

Sacrament of the Lord's Supper

The institution of the sacrament of the Lord's Supper was under very solemn and impressive circumstance. On the night of his betrayal, our Lord Jesus Christ assembled with his disciples in an upper room, there breaking bread and pouring the wine. Offering it to them, he spoke to them in terms of the institution of a new ordinance of the church:

"And as they were eating, Jesus took bread and break it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins."¹

Just as baptism substituted for circumcision, so the Lord's Supper substituted for the Passover. Under the Mosaic covenant the Passover was the immanent type of redemptive sacrifice whereby the angel of physical death passed over the Israelites in their time of deliverance. The Lord's Supper also brings this symbolism but in a greater light, in that the Christ himself was the true Passover offered in sacrifice for their sins and through whom spiritual death might pass over the lives of sinful men. It is clear that this new rite was intended to be permanent, for we read in I Corinthians 11:23 the words of Paul as he says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread."

From the apostolic period until now a number of terms have been used to express the meaning of the Lord's Supper. (a) It has been called the *Eucharist*, which means "to give thanks." This has been a very popular term among the English-speaking peoples because it seemed very appropriate to offer solemn thanksgiving even as our Lord took the cup and gave thanks for the goodness of the Lord in delivering us from our sins. (b) Paul, in referring to it in I Corinthians 10:16, used the word *communion* thus emphasizing the communion with one another as being in close association with the Christ. (c) Some have referred to it as a *memorial feast* in which the death of Christ is commemorated and they turn to the words of Christ wherein he suggested that they perform this rite in remembrance of him. (d) It was looked upon as a *sacrifice* although not necessarily in the sense of a repetition of the sacrifice of the Lord, but more upon the idea of a sacrifice of praise or the offering of one's life as a living sacrifice before the throne of God.

THE MEANING OF THE SACRAMENT OF THE LORD'S SUPPER

The Lord's Supper is an outward rite in which the assembled church eats bread broken and drinks wine poured by its ordained representatives, after the bread and wine have been blessed by the elders or priests of the church. It is done in token of the constant dependence upon the once crucified and now risen Savior as a source of spiritual life. It is a token of the abiding communion of Christ with his church which is begun in baptism and sustained and nurtured and perfected through the church.

The sacrament of the Lord's Supper occupies a unique place in the church in the interest that we manifest in it. It stands out with clear significance as the rite which from its character and the frequency of its recurrence is most able to unite the Saints to each other and to God. Frederick Madison Smith said, "In my opinion it may rightfully be held that the ordinance of the Sacrament of the Lord's Supper is second in importance and significance only to the rite of baptism. In fact it is closely connected with the first; for while in the initiatory rite we make and assume the covenant of membership, *here* we renew that covenant. In the richness of our experiences, in the light of the lessons life has brought to us since we were buried with Christ to arise to newness of life, the renewal of our covenant deepens its hues of beauty, widens its scope of meaning, and grows in its power to lift us up to God. . . .

"Rich in symbolisms" which appeal to the deeper emotions, movements in the soul and of the heart, the Sacrament of the Lord's Supper abounds in food which will nurture religious growth. And how we need this food! That rich symbolism may be obscured by slovenly administration or undignified approach to the altar, and food for which the hungering spirit yearns may be made tasteless or even worse. "²

PURPOSE OF THE ORDINANCE

As we read the Scriptures having to do with the sacrament of the Lord's Supper we see the following purposes attached to the ordinance:

1. To bring Christ to our remembrance
2. To witness to God that we do remember him
3. To witness to God that we take afresh the name of Jesus Christ upon us
4. To witness to God that we will keep his commandments
5. To renew the gift of the Spirit within us
6. To encourage the spirit of repentance by which there is remission of sin
7. To witness the unity of the church

There is a similarity of sequence between the first several points above and that of proper preparation for baptism:³ The sacrament of the Lord's Supper is sometimes considered as reaffirming the covenant made in the waters of baptism. Many times this is couched in the phrase, "renewing the covenant." This, the sacrament of the Lord's Supper is designed to do, inasmuch as it ministers to a need on the part of man to have his covenants brought refreshingly to mind.

