

Home Church Liturgy

ABSTRACT: A liturgy represents a theologically-rich order of service that is designed for Christian formation via repeated patterns. This liturgy reflects lessons learned from decades of Christian mission work, theological study, and reflection. It follows the pattern of *Christ gathers the Church, Christ speaks to the Church, Christ hears the Church, Christ teaches the Church, Christ feeds the Church, Christ loves the Church, and Christ sends the Church*. This liturgy was designed in harmony with our *Articles of Christian Faith and Practice*, and reflects the beliefs that Jesus, not a human pope or bishop, is the head of the Church, that he is spiritually present with the Church, both in the Lord's Supper and in each individual believer as we gather together in holy fellowship with the Church, and that God wants his people to gather together in proper order for meaningful and fruitful fellowship. Therefore, this liturgy carefully brings together the lessons of Scripture and various historic Christian traditions to embody these realities and give home churches the resources they need to build up the body of Christ in unity and peace.

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Weekly Liturgy

1. Call to Worship — Christ gathers his Church

A Call To Worship Script

[Insert Script]...

Opening prayer

Song

Transitional statement

We come together today because our Lord calls us — by his mercy, not our merit — being gathered in the name of the Father, the Son, and the Holy Spirit.

2. Readings — Christ speaks to his Church

Opening Script:

[Insert Script]...

Primary Scripture reading

Transitional statement

Having heard the word of Christ, we bring our prayers before God, trusting in his mercy and seeking his kingdom.

3. Prayer — Christ Hears the Church

Intercession

Thanksgiving

Petition

Confession

Transitional Statement:

We have laid our prayers before God; now, by his Word and Spirit, he answers.

4. Teaching — Christ teaches the Church

Scripture exposition

Application

Transitional Statement:

The Word has gone out; now Christ sets his table and bids us eat.

5. The Lord's Supper — Christ feeds the Church

Opening Script:

[Insert Script]...

Take and bless the bread and the cup

Scripture reading:

Select text: *[insert text]*.

Recommended: 1 Corinthians 11:23–26, Luke 22:19–20, or Philippians 2:5–11

Transitional Statement:

What Christ has given us at his table, we now give to each other.

6. Fellowship — Christ loves the Church

Opening Script:

[Insert Script]...

Encouragement

Mutual care

Conversation

Prayer

Transitional Statement:

We as the gathered Church now become the sent Church — going into the world in the love of Christ.

7. Sending — Christ sends the Church

Blessing

Numbers 6:24-26 (CSB) — May the LORD bless you and protect you;
may the LORD make his face shine on you and be gracious to you;
may the LORD look with favor on you and give you peace.

Mission Reminder

We go in peace to love and serve the Lord.

One-Page Liturgy

The Shape of Our Worship

The assembly opens and continues as Christ gathers his people → Christ speaks to his people → Christ hears his people → Christ teaches his people → Christ feeds his people → Christ loves his people → Christ sends his people. These seven movements tell one story with a clear shape, which, repeated weekly, forms Christ's people in his likeness.

This progression is significant because it recognizes Christ as head of the Church and shapes our place in worship. Those who serve in the various movements of the service are meant to see themselves as serving in response to Christ and his purposes rather than as lording over the other members. As home churches begin to grow, their time of fellowship should not be unnecessarily limited by time beyond what circumstances require. Allowing fellowship to flow naturally provides real opportunity for the Church to "build one another up" until we all "reach unity in the faith and knowledge of Jesus Christ."

1. CALL TO WORSHIP — Christ gathers

Call to Worship Script

Opening Prayer

Song

2. READINGS — Christ speaks

Scripture Reading

3. PRAYER — Christ hears

Intercession

Thanksgiving

Petition

Confession of Sin

4. TEACHING — Christ teaches

Scripture exposition

Discussion and application

5. THE LORD'S SUPPER — Christ feeds

Bread & Cup

Scripture Reading

6. FELLOWSHIP — Christ loves

Shared meal

Encouragement

Prayer for one another

Mutual care

Discussion

7. SENDING — Christ sends

Blessing

Numbers 6:24-26 (CSB)

May the LORD bless you and protect you;

May the LORD make his face shine on you and be gracious to you;

May the LORD look with favor on you and give you peace.

Mission Reminder

We go in peace to love and serve the Lord.

Typical Timing (75-90 minutes)

Call to Worship — 5 min

Readings — 5 - 10 min

Prayer — 10 min

Teaching — 25 - 45 min

Communion begins — 10 min

Fellowship — 20 min

Sending — 3 min

Liturgical Scripts

These scripts are designed to teach via repetition various foundational truths about each movement of the assembly's worship. They can be copy-pasted directly into the script's placeholder and modified according to the shape of the service and the movement of the Holy Spirit. Over the course of time, as has been the practice of many church traditions, this repetition helps every member recognize the Lord's move in their presence.

