at the Table:  
Reimagining the Lord's Supper at University Baptist Church**

A Project Submitted to  
The Faculty of Candler School of Theology  
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Doctor of Ministry

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by

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*Introduction:*

Thomas Grantham stands out as an important Baptist figure of the seventeenth century. He was baptized upon profession of faith at nineteen, joining in fellowship with a small congregation in Lincolnshire. Only three years later, he was called to lead the congregation as their pastor.<sup>1</sup> Self-educated, Grantham became well versed in scripture and church tradition and was a prolific writer. In his own words, Grantham argues for the necessity of the Lord's Supper as a means of bringing unity to the church. He posits,

Yea here Christ gathers his people together at his own Table as one family. And it is that Table to which all saints are to approach with such preparation as may render them fit for communion in that mystical body, the Church, which is also called Christ because of that unity they have in him and one another in him.<sup>2</sup>

Noted twenty-first century Baptist historian and scholar, Curtis Freeman argues in the same vein today, "The benefits of salvation are mediated not by pious feelings or individual faith but in the fellowship of word and sacrament... Through the proclamation of the gospel, the performance of baptism, and the observance of the Lord's table, believers are united with Christ, and in Christ they are united with one another."<sup>3</sup>

Yet, in a hidden hallway, behind the sanctuary at University Baptist Church (UBC), is a silent communion room. In this small room each Sunday, between 9am and 12pm, one can find – all alone – the communion elements set out for consumption. The room has no windows, but in

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<sup>1</sup> Curtis Freeman, James Wm. McClendon, Jr, and C. Rosalee Velloso Ewell, *Baptist Roots: A Reader in the Theology of a Christian People* (Valley Forge, PA: Judson Press, 1999), 88.

<sup>2</sup> Freeman, McClendon, and Ewell, *Baptist Roots*, 88.

<sup>3</sup> Curtis Freeman, *Contesting Catholicity: Theology for Other Baptists* (Waco, Texas: Baylor University Press, 2014), 245.

front of one wall stands a table of votive candles. Against another wall rests a table with a Bible, the bread, and small cups of juice. With no other invitation than a listing in the weekly bulletin, communion is “served.” It is quiet. It is private. Consumed by curiosity and concerned about the individualistic implications of this practice, a project idea formed.

Freeman maintains, “If individualism is the sickness of Baptist life, what is the antidote? The answer lies in part in the healing grace that comes by recovering a sense of the Lord’s Supper as an act of common prayer.”<sup>4</sup> The project discussed below was designed to implement a theory and practice of the Lord’s Supper that would counter overly individualized approaches to the Eucharist.

In addition to silent communion, UBC has three practices of the supper. The two main practices are intinction and the passing of trays. Once a year, on Christmas Eve, elements are spread out on tables and people are invited forward to take in groups. These varied practices correspond to varied, even incompatible theological understandings of the Lord’s Supper.

This paper will first explore the origins of the silent communion practice as a lens for the stated problem. It will then offer a brief historical context for understanding the Lord’s Supper in Baptist tradition, and a description of the work done by a focus group over eight weeks. Lastly, an assessment of the project will focus on formation, privacy, and exclusion.

### *History of Silent Communion at UBC*

Silent Communion began at UBC November of 1999. The implementation followed a request for the practice during an August deacon meeting that same year. Initially, a deacon was to prepare a table with cloth and elements in the sanctuary each Sunday morning that

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<sup>4</sup> Curtis Freeman, “To Feed Upon by Faith: Nourishment from the Lord’s Table,” in *Baptist Sacramentalism*, vol. 5, *Studies in Baptist History and Thought*, eds. Anthony R. Cross and Philip E. Thompson (Waynesboro, GA: Paternoster Press, 2003), 199.

communion was not served in worship. The assigned deacon would stay in the sanctuary to welcome and administer the elements to those coming for communion. These words were prescribed for the bread were, “The body of our Lord Jesus Christ keep you in everlasting life” and as the cup was offered, “Amen.” There was even a chair designated for the deacon while waiting for members to arrive. The service time was 9:15 – 9:45am. Only a few months later, a proposal was made to move this service to a new room.

Along with the move came a renovation proposal. Recessed lighting and dimmers, kneeling benches, and new furniture would set the tone for the new room. Another couple of months passed, and a request was made that deacons not be required to stay and serve.

At some point, silent communion was moved from its purposed room to a smaller room located behind the sanctuary. Reading the progression of this practice, one might assume an indifference to the practice, or perhaps a present ignorance of it. One might even assume it could be easily done away with, but such an assumption would fail to take the power of tradition into consideration.

#### *The Lord's Supper in Baptist Tradition:*

Before considering a particular practice in the Baptist church, one must first consider the larger ecclesiology. The church for Baptists has historically been defined as the gathered community. Freeman writes, “For churches to be the church, Baptists and others in the Free Church tradition believe all that is necessary is a gathered community, understanding the ecclesial minimum to be stated simply in the promise ‘where two or three are gather in my name,

I am there among them.’ (Matt 18:20).”<sup>5</sup> Believers, gathered together by Jesus Christ, become the church.<sup>6</sup>

Even as Baptists have long insisted on personal professions of faith, personal response is not an end. Rather, it precipitates membership into the larger body of believers. Entering the waters of baptism and receiving the Lord’s Supper require personal belief and response.<sup>7</sup> They are also commitments to the church. Twentieth-century Baptist theologian and pastor, Robert Walton makes the point,

Our first and major emphasis must be upon the fact that we are not members of a human society, but of a divine creation, led by the Holy Spirit, working under the guidance of God and disciplined by His judgements...To enter the fellowship of a Baptist church involves an act of personal decision, personal faith and self-surrender, but a church is called into existence and its life is maintained, not by the decision of men, but by the will of God.<sup>8</sup>

Walton goes on to claim that the church is not a “self-created” group of individuals. Rather, these individuals have been made a new creation through God’s continued work in the world.<sup>9</sup>

To that point, early Baptists believed, though there are individual churches, these churches are not independent. Rather, they are interdependent, claiming fellowship with other

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<sup>5</sup> Freeman, *Contesting Catholicity*, 226.

