

## Kris Knapczynski - Memorial Service

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Our Lord Jesus has told us, do this in remembrance of Me. We echo this command in singing this hymn, number two, remember Me, and it is our desire to memorialize his quiet last supper that he had with his disciples almost 2000 years ago in the upper room in the busy Jerusalem. I am sure we often think to ourselves, what would I do if I had been there? Among the disciples, the Gospel writers and the Apostle Paul had given us a gift of recording the same event, at least partially from their perspectives.

And as Bible students, we are very blessed with this unique and we believe, most scripturally sound approach to observing the memorial and ensuring it at the right time and in the right place, in the right way, ensuring that it remains a profound observance once a year, and tonight is just that time, just once a year that we will follow the practice of partaking, sharing in the emblems of the bread and the fruit of the vine at his request. This do in remembrance of me. Before we do that, let us try to enter with our minds and hearts and thoughts into the experiences of that night and try to see how they resonate with us today at the present time, 2000 years almost later, as though they were echoes of the upper room. Echoes of the upper room that will be our theme as separate, secret and safe place. You know, this was not the first time that the Lord Jesus was in Jerusalem to observe the Passover.

We find prior to times mentioned in the Gospel of John chapter two and John six. But this the final year, at the end of the three and a half years from his baptism, the Lord knew His time was near, his time was at hand, and that there would be just these last few days of his human life. As we studied with Brother Joe last Sunday, the disciples were largely in denial or in some ignorance of this realization, but they were nevertheless glad to cooperate in preparing the Passover and this Passover meal that they would gather around with Jesus. There are some differences about this question of Jesus observing the Passover. Was it on the night of the Passover?

Was it the night before? And generally there is some differences of opinion among the brethren, among many Bible scholars. We don't want to go into the details of that right now, but just for the sake of some connections that we want to make a little later, what appeals to us is the possibility that Jesus made use of an accepted option and that on nice and 14 in the evening, that he did go through a special Passover order or Seder, that did not require a lamb to be sacrificed. This procedure, this practice probably went back to the times of the Babylonian Captivity, when they were without a temple and a lamb sacrifice was not possible. Or maybe it was to a ritual or a procedure practiced by those who did not accept the current temple.

Remember Herod and his wicked works. So perhaps they did not appreciate that temple. But this procedure, consisting of a few steps, was a minimalistic and highly symbolic procedure, and as we hear the Lord says, desiring have I desired, or with an earnest desire, I wanted to meet with you for this memorial, and so perhaps they did gather in that one exceptional way.

Because the next day, on the right time, when the lambs were slain, he became that Passover lamb.

He submitted to the cruel crucifixion authorized by his own nation at the hands of the Romans. Regardless, for this Nisan 14 event, which we replicate tonight, he was the main organizer. He prearranged the location in such a discreet way that someone who was very confidential arranged and led the disciples to the place where the memorial Passover would be had, knowing that the

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adversaries would be interested in tracking them down and apprehending them, anticipating the events that would follow his own death, his resurrection and even the 50 days later, the day of the Pentecost. Our Lord may have reserved this upper room for a duration of some time, perhaps going all the way to the Pentecost, because it was in an upper room too that we know that the Holy Spirit was given, and so that was also another busy holiday in Jerusalem, the day of the Pentecost.

That room could have been the place for the gathering of these out of towners, mostly from Galilee, during that few days after Jesus resurrection and the days that went on. But that night for him, these moments in the upper room were the last few hours of relative quiet, filled with final thoughts and instructions that he needed to share and impart to his disciples hearts for their own sake.

And we gather tonight in this country we don't have the same safety concerns. Although we are sympathizing with all his people and all those even who live in danger today in some way, and we think our brethren in those countries that are at war in the different oppressive systems, some that we don't know that have this dear ritual, this dear gathering on their hearts. Our thoughts are with them. We are one body and we want to express that unity.

Even the nation of Israel right now at war from so many fronts, and they will be approaching their Passover tomorrow. We all need that night of quiet and focus, just a few moments in a separate secret place. For us it may be a place of fellowship with our Lord, and unity among us, his disciples here and around the world. More than a physical place, this upper room is a place in our hearts in the Spirit, where Jesus is the host, a dwelling place where the Father and Jesus are dwelling with gladness.

John 14:23 if a man love me, he will keep my words, and my Father will love him, and we will come to him, and will make our abode with him, and we hope and trust that the heavenly Father and Jesus are dwelling in this special way in our hearts. He also said that when two or three are gathered in his name, he is in their midst. So we are grateful for that. We are grateful that God does not dwell in temples made with hands, and that we can be in unity with those who are far distances away.