Call to Worship Scripts

Our service opens with Christ's call to worship. The central truth that must be conveyed by the call to worship is that it's Christ who assembles his people. We do not come together by the authority of ecclesial tradition or human will, but by the authority and providence of the Lord. Therefore, these scripts are designed to open up a consciousness of Christ's presence among his people that create an awareness of the sacredness of our assembly.

Called by Name

Jesus said that the good shepherd calls his own sheep by name, and they know his voice and follow. That is what has happened here today. We have not gathered together by human will, but by the will of the one who knows us fully and loves us still. We have heard him calling. Let us listen for his call still.

Called Because He Lives

We gather together, not around an ecclesial institution or human tradition, but around the living Lord Jesus Christ, who rose from the dead, and always lives to make intercession for the saints. His real presence calls us here today. For our gathering together would be nothing without his resurrection, but his empty tomb assures us of his resurrection victory. Therefore, because he lives, we are his living assembly gathered together by his doing.

The Return of the Prodigal

Jesus told of a father who watched the road for his returning child — and who ran to meet him while he was still a long way off. That story is our story. Every time we gather, we are the ones coming home. We do not come to impress God with our faithfulness; we come because he is running toward us. This is the welcome that makes our gathering possible.

Gathered at Great Cost

We do not gather cheaply. The assembly of God's people was purchased at the cost of the Son's own life. The access we have to the Father — to one another, to this table, to this word — was opened through the cross. So we come, not casually, not merely out of habit, but with sober gratitude as those who know what it cost for this door to be open.

Christ the Host

When we arrive here, we are not the hosts, but the guests. Christ has set this table, issued this invitation, and prepared this place. Everything in this gathering is his provision: the word, the bread and cup, the fellowship, the song. We bring nothing but our need and our trust. And in return, he clothes us with white raiment and seats at his wedding feast.

Gathered as the Broken and the Welcomed

Christ did not call the righteous — he called sinners. He did not gather the strong — he gathered the weary and the burdened and promised them rest. We come today not because we have everything together, but because he bid us “come”. This is a place where our need is not a disqualification but an invitation. Come and be made whole.

A Foretaste of the Final Gathering

The Scriptures speak of a day when Christ will gather his people from every nation, tribe, and tongue — a multitude no one can number — united in the worship of the Lamb. Our gathering today is a small and imperfect foretaste of that day. We anticipate, week by week, the perfect that is yet to come. So we come here today with our eyes on what is coming, and with gratitude for what has already begun.

Gathered by the Word That Does Not Return Empty

God’s word does not return empty to him. When he calls, something happens. His word creates, sustains, and gathers. We are here today because his word has went out and did not return to him empty. His word found us, called us, and drew us together. Therefore, we are here so that the same word that called us might now feed and teach and send us.

Gathered into the New Creation

In the beginning, God spoke and the world came into being. In Christ, God is speaking again — and what he is bringing into being is a new creation. The Church gathered in Jesus' name is the first-fruits of that new creation: people who have been raised with Christ, who bear the image of the new humanity. When we gather, we are a sign — however partial and imperfect — of what God is making. We come with humility and with hope, as those who belong to what is coming.

Gathered by Grace

Christ has called us here today by his grace. We do not gather here by our own righteousness, but we enter together before the throne of God by the grace of Jesus Christ, by whom we have been reconciled to God and given open access into his glorious presence. Therefore, we gather

together today with hearts full of gratitude and faith as those who have been welcomed into his presence.

Gathered in the Presence of the Lord

Jesus promised that where two or three gather in his name, he is among them. We take that promise seriously: the Lord is present with his people right now, by the Holy Spirit. We have not merely come to a meeting — we have been called into his presence. Let us quiet our hearts and offer our worship with reverence and joy.

Gathered with the Church Across Time

When we gather, we do not gather alone. Christians across the world are meeting today in the name of Jesus, and Christians across twenty centuries have met before us in the same name. The same Christ who called the apostles has called us. We receive their faith with gratitude, and we add our voices to theirs in worship of the living God.

Gathered as Citizens of God's Kingdom

We live in two worlds at once: the world passing away, and the kingdom that cannot be shaken. Christ has called us out of one and into the other. Our gathering here is an act of allegiance — a declaration that our ultimate loyalty belongs to him and his kingdom. We seek first his kingdom and his righteousness, trusting that he is making all things new.

Readings Scripts

Our weekly liturgy's second section is where Christ speaks to his gathered Church through the reading of Scripture. The Scriptures are not merely ancient writings to be studied, but are the living word through which the risen Christ still exercises his authority over his people by the Holy Spirit. Through them he forms them, corrects them, and shapes them into his likeness. These scripts are designed to rotate weekly, reinforcing from different angles what is actually happening when Scripture is read: Christ is speaking, the Spirit is illuminating, and the Church is being called to obedient reception. These scripts remind us that we belong to an ancient faith, that this same gospel has formed believers across every century, and that we read Scripture humbly as part of a community of interpretation that spans two thousand years. Each script is intentionally 3–5 sentences, brief enough to be used weekly without feeling heavy, but substantive enough to do real formative work over time.