<sup>6</sup> Broadway, *The Roots of Baptists in Community*, 76. Broadway references the First and Second London Confessions as examples of ecclesial authority in the Baptist churches. He writes, “It is submission to the authority of the church... Covenant communities acknowledged God’s gracious calling and joined together as a new people, not a collection of individuals with shared interests. This covenantal heritage stands over against the individualistic ideas of recent history.”

<sup>7</sup> Winthrop S. Hudson and Norman H. Maring, *A Baptist Manual of Polity and Practice*, Rev. ed. (Valley Forge, PA: Judson Press, 1997), 146.

<sup>8</sup> Freeman, McClendon, and Ewell, *Baptist Roots*, 333. For more on early Baptist covenants and discipline, see: Mike Broadway, “The Roots of Baptists in Community, and therefore, Voluntary Membership not Individualism, or, the High-Flying Modernist, Stripped of his Ontological Assumptions, Appears to Hold the Ecclesiology of a Yahoo,” in *Recycling the Past or Researching History? Studies in Baptist Historiography and Myths*, vol. 11, *Studies in Baptist History and Thought*, eds. Anthony R. Cross and Philip E. Thompson (Waynesboro, GA: Pasternoster Press, 2005), 75.

<sup>9</sup> Freeman, McClendon, and Ewell, *Baptist Roots*, 333.



congregations.<sup>10</sup> This fervent resolve to connection and inter-church fellowship is expressed well in the bonds of Baptist Associations.<sup>11</sup> This Baptist language of interdependence, however, was lost over time, shifting to the more well-known language of autonomy in later faith statements.<sup>12</sup> Though Baptists have, historically understood themselves to be non-conformists, they have been deeply impacted by American democratization, Landmarkism, and a non-church view of Baptist theology.<sup>13</sup> Baptists, as a whole, have forgotten their connected history. Instead they celebrate autonomy and claim individual piety.

Implications of individualistic faith have become evident in the practice of the Lord's Supper. The Lord's Supper is intended as a communal event where Christ becomes present in the gathered community. Paul Fiddes posits, "In some way, sharing in the Lord's Supper deepens not only the relationship of Christ with the individual believer, but the presence of Christ in his gathered people... what we become by this eating... is the body of Christ."<sup>14</sup> It has become for

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<sup>10</sup> Broadway, *The Roots of Baptists in Community*, 79-80.

<sup>11</sup> Freeman, McClendon, and Ewell, *Baptist Roots*, 330. The authors note the significance of fellowship between Baptist churches, "In the seventeenth century the bonds forged by the Association, Messengers and the church was of divine appointment, the threat and the reality of persecution, united scattered, self-governing churches into one fellowship. How deeply the early Baptists felt the need of denominational solidarity is shown by their determination in surmounting the formidable difficulties of travel."

<sup>12</sup> Freeman, *Contesting Catholicity*, 241.

<sup>13</sup> Freeman, *Contesting Catholicity*, 241-242. Freeman defines Landmarkism as a movement "which asserted that the only true churches were local Baptist ones and that all other so-called churches were mere human societies without valid ministers or sacraments." For further reading on the development of democratization and Landmarkism in Baptist history, see also: Freeman, McClendon, and Ewell, *Baptist Roots*, 187-188.

<sup>14</sup> Paul S. Fiddes, *Studies in Baptist History and Thought*, vol. 13, *Tracks and Traces: Baptist Identity in Church and Theology* (Waynesboro, GA: Paternoster Press, 2003), 168.

many Baptists, however, an act of personal piety.<sup>15</sup> For many Baptists, it is simply an outward sign of an already present inward grace.<sup>16</sup>

Seeking to offer a more robust history of Baptist thought and practice pertaining to the Lord's Supper, I explored this practice alongside a focus group. Together, we read scriptural stories of the supper, former Baptist pastors, and Baptist theologians in an effort to gain a richer understanding of the supper and witness its progression in our tradition.

The Baptist view of the Lord's Supper is not simply stated. Throughout history, Baptist pastors, such as John Leland, have seen the Supper as nothing more than an act of memory with no salvific effect – even deeming it unnecessary.<sup>17</sup> While other Baptist pastors, such as William Kiffin, claimed that the Lord's Supper “is a Spiritual participation of the Body and Blood of Christ by Faith” and so “is a means of Salvation.”<sup>18</sup> Throughout Baptist history the terms ordinance and sacrament have been used, at times, interchangeably.<sup>19</sup> It is only within recent history (twentieth century) that the language of sacrament has faded from Baptist lingo. Even that is changing in more progressive Baptist circles today. This is an important distinction as

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<sup>15</sup>Stanley J. Grenz, “Baptism and the Lord's Supper as Community Acts: Toward a Sacramental Understanding of the Ordinances,” in *Studies in Baptist History and Thought*, vol. 5, *Baptist Sacramentalism*, edited by Anthony R. Cross and Philip E. Thompson (Waynesboro, GA: Paternoster Press, 2003), 94. Grenz argues that the supper is a communal sacrament, “As the community gathers at the table, their Lord – through the Holy Spirit – is present among them and communes with them. Moreover, his presence – by the Spirit – constitutes the gathered community anew as the fellowship of those who together are in Christ.”

<sup>16</sup>Freeman, *Contesting Catholicity*, 330.

<sup>17</sup>Ibid., 320.

<sup>18</sup>Ibid., 318.

<sup>19</sup>Fiddes, *Tracks and Traces*, 164. Fiddes references several Baptist thinkers whose language of ordinance holds the significance of sacrament. For example, C.H. Spurgeon spoke of the elements as “‘an ordinance of grace’ through which we pass, as through a veil, ‘into Christ’s arms,’ so that he ‘feeds us’ with his body and blood... to enter into us for food.”

several in my group referred to the distinction of ordinance as a purely mental, individual exercise.

One of the greatest shifts occurring within this practice, is the opening of the table. In many churches, the supper has progressed from a member only table, to a Baptist only table, to a believer only table, and in some places now is even opening the table to children, arguing for formation.<sup>20</sup> It is a long and widening history of the Lord's table in the Baptist Church. As there are many Baptist churches, there are also many ways of practicing the supper.