But with us. Tonight we think about our ecclesia the many members who are near and far, those who have made this special group their oasis, even though they might not be physically here with us, those who previously were able to attend, but either cannot tonight or already for some time, and we are with each of you, brethren in our thoughts.

A Strive for Greatness in Luke 22:24 we read that the apostles argued who among them is the most important. Imagine the heartache that Jesus must have felt, knowing this time that his time was short, and yet he was witnessing his closest students quarreling about greatness. He taught them then a verbal lesson about leadership and servitude. He said to them, Luke 22:25 the kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called benefactors. But not so among you.

On the contrary, he who is the greatest among you, let him be as the youngest, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the one who serves. I sometimes think about this attitude that the apostles had in disbelief, arguing about their future positions in the kingdom in the presence of Jesus.

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Was this merely some joking banter, or did it reflect some deeper, more serious envy between them? I think this was at least partially serious. Otherwise the Lord would not have intervened.

Reflecting on the echoes of that attitude today, this should not apply, right? By now we are at least more cultured. We have some veneer of politeness akin to modesty and humility. These things should not be happening. Or is it a lesson still important to us?

Do we, in some more inconspicuous way, desire to put ourselves on some comparatively higher standing. Is there even a danger for us to be so focused on the Lord's work and yet misputting this principle of service in practice? Apparently so. We learned in our lesson of First Corinthians 13 this year that it's possible to have talents, faith, knowledge, but have not love, and that renders everything else useless. The Apostle Paul was concerned about that for himself and prayed for the brethren also.

So as we echo this teaching of our Lord for ourselves tonight, may we focus on examining ourselves and pursuing that love and learning its requirements, learning how wide, how long, how high, and how deep this love is, as we read in Ephesians 3. Yet after this admonition, after this lesson that the Lord gave them, he still recognized their expectations, and he confirmed that he is expecting for them to be with Him. He says this in Luke 22:28 but you are those who have continued with me in my trials, and I bestow upon you a kingdom just as the Father bestowed upon me, that you may eat and drink at my table in my kingdom and sit on thrones judging the 12 tribes of Israel. May these words of Jesus be a reminder to us that our service and work with the Lord must be done in the way he has shown us I have earnestly desired. In Luke 22:15 and 16 we read these words of Jesus 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 of it until it is fulfilled in the kingdom of God. This is a goodbye. Our Lord says that at the beginning of this meal this should put the disciples on the alert and heighten their attention, and I think based on their dialogue with him that night, their questions and his response responses to these final instructions and parting teachings, I think it indicates that they did pay attention that he was effective in getting to them, and we read much of that in the chapters in John.

Here are the words that he said, I wanted to I have earnestly desired to eat this Passover with you before I suffer. How precious it is that he needed his friends with him. Each disciples brought unique qualities to Jesus life, offering care, encouragement and even concern for the risk that Jesus himself took. Peter was admonished for his well meaning ignorance when he was in disbelief that the Master would be crucified and it was Thomas who was ready to go to Jerusalem and die with him. It was a beautiful expression of this emotional support and the dialogue that they had and the friendship.

His disciples were not machines, but rather reasoning friends, companions that could discuss, ask Questions stimulate conversations, even push back when not understanding and comfort him. He loved them. He loved this, and as John says in 13:1, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the uttermost, and we love reflecting on this as we hear the echoes of these words.

We would like to, at least for a moment, be part of that event, be there in this upper room, if we could only bear it from the perspective of time. The trials that fell on our Lord and on the disciples were great, severe, traumatic. Many of his followers throughout the ages have also had such bitter experiences. So far be it from us to pass a judgment on the disciples in this new situation. The

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scripture is clear that after this time of closeness and reassurance, the violent events of the next 36 hours scattered and scared them.

We look at these events from a 2000 year perspective, and maybe we feel that we would have withstood by the Lord. A composer wrote a beautiful aria, I will watch by my Jesus. But this is only because of knowing what we know today, and many of us not having resisted until the blood, as the Apostle Paul says.

Today we gather to commemorate that final meal. We echo the words of Jesus that we too desire to be together, and we recall his then impending suffering, and we shiver at the bitter accusation and close our eyes with tears, anticipating his cruel death. But today, 2,000 years later, we are blessed to know how this story ended.