UNITY

The Lord's Supper witnesses to and promotes unity within the church. By partaking we witness that we have tried to make righteous settlement of our differences. How else can we approach the altar of God, to reach out our hands to partake of his favor, save we have indeed tried to live by his commandments, including those commandments which direct that we should settle our differences speedily. "Ye have heard that it hath been said by them of old time that, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment; and whosoever shall say to his brother, Raca, or Rabacha, shall be in danger of the council; and whosoever shall say to his brother, Thou fool, shall be in danger of hell fire. Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, Leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift."⁴ While this

quotation deals specifically with leaving the gift at the altar, presumably by making sacrifice as was the custom under the Mosaic law, it applies with equal effectiveness to the partaking of the Lord's Supper.

The witnessing of the unity within the church is emphasized in the words of Paul: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."⁵

PARTAKING UNWORTHILY

Third Nephi 8:60-65 and I Corinthians 11:26-30 both refer to taking of the bread and wine unworthily. In view of the foregoing, it ought to be clear how one can partake unworthily. Note that we do make a pledge in the partaking of the sacrament of the Lord's Supper. Suppose that we drink of the wine and eat of the bread without having made any effort to remember Christ, to bear his name, and to keep his commandments. We, therefore, subscribe to a thing which we do not mean. We act in hypocrisy, we go through the motions of making a pledge without making the pledge in our hearts. This is falsehood; this is taking the name of Christ in vain and doing so in the worst possible sense of the word. This is indeed sufficient cause to say, "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."⁶

PARTAKING OF CHRIST

In a sense we partake of Christ when we participate in obedience to his laws. He sometimes spoke of himself as "living water," of which if we take, we will never thirst again.⁷ Most of the sixth chapter of John touches on this same concept. Verses 47 to 58 give its essence, "He that believeth on me hath everlasting life. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. Your fathers did eat manna in the wilderness, and are dead. But I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever."

THE SYMBOLISMS OF THE SACRAMENT OF THE LORD'S SUPPER

There are symbols used in this sacrament which should have meaning to everyone who partakes and officiates. Some of these symbolisms are the bread, the wine, and the priesthood. These three are prescribed in order to make the service a Sacrament service. There are other symbols that may be ascribed to other elements of the service but which may or may not always be present, such as the communion table, the linens, and so forth.

The bread is a symbol of the body of Christ. Several times Jesus referred to himself as being the bread

of life, such as in John 6:35, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Jesus said as he prepared the disciples to receive the bread, "Take, eat; this in remembrance of my body which I give a ransom for you."⁸

The wine is a symbol of the blood of Christ. After the Lord took the cup and gave thanks he gave this to them saying, "Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins."⁹

The priesthood is a symbol of the authority of Christ in the church. Those who accept the emblems, accept that authority in their own lives.

The communion table is symbolic of the common table of unity and equality before God as well as the fellowship of the gospel and in a sense becomes the altar of the church. The linens in their whiteness and cleanliness symbolize the purity and cleanness which is bestowed upon us through the love of God.

THE COVENANT OF THE LORD'S SUPPER

The sacramental covenant is explicitly set forth in the prayers which are to be offered preceding the actual partaking of the emblems, and which all communicants are to accept as binding in fulfillment of its sacramental value.

The prayer on the bread: "O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them."¹⁰ The prayer here is not simply a prayer of blessing; it also carries with it a covenant. The nature of that covenant should be noted.

The prayer on the wine: "O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them."¹¹ Again the covenant involved in the partaking of the wine should be noted. Special significance is attached to these prayers because they have been given by divine revelation and are to be given verbatim by the officiants, therefore, these are usually read. Those who are called upon to read these, however, should be sufficiently familiar with them so that they can read them with meaning.

In order to see the renewal aspect of this covenant, let us take a look at the covenant which is involved in baptism. "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."¹²

Attention should be given to the word *witness* which introduces that portion which shall be the covenant. They witness before the church that they are willing to take upon them the name of Jesus Christ. This should be compared with the covenant restated in the sacrament of the Lord's Supper.