Christ Speaks Through His Word

Jesus promised his disciples that the Holy Spirit would lead them into all truth. The Scriptures are the fruit of that promise — not merely ancient writings, but the living word through which Christ still speaks to his Church. As we read, we do not simply recall what God once said; we listen for what he is saying now.

The Word That Forms Us

God does not give us Scripture only to inform our minds but to transform our lives. The word of God is living and effective, piercing to the division of soul and spirit, judging the thoughts and intentions of the heart (Heb. 4:12). We come to this reading not as critics examining a text, but as people being examined by it.

The Whole Story of God

The Scriptures tell one story — from creation to new creation — with Jesus Christ at its center. The Law, the Prophets, and the Psalms all bear witness to him, and in him they find their fulfillment (Luke 24:44). We read the whole of Scripture as a unified gospel, trusting that every part, rightly understood, points us toward Christ.

Receiving the Word with Humility

The gospel we believe has been carefully preserved and handed down through generations of faithful believers. We approach Scripture not as lone interpreters but as members of a community shaped by centuries of careful reading. We receive the word with humility, knowing that the same Spirit who inspired it has guided his people in understanding it across every age.

The Authority of Scripture

The Church confesses that Scripture alone is the final authority for Christian faith and practice. Tradition, reason, and experience are gifts — but they serve the word; they do not stand over it. In reading Scripture together, we submit ourselves again to Christ's authority, which he exercises through the word by his Spirit.

Scripture and Spiritual Formation

The disciples were not formed by good intentions but by sustained exposure to the teaching of Jesus. In the same way, we are formed not by occasional encounter with the Scriptures but by dwelling in them week after week, year after year. This reading is an act of formation — Christ is at work in the word, shaping us slowly into his image.

Hearing and Doing

Jesus warned that hearing his words without doing them is like building on sand (Matt. 7:26). Scripture is not read so that we may accumulate knowledge but so that we may walk in obedience. We receive this word asking not only "what does this mean?" but "what does this require of us?"

The Voice of the Good Shepherd

Jesus said that his sheep hear his voice and follow him (John 10:27). The reading of Scripture is one of the chief ways the risen Christ speaks to his gathered Church. We still our other voices to listen for his — trusting that the same Jesus who spoke to his disciples continues to lead, correct, comfort, and call his people through the word.

One Faith Across Generations

We are not the first to follow Jesus. For two thousand years, believers have trusted the same gospel, walked in the same hope, and been formed by the same Scriptures. When we occasionally hear from faithful teachers of the past, we are reminded that we belong to an ancient faith — and that Christ's word has never ceased doing its work in his Church.

The Spirit Who Illuminates

Scripture was not written by human will alone, but as people were moved by the Holy Spirit (2 Pet. 1:21). The same Spirit who inspired the word also illuminates it for those who read with faith. We ask that he would open our ears to hear what the text is truly saying, and open our hearts to receive it with trust and obedience.

Communion Scripts

Our weekly liturgy's fifth section is the Lord's Supper, where Christ feeds his gathered Church. Each script approaches the meal from a distinct theological angle — memorial, covenantal, eschatological, ecclesial, typological, and so on — so that over the course of weeks and months, the home-church community builds through repetition a rich and layered understanding of what is actually happening when the bread is broken and the cup is shared. Because the Lord's Supper is the theological and relational foundation from which the fellowship section flows, several scripts are also designed to cultivate an awareness of the connection between Christ's table and the shared life of the Church. A recommended Scripture reading accompanies each script, chosen to reinforce and deepen the specific dimension of the meal that script develops. Each script is intentionally 3–5 sentences so it can be used weekly without feeling heavy.

Remembering Christ

Jesus told his disciples to eat this meal in remembrance of him. But biblical remembrance is not mere recollection — it is a living return to the decisive act that defines who we are. When we eat this bread and drink this cup, we do not look back at a distant event; we stand again at the cross, and receive again the mercy that was purchased there.

Recommended reading: Luke 22:19–20

Participation in the New Covenant

On the night he was betrayed, Jesus took the cup and said, "This cup is the new covenant in my blood." Through his sacrifice, the old covenant of law has given way to a covenant of grace — one written not on tablets of stone but on the heart. As we share this meal, we remember that everything we have with God was purchased at the cost of the Son's own life.

Recommended reading: Jeremiah 31:31–34 or Luke 22:19–20

Christ the Host

We do not come to this table as hosts, but as guests. It is Christ who has prepared this meal, issued the invitation, and set the terms of welcome. We bring nothing to this table but our need and our trust — and find that he has already provided everything. This is his table, and we eat at his pleasure.

