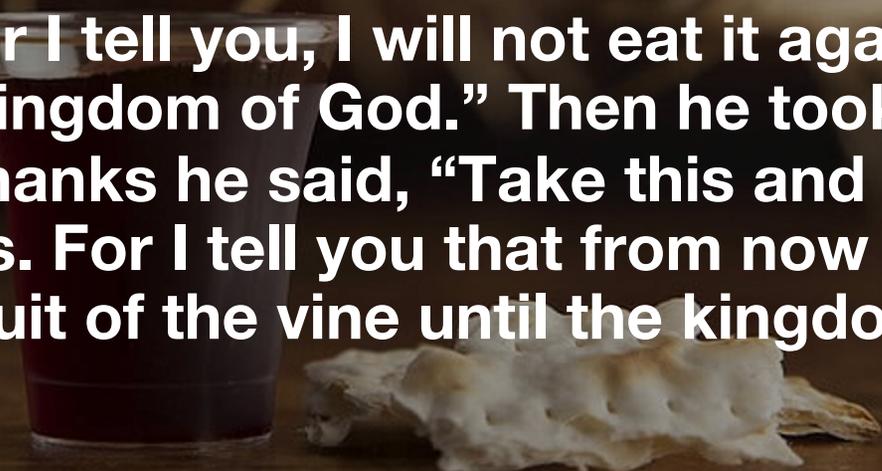


A Memorial Meal



Luke 22:14-20

“Now when the hour came, Jesus took his place at the table and the apostles joined him. And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it is fulfilled in the kingdom of God.” Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.

A glass of red wine and a piece of bread on a wooden table. The glass is partially filled with a dark red liquid, and the bread is a small, irregular piece with a golden-brown crust. The background is a dark, blurred wooden surface.