And we do not envy the apostles who had to live through this time of sadness and darkness. Jesus knew about that, and in his farewell he sought to plant the seeds of hope and encouragement. I will not leave you as orphans. These things I have spoken to you so that in me you may have peace in the world. You will have tribulation, but take courage.

I have overcome the world. Today we feel very privileged that these words have been of comfort not only to these first disciples, but and those with them, but also to those who have believed in him since that time and many times to us, yes, Jesus is a sympathetic high priest, and he is concerned about our emotions, our psyche, and ultimately the psyche of the whole world. His disciples can find peace in this knowledge and faith. It can help them calm their anxieties, to consciously learn how and why, to put all their cares upon him, because he cares for us.

These are not easy experiences, as we have heard in our testimonies. But we pray that the Lord gives us the grace of learning how to do it properly. He has overcome and we Appreciate the study that we had on Isaiah 53 and all the related questions about how we can ask him to carry our weaknesses. Eventually God will wipe all tears from all eyes of all people and there will be no more death, no sorrow, no crying. But it needs to be done right via this reconciliation and satisfaction of justice, paid with the price of his submission, sacrifice and unfailing love.

How beautiful that this price was a demonstration of his faithfulness unto death, and after he was raised, he was commissioned to do this work of restoring the real peace that even initially will pass everyone's understanding. Washing the disciples Feet Though the act of Jesus washing the disciples feet was not mentioned in the Synoptic gospels, yet the apostle John, whose gospel was the last one, decided to speak to it directly. I don't know why it wasn't mentioned in those earlier gospels, why it was missed decades earlier when those gospels were written. It was a comprehensive lesson, both in response to the ongoing strife, but also in the meaning of the washing itself.

It could be that Luke actually does hint at this because Jesus says, yet I am among you as the one who serves. But somehow that element of Jesus stooping down and washing, perhaps pouring water over the disciples feet, was not directly mentioned until John decided to include it. We read, so while they were eating, Jesus stood up and took off his robe. He got a towel and wrapped it around his waist, then poured water into a bowl and began to wash the followers through feet. He dried their feet with the towel that was wrapped around his waist.

He came to Simon Peter. Peter said, no, you will never wash my feet. Jesus answered, if I don't wash your feet, you are not one of my people. You have no part in me. Simon Peter said, lord, after

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you wash my feet, wash my hands and my head too.

Jesus said, after a person has a bath, his whole body is clean. He needs only to wash his feet. You are clean, but not all of you. Do you understand what I did for you? I am your Lord and teacher.

But I washed your feet, so you should also wash each other's feet. I did this as an example for you, so you should serve each other as I served you. A servant is not greater than his Lord, nor a messenger than the one who sent him.

It is interesting that this washing, this element of washing is a part of this Passover Seder that I've mentioned. But it's not washing feet. It's just washing hands with a special cup that has two handles. But here Jesus stoops to a more menial and perhaps more necessary work. But fit for a humbler servant than the host of the Passover supper?

And today what are the echoes of this act and this example that Jesus decided to do this before sharing the emblems? Could it signify that at this renewal time for us, notwithstanding our great washing that we have received through this redemption and his ransom, we too should seek to be cleansed by our Savior from the leaven of our current sins, so easily besetting us from so many directions? May this be our prayer tonight, and not only tonight, but on a daily basis that we seek the privilege of being washed by his forgiveness of sins daily, and how can we carry out the foot washing in our relationships with others as he said that we should do? How do we do this?

Perhaps by two way readiness of humility, that humility in our hearts where we acknowledge our own weaknesses, challenges, brokenness, quiriness and on the other hand, the humbling that allows the other side to bend, to focus, to serve us by empathizing with us, by examining and considering our own experiences from scriptural perspective, encouraging, correcting us in line with their spiritual discernment in return to we can and should offer our respectful and honoring service to them or to others, encouraging the perspectives to offer encouraging perspective in our walk that may be a foot washing for them. We do recall the discussion that we had this year about giving one another preference in honor, no greater love. We recount the lessons given in the Gospel of John during the wonderful farewell discourse which ends with Jesus high priestly prayer as we know that discourse and the disciples questions and the prayer was the topic of their meal and their walk to Gethsemane. Among the many interwoven themes, we wanted to point out that one about love. Out of 126 verses in these chapters of John 13:17 we see 40 with reference to love, which could be selectively condensed as lessons as follow.

Jesus commands his disciples to love one another as he loved them. Those loving Jesus and keeping his commandments will be loved by the Father who will abide with them. Jesus does as commanded, so the world knows that he loves the Father. The greatest love is laying down one's life for friends, and we are his friends. The Father loves the disciples because they loved Jesus and believed his origin.