Frederick Madison Smith, in the *Priesthood Journal* of July 1935, said, "I have known some who claim that a covenant once made need not be renewed. So the renewal of the covenant element of the sacrament of the Lord's Supper becomes negligible in the sight of such. On the contrary, however, history clearly shows, and sometimes painfully so, the necessity of a devout people being often reminded of their

duties and their promises of fealty. The constant tendencies to wander from the path of duty, to forget obligations, to fail in fulfilling promises, make it wise and even necessary to remind, in ceremonial manner, the worshipers and devotees that they are under the promise of obedience to God and his mandates. 'This do in remembrance of me,' is equivalent to saying that in repetition of ceremonies reminding us of duty and promise there is safety."

THE FORM OF THE ORDINANCE

The general procedure used in carrying out the ordinance is given in the scriptural citations above.

It should be noted that in our conception the emblems represent Christ's body and blood in symbolism but that there is nothing within these emblems themselves which has changed. Some people believe that the emblems become the literal body and blood of Christ after they have been blessed. This is called transubstantiation. There are others who believe that the Spirit of the Lord enters the emblems after blessing. This is called consubstantiation. The Inspired Version of the Bible is helpful in setting forth the proper concept in this matter.

In the King James translation all three accounts of the Last Supper used the phrase, "This is my body, this is my blood." In the Inspired Version, the accounts in Matthew and Mark use the phrase, "This is in remembrance of my body."¹³ Luke's account even in the Inspired Version says, "This is my body."¹⁴ Further evidence is found in Doctrine and Covenants¹⁵ which refers to the bread and wine as "the emblems of the flesh and blood of Christ." When we understand that the emblems are representative only and are not to be considered the literal body and blood of Jesus or a spiritually quickened substance, the question of how to treat that portion of the emblems which may be left over is simplified. They are ordinary bread and wine. They may be disposed of in any suitable way, provided that their disposal does not indicate lack of reverence for the sacrament.

WHEN TO BE OBSERVED

We commonly observe certain customs in connection with the serving of the sacrament of the Lord's Supper. It should be noticed that there are no special scriptural requirements as to the time or the frequency of partaking of the sacrament. At one time there was contention in the church on this very point. The Lord spoke and said, "Contention is unseemly; therefore, cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God."¹⁶

As a matter of fact there are times and occasions other than the first Sunday morning of the month which might be appropriate as special Sacrament services. Such services are perfectly in order, but should always be conducted with wisdom and judgment and with due respect for the purpose of the sacrament.

USE OF WINE

It is not even required that we use bread and grape juice for the sacrament of the Lord's Supper. Divine counsel has been given on this point at two different times:

"I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the

sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore ye shall partake of none, except it is made new among you."¹⁷ But also note the following, "Let him who presides in the sacrament meeting, . . . cause that the emblems be duly prepared upon clean vessels for the bread and clean vessels for the wine, or the water, as may be expedient."¹⁸ Hence there is a rather wide latitude as to what might be used as the emblems. The only specific prohibition mentioned is that strong drink and wine purchased from those not in sympathy with the work should be avoided. At the time Section 26 was given to the church, it was usually possible to secure home-canned grape juice. There seems, however, to be no reason now why the commercial product would not be acceptable when it is not possible to prepare our own. As a matter of fact, we might even use water as the emblem representing wine, if the occasion requires.

F. H. Edwards says that in the islands the milk from the green coconut is used as wine and upon occasion, the spongy growth within the coconut is used for bread.

PRAYER SERVICE COMBINED WITH SACRAMENT SERVICE

President F. M. Smith at one time recommended that the practice of conducting a prayer and testimony meeting immediately following the sacrament of the Lord's Supper be discontinued. This was not because there is anything wrong with having a prayer and testimony service; however, often the custom seemed to be to hurry through this sacrament in order to have plenty of time for the prayer and testimony meeting. He felt strongly that the sacrament of the Lord's Supper be given proper emphasis; it was a mistake to hurry the service for the sake of another service. This was the basis for his counsel. This again illustrates that each service ought to be given proper emphasis without undue haste and with adequate emphasis in the order of worship, if the ordinance is to be most effective.