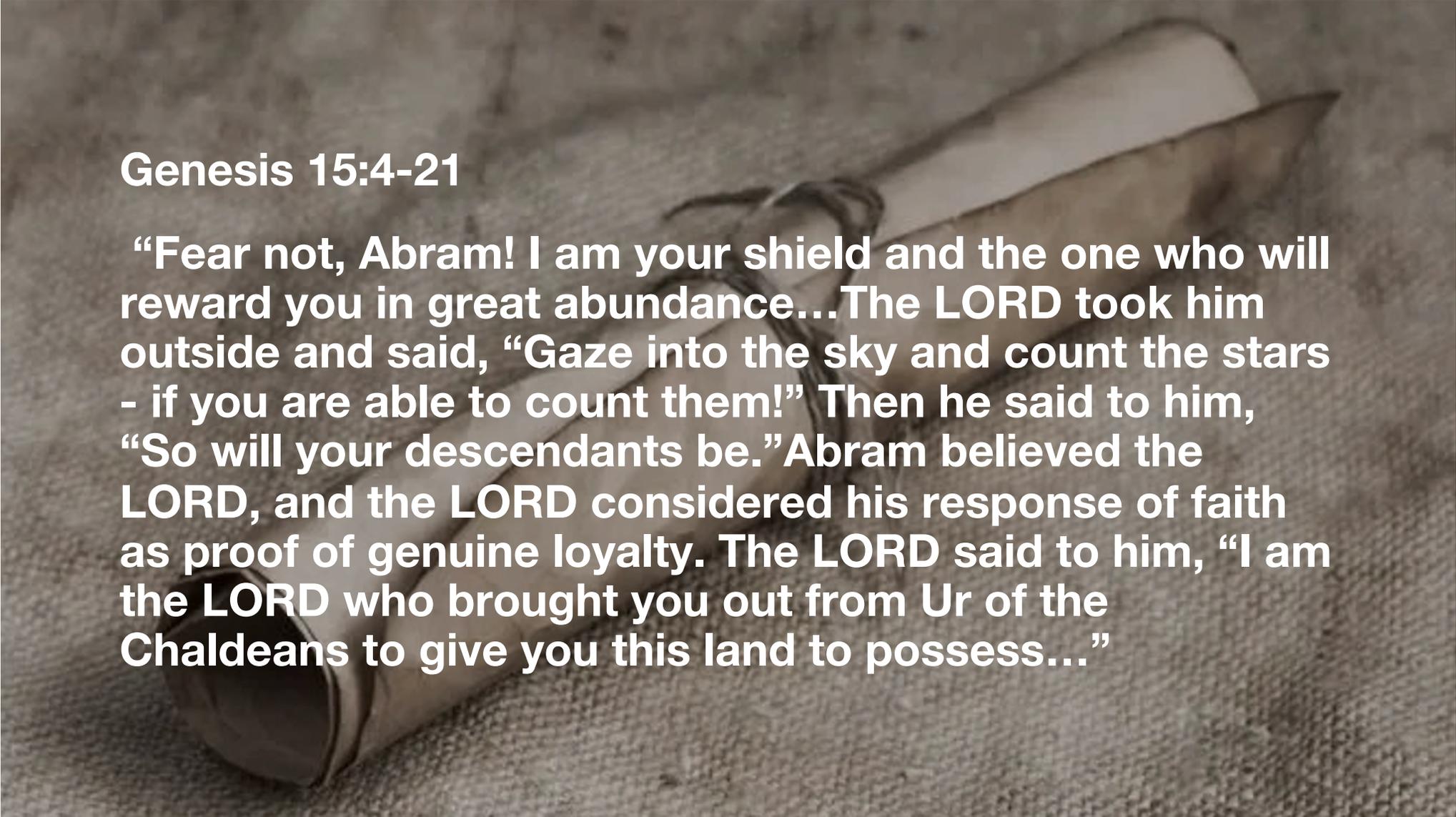
Luke 22:14-20

“Then he took bread, and after giving thanks he broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” And in the same way he took the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”