And Jesus prayed that the Father's love for him may be in his disciples and he in them. May we find these wonderful teachings an echo of a special aspect of love that we need to focus on this week, this month, this year, and grow in these dimensions of love, the meaning of emblems, the bread we Would like to now spend a few minutes discussing the significance of the emblems. As we've mentioned, at that time in the Jewish history though the temple was rebuilt after the Babylonian exile. Now that temple is known as the Second Temple. It was destroyed later in AD 70 and is no longer.

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But at that time the temple was in existence and lamb sacrifices were again possible. Yet some Jewish families were apparently also practicing this symbolic seder, the order of events from the days of their exile in Babylon, maybe from the Diaspora, maybe without appreciating or respecting the authority of the then current order. So it is possible that that evening Jesus used this approach and the lamb's sacrifice was not required for that procedure. That custom consisted of a number of steps similar to the modern post AD 70 customs, which is probably about 14 or between 14 and 16, and some of these steps seem to be reflected in the Gospel accounts of Jesus action.

Such as the two cups that Luke mentions. He mentions two cups, not just one, but it was that special one, the one at the end that Jesus assigned the significance to. Or using a piece of bread that is used after the meal, broken in half in the early part of the meal and it is wrapped and saved so that it can be retrieved at the end. This is practiced until today. It seems that that's the bread.

That's the kind of step that Jesus may have used and taken advantage of to teach this important symbol. This bread is called the Bread of Redemption.

And also the cup for Elijah after supper which stands alone and is poured later and does not have an apparent use. Elijah is expected to come into the room. The door is sometimes kept open, but this cup is left unused. They also sing the hillel Psalms, Psalms 113, 118, of which we learn from the Gospels as we consider the bread. In the blessing of the bread, Jesus would have blessed God, King of the Universe, for bringing food and this bread out of the earth.

He would have taken that one saved piece of the bread to be shared among the group, and this would not have been unusual to his Jewish disciples. But what was new that night was the meaning that he gave to this bread. The saved piece of the unleavened bread symbolized his body given for the world. He broke the unleavened bread and said.

And here we combine all the testimonies into approximately one meaning. Take, eat. This is my body which is broken, given for you. Do this in memory of me.

This however, was not the first time that Jesus referred to his body as the bread of life. We read about that in John 6:48:51 and he said, I am the bread of life, and the bread of life that I will give for the life of the world is my flesh. That actually happened probably about a year earlier, before the prior passover, that as far as we can tell, it caused an offense, and many stopped following him. At that time.

They wanted to proclaim him king, but he declined and instead they became offended and stumbled, and those who were with him in the upper room stayed with him. Despite these difficult sayings, they with Peter said, lord, to whom shall we go? You have the words of eternal life. Perhaps these were the meanings that came back to the disciples when they heard these words about the bread, just like the lamb and its flesh became the required nourishment and saved the life of the night travelers out of Egypt.

So this symbolic bread of life is now for them as an echo of those words spoken in the upper room. How do we understand this bread today? We know there was and is no magic, no transubstantiation happening with the bread, somehow making it anything different than it is. We do need to enter the symbolic level, but really symbols are not that difficult for human beings. That's why we have this spiritual part of our mind and we are able to think in types and pictures and poetry.

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This bread represents his humanity, his flesh, his broken body in his human perfect life, which he gave up in the service of the world, of mankind. For even the Son of Man did not come to be served, but to serve and to give his life. A ransom for many. How do we do this symbolically? How do we take this bread and eat it?

The taking. The taking is this interesting word that helps us understand that it requires a decision, a desire and an action to receive and to accept this bread of life, though it is already available. You know that saying that you can lead a horse to water?

Jesus didn't give his life under compulsion, but willingly, and so must we be free and not coerced or pressured to accept it or to receive it, but only upon a thorough and well thought out decision that for that acceptance then leads to a responsibility and appreciation and utilization. But how do we eat it? Similar to the literal bread that contains life giving energy, so is the effect of Jesus ransom on everyone that can believe now they receive a new life in Christ and the protection of justification to be acceptable to God. Many of us have seen, many of us as have seen and accepted this path, can go forward and build a structure on it.

A structure of sanctification and being pleasing to the Heavenly Father and everyone in the future will be availing themselves of this bread. As we read in John 3:16, I was thinking that other than Judas, there was someone else who was not present at this first giving of the emblems. It was an apostle yet to be Saul of Tarsus. When he learned of Jesus a few short years later. From that time he no doubt desired to learn everything and reconstruct that event, and either directly from the Lord or through the brethren.