*Group Study:*

The focus group chosen for this project was deliberate. The members of this group represent the wider church with people participating in various roles throughout the church. The group is made up of seven women and five men. Prior to the first group meeting, an email went out to the group with these four questions posed for thought:

1. What is your first memory of the Lord's Supper? What is your memory of the first time you participated?
2. What does this practice mean to you?
3. What must be present for the Lord's Supper?
4. What is the most meaningful form of practice for you at UBC?

The first gathering consisted largely of hearing individual's experiences of the practice. The stories were familiar, and many heads nodded as those around the circle remembered. A theme quickly emerged from these stories: exclusion. Participants remembered being kept from the table themselves as children, before their professions of faith, and before baptisms. They also

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<sup>20</sup> Myra Blythe and Andy Goodliff, eds., *Gathering Disciples: Essays in Honor of Christopher J. Ellis* (Eugene: Wipf and Stock Publishers, 2017), 147.

remembered others being excluded as many of their churches only served the Supper to church members.

Soon, more commonalities arose: confusion, guilt, and fear. Many agreed they had experienced these negative feelings, but one participant noted a need to affirm the positive experiences too. He named as positives the personal impact and seriousness of the practice.

Central to the Baptist church is the reading of scripture. Thus, it seemed an appropriate place to begin our study.<sup>21</sup> The group divided into four smaller groups, reading recorded instances of the Lord's Supper in Matthew 26:17-30, Mark 14:12-26, Luke 22:7-38, 1 Corinthians 11:17-34. Each group read a passage and asked these questions:

1. What words or images jump out to you in this story? What is missing?
2. How is this story similar to celebrations of the Lord's Supper you have experienced?
3. What is happening in this story? What do we hear from Jesus?

They wondered about the man carrying the water jar. They also questioned the placement of the betrayal and forgiveness narratives. They noticed the supper was shared with a group, and they recognized the words of institution. In the Pauline passage, they noticed the communal meal and connected it to UBC's Wednesday night potluck. They spoke about the many who come to eat in the church on Wednesdays without bringing food. They considered the privilege of being able to offer hospitality to students who come to eat with us each week, and to offer food to those who may not have it at home. Then the group brought up the man with the water jar again. The group began to wonder about this man's significance to the story. They found it important that an outsider was engrafted into this story. UBC's own practice of sharing a meal around tables, though this is not our usual practice for the Lord's Supper, informed the group's reading.

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<sup>21</sup> For the importance of scripture reading in the Baptist tradition, see: James Wm. McClendon, Jr., *Systematic Theology*, vol.2, *Doctrine* (Nashville: Abingdon Press, 1994), 45.

One participant asked, when Jesus commands that we “do this” in remembrance of him, what does he mean? Does he mean only that we eat the bread and drink the wine or juice? Or, when Jesus says, “This is my body, which is given for you. Do this in remembrance of me,” is Jesus asking that we give of our own bodies (break our own bodies) for others –in his memory?<sup>22</sup> Could it be that each time we give of ourselves for others, Jesus is present? Is this what it means to become the body of Christ?

These scriptural texts will come up time and again as the group studies the Lord’s Supper in the Baptist Church. The re-familiarization of these scriptures served as a great resource for the conversations to come over the next several weeks.

Before session two of the Lord’s Supper workshop, I sent an email asking the group to think about what it means “to remember.” The group spoke about memory in a variety of ways. They defined it as a gift that helps one savor an event, things that stand out, senses that get sparked and make the past present, access to the past, constructing of reality/identity, muscle and habitual memory, and the connector between life events. One member wrote about her memory of running away as a child as an inseparable memory from her sons deciding to run away as children. A point made during this extended conversation was that memory brings the past into the present. This point is well taken. Freeman argues, “The Greek word *anamnesis*, the Hebrew term *zakar*, and their cognates in both Testaments do not suggest a mere subjective recollection. Rather, they indicate an objective act to memorialize.”<sup>23</sup> His claim is that in this memorialization, the church calls forth God’s covenantal promises as a communal prayer,

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<sup>22</sup> Luke 22:19; 1 Corinthians 11:24 NRSV.

<sup>23</sup> Freeman, *Contesting Catholicity*, 323.

“[invoking] God’s coming to complete the work of salvation already begun.”<sup>24</sup> It is no longer just back then, but it is also now.

After considering memory in general, the group looked again at the scriptures describing the Last Supper. Though Christ’s command to “do this in remembrance of me” is an important and stated reason for Baptists’ participation in this act, only two of the depictions of the Last Supper include this command – Luke and 1Corinthians.<sup>25</sup> Matthew and Mark both lack the word remember. The group spent some time in the Luke and 1 Corinthians passages, noting that the act of remembering is also a future event in each scripture. In Luke, Jesus expects the supper to be modeled again and again. The 1Corinthians passage anticipates of Christ’s return. This ritual encourages forward and retrospective seeing.

The group then divided into three smaller groups to read an historical story and develop an argument for naming the Lord’s Supper Ordinance, Sacrament, or Practice. Ordinance is a familiar Baptist descriptor for the supper, but this term has not always been the prominent one. Baptists have been much more diverse in their understanding. Chris Ellis writes,

Previously the Lord’s Supper could be seen both as an ordinance, which was performed because it was commanded, as well as a sacrament, which signified the operation of grace in the present as well as the past. By the mid-nineteenth century most Baptists would emphasize the human actions of remembrance, witness, and commitment, rather than the activity of God through bread, wine, and water.<sup>26</sup>

Reading these stories, the group was able to glimpse the diversity of thought in Baptist life. As early as the sixteenth century, Baptists were arguing for the importance of sacramental

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<sup>24</sup> Ibid.

<sup>25</sup> Hudson and Maring, *A Baptist Manual of Polity and Practice*, 162.