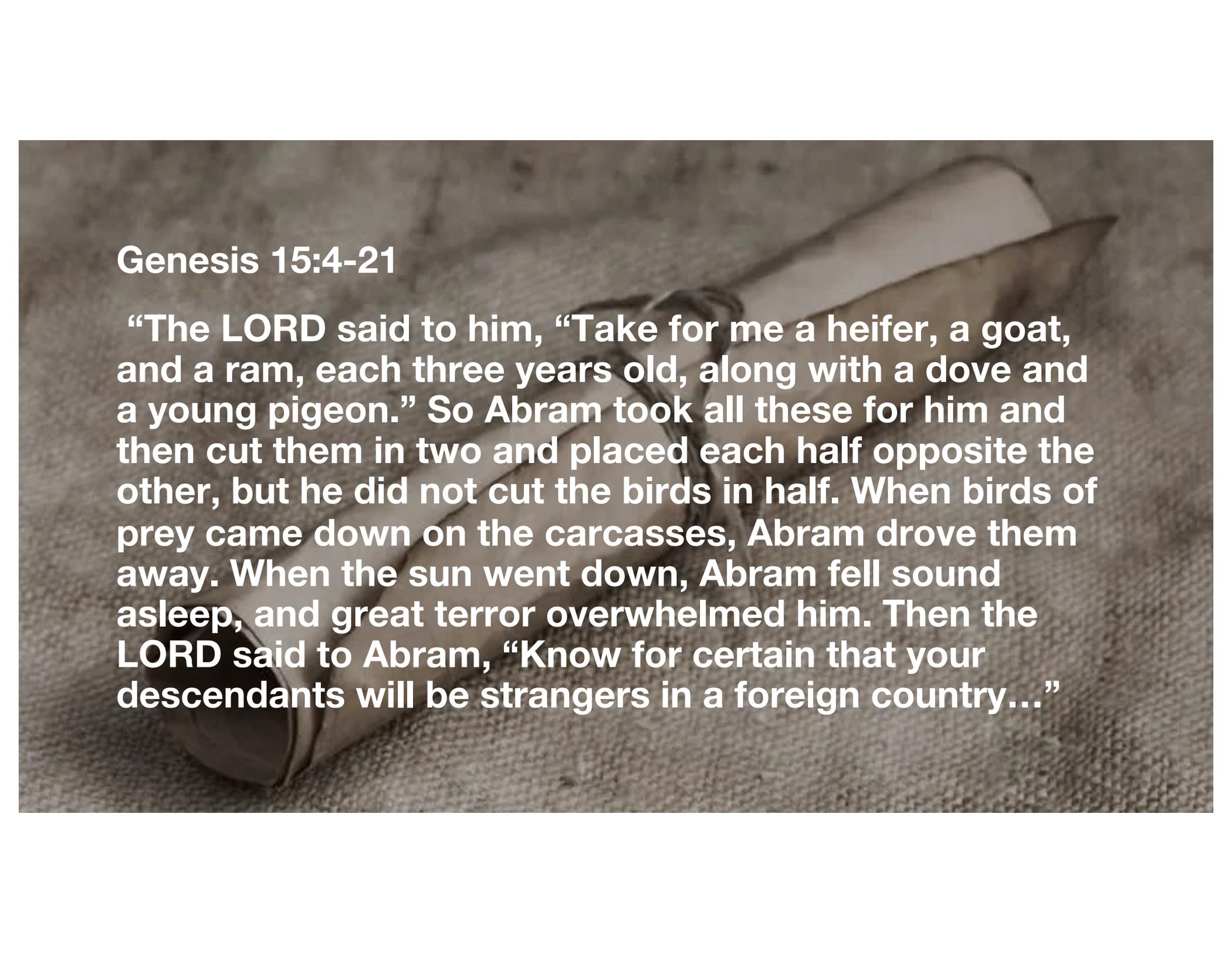
remembering a covenant





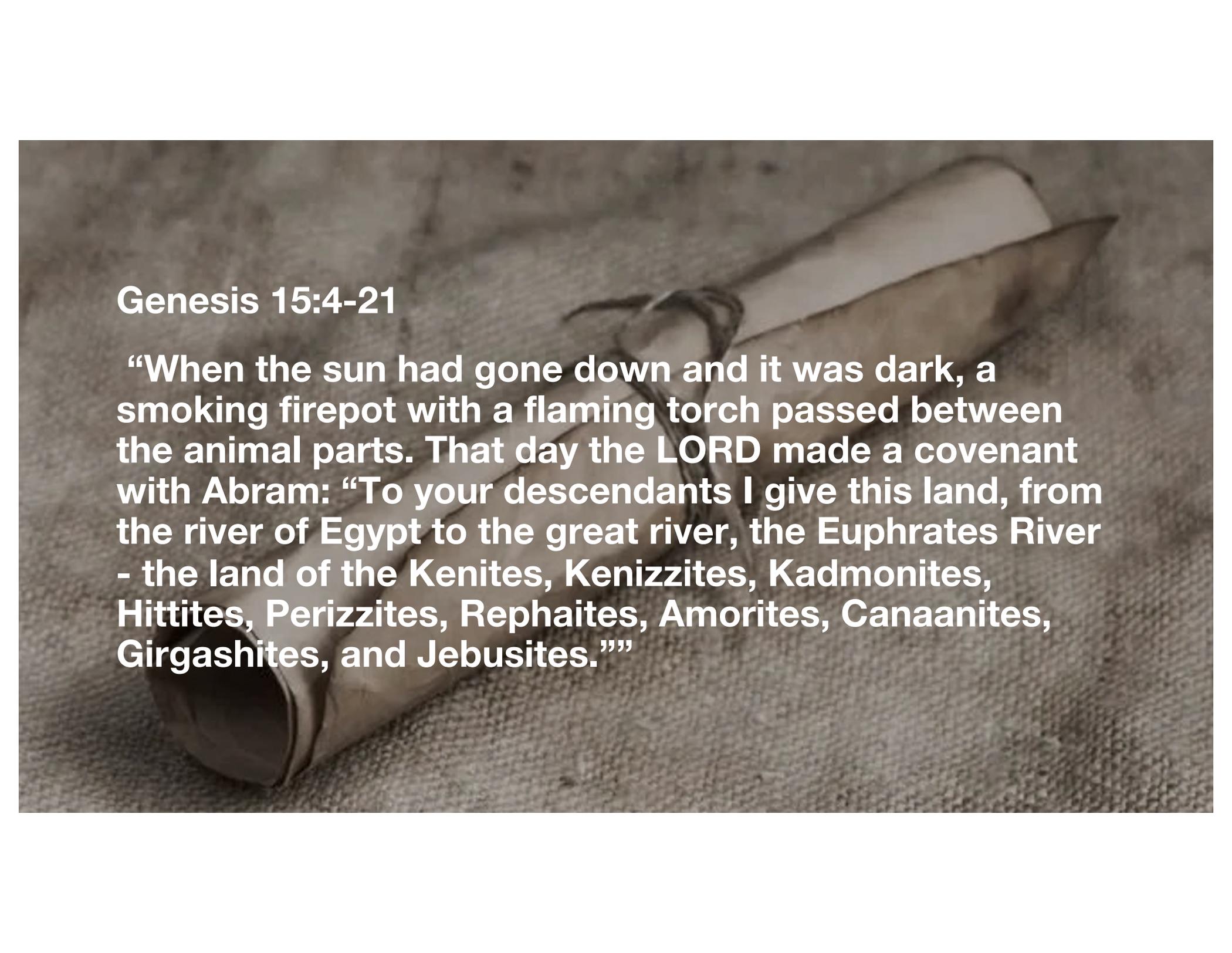
Genesis 15:4-21

“Fear not, Abram! I am your shield and the one who will reward you in great abundance...The LORD took him outside and said, “Gaze into the sky and count the stars - if you are able to count them!” Then he said to him, “So will your descendants be.” Abram believed the LORD, and the LORD considered his response of faith as proof of genuine loyalty. The LORD said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess...””

A rolled-up scroll of parchment, likely representing an ancient document or covenant, is shown resting on a textured, light-colored surface. The scroll is partially unrolled, revealing its length and the way it is tied together. The lighting is soft, highlighting the texture of the parchment and the surface it lies on.

Genesis 15:4-21

“The LORD said to him, “Take for me a heifer, a goat, and a ram, each three years old, along with a dove and a young pigeon.” So Abram took all these for him and then cut them in two and placed each half opposite the other, but he did not cut the birds in half. When birds of prey came down on the carcasses, Abram drove them away. When the sun went down, Abram fell sound asleep, and great terror overwhelmed him. Then the LORD said to Abram, “Know for certain that your descendants will be strangers in a foreign country...””

A rolled-up scroll of parchment, likely representing a covenant, is shown lying on a textured surface. A flaming torch is positioned over the scroll, symbolizing the divine presence and the sealing of the covenant. The background is a dark, textured surface, possibly sand or stone.

Genesis 15:4-21

“When the sun had gone down and it was dark, a smoking firepot with a flaming torch passed between the animal parts. That day the LORD made a covenant with Abram: “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates River - the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites.””





remembering

Passover



Handwritten text in a medieval script, likely Latin, on a piece of aged parchment. The text is partially obscured by a large white watermark.

