

IV Communion

17. Bread

Jesus was always teaching in parables, using similes, for example: “The kingdom of heaven is like . . .” and then following with some object or practice that the people knew from their everyday lives. This culminated with the symbolism of the eucharist, the Lord’s Supper, where he said his body was the bread and his blood was the wine. What are some of the reasons that you think Jesus chose to teach the people and imprint his ministry through these methods?

18. The Meal

Evans says, “Certainly nonbelievers can care for one another and make one another food. But it is Christians who recognize this act as sacrament, as holy.” What are some other ordinary acts or aspects of life that might be made holy or sacred when they are done in response to the call of God on our lives?

19. Methodist Dance Party

The author delivers bread for communion at a teen camp and says, “This is Christ’s body, broken for you,” more than three hundred times. Paraphrase what effect she says this has on her.

20. Open Hands

Evans says that it’s scary to receive, “to say yes.” Why do you think it might be so scary?

21. Open Table

Rachel Held Evans has the courage to admit that she’s not entirely comfortable with the guest list of all the people who are invited to God’s banquet. Does it sometimes stretch your comfort level to consider all of the people who are included, despite their differing viewpoints and ideologies? What part does grace play in preparing us to welcome all those people whom we might otherwise disdain?

22. Wine

“This God knows his way around the world, so there’s no need to fear, no need to withhold, no need to stake a claim.” What are some of the things we tend to withhold, some areas in which we tend to stake a claim? (Our first response might be monetary, but try to think past the obvious and move to the deeper levels where we hold on in fear.) What difference does it make when we remember that, in God, “there’s always and ever enough”?