Recommended reading: Matthew 26:26–29

Communion with Christ

Paul teaches that the cup of blessing is a participation in the blood of Christ, and the bread we break is a participation in his body. This meal is not merely a symbol pointing to an absent Lord; it is an encounter with the living Christ who is present with his people by the Holy Spirit. We come to the table in faith, trusting that in receiving the bread and the cup, we truly receive him.

Recommended reading: 1 Corinthians 10:16–17

Proclaiming the Gospel

Paul says that each time we eat this bread and drink this cup, we proclaim the Lord's death until he comes. The Lord's Supper is a visible proclamation of the gospel — not spoken in words, but enacted in bread and cup. In this meal we declare together: Christ has died, Christ is risen, and Christ will come again.

Recommended reading: 1 Corinthians 11:23–26

The Lord's Supper as Our Passover

Israel's Passover was the meal of a delivered people — eaten in haste, with the blood of a lamb protecting them from judgment and opening the way to freedom. Jesus instituted this meal at Passover for a reason: he is the Lamb whose blood delivers us from judgment and opens the way to God. As we eat together, we remember that we are a people who have been passed over by the wrath we deserved.

Recommended reading: Exodus 12:21–27 or 1 Corinthians 5:7–8

Examination and Coming with Faith

Paul warns that those who eat this meal in an unworthy manner eat and drink judgment on themselves, failing to discern the body of Christ. The invitation to this table is not a summons to the perfect, but it is a summons to the honest. We come with examined hearts — not to earn our place, but to receive this gift as those who know what it cost.

Recommended reading: 1 Corinthians 11:27–32

One Body in Christ

Because there is one bread, we who are many are one body — for we all share in the one bread. The Lord's Supper is not only a vertical act of communion with Christ; it is a horizontal act of communion with one another. In eating together from the same loaf and drinking from the same cup, we declare that Christ has made us one people, and that what divides the world has no final claim over us.

Recommended reading: 1 Corinthians 10:16–17

The Table That Gives Rise to the Feast

What Christ gives us at this table, we give to one another. The Lord's Supper is not the end of our meal together but the beginning — it is the foundation on which our fellowship is built. Every shared conversation, every act of care, every prayer offered for one another in this gathering flows from what Christ has first given us here. We eat his body and blood so that we may then truly give ourselves to one another.

Recommended reading: Acts 2:42–47

Anticipating the Kingdom

Jesus promised that he would not drink of the fruit of the vine again until he drinks it new in the kingdom of God. This meal, therefore, is not only a remembrance of what Christ has done — it is a foretaste of what is coming. As we eat together, we look forward to the wedding feast of the Lamb, when every tear will be wiped away and the table of God will be set for all his people forever.

Recommended reading: Revelation 19:6–9 or Matthew 26:29

Thanksgiving

The earliest Christians called this meal the Eucharist — from the Greek word for thanksgiving. At this table, we give thanks for the love of God made visible in Jesus Christ, who loved us and gave himself for us. With grateful hearts, we eat and drink in his memory, and rejoice that the God who gave his Son will also, with him, give us all things.

Recommended reading: 1 Corinthians 11:23–26 or Romans 8:32

Fellowship Scripts

Our weekly liturgy's sixth section is Fellowship, where Christ loves his Church, and through his love, causes his people to love one another. Christian fellowship is not a social addition to worship but an expression of it: what Christ has given us at his table, we now give to each other. These scripts are designed to open each fellowship time by naming what is actually happening in the room; that the love of Christ is at work among his people, forming them in encouragement, mutual care, honesty, prayer, and hospitality. Rotating through the full set over time builds a communal understanding that fellowship is not casual socializing but a Spirit-filled practice through which Christ shapes his Church in love and prepares her to bear witness to his kingdom in the world. Each script is intentionally 3–5 sentences so it can be used weekly without feeling heavy.

The Love of Christ Among Us

Christ does not only love his people from a distance — he loves them through one another. What we received at his table, we are now called to give: ourselves, in love, to each other. This is not a time merely to talk, but to be the body of Christ — to let his love become visible in our care, our honesty, and our presence. Let us love one another as he has loved us.

Fellowship Rooted in Christ

Our fellowship is not built on preference or personality, but on Jesus Christ. We belong to one another because we first belong to him, and the love we share is an overflow of the love he has shown us. As we gather together, we remember that our unity is not something we achieve but something we receive — a gift of grace. Let us receive one another as Christ has received us.

Fellowship as Shared Life

Scripture teaches that we are members of one another. The Christian life is not meant to be lived alone, but together in love and truth — bearing one another's joys, sorrows, doubts, and hopes. As we talk, listen, and share, we are participating in the life of the body of Christ. Let us be present with one another in sincerity and care.

Fellowship as Encouragement

We are called to build one another up in faith, and this time together is one of the chief ways we do it. Each person here has been given grace by Christ — and that grace is meant to strengthen others, not remain hidden. Through encouragement, we help one another persevere and grow in him. Let us speak in ways that give life and strengthen faith.