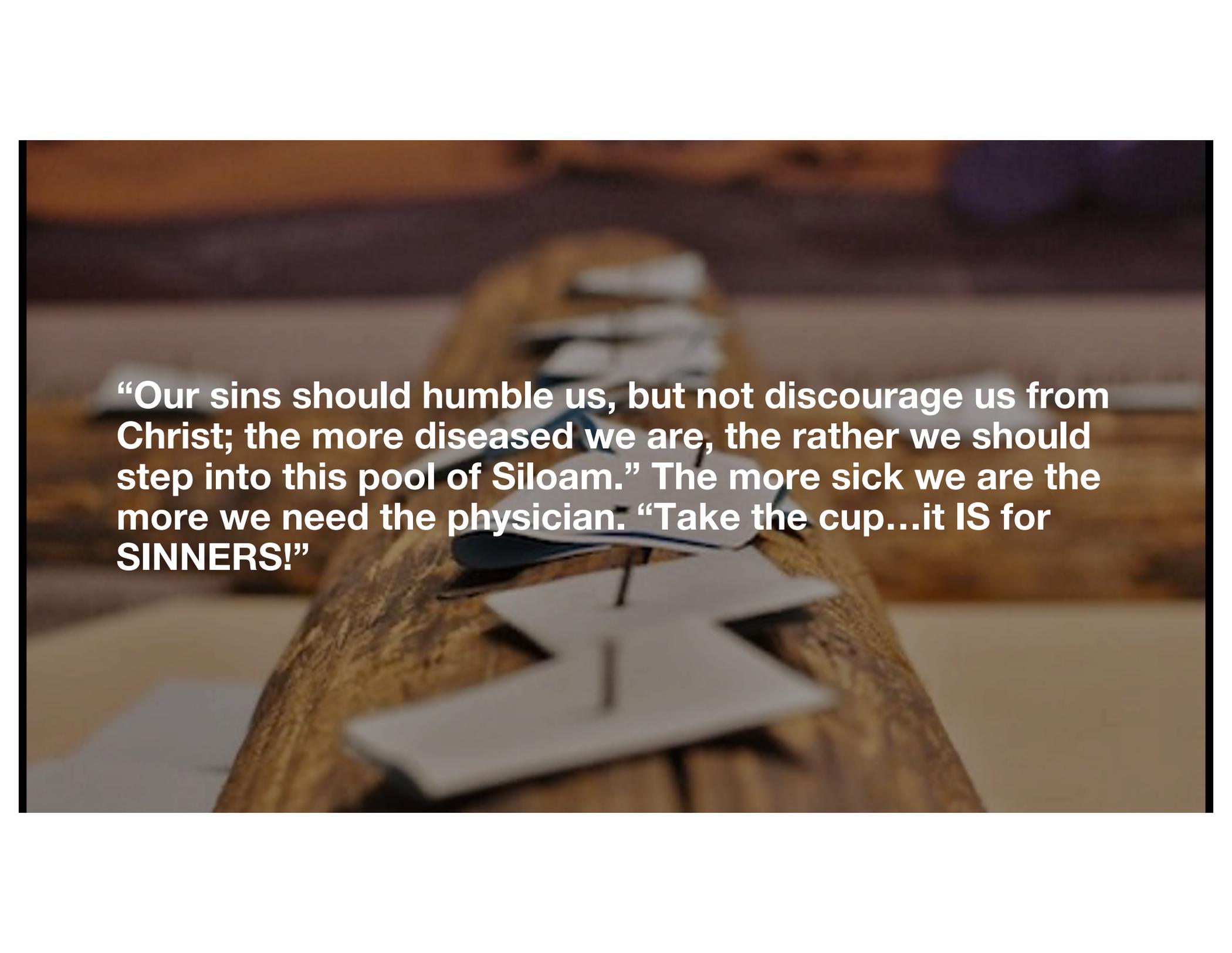
remembering a written code

Hoc scriptum ad modum expressit contractum... et cu concessio modis...
Lachin ex vna pte et Petrus de Lecepi ex altera. In quibus Boche quod quide Boche p dcm
pcti Londini in communi de Anladesbach. p dcm dno Rob de Lachin p dcm Boche tamq
miste ibide Londini de vbi videbat p dcm. Lisclinde me ipos in huc modu conuenit sup
p dco Boche. videls qd p dcm pcti et hodes sui p dcm Boche sine impalms p dcm Rob et hdm
suo Londini et teneat in eode statu quo antecessores sui p dcm Boche tpe eoz tenuerunt
tamq communi p dcm ad Libum tenentiu sui quod doctem equilebunt in eode villa sed tu
qd p dcm pcti per hodes sui p dcm Boche a p dco Libo tenentis suo nullo modo alienabunt. sed qd
semper sic p dcm ad p dcm tenentiu de equilebunt tamq communi sui. et qd nllp alius p dcm Bo
che hanc neq teneat nisi ipe qui p dcm tenentiu tenet. In cui rei testim vtz ipoz p dcm pcti
to ad modu expressit contractum confecto aliter sigilla sui apposuerit. Huius testibz. Alamo Lecepi p
Hic de Anladesbach. etia de Lecepi. Rob de Lecepi. Hugo de Lecepi et al.