<sup>26</sup> Chris Ellis, *Gathering: A Theology and Spirituality of Worship in Free Church Tradition* (St Alban’s Place, London: SCM Press, 2004), 180.

language.<sup>27</sup> Others argued against any idea of mystery or magic in the act, but stated that because Christ commanded it, we do it.<sup>28</sup> Some Baptists have found the need for another descriptor word altogether. Harkening back to their heritage, they highlight the Lord's Supper as a shared activity that forms a way of life. They describe it as an event that gives identity to the community who practices it. In the experience of the Lord's Supper, there is the telling of the gospel story, the remembering of Christ's words at the table, and the invitation of Holy Spirit to be at work. These Baptists began to call the Lord's Supper a practice.<sup>29</sup>

Throughout discussion, the group as a whole, seemed to lean toward sacrament and practice to name their own understanding of the Lord's Supper. Still, a few called the Baptist view of sacrament a "watered-down" version of sacrament, desiring more room for the work of Spirit. These members found limiting the Baptist idea that the elements must be received with faith for the grace of God to be imparted.<sup>30</sup>

During the third session, the group thought together about the personal implications of the Supper. A question came up: Are there any stories in the Baptist tradition of persons taking the Lord's Supper alone?<sup>31</sup> This led another to remind the group of UBC's private communion room. Also commenting that she likes having this room and referred to a former pastor who

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<sup>27</sup> Franklin, M. Segler, *Christian Worship* (Nashville: Broadman, 1967), 138-139. Segler insisted communion could never be ascribed to symbol.

<sup>28</sup> Ellis, *Gathering*, 193-194.

<sup>29</sup> Freeman, *Contesting Catholicity*, 327-329.

<sup>30</sup> *Ibid.*, 334. Freeman offers a succinct understanding of a Baptist view of grace conferred in the supper, "Baptists have been careful to point out that the Lord's Supper does not magically *confer* grace. Rather, it *confirms* grace that is mystically present to the faithful gathered around the table when as promised the risen Christ becomes really and truly known through the Holy Spirit in the breaking of bread and in the sharing of the cup. Other Baptists affirm the Lord's Supper as a sacrament of the Lord's ordaining and a means of grace to those who receive the bread and wine in faith."

<sup>31</sup> Hudson and Maring, *A Baptist Manual of Polity and Practice*, 169.

would take the elements before a service. As they continued, a few remarks could be understood as truly personal, but most of them referred to the broader community in some way. For example, one person noted that the Lord's Supper is so important to him because it places him in the larger story. Another said it connects her to the greater community of believers. One noted, there is no such thing as an individual because we are all connected somehow.

Then, a former Latin teacher helped parse some words that offered deeper insight. For example, communion. In Latin, *com* means "with" and *munio* means "to fortify." According to this teacher, communion then would suggest that we are strengthened as a group when we take the supper together. When I remarked these stories of personal significance are tied to community in almost every instance, one responded that he was not surprised by that in the least. He commented, this church is very communal. He suggested it might not be the same in another congregation.

The group then broke into three smaller groups to discuss how the Baptist tradition has viewed the Lord's Supper as a communal meal and a meal where Christ's presence is known.

One group read about the church becoming the body of Christ:

In some way, sharing in the Lord's Supper deepens not only the relationship of Christ with the individual believer, but the presence of Christ in his gathered people. The real presence of Christ is manifested in the community of the church, as it becomes more truly the body of Christ broken for the life of the world.<sup>32</sup>

The second group's text considered the importance of the narrative in the memorial of the Lord's Supper: "It is here that the Baptist way of celebrating the Lord's Supper perhaps makes a fundamental contribution to the Eucharistic liturgy of the world-wide church...Baptists have

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<sup>32</sup> Fiddes, *Tracks and Traces*, 168.



always told the words of institution as a story which has been ‘handed on’ to the community.”<sup>33</sup>

As the groups considered these texts, one participant commented on the “peer pressure” of the Lord’s Supper. He later indicated that he never would have participated in communion if it hadn’t been for the community around him. When I asked if it would be fair to say that the community had made his receiving God’s grace possible, he responded that was the *only* way he understood it. He went on to comment that if it had been up to him alone, he would not be on this path of faith. This participant narrated his personal experience of being brought into the community of faith through the Supper.

The third group’s story considered again what is happening as the church remembers. This text encouraged the group to reimagine this practice as more than a drama. It encouraged the group to see the Lord’s Supper as communal prayer: “The Lord’s Supper, then, is not merely a matter of subjective recollection or private devotion. It is a liturgical action of common prayer that recalls as a memorial before the Father the unique sacrifice of the Son and invokes God’s abiding and eschatological presence through the Spirit.”<sup>34</sup>

As each group considered their assigned reading, they were given this question: How does this understanding of the Lord’s Supper support a communal understanding of the practice? Some of the answers were as follows: we need another to express love, taking and sharing fosters community, discernment requires more than one, individuals are fortified by a group, community evokes God’s abiding Spirit and urges us together to a future with God, it is a communal prayer.

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<sup>33</sup> Ibid., 169. Fiddes follows this point later: “I suggest, however, that the identifying of the body of Christ with the community gathered at the eucharist goes beyond even ideas of communion and story. It means that as the members of the church share in bread and wine as a meeting-place between himself and his disciples, so he uses their bodies as a means of encountering them through each other, and as a meeting-place with those outside the church. If we understand the sacraments as doorways into the fellowship of God’s triune life, then the community itself is being made an entrance, for its members and for all others.” (170)

<sup>34</sup> Freeman, “To Feed Upon by Faith,” 200.

In the fourth and final history session, we explored the widening of the table. The group as a whole discussed the practices of the Baptist church that led to closed communion and those that are leading to a more open table. Baptist rules of membership and baptism allowed only certain people to come to the table, but the ideas of soul liberty and the priesthood of all believers opened the table up to fellow believers.<sup>35</sup> During this discussion, several members spoke about new experiences of the supper. The conversation that began about table access quickly turned to conversation about formation, mystery, and the powerful sign of the supper. One member in particular grieved his childhood teaching of communion as purely symbolic. He gave thanks for the weight this practice has been given in services at UBC. Several others affirmed the importance of mystery in this practice.

The group used this conversation about formation to speak about how the Lord's Supper has shaped them and continues to shape UBC. The group spoke the practice of an open table impacting their own beliefs about who is allowed into the church. Myra Blythe insists, "Christians are shaped by their participation in worship into people that more closely resemble Christ. This is particularly the case when we gather for the Lord's Supper. For it is when we share this meal that we are made into the people we have become in Christ."<sup>36</sup> The group used this quote to make the point that our practice shapes who we become. This was an integral part of the discussion this session.