Fellowship as Bearing Burdens

We are called to bear one another's burdens, and so fulfill the law of Christ. No one is meant to carry their struggles alone — the Church exists, in part, so that no one has to. In this time, we create space for honesty, prayer, and support, trusting that what is shared here is held with love. Let us care for one another with humility and compassion.

Fellowship as Hospitality and Mutual Care

The early Church devoted themselves not only to teaching and prayer, but to fellowship and the breaking of bread — to the practical, embodied love of showing up for one another. Hospitality is not merely a social grace; it is a spiritual act, an extension of the welcome that Christ has shown to each of us. In our conversation, our meals, and our care for one another's needs, we practice the love that Christ commands. Let us be generous with our presence, our attention, and our lives.

Fellowship as Prayer for One Another

One of the most important things we can do for each other in this time is pray. To carry someone's need before God is an act of love — it says: I see you, I care, and I believe that God hears. James teaches that the prayer of a righteous person is powerful and effective, and that we are to pray for one another so that we may be healed. Let us not leave this time without having prayed for one another.

Fellowship as Practicing Love

Jesus said that the world would know his disciples by their love for one another. Fellowship is where that love becomes visible — not in the abstract, but in the particular: in patience with this person, kindness toward that one, humility in this conversation. Through these small and costly acts, we reflect the character of Christ and bear witness to his gospel. Let us practice that love toward one another now.

Fellowship as Walking in the Light

John writes that if we walk in the light as God is in the light, we have fellowship with one another — and the blood of Jesus cleanses us from all sin. True fellowship requires honesty, humility, and the willingness to be known. We share with one another not to perform, but to walk together in truth and grace, trusting that Christ's mercy covers what we bring into the light. Let us be truthful and gracious in all we say.

Fellowship as Gratitude and Joy

God has given us one another as a gift, and this time together is a reason for thanksgiving. In fellowship, we rejoice in the grace at work in each person here — the evidence of Christ's faithfulness in lives we know and love. This is a time not only for needs, but for shared joy and celebration of what God is doing among us. Let us give thanks together for his goodness.

Fellowship as a Foretaste of the Kingdom

The Scriptures speak of a day when Christ will gather his people from every nation and tribe at the wedding feast of the Lamb — a fellowship so complete that there will be no more tears, no more separation, no more sin. What we share here today is imperfect and partial, but it is real: it is a foretaste of that final gathering. Let us cherish this time together as a sign of the kingdom that is coming, and let us love one another now as those who will be together forever.

Fellowship as Witness to the World

Jesus said the world would know that we are his disciples by our love for one another. Our fellowship here is therefore not only for our own benefit — it is a testimony. As we live in unity, forgiveness, mutual care, and joy, we display the reality of the gospel to a world that does not believe such love is possible. Let us fellowship in a way that reflects the kingdom of Christ.

Sending Scripts

Our weekly liturgy's seventh and final section is the Sending, where Christ sends his Church into the world. Having been gathered by his mercy, formed by his word, heard in prayer, taught by his Spirit, fed at his table, and loved in fellowship, the Church does not simply go home — she is sent. These scripts are designed to build through repetition a deep awareness that the Christian life is a sent life: that we go not in our own strength or for our own purposes, but as those commissioned by Christ, empowered by the Spirit, and oriented toward the coming kingdom of God. Rotating through the full set over time cultivates in your community a missionary identity — the understanding that worship does not end when the gathering does, but extends into every home, neighborhood, workplace, and relationship the scattered Church inhabits throughout the week. Each script is intentionally 3–5 sentences.

Sent as the Father Sent the Son

Jesus said to his disciples, "As the Father has sent me, I also send you." We are not sent on a mission of our own design, but on the mission of the Son — to bear witness to the kingdom of God in word and deed, in love and truth. The shape of that mission is the shape of Christ's own life: self-giving, enemy-loving, mercy-showing, and cross-bearing. We go now as those who belong to him, sent in his name and in his likeness.

Sent in Peace

We do not leave this gathering to return to a world that has no claim on us — we leave as those who have been given something the world cannot give and cannot take away. Christ said, "Peace I leave with you. My peace I give to you. Not as the world gives do I give to you." We go carrying that peace — not as a feeling, but as a settled reality about who we are and whose we are. Let that peace guard our hearts and govern our steps this week.

Sent as Witnesses

Jesus told his disciples that they would be his witnesses — in Jerusalem, in Judea and Samaria, and to the ends of the earth. The witness begins where we are: in our homes, our workplaces, our neighborhoods, and our daily conversations. We do not need a platform or a program to bear witness to Christ; we need only to live the life he has called us to with honesty, courage, and love. As we go, we carry the gospel in our words, our character, and our care for those around us.