With the Lord's confirmation that this is true, he received the knowledge of those events, and we will read his words before our partaking of the emblems. They start with, for I have received of the Lord and I also delivered to you that the Lord Jesus, in the night in which he was betrayed, took bread with that knowledge. He also suggests to us in First Corinthians, chapter 10, that our partaking of the bread is our communion in the body of Christ, a symbol of our common union with Jesus and our desire to follow him through whatever experiences are necessary. Even if that is meant the breaking of our own bodies and death. The bread which we break, is it not the communion of the body of Christ?

For we, though many, are one bread and one body for all, we partake of that one bread. For we all partake of that one bread. In addition to this, as many grains from the bread, we are encouraged to strive for unity and sympathy for one another in our experiences on the narrow way of our consecration. The Meaning of the Emblems the Cup we will now look at the cup and how it was perceived in the upper room. It could have just been one of the individual's wine cups from the meal.

But if the order that was used was this seder, it is very fitting. That could have been the cup for Elijah, the third cup, or the cup of redemption left empty and unused for the traditional seder, which then Jesus poured and gave it to the disciples. Perhaps it was a goblet just like this one. Now the Lord attached a special meaning to something that the disciples would have not been unfamiliar with. In the same manner, says the apostle Paul, he also took the cup after supper, saying, all of you drink it or drink all of it.

This cup is the new covenant in my blood, which is poured out for you and for many for the remission of sins. This do as often as you drink it in remembrance of me. We have combined also some of the verses from the Gospels to bring a more comprehensive set of meanings here and

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now we are going to just quickly review them. How many elements did we have to pay attention to? Or did they have to pay attention to in this statement.

This is the cup, the new covenant. My blood poured out by many, including you, for the remission of sins. All of you drink or drink all of it momentous. Were these words in the ears of the disciples. Perhaps they recalled his other challenging words from a year earlier when so many departed.

Jesus said to them, in John 6:52, we read about that most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

He who eats my flesh and drinks my blood abides in me and I in Him. When recording this event, John also records that Jesus explained to the disciples who remained with him the sayings that I speak to you are spirit and they are life, which is an indication that these words were symbolic in nature. The cup is the experiences which were Jesus. Those of a loving Son of God who came down to help the world of mankind, of whom it was written in the book, and that he dedicated his life to doing His Father's will perfectly. The wine represents his blood, his life, and its being poured represents his sufferings and death.

It is for the remission of sins, reminding of the atoning nature of the sacrifice. Now the new covenant in his blood brings back the requirement that a covenant be ratified with the blood of a sacrifice, and that it was the new covenant expected still in the future. That we are to drink of it means similarly to the bread, that we are redeemed by his sufferings and death, but also that we are to taste of his sufferings as well. It is the fellowship of his sufferings through following his example. If we suffer with him, we will also reign with Him.

That we are to drink it all fully suggests that the ratification of this new covenant in his blood is limited to these participants. It is that cup of the fruit of the vine that Jesus said he will not drink again until he drinks it new in the Father's kingdom. When it's time to implement this new covenant, as we discussed in one of our questions and as we follow his example, we also greatly desire that this cup be drank anew, that the times of His Father's kingdom, already dawning, would be fully established, that his bride be fully made ready, and that the new Jerusalem begin its operation for the blessing of all. All for whom the bread of his body was broken and his blood was poured out. In First Corinthians 11:26, we read, for as often as you eat this bread and drink this cup, you proclaim the Lord's death till He Comes, writes Brother Russell.

It is in his thorough coverage of the memorial. Excuse me, writes Brother Russell in his thorough coverage of the memorial in Volume 6. Hence, with every annual celebration of this memorial, we not only recognize the foundation of all of our hopes as resting in the dear Redeemer's sacrifice for our sins, but we revive and renew our own consecration to be dead with him, that we may also live with him who should partake in the emblems. May we examine our hearts as we consider the words and messages in these echoes flowing from the upper room. The apostle reminds us that an understanding and appreciation of the symbols or discerning of the Lord's body is necessary in order to participate in it, or else it would be an ignorant, unworthy participation which would be associated with the judgment.

If you consider yourself a disciple of Jesus and just like his first disciples, you have made a declaration that you have left everything for Him. We also call this consecration. You have the freedom to take it, claim the reality of these symbols, and then take the responsibility for appreciating them, using them to grow and fulfill daily. If you have not reached this point yet, perhaps you're still progressing and still have some questions and decisions to make. Continue to

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ask them.