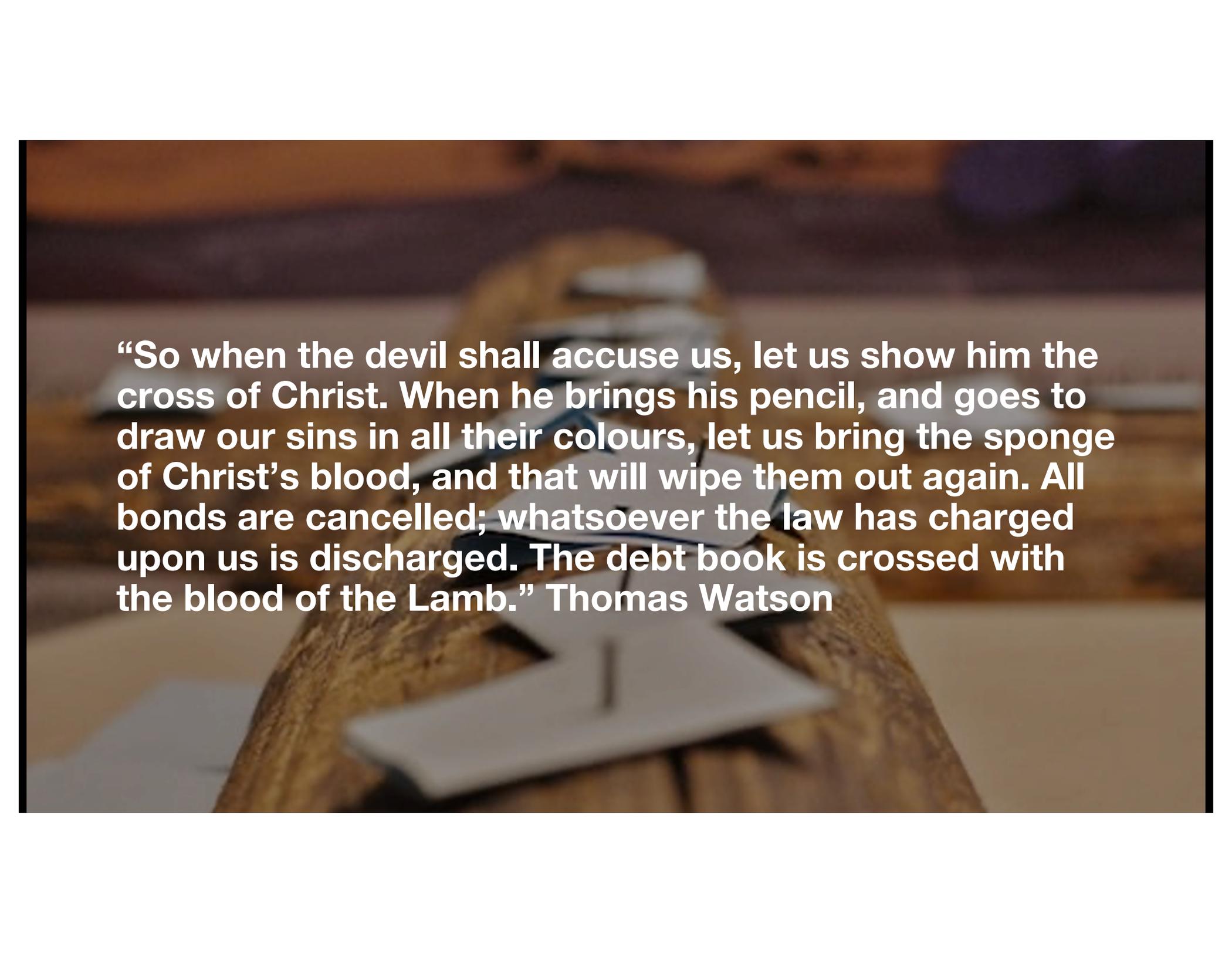
Colossians 2:13-15

“And even though you were dead in your transgressions and in the uncircumcision of your flesh, he nevertheless made you alive with him, having forgiven all your transgressions. He has destroyed what was against us, a certificate of indebtedness (canceled the written code- “cheirographon” expressed in decrees/charges opposing us). He has taken it away by nailing it to the cross. Disarming the rulers and authorities, he has made a public disgrace of them, triumphing over them by the cross.”



A wooden staff with several white fabric strips tied around it, set against a blurred background. The text is overlaid on the staff.

“Our sins should humble us, but not discourage us from Christ; the more diseased we are, the rather we should step into this pool of Siloam.” The more sick we are the more we need the physician. “Take the cup...it IS for SINNERS!”

A wooden cross is the central focus, with a white swastika symbol painted on its horizontal beam. The background is a blurred, warm-toned landscape, possibly a field or a forest. The text is overlaid on the left side of the image.

“So when the devil shall accuse us, let us show him the cross of Christ. When he brings his pencil, and goes to draw our sins in all their colours, let us bring the sponge of Christ’s blood, and that will wipe them out again. All bonds are cancelled; whatsoever the law has charged upon us is discharged. The debt book is crossed with the blood of the Lamb.” Thomas Watson