HOW OFTEN TO PARTAKE

In large branches or at conferences it may be necessary to have more than one Sacrament service on the same day because the meeting place is not large enough to accommodate everyone at one sitting. The multiple Sacrament services at recent World Conferences are a good example of this. In such instances the officiating ministry, the choir, and possibly other participants are present at more than one service the same day. The priest visiting in the home or the ministry officiating in a large service should partake each time the sacrament of the Lord's Supper is served. In this way the unity in the church is demonstrated.

MINISTRY TO SHUT-INS

When the Lord's Supper is taken to the sick and shut-in, an atmosphere of reverence should be maintained. It should be taken only with prior arrangement, at the request of the recipient. A question sometimes arises over whether the prayer of blessing should or should not be repeated. Although there is no requirement that it shall be so, the prayer is more than simply a "blessing of the emblems." It includes a prayer of covenant- "and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen." It seems that the

purpose of a sacrament is more clearly defined if the prayer is repeated in the presence of the recipient.

WHO MAY OFFICIATE?

An elder or priest may officiate in administering the emblems. The presiding officer should plan the service and execute the plans. Each member of the priesthood should be given his specific task ahead of time and should understand how he is to fulfill his duty.¹⁹

Clean hands are important. It is not necessary to install in the service a ceremonial cleansing of the hands, but it is the duty of each member of the priesthood to see that he has washed his hands before entering the service. Likewise, the presentation of "spiritually clean" hands should be each minister's concern as he prepares himself to minister in this holy worship experience.

PREPARATION OF THE EMBLEMS

"The bread and wine should be prepared and in place before the service commences. The plates and cups should be clean. Linens should be spotlessly white, and neatly ironed. Before the service begins, the wine is poured into individual cups, and the bread may be broken completely or in part before being placed upon the table. The emblems should remain covered until ready for the blessing and serving. Thereafter the covering may be replaced."²⁰

WHO MAY PARTAKE?

"Those who are baptized and confirmed members of the church, in good standing, are eligible. Members who are in transgression or who are offended toward a brother should voluntarily refrain from partaking until reconciliation has been made."²¹

"There are sometimes other situations in which questionable conduct or reputation may justify temporarily withholding the Lord's Supper, pending repentance or restitution. In such an event the decision to refuse the emblems rests with the presiding officer of the branch."²²

It is wise to inform nonmembers in attendance that we are close communionists. This can be done without embarrassment by inserting on the bulletins "for our church members," or by verbal statement from the table somewhat as follows:

"Because we partake of the Lord's Supper as a renewal of the covenants which promote the unity of members of the Reorganized Church of Jesus Christ of Latter Day Saints, we are close communionists."

In addition to certain legal requirements for those who partake, there are other prerequisites if the people are to receive their full blessing thereby. It seems to go without saying that an attitude of reverence should accompany the rite. The order of worship should be designed so that in it there shall be time for introspection, that members may examine themselves and prepare themselves to be in the attitude and condition whereby they may receive this righteously. Paul said, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."²³ This does not mean that we should refrain from partaking because we are not perfect, but rather that we should always be trying to clear our conscience toward perfection. Our real test of worthiness is a sincere desire to overcome our weaknesses and a willingness to trust in the power of Christ to assist us in accomplishing this desire. Thus, in the partaking of the bread and wine we are given additional strength to overcome our faults. No person should

be content with having conditions in his life which will prohibit the regular observance of this sacred ordinance.