Later, the group split into three groups, each with a scripture in hand. The groups were tasked with making an argument for children to be invited to the table. The texts were: 1. Jesus telling the disciples to let the children go to him. 2. A command to observe the Passover meal

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<sup>35</sup> Fiddes, *Tracks and Traces*, 175-178.

<sup>36</sup> Blythe and Goodliff, *Gathering Disciples*, 154.

and remember, telling one's children the story of God. 3. Jesus inviting people deemed sinners or outcasts to table fellowship with him. Though several members voiced their opposition prior to this exercise, the groups made strong arguments—both for children and seekers to be invited before a making profession of faith.

The session ended with a *lectio divina* homework assignment. Each participant was to pick one of the four Last Supper passages we had used to meditate on throughout the next week. The group began the next session with sharing about this experience before beginning the experiential portion of this project.

*Group Practice:*

The group spent some time relaying their experience from the homework assignment. Some of the significant remarks from their time centered around Jesus' prayers for us. In the Lukan account, Jesus tells Peter that he will deny him, *and* Jesus tells Peter that he will pray for him. It was powerful for the group to think of Jesus praying for them as they participate in the Supper. Group members spoke about where they fit in the story and their emotional responses. Several mentioned the scene where Jesus tells the disciples one will betray him. They thought together about what it would be like—to wonder if they were the one. One participant read the story in a hotel breakfast room before going to visit her son in prison. She told me about eating with her son this last visit. It was the first time they've eaten a meal together (this one out of a vending machine) in four years. She spoke of the holiness of this moment—praying over their food and eating together as other families visited their loved ones in this prison visitation room. It no doubt had an impact on how she now hears the story of the Lord's Supper.

After this time of sharing, the group worked together to name those things they think are necessary for practicing the Lord's Supper. They based these requirements on the study of

Baptist history and theology as well as their own reading of the scriptural texts. These are the requirements they posited: each other, remembrance, narrative, elements, reverence, giving and thanksgiving. Surprisingly, baptism was not stated by anyone as a requirement at this time, though when the study began, several members of the group mentioned this as a precursor to the Lord's Supper. There was also no mention of church membership, though this is less surprising after conversations of welcome.

The group then went into the Sanctuary for a short communion service. This time, the group partook by intinction. The story was told, thanksgiving and prayers offered, and elements given. Following the practice, was time to reflect on the experience. The group then looked at the practice and what they had already deemed necessary. The group checked all the boxes for this mode of practice.

Week six included the practice and evaluation of two distinct Lord's Supper practices. The group reviewed their stated requirements for the practice of the Lord's Supper before going to the sanctuary to experience it firsthand. The group gathered together in the pews and remembered along with the celebrant as the story was retold, bread broken, and juice poured. The group then passed trays to one another, ate together, passed trays again, and drank together. Before reviewing their requirements and whether or not this mode of practice checked all the boxes, the group spent some time debriefing. One person commented that in eating the bread, she was more aware of its taste. Another commented that he liked eating and drinking all together – including the celebrant. Another didn't like that the bread and wine were taken separately. Others commented on their appreciation of hearing the words "this is Christ's body broken for you" and "the blood of Christ shed for you" as the trays were passed to each person. Others still commented that passing trays was distracting and they worried about dropping them. Following

this discussion, the group looked to the board and checked off all their requirements with no problem. Though some might say this practice encourages personal reflection rather than community, this group seems to deeply value the communal elements of the practice.

I then asked the group to proceed to the prayer room for their private communion practice. There were no instructions for how participants chose to enter the room or spend their time there as there are none on Sunday morning. When the group had all returned to the classroom, there was time to debrief. Several of the group members spoke about the feel of the room. It felt like sacred space to them. They wondered together a bit about how their experience might have changed if they had been in a different place. A couple of members commented that this practice seemed like a different “thing” altogether than what we had done before. It seemed like a different practice than what we had been talking about in these past several weeks. One participant questioned what one might do if she went to the room on a Sunday morning and someone was already partaking. Would she be able to join? Should she wait for that person to finish? Another noted this practice lacked the horizontal element of community; it was a purely vertical communion. Yet, another mentioned that he knelt before the elements, and wasn’t sure that would have been possible for him with others around. All but two of the group members chose to go in alone. These two commented on their need to have another person with them, one saying she wasn’t sure that it would feel the same to do it individually.

After much conversation about this experience, the group turned to their list of requirements: each other, remembering, narrative, thanksgiving, elements. It became clear very quickly that none of these were easily checked off. One member suggested that we are always connected to the larger whole wherever we go, so we take the body with us into this room. He mentioned the great cloud of witnesses as the community that surrounds individuals in this room.

As the group had more and more trouble definitively checking off their requirements, one member asked if we really need these requirements. Perhaps one of the most telling comments centered around personal belief. One argued that we cannot tell people what to personally believe about this practice.<sup>37</sup>

Then the discussion changed course. One member suggested that sometimes people need to see and taste the elements more often than they are offered in the service. This caused another to wonder about when this practice began. At one time, UBC only practiced the Lord's Supper once a quarter. If someone missed this Sunday, she may only receive the Supper a couple of times a year. Perhaps this room was put in place to fill a need. If this is the case, one has to wonder why the supper wasn't offered more frequently in worship services.

Following this discussion, I attempted to shift the conversation toward formation. In a previous session, the group spent time considering how our practices inform and form us. The group named some of the challenges of going into this room without prior understanding of the supper. They noted no guidance for scripture readings, words of institutions or prayers. They noted the absence of the church community. Though the group is nowhere near scrapping this practice, they were able to say it cannot be our only supper practice. The group suggested a guide be available for those who use this room.

