

Communion Card



Christ, the head of the Church ordained two ordinances for perpetual observance in the local Church; baptism and the Lord's supper. The normal order of admittance to these ordinances is: conversion; baptism; local church membership, and participation at the Lord's supper (Matthew 28:19–20, 1 Corinthians 11: 17-22).

Admittance to the Lord's supper

The Apostle Paul reminds us that the supper can bring both judgment and blessing. We, therefore desire to administer this ordinance with the utmost care to those who come worthily, with discernment, and in self-examination (1 Cor. 11:27-32).

The Lord's supper is for members of the local Church. We invite those visiting Hyde Street Chapel who are members of another church to join us at the Lord's supper if you can affirm the following:

- You have been **baptised** as a consenting person by total immersion in the name of the Father, Son, and Holy Spirit
- You are **repentant** of your sins and seeking to obey God's commands
- You are a **member** in good standing (regularly attending all services, committed to church life and not under corrective discipline) of a protestant church that; preaches the **gospel** (affirming that **justification** of sinners is through the imputed righteousness of Christ, which is received by faith alone), exercises scriptural **church discipline**, and rightly administers the **ordinances** of baptism and the Lord's Supper.

The church officers (particularly elders) are responsible for ensuring that the Lord's supper is kept only for those who answer this description. If you are from a church not known to us we ask that you meet with a church officer before partaking. If you are not able to affirm the above or are unsure if this ordinance is for you, we welcome you to observe the Lord's supper but we respectfully ask that you let the bread and wine pass you by. If you have any questions, our Pastor will be happy to speak with you after the service.

Biblical Warrant

The purpose: The Lord's supper confirms the blessings and benefits of Christ's mediation to his people, strengthens and encourages believers, obliges obedience and deepens love and fellowship in the church. Jesus Christ instituted the Lord's supper in Matthew 26:26-27 the night he was betrayed by giving the bread and the wine to his disciples to signify his death. The early church continued in this custom with the disciples meeting together regularly as part of the organised and visible local Church. (1 Corinthians 11: 17-22 & Acts 2: 42-47). We believe this ordinance is to be observed in Christ's Churches to the end of the world (1689 Baptist Confession).

The who: The Heidelberg Catechism helpfully summarises who should come to the Lord's supper... *"Those who are displeased with themselves because of their sins, but who nevertheless trust that their sins are pardoned and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and to lead a better life.* The catechism also identifies those who should not approach the table...*"Hypocrites and those who are unrepentant".* The Lord's supper is, therefore, for regenerate and repentant Christians, who are seeking to *"crucify the flesh with its passions and desires"* and are *"living and walking in the Spirit"*, exhibiting the fruits of the Spirit (Galatians 5:16-25).

The how: The Apostle Paul counsels us to properly prepare ourselves and warns against irreverent use of the Lord's supper. 1 Corinthians 11: 28-31 *But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body (the Church). For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged.* Such preparation is pausing to scrutinise ourselves seriously and to genuinely repent where repentance is needed (2 Corinthians 7:10). If we do not believe, or repent, or examine ourselves, we ought not to attend the Lord's supper but rather spend time becoming ready.

The call: We can be encouraged that Christ does not seek moral perfection but rather genuine Christian experience, commitment and a desire to walk worthily. We must heed the call of Christ, who said to His disciples, "Eat." In this way we *feed upon His body and blood, to our spiritual nourishment and growth in grace; and confirm our mutual love and fellowship with each other, as members of the same mystical body* (Westminster Catechism, see also 1689 Baptist Confession ch.30:7).