Sent in the Power of the Spirit

We do not go into the world in our own strength, and we are not expected to. Jesus promised that the Holy Spirit would come upon his people and empower them to be his witnesses. The same Spirit who has been at work in our gathering now goes with us into the scattered life of the week — sustaining us in prayer, convicting us of sin, producing in us the fruit of Christ's character, and opening doors we could not open ourselves. We go not alone, but carried by the one who was sent to be our helper and our advocate.

Sent to Love Our Neighbor

When a lawyer asked Jesus which commandment was greatest, Jesus answered with two: love God with everything you have, and love your neighbor as yourself. The second, he said, is like the first. As we go into the week, we go looking for our neighbor — the person in need, the one who is overlooked, the stranger, the enemy, the one who is difficult to love. In loving them, we practice the love of God and fulfill the law of Christ.

Sent as Ambassadors of Reconciliation

Paul writes that God was reconciling the world to himself through Christ, and has entrusted to us the message of reconciliation. We are therefore ambassadors for Christ — sent into the world to represent the one who makes peace between God and humanity. This calling does not belong only to missionaries or clergy; every believer carries this message wherever they go. As we leave, we go as representatives of the kingdom that reconciles, restores, and makes all things new.

Sent to Practice the Way of Jesus

The Sermon on the Mount is not a description of an ideal world — it is a description of the life Christ calls his disciples to live right now, in this world, beginning this week. Blessed are the merciful, the peacemakers, the pure in heart. Love your enemies. Do not retaliate. Give generously. Forgive as you have been forgiven. These are not suggestions; they are the way of the kingdom, and we are sent to embody them in the places where we live and work and love. We go to practice the way of Jesus.

Sent in Hope

We do not go into the world as people without hope. We go as those who know how the story ends — that Christ is risen, that death has been defeated, that the kingdom of God is coming, and that our labor in the Lord is not in vain. That hope does not make us passive; it makes us free — free to give, to sacrifice, to love without counting the cost, because we are not building something that can be taken from us. We go in the certain hope of the resurrection and the renewal of all things.

Sent as Light in the World

Jesus said, "You are the light of the world," and he did not mean it as a metaphor to admire but a vocation to live. Light does not illuminate itself — it reveals what is around it. As we go into the week, we go to make the reality of Christ visible in the places where his light is dim: in our honesty, our generosity, our refusal to hate, our willingness to forgive. We do not go to be impressive; we go to be transparent, so that those around us may see our good works and give glory to our Father in heaven.

Sent to Make Disciples

Before his ascension, Jesus gave his Church her defining commission: go and make disciples of all nations, baptizing them and teaching them to obey everything he commanded. This commission does not belong to a special class of Christians — it belongs to the whole Church, lived out in the ordinary rhythms of daily life. As we go, we go with eyes open for the people God is placing in our path, ready to share the gospel, to invite, to welcome, and to walk with others in the way of Christ. The gathered Church is now the sent Church.

Sent Under the Blessing of God

We do not go unblessed. The same God who blessed Abraham, who went before Israel in the wilderness, who raised Jesus from the dead — this God now sends us into the world with his name upon us and his presence before us. "May the LORD bless you and protect you; may the LORD make his face shine on you and be gracious to you; may the LORD look with favor on you and give you peace." We go in peace, to love and serve the Lord.

Home Church & The Liturgy

You left — or are thinking about leaving — because something feels very wrong with institutional churches.

Maybe it was the production. The lights. The fog machine. The set-list calibrated to manipulate emotional responses. Or maybe it's because churches feel like a product being marketed to target demographics rather than a people being formed in Christ. Whatever the case, perhaps you've been searching, and asking, "*where is the actual body of Christ?*"

Now you've turned toward something smaller. Something more honest. A gathering in someone's living room. A table instead of a stage. Faces you actually know instead of a nameless crowd. That instinct is good. But here's the danger I've learned in over two decades of home-church ministry: *these problems don't dissolve just because the room is smaller*. They come from a mindset and set of habits that follow people home. Without clear, theologically grounded structure, home churches tend to drift towards what's most comfortable for the group. They are susceptible to being shaped more by personal preferences than by strong biblical convictions. And they are vulnerable to strong personalities taking over and shaping them according to their niche theological beliefs.

This is where liturgy provides conviction-based structure that guards against this kind of drift.

What is Liturgy?

The word comes from a Greek term meaning "*the work of the people*."

This liturgy is meant for the work of God's people, *not the performance of the pastor or the production of a creative team*, so that the church grows by what *every member* contributes according to the grace that Christ has distributed throughout the whole body. That's God's design. The shared, participatory work of every believer being intentionally gathered before him to strengthen the whole. A liturgy, *rightly understood*, is simply a structured pattern of practices through which the Spirit forms a people in the likeness of Christ — week after week, year after year, across an entire lifetime.