Amazing Grace, My Chains Are Gone



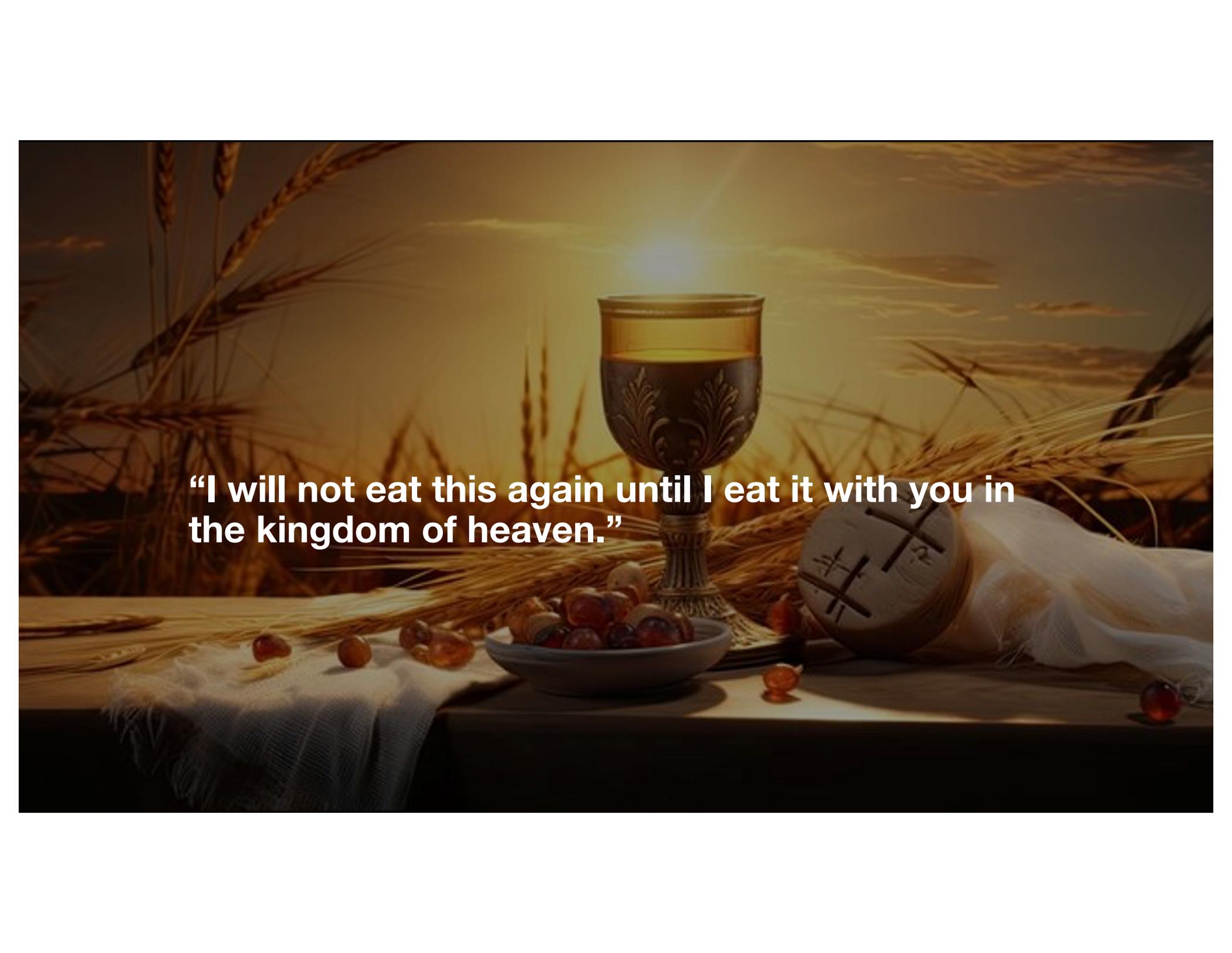
remembering fellowship & community

1 Corinthians 10:16-18

“The cup of blessing that we bless, is it not a *participation* in the blood of Christ (*koinōnia estin tou haimatos tou Christou*)? The bread that we break, is it not a *participation* in the body of Christ (*ouchi koinōnia tou sōmatos tou Christou estin*)? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: are not those who eat the sacrifices participants in the altar (*koinōnia tou thusiastēriou*)?”

**communion asks
us to look**



A still life arrangement for Communion. In the center is a silver chalice filled with red wine. To its left is a small white plate with several grapes. To its right is a round host with a cross on it, resting on a white cloth. The background is a warm, golden light with wheat stalks. The text "I will not eat this again until I eat it with you in the kingdom of heaven." is overlaid in white.

“I will not eat this again until I eat it with you in the kingdom of heaven.”

A Memorial Meal