This session demonstrated how deeply important practice is at UBC. It is easy to believe that theology informs practice. In this case, it has become remarkably clear that practice shapes

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<sup>37</sup> Broadway offers understanding to the emergence of such thought. He proposes, "The corruption of the doctrine of the priesthood of all believers, often renamed as 'the priesthood of the believer', has led to its being interpreted to mean there can be no mediation between Christ and the believer. In vulgar terms, it can be stated 'ain't nobody gonna tell me what to believe.' It is the defiant cry of the Bible reader who say, 'God said it. I believe it. That settles it.' When those three sentences are rearranged, one gets a more accurate depiction of the reader's claim as, 'I believe it. That settles it: God said it.'" See Broadway, *The Roots of Baptists in Community*, 68.

our imaginations.<sup>38</sup> The reality of this discovery was not welcome. Rather, the group worked to offer a theology to support the long-standing practice of private communion. Critique bumped up against serious formation and care for a community who has used this practice for a long time. Following the session, I spent some time speaking with one of the members who commented about a Good Friday tradition for many years. In this tradition, the elements were left out on tables in the sanctuary and people could come by at any point during the day and take them. She suggested that questioning this practice, would mean discounting the faith of many who took of the elements this way for so many years. I was reminded, it is not just about the practice; it is about the people and their faith.

The seventh gathering of the Lord's Supper group was the last experiential meeting. The final practice: kneeling and standing tables. Here, the group begins in the pews as usual, the narrative, words of institution, and prayer are all said, then the group is invited to the tables with bread and juice set out for them. The bread is already torn and the juice in individual cups on the table. People may come in pairs, in groups, or on their own. It is up to each person. Traditionally, families have gone up together during the UBC Christmas Eve service to take of the Supper in this way.

There were a couple things that stood out during this particular time together. First, the group that could not (or chose not) to kneel, all took together standing and waited for one another to finish before leaving the table. Second, though multiple groups and pairs went to the kneeling table at different times, one person waited until everyone was finished to go on his own.

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<sup>38</sup> The writer cannot help but wonder in cases where the origins of practice are not remembered or remembered incorrectly, could it be that what becomes important isn't historical fact, but the existing memories of a practice?

The group returned to discuss the experience before evaluation. Several of the participants commented that they appreciated the time this practice afforded them to pray before and after they took. A couple participants mentioned that kneeling seemed like an appropriate posture. Others commented that the physicality of kneeling, helped them prepare. One member commented on how grateful she was that she was not alone at the standing table. She exclaimed, “I was so happy when Tim came over, I wanted to hold his hand.”

Then, a side conversation emerged. The group remarked that the words of invitation have become a vital part of this practice for them. Several group members expressed a feeling of unworthiness in taking of the Supper growing up and claimed a need for the words of welcome. They also advocated for the need, especially in a tradition that at one time had a closed table, to say that this is the table of the Lord, not of University Baptist Church. They were advocating for an open table. This led to more discussion on the power of ritual and formation.

Upon evaluation, the group resolved that all their stated requirements were met in the kneeling table. There were a couple of discussions, however, to get to this conclusion. One revolved around the requirement for each other. Participants discussed missing hearing their neighbor speak the words of body and blood to them as they passed a tray. There was also mention that not all went to the table with others. This practice could ostracize individuals without family or friends with whom to take. Another consideration was for larger members whose size might prohibit them from going with others to the table. Another concern centered around giving and receiving. Jesus took bread and gave it to his disciples. The group noted that they went up to the table and took for themselves. They decided, however, that the preparation of the plate indicated an offering as well as the celebrants’ actions over the table.

*Group Reflection: A Different Approach*



This project's approach proceeded from thinking to practice, but an important discovery was that the practices have already shaped us drastically. Often practices create our thinking. James Smith suggests, "In short, the way to the imagination is through the body."<sup>39</sup> Martha L. Moore-Keish, in turn, suggests that "rituals create meaning."<sup>40</sup> I wanted to explore how our theology is shaped by the varied ritual practices of the Supper. So, for the last session, the group took a different approach. Tasked with a practice of imagination, the group was to spend some time over the week reviewing each mode of practice again. I asked each of them to write about how these practices might form our imaginations. Stated differently, how might our practices shape our understanding of our faith and relationship with God and one another.

In this final session, the group considered how each practice might shape the thinking of individuals participating in the ritual and considered together how our practices might shape our identity as the body of Christ. At the end of the session, the group considered any changes that might need to be made in our practice, and they made one important change. I will go through each mode separately, addressing some formative elements the group illuminated.

Intinction: This practice was important for many in the group for several reasons. One, the invitation to the table. The group told me, "We need to know that we are invited – not that we are worthy, but that we are in need." In turn, this invitation reminds us that receiving inspires giving. It calls us to be Christ in the world, offering grace to others. Two, there is an element of personal decision and physical action. One has to walk forward to receive the elements. Walking forward offers time to reflect, wait for others to receive, and be aware of the larger community.

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<sup>39</sup> James K. A. Smith, *Imagining the Kingdom: How Worship Works* (Grand Rapids, MI: Baker Academic, 2013), 125.

<sup>40</sup> Martha L. Moore-Keish, *Do This in Remembrance of Me: A Ritual Approach to Reformed Eucharistic Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 98.

Three, receiving the elements are important for remembering that God's grace is a gift – not something that we can take for ourselves. It encourages human to human contact as the server puts the bread in the receiver's hand and speaks the words, "This is the body of Christ, broken for you." It is a reminder that this is more than an individual act. It is an embodied act. Four, the group discussed the power of music during this practice. This model is not always the same as the music differs, and that has changed the experience for some. For example, in the morning worship service, there might be silence while the congregation comes forward or soft music. In the evening service, the entire congregation sings "This Is the Body of Christ" over and over again as people come forward. This only stops when the celebrant takes the elements to the musicians, so that they also might partake. The comment was that the community singing these words together creates more awareness of our participating in this ritual together.

Additionally, one member addressed to the overall her overall experience of this practice. She suggested that the Supper brings the "real" and "imaginary" worlds together. She was referring to how doubt and belief can both connect us to God and to one another. This regular ritual creates a belief beyond understanding.

Passing of Trays: This practice had a more mixed response per preference, but there were some important insights into its formation as well. First, this requires full participation in passing the trays – even if they do not partake. It is a reminder to everyone that we are not alone. In passing the tray and speaking the words, "This is the body of Christ... this is the blood of Christ," there is recognition of another. Second, everyone waits to eat and drink together. The celebrant reminds the congregation again as all take, this is the body of Christ; this is the blood of Christ. The group asked that deacons be reminded each time the Supper is served this way, to pass with these words in order to encourage the rest of the worshipping body to do the same.