The earliest Christians already had one:

They devoted themselves to the apostles' teaching, to the fellowship, to the breaking of bread, and to prayer. (Acts 2:42 CSB)

That's a liturgy. The early Christians weren't meeting spontaneously *without order*, but instead, they had a devoted, repeated pattern of teaching, fellowship, breaking of bread, and prayer. As it's written, "*everything is to be done decently and in order*" (1 Co 14:40). The Church has been doing these things in order, with intention, since Pentecost. So, the real question isn't *whether* your gathering has a shape — it always does — but whether that shape is forming your people in the gospel or in something else?

Why this particular liturgy?

This liturgy was built around one organizing principle: *Christ is always active among his people*. He gathers his Church. He speaks to his Church. He hears his Church. He teaches his Church. He feeds his Church. He loves his

Church. He sends his Church. Also, his people gather around him. His people listen to his voice. His people cry out to him. His people learn his ways. His people partake of his body. His people love one another as he has loved them. And his people go out under his authority into all the world.

That's not just some theological sentiment, it's the reality we believe every Christian should demand be present in the Church. We have designed every script, every transitional statement, and the very structure of this liturgy around this organizing principle so that the very order of the home-church orients her towards Christ as respondents to what he is doing, rather than as performers or consumers of a religious experience.

That shift matters in real ways. It means the person leading the Call to Worship isn't merely performing for the room, but is directing attention to the one who has already called this gathering into being. It means the Lord's Supper isn't merely a ritual moment being inserted into a worship service, but is Christ feeding his people at his table. It means fellowship isn't merely a coffee-hour tacked onto the end, but is the visible shape of the love Christ has already poured into this body. This liturgy doesn't magically bring these realities into effect, but, for those whose faith is already oriented in this direction, it provides a structure that doesn't resist these realities!

How to use this Liturgy

This liturgy was designed to be flexible so that it can be customized without compromise according to the needs, convictions, and values of your home-church. But, in order to customize it without compromise, it's necessary to understand its design.

The Structure

We begin with a structure that tells the story of the gospel through participation:

1. **The Call to Worship:** Christ gathers his Church → his people gather around him.
2. **Scripture Readings:** Christ speaks to his Church → his people listen to his voice.
3. **Prayer:** Christ hears his Church → his people cry out to him.
4. **Teaching:** Christ teaches his Church → his people learn his ways.
5. **The Lord's Supper:** Christ feeds his Church → his people partake of his body.
6. **Fellowship:** Christ loves his Church → his people love one another as he has loved them.
7. **Sending:** Christ sends his Church → his people go out under his authority into all the world.

The first movement begins where the gospel begins, not with human initiative, but with divine calling: Christ gathers his people, as he has always gathered them, by choosing them before they chose him (John 15:16), by calling fishermen away from their nets (Mark 1:17), and by seeking the lost before they thought to seek him (Luke 19:10). We don't assemble ourselves, but rather, are assembled by Christ.

The second movement continues with Christ's living voice resounding through the Scriptures. The Good Shepherd calls his own sheep by name, and they know his voice and follow (John 10:3-4). So the Scriptures are not merely a human report about God, but are the living word of the one who is still speaking.

The third movement continues with Christ hearing his people cry out to their God in prayer. We do not pray to attract God's attention, but because we know he has already inclined his ear toward us (Psalm 116:2), and the Son is already interceding for us at the Father's right hand (Romans 8:34). We who remain in the Son and keep his words pray to the Father believing his promise to answer (John 15:7-8).

The fourth movement continues with Christ teaching his Church. As he taught on the hillside and in the synagogue and along the road, so he teaches us through the manifold gifts of grace that have been distributed throughout the body, which he has given to cause us all to "reach unity in the faith and in the knowledge of God's Son, growing into maturity with a stature measured by Christ's fullness" (See Ephesians 4:7-13).

The fifth movement continues with Christ feeding his people. Just as he fed the masses (Matthew 14:13-21), he has set his table and blessed the bread and the cup, having given himself to us as the bread of life (John 6:35). So we who eat and drink proclaim his death until he comes (1 Corinthians 11:26).

The sixth movement continues with Christ loving his people. Just as God's love has been poured out in our hearts through the Holy Spirit who was given to us (Romans 5:5), so his people turn to one another to *love each other as he has loved us* (John 13:34).

The seventh and final movement continues with Christ sending his people into the world. He sends them just as the Father sent him (John 20:21). So the Church is sent out into the world, knowing that Christ the Lord is with us even to the very end of the age (Matthew 28:20).

This structure can be modified without compromise by mapping different movements onto various parts of the gospel story. And, understanding how this structure maps onto the gospel story enables every participant to embody-by-faith the spiritual realities these movements seek to facilitate. When properly structured, this liturgy provides the order that embodies the spiritual realities that encourage each member of the body to build others up with the grace each member has received from the Lord. So the substance is provided by the Lord. And the order serves what the Lord is already doing among his people.