Continue to make progress. Learn about Jesus so you can become his disciple, and may this next year bring you closer to this decision with the help of the Heavenly Father and all the believers around you. Thus, dear brethren in Christ, as we are communing with the Heavenly Father and with the Lord Jesus and with each other tonight, may we keep in our minds the events and the words of the upper room. May we consider their echoes in our lives today and the lessons of closeness, humility, love, and may we appreciate the partaking in these emblems.

Though we do this yearly, it behooves us in expression of gratitude to the Lamb to meditate on the events that would transpire that night. Enter the emotions, the principles, the symbolic fulfillments, and see how on this night we should and see how on this night should be focused the attention of the whole universe. Of all the creatures who can appreciate what was going on. Our Lord's short life on this earth was coming to a close, and with love and obedience. It was in the last stage of being perfected and demonstrated for the world.

He was worthy, and as we studied recently, he was worthy to open the seals leading to the completion of God's plan and salvation for this world. May he who sits on the throne, our Heavenly Father and the Lamb be praised forever.

Emblem Serving we will now read from the account from 1st Corinthians 11:23-25 first about the bread and we will have a prayer on the bread with brother Aaron so if the mic could be brought to him, please.

First Corinthians 11:23 For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread and when he had given thanks, he broke it and said, this is my body which was broken for you. Do this in remembrance of me. Brother Aaron, Our dear, kind, loving Heavenly Father, Hallowed, holy, righteous is your name.

We thank you for the gift of your Son, that through him all the families of the earth will be blessed.

We thank you that. We thank you that he is the bread of life. Even as the men of old ate manna from heaven and still died, the Lord Jesus says, I am the bread of life and he who eats my flesh will live. Thank you that we can have that understanding and that we can have life because of his death, because of his body, his broken body for us. Thank you very very much for that.

And thank you also that for those who profess consecration have come to understand that there is a call for the high calling, that you've invited us into a body and we individually give up our individual rights, individual desires and hopes and we submit to you and we become part of that body and so we become part of that collective bread. Thank you for that. We thank you for this opportunity to memorialize you on the gift that you have paid for us and for the times that you come to us and help us in every time of need and for all the ways that you bless and keep us and watch us in ways that we don't even realize. So we thank you for that and we ask that we might be worthy and if we're not, Father, help us to become so. In Jesus name, Amen.

As everyone who desires to be served been served, anyone have overlooked, please raise your hand in the same way. He also took the cup after supper saying, this cup is the new covenant in my blood. Do this as often as you do. Drink it in remembrance of me. We'll ask brother Joe Migas to seek the Lord's blessing as we partake of the cup.

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Dear Heavenly Father, we thank thee for the privilege of drinking this cup which symbolizes the blood of our Lord Jesus sacrificed and shed for us. We see in this cup the sufferings and ignominy and shame our Lord experienced in the three and a half years of his ministry on earth. We see in this cup our common union with Jesus and with all of our brethren, past and present in those experiences, and we desire to be drawn closer to them in the spirit and bonds of brotherhood. We declare by our drinking of this cup that we are able, that as we are willing to be joint participators with him in his sacrifice, that we are willing and desire to be crushed as individual grapes that we might more fully enter into that common union.

We thank Thee for this gracious provision in Thy plan of redemption for all mankind. We pray for Thy spirit of peace to be upon us now as we all drink of this cup emblem, looking forward to the time when we will drink it anew with our Lord and with all who have gone before us in this narrow way. This is our individual prayer and our collective prayer, and we ask and thank thee in Jesus name. Amen.

Everyone been served who so desires, please raise your hand. If not and when they had sung a hymn, they went out to the Mount of Olives following this example. Dear brethren, let us also sing a hymn. We will not have a closing prayer, though we traditionally may choose to refrain from the usual parting salutations. Our minds hearts will dwell on these things.

Let us remain in prayer in our hearts, maintaining the communion with our Lord, and as we consider the events that followed the memorial Supper, the final lessons, while walking to the Mount of Olives, his prayer in the garden, his arrest, his trials, his sufferings, crucifixion and death, may we consider also the apostles experiences as we consider ourselves his disciples, and during this trying time, let's remain in unity with each other. If you know of or are able to attend to anyone who is isolated, please avail yourself of the emblems prepar here by our dear brethren on the table here in the front, and now with gratitude, let's sing hymn 28, Christ gave his Life for me.

We will sing all the verses. Please rise on the last verse if able.