While passing the trays is a widely-held Baptist practice, several in the group expressed a surprising degree of antipathy toward it. It reminds them of a church that gave little value to the practice. They were told it was only a remembering. There was no present action of grace. This rendered the ritual powerless for them.

**Silent Communion:** This practice had a wide-range of responses. It also required the most discussion around formation. The group as a whole was appreciative of the space given for this practice. The room feels like a sacred space to them – a place that they can meet God, a place without distraction. Several group members brought up the lack of community, the lack of narrative, and the lack of foundation. One in particular, likened the act of taking the supper alone to re-enacting his marriage alone. It cannot be done. He can remember mentally, but not memorialize – an important distinction the group explored in the first half of this study. Another suggested it was a forced interpretation of the Supper.

Three group members in particular find this mode of practice important to keep –even as none of them take advantage of it. The entire group hesitates to do away with the practice as it is meaningful to some. They did however, agree together that this practice needs more substance, and all agreed that it cannot stand alone. This cannot be UBC's only Lord's Supper – it needs to be balanced by ritual within community. The action agreed upon by the group consisted of adding a guide with scripture, prayers, words of institution beside the elements. The group also made particular mention that though this room can be used alone, it doesn't have to be. Members can go into the room together for the Supper, and some suggested that we encourage such.

The group as a whole, struggled to think about how this practice might form our theology. It strikes me that this practice is justified with the same reasoning that the above practice was disliked by so many. The practice is less about a mystery and more about personal

piety, reflection, prayer, and remembering. I will discuss the implications of personal vs. private in a later section as it pertains to the understanding of practice and the theology of the Lord's Supper.

**Kneeling Table:** This practice holds a real sentimentality for many in this group. It is a Christmas Eve tradition at UBC. The community watches as families grow and gather each year. There are good memories attached to this practice. This is the one practice that a smaller group size significantly changed the feel of the practice. Many in the group appreciated the time they had to kneel, to pray, and to consider their practice. This is drastically different, however, when there is a line of people waiting to gather around the table next. This practice embraces the communal elements of the supper.

#### *Formation and Imagination: A Reflection*

What I've found most interesting about this exercise is the misuse or misunderstanding of my question about imagination. Perhaps I did not ask it well. My intent was for participants to think about how our practices form our thoughts—the physical and ritualistic nature of our actions. What many in the group did, however, was talk about their imagination in the process of the practice. Thankfully, this misunderstanding has led to great insight. One participant, when considering intinction, spoke about imagining herself “walking up to the throne of grace and being freely given something.” Another, when considering the silent communion room, imagined Jesus, sitting under a tree offering the bread and wine to a friend, instructing that one person to remember him each time he ate bread. Perhaps a private communion creates an imagination of not only a personal, but a private faith.

*Personal vs. Private*

Philip Kenneson offers a needed corrective for the modern church. He draws attention to the mythology that “self-professed Christians believe they can be perfectly good Christians apart from the church.”<sup>41</sup> Kenneson continues to probe the matter, as he contends: “when the issue [of private verses public faith] is boarded (a situation that is itself rare and therefore telling), Christians find themselves asking, ‘What right does the church have to examine my personal or private relations with Jesus.’”<sup>42</sup> While I agree with Kenneson, I want to suggest that a further distinction needs to be made. Namely, the distinction between personal and private.

The assumptions of these terms, personal and private, has proven problematic for my project. The convergence of the terms personal and private suggests they are the same, but important distinctions need to be made. In the Lord’s Supper as in believer’s baptism, a personal response is required. It is a faith practice. One must take the elements into her own body. In this way, it is a personal experience. The practices of the supper and baptism, however, are not private, nor are they for me alone. They are practiced within community and promote unity of the church. They have a personal significance but surpass the individual.

Private is a different matter – especially in the confines of this project. Private, in this instance connotes alone. Taking the elements in a room alone is not only personal; it is private. I interpret some of the deep resistance to let go of the Silent Communion as an argument for the private effect of the sacrament. One participant even argued: we cannot mess with people’s personal beliefs. This comment suggests something beyond personal. It points to a resistance to

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<sup>41</sup> Philip Kenneson, *Life on the Vine: Cultivating the Fruit of the Spirit in Christian Community* (Downers Grove, IL: InterVarsity Press, 1999), 92.

<sup>42</sup> *Ibid*, 93.

communal habitus, a privatized faith, set apart from the corrective of the larger body. Even more concerning is that this is a practice put in place by our church.

Freeman points to the problem of individualism in the Baptist church, and Miroslav Volf further emphasizes a need for diverse community in church and sacrament. Even as Volf's writing is focused on particular homogenous groups rather than individuals, his argument extends and becomes even more valid as we consider communal practices done individually in private. Volf contends, "Unaware that our culture has subverted our faith, we lose a place from which to judge our own culture."<sup>43</sup> Volf shines a light on the danger of private Christianity as it is cut off from those who might help us see beyond our own prejudices to "read afresh the 'one Word of God.'<sup>44</sup> A separate and private practice creates further practices of separation or exclusion.

### *Exclusion and Welcome*

Though the group would not be overly critical of private communion, they were vehement that the table requires a robust welcome. A thread throughout this project was that of an experienced exclusion and a desire for welcome in the sacrament. Participants spoke of growing up in exclusionary practices: members only, believers only Suppers. They argued for a more open table, for a robust invitation to the elements, and for a direct naming of the table – "this is the table of the Lord." This group was intentional about their desire for welcome and acknowledged they do not have the authority to say who cannot come to the table.

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<sup>43</sup> Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996), 53.

<sup>44</sup> *Ibid.*, 54.

That said, the practice of Silent Communion communicates something else than a broad welcome. In this practice, one unwittingly excludes self and others for the sake of tradition. Volf explains that exclusion can happen in a variety of ways. He maintains,

First, exclusion can entail cutting of the bonds that connect, taking oneself out of the pattern of interdependence and placing oneself in a position of sovereign independence. The other then emerges either as an enemy that must be pushed away from the self and driven out of its space or as a nonentity – a superfluous being – that can be disregarded and abandoned. Second, exclusion can entail erasure of separation, not recognizing the other as someone who in his or her otherness belongs to the pattern of interdependence.<sup>45</sup>

Unwittingly, this private communion excludes the other and ignores the communal emphasis of the last supper. It becomes dangerous as it builds on our culture’s already privatized mindset and separates rather than binds. My concern in this instance is less about creating enemies and more about creating an apathy toward the other. How might this independent and private “communion” skew our ability to understand the gospel?