PUBLIC CONFESSION

"It is proper for an opportunity to be given for public confessions to be made at the Communion service. The nature of the confessions to be made should be explained to the pastor in advance. The pastor should then determine whether the offense is public knowledge and should be made publicly, or whether it is against an individual and is unknown to the body of members, in which case it should be made to the individual. Where there is question as to the wisdom of the person making confession doing so with propriety, the confession should be written out and scrutinized by the pastor in advance of the service."²⁴

THE PLACE FOR OBSERVANCE

Unfortunately, many of our good people do not have the privilege of church buildings and are compelled to meet in halls or homes. Nevertheless, the sacrament of the Lord's Supper should not be served in dirty or questionable places. Many halls can be greatly improved by thorough cleaning prior to the service. Our churches should be kept clean at all times, but on the day of the sacrament of the Lord's Supper, great care should be exercised to have things in order. An extension of this service may be made to the sick and shut-ins at their request, in their home or their hospital room. (See the paragraph on taking the emblems to the shut-in or sick.)

THE SERVICE SETTING

The symbolism of the entire service is incomplete without a common table. It should be well situated in the church and should not be obscured by flowers or other decorations. It should be covered by a spotlessly clean white linen cloth. The trays for the emblems should be neatly arranged to facilitate beauty and form in serving. A top linen spread may well cover the entire table and emblems, to be removed at an appropriate time. If the wine trays have a metal cover, it is permissible to cover only the bread with the cloth spread. The linens should be laundered after each service and all stains and fingerprints removed from the utensils. The Lord's table is to be clean, neat, and beautiful.

Almost any congregation can afford blending or matching furniture for a setting. This is not compulsory but it is highly desirable. Attractive or presentable chairs should be provided for the presiding officers. Too much space would be required to discuss all of the details, but suffice it to say that along with cleanness, neatness, and beauty, there should be a sense of harmony.

The table of the Lord should be used in this setting without any added vessels or decorations. This does not mean that the table may not be used for other worship purposes at other times, but during this service it is definitely set apart for the administering of the emblems.

TECHNIQUE OF SERVING

"It is best for *two* to remove the linen covering the emblems, fold it carefully and lay it aside, ready for use again to cover the vessels after the emblems have been served.

"Those who serve the emblems should preserve order and quietness in their work, should keep together abreast or in pairs and return to the altar at the same time."²⁵ Serving should begin at the center of the row, serving to the outer edge so the server will not be interfering with the meditations of the communicants immediately following partaking of the emblems.

"Take a firm grip on the trays, and be careful to maintain balance when reaching. Hold tray low enough for members to partake conveniently, and serve one person at a time. It is sometimes advisable to hand the glass of wine to aged or handicapped members rather than to let them fumble for it on the tray."²⁶

THE OBLATION

There is another custom observed in connection with the sacrament of the Lord's Supper-the oblation offering. This custom is not limited to the Reorganized Church of Jesus Christ of Latter Day Saints. It stems from custom seemingly linked far back in history. In some churches of this day where the congregation kneels at the altar to receive the rite, the communicant leaves his offering on the altar or on the altar rail.

Although there is no argument with the fact that the oblation is an important and worthy act, it should not be confused with the sacramental ordinance itself.

PLANNING THE ORDER OF WORSHIP

The service should be planned by or under the direction of the presiding officer of the congregation, district, or stake. It should be recognized as a function of the church and planned accordingly.

The ministers in charge should arrange the order of worship so that the act of receiving the emblems is a deep, rich, spiritual experience. The church should always be reminded prior to the serving of those emblems of the significance of the rite. A pastoral talk prior to the serving of the emblems is always impressive and the pastoral prayer following the receiving can blend the thoughts and mind of the people in unity.

The sacrament of the Lord's Supper "lends itself well to the use of music: organ, piano, choral, and congregational. It generally includes an oblation offering-for the poor and needy-which is taken before the service of the emblems."²⁷

The general plan for the order of worship as found in the appendix will be helpful for those who have the responsibility of preparing the worship order of the sacrament of the Lord's Supper. Special consideration should be given to placing the distinctive elements found in this sacrament: the oblation, Communion message, and the blessing and serving of the emblems.

The oblation may be considered as an affirmation of faith or, perhaps more properly, as an act of dedication and deep concern for the common good.