The Scripts & Transitional Statements

The scripts and transitional statements have been designed to teach by repetition the core foundational truths upon which each movement is based. They can be customized without compromise when properly understood.

Design, Function, and Customization

Each movement of the liturgy is accompanied by a short script and a transitional statement; *spoken truths that names what Christ is doing in that moment and orients the congregation toward it*.

These scripts and transitions are not decorative. They are the primary mechanism by which *the liturgy teaches*. This concept may be unfamiliar to many, but the order of service itself subtly teaches its participants something. As we've said, the real question is whether our order of service is forming us in the gospel or in something else. The shape of many churches forms their people into spectators and consumers. The shape of this liturgy is intentionally designed to form people in the gospel.

Most congregations absorb the meaning of a worship practice slowly, through repetition over time. Someone can take communion for years without internalizing the real meaning of the Lord's Supper, not because they

are inattentive, but because no one has ever named it clearly, week after week, in the moment it is happening. These scripts exist to close that gap. By speaking and rotating through a set of theological truths at the same moment in the same structure, week after week, the scripts train the congregation to recognize what Christ is doing among them. Over time, the words become internalized, and what was once merely instruction becomes instinct.

So these scripts and transitions are built around a single irreducible claim about Christ's action in that movement. For example, the Call to Worship scripts are not interchangeable meditations on gathering in general, but rather, each one names a specific dimension of how Christ calls and assembles his people. Likewise, the Communion scripts do not simply invite participants to remember Jesus, but identify the kind of remembrance they're to practice and what it means to participate in his body and blood. The specificity is the point. Vague warmth produces vague formation. Precise language, repeated over time, produces theological clarity. And this clarity, when practiced over time, facilitates faithful formation.

What the scripts must preserve

Before customizing any script, it's important to identify what each one is doing because there's a certain load each script and transition needs to bear to form faithful disciples.

Every script in this liturgy must do three things: first, it must name Christ as the one acting in this moment; second, it must position the congregation as respondents to Christ; and third, it must connect that moment to the larger gospel story the liturgy is telling. So, for example, a Call to Worship script that begins with what the congregation is doing, like "we gather today to worship", has already failed the first test because it fails to orient the congregation around Christ. Similarly, a Communion script that reduces the Lord's Supper to a personal memory exercise has collapsed the corporate and covenantal dimensions that the script exists to protect. These are not matters of style — they are structural requirements.

What the transitional statements must preserve

The transitional statements serve a smaller role, but are still formative. They map the structure of the liturgy onto the gospel story being told. So, they function like connective "narrative" tissue, and, therefore, do not change from week to week.

The progression reads: *we are called by mercy* → *hearing the Word* → *praying and being heard* → *taught by Christ* → *fed at his table* → *formed in love* → *sent into the world*. That's the gospel shape of the Christian life, compressed into seven movements. Therefore, the language of each transition is designed to reinforce this arc rather than simply marking a page turn.

How to customize without compromising

Within those requirements, the scripts have significant room for variation. The tone can be adjusted to what the life of the assembly — think about when a member loses a loved one — without altering the theological content. The length can be shortened for seasons when the service is already full, or expanded when a particular movement deserves more weight. Specific scriptural allusions can be swapped for others that speak more directly to the text being taught that week, provided the allusion still serves the same theological function. A congregation with children may want simpler language; a congregation doing sustained doctrinal study may want language that reaches further.

The test for any customization is straightforward: read the script aloud and ask two questions. First, who is the subject of the verbs — Christ, or the congregation? If the congregation is acting and Christ is receiving, the script needs revision. Second, does the script name what this specific moment in the liturgy *is*, or does it offer a general spiritual sentiment that could appear anywhere in the service? If it could be moved to a different movement without loss, it is not specific enough. A Sending script that could double as a Call to Worship has lost its tethering to the particular action of Christ it exists to name.

One further caution: the scripts should not become rote. The danger of any repeated liturgical element is that familiarity breeds inattention. The solution is not to abandon the script, but to vary it — rotating through the provided options, writing new ones as the congregation matures, or occasionally pausing to ask the congregation what a particular script means before reading it. The repetition is formative only as long as the congregation is actually hearing what is being said. Keeping the scripts alive is the responsibility of whoever is leading, and it requires ongoing attention to whether the words are landing or simply passing through.

Scripture Readings

A Bible reading plan is available as a companion resource for those who wish to bring a structured reading program into the Readings slot. This plan reads the Bible through chronologically in one year. And it includes a five-day per week reading plan for children to help them read through the Bible every year as well.

We populate the Scripture readings from this liturgy with those from the reading plan. And then we teach on one of the chapters from the Sunday reading list. This means that every member is building up in their personal readings throughout the week to the lesson being taught. It facilitates discussion during the fellowship time as members can then contribute their insights and speak words from what has been read throughout the week to encourage and build one another up.