This practice ignores the need for interdependence that is integral to the gospel story in multiple ways. It implies that we do not need one another to become the body of Christ. It lacks the incarnational actions of touching, seeing, hearing one another. It has no form of invitation. It is simply set aside in a room behind the sanctuary. It is creating insider practice. This mode requires a certain knowledge of the church building and scheduling– where the room is and that this is offered.

*Measurement:*

My initial hope for this project was to create a more communal understanding of the Lord’s Supper. With this conceptual hope, I was expecting a drastic change in practice. Curtis

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<sup>45</sup> Ibid., 67.

Freeman argues, “If individualism is the sickness of Baptist life, what is the antidote? The answer lies in part in the healing grace that comes by recovering a sense of the Lord’s Supper as an act of common prayer.”<sup>46</sup> It has been my desire throughout this project, that UBC (at least this small focus group) begin to see a need for community in this sacrament. My hope for this project was to find points of awareness that might then create avenues for change in the weekly practice of private communion.

*Measuring Change:*

I used a variety of methods to establish a baseline of attitudes toward the Lord’s Supper and to assess changes that occur throughout the study. First, each group member wrote his or her own understanding of the Lord’s Supper before the focus group began meeting. This generated a starting point for measurement. Second, I have documented changes in thinking throughout the group as I look and listen for discovery moments throughout the study. Some common threads emerged during group discussions – in particular a theme of exclusion in the practice. Third, I asked the group to engage in their own attentiveness practice of a week-long *lectio divina*. During this week, the group used one of the main Last Supper scriptures to meditate on and answer different questions. This gave me a way to see their thinking process documented in their own words and images. Fourth, during the experience portion of the study, I employed an evaluation of the practices. This was strictly based on the participants’ named conditions following their study of the Lord’s Supper. The group set up their own list of requirements for this practice. They said we must have: each other, narrative/story, remembering/memorializing, eating and drinking of the bread and juice, and thanksgiving. This has become the most obvious

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<sup>46</sup>Freeman, “To Feed Upon by Faith,” 199.



measurement tool. Fifth, the final session included each member's evaluation of the practices and suggestions for the future.

*Initial Conclusions:*

The dismissal of the history and theology of the wider church's tradition in favor for UBC's very specific practice has intrigued me. This historical information is distant while long-term practices have become part of our identity. There is resistance to practices being questioned or re-formed. What I have found, is that practice is so powerful, that even when questions emerge, change is resisted. When belief and practice come up against one another, it can be tempting to make a theology fit into the box of practices rather than changing practice to fit with our new vision. James K.A. Smith uses Bourdieu's treatment of habitus to explain the power of practice. Smith contends, "Habitus is that nexus of dispositions by which we constitute our world without rational deliberation of conscious awareness."<sup>47</sup> Our practices become part of who we are and how we conceive the world without our thinking about them. This is why it is so important the church have intentional habits. These practices form and become a part of us. Smith wonders, "What if we thought of the goal of Christian education and formation, not in terms of the acquisition of a Christian "worldview," but instead as the acquisition of a Christian *habitus*?"<sup>48</sup> Could it be, that instead, we have allowed the practices of this nation to so form us that we have come to believe autonomy is more important than community?

I am, however, encouraged by the small steps to change that we have been able to make. The room will be supplied with a guide that offers prayers and words of institution for the Lord's Supper. This way, the elements are not simply left for people to figure out what they're about. I

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<sup>47</sup>Smith, *Imagining the Kingdom*, 82.

<sup>48</sup> *Ibid.*, 84.

also find it encouraging that the group has noted that this practice does not have to occur alone. More than one person can experience together. Perhaps there will be a way for the church to encourage this later on as well. Finally, the group, even the few who remain adamant that this practice should stay, agree that it cannot be the only Lord's Supper model at UBC. This mode, in particular, needs another to give it balance.

At times during this project, I have found myself frustrated by the lack of desired change. Then, I am reminded that there are many layers to this work. This is not a hypothetical project. It is highly personal. This project is at work in people's belief systems, long term practices, and the people they love. This is about identity. Kathleen Cahalan's discussion of initial change has been helpful for thinking this through. She does not assume long-term changes to occur early on, but spends time engaging how we build on initial impact to create longer term change.<sup>49</sup> My hope has now been modified from wanting the bulk of change to happen in this eight-week study, to a hope that this work can be built on in the future. My expectation has shifted from quick changes in practice to slowly changing habits through theologically grounded teaching and steady coming to the group, to settling into the idea that a dose of steady, theologically grounded teaching and ritual. It is my hope this will move us toward healthier long-term practices.

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<sup>49</sup> Kathleen A. Cahalan, *Projects that Matter: Successful Planning & Evaluation for Religious Organizations* (Lanham, MD: Rowan & Littlefield, 2003), 18.

## APPENDIX

THE LORD'S SUPPER: A SIMPLE PATTERN<sup>50</sup>

*From: Gathering For Worship: Patterns and Prayers for the Community of Disciples*

## GOSPEL WORDS

Jesus said to them, I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. John 6:35

Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. Revelation 3:20

Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. Matthew 11:28-30

## INVITATION TO THE TABLE

Come to this table, not because you must but because you may, not because you are strong, but because you are weak. Come, not because any goodness of your own gives you a right to come, but because you need mercy and help. Come, because you love the Lord a little and would like to love him more. Come, because he loved you and gave himself for you. Come and meet the risen Christ, for we are his Body.

## PRAYER

Almighty God,

To whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

## INSTITUTION

The apostle Paul tells us of the institution of the Lord's Supper: For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, 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

## GRACE

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us all. Amen.

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<sup>50</sup> Ellis, Christopher J. and Myra Blythe, eds., *Gathering for Worship: Patterns and Prayers for the Community of Disciples* (Norwich: Canterbury Press, 2005), 14-17.

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