The Communion message truly should be an affirmation of faith.

The blessing and serving of the emblems are acts of contrition, affirmation, and dedication. Since the dedication is so strong in it, as evidenced by the nature of the covenant in the prayer of blessing, it should be placed in that portion of the order of worship which is dedicatory.

OFFICIATING PRIESTHOOD

Only the Melchisedec priesthood or priests of the Aaronic order may administer the sacrament of the

Lord's Supper. Prior to the formal opening of the service and following the benediction, the teacher or deacon may handle the utensils and otherwise prepare the emblems and the setting for the service. They may care for and clean the utensils and dispose of the unused emblems. During the service, however, they should not handle the utensils or the emblems in any manner. During the service the deacon may contribute greatly by creating and maintaining a beautifully coordinated decorum in the assembly itself through proper direction of the ushers and caring for the needs of the people.

Only the priest or elder may offer the prayer on the emblems and when practicable, the congregation should kneel and the prayer should be read. It is not safe to trust our memories to such an important function. The reading of the prayer will save embarrassment in many instances. The emblems should be uncovered when the prayer is read.

If, month after month, only the priests are used to bless the emblems or to uncover them, or to break the bread, or if only elders are allowed to officiate in these matters and priests are used only to serve the people, it is possible that we could establish a policy or precedent which someday may be disturbing to the church. It is wise that the presiding officer who directs the order of worship be led by the Spirit and thus choose the elder or priest as he feels may be fitted for the specific occasion.

THE UNUSED EMBLEMS

"The use to which leftover bread and wine may be put after the service should not reflect an undignified attitude toward them."²⁸ They are to be disposed of in a respectful manner. "The bread and wine used at the Sacrament are simply blessed for the use of those who at the time, and with an understanding of its purpose, partake of it, in no way relating to its subsequent use; therefore it is unnecessary to pass the bread until all be taken."²⁹

HELPS TO THE COMMUNICANT

Preparation through fasting and prayer may be desirable in order to express and enter into a condition of broken heart and contrite spirit with humility and gratitude. Women should avoid coming to the service heavily veiled so as to be conspicuous in partaking. The veil should be turned back or should be removed. Women should remove their gloves as an act of humility prior to receiving the bread and wine. Chewing gum should never be done in a Communion service. Whispering or lighthearted conversation should be forgotten during such an experience.

Suggested Scripture readings:

Matt. 26:22-25
III Nephi 8:28-41
I Cor. 11:2~30
I Cor. 10:16
D. and C. 17:22
Mark 14:20-25
Luke 22:19, 20
D. and C. 17:8
D. and C. 119:5
Matt. 5:23-26

1. Matt. 26:22-24; Mark 14:20-23; Luke 22:19, 20
2. *Priesthood Journal* 1935, Vol.2, No.1, page 3
3. D. and C. 17:7
4. Matt. 5:23-26
5. I Cor. 10:16
6. I Cor. 11:29
7. John 4:15,16
8. Matt. 26:22
9. Matt. 26:23, 24. For further reading on this see Matt. 26:22-26; Mark 14:20-23; Luke 22:19, 20; John 6:35, 36; III Nephi 9:44.
10. D. and C. 17:22
11. D. and C. 17:23
12. D. and C. 17:7
13. Matt. 26:22-27; Mark 14:20-2.5
14. Luke 22:19, 20
15. D. and C. 17:8
16. D. and C. 119:5
17. D. and C. 26:1
18. D. and C. 119:5

19. See General Conference Resolution No. 401 which excludes teachers, deacons, and layety from conveying emblems to the people.

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20. *Priesthood Manual*, page 42
 21. *Ibid.*, page 42
 22. *Ibid.*, page 42
 23. I Cor. 11:28, 29
 24. *Priesthood Manual*, page 43
 25. *Priesthood Manual*, page 44
 26. *Priesthood Manual*, page 44
 27. *Priesthood Manual*, page 45
 28. *Saints' Herald*, January 17, 1948, Israel A. Smith
 29. General Conference Resolution No.172