

WHAT THE REFORMED AND CATHOLIC CHURCHES TEACH TODAY CONCERNING
THE LORD'S SUPPER AND BAPTISM

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WHAT THE REFORMED & CATHOLIC CHURCHES TEACH TODAY ABOUT THE SACRAMENTS

The emphasis on this paper is on what these other church bodies are teaching today, and so I felt that the best way to find that out was not to go to their catechisms and so on, but rather to interview these ministers and priests to find out exactly what they were teaching. However, as one priest told me, "Your conference has assigned you a paper about which volumes have been written in our church alone," and to be sure this is a very broad topic. Therefore, I felt the only way I could approach these people is with certain questions which I had all ready written. It was my hope that in these questions I could not only cover what they taught, but also most of the questions which you might ask. No doubt you, too, have come into contact with one of these groups, and so any input on your part would certainly be welcomed.

I. BAPTISM

A. REFORMED

The first Sacrament I covered was baptism and what the Reformed churches taught. Perhaps to do this more effectively a quick review is in order.

Now according to the Reformed Churches as a whole the sacraments in no way convey forgiveness of sins or faith. These gifts are given to us only through the baptism of the Spirit which in one degree or another comes through God's Word. The Sacraments are only "signs" or "testimonies" that that baptism has occurred. Thus baptism becomes an initial practice by which a person professes that he is a bleiever.

Now to see if that is still what they teach, these are the questions I asked: Concerning practice- 1. Who is allowed to baptize? 2. Whom do you baptize? 3. How do you apply the water? 4. Do you follow the practice of sponsors? 5. What liturgy is involved? Concerning Doctrine- 1. For what purpose do you baptiz? 2. Do you baptize in the name of the Triune God?

3. Can an unbaptized person be saved and vice versa? 4. Does baptism have any significance in one's daily life? 5. Explain one of these passages- Ac. 2:38,39; 1Pt. 3:20,21; Mk. 16:16; Jn. 3:5.

THE UNITED METHODIST CHURCH - Dr. Walker

According to practice the ordained ministers of this church are the only ones who baptize, though an exception can be made if none is present. They baptize infants as well as adults, and permit application of the water in any one of the three ways, though they prefer sprinkling. The United Methodists usually do not have sponsors, but when they do, the sponsors are asked questions to show how they plan to help in the instruction of the child. The liturgy takes the form of questions and the baptism.

The United Methodist Church considers the child to be a part of God's family if born to Christian parents. For an infant, therefore, baptism is the parents' formal act to dedicate their child to God and to instruct him in the faith, so that when the child grows up he can confirm that dedication himself. Baptism does not in itself make that person a child of God or convey any blessings, though they stress that when the parents are sincere about dedicating their child to God, God will certainly bless them and help them. Finally, when asked to explain 1Pt. 3, Dr. Walker stated, "Many Scriptures use terms in different ways. There must be a context in which this could very well be explained." After studying the context he said, "Water is not what saves, but the spirit of baptism." In other words baptism saves in the sense that if the parents are sincere in bringing that child up in the faith, he will be saved.

CHRISTIAN REFORMED - Rev. Weeda

As in the Methodist Church so also in the Christian Reformed the minister alone performs the baptism, though an elder can in very rare circumstances. They don't disagree with the other methods, but they prefer to apply the water by sprinkling. They do baptize infants, but there are no sponsors involved. The entire service they usually center around a baptism and the liturgy includes Scripture's exhortations, the promises of God to

the baptized, the instruction as to what baptism is, the promises of the parents to instruct the child, the baptism in the name of the Triune God, a hymn, and a prayer.

As you might expect the Christian Reformed believe that the water of Baptism symbolizes the washing away of sin. It in no way conveys God's forgiveness or faith to the child. What it really is according to them is the New Testament counterpart of circumcision. When one is baptized, God is "Extending His Abrahamic Covenant. He is saying, 'This child is mine,' and so showing the entire congregation that this child, or adult, is included in that Covenant of grace."

Rev. Weeda felt that baptism was important, but he didn't feel that if a person didn't want to be baptized he had to be. He felt that person was a believer even without baptism, if he confessed his faith. He did admit, though, that through baptism "The child is more fully committed to God, and that God is not going to let that child go."

Finally, I asked him to explain two passages. The first, Jn. 3:5 to which he replied, "The emphasis is on what the Spirit does through the Word. The water only symbolizes that." The second was 1Pt. 3 to which he said, "The emphasis is not on the fact that baptism saves, but that it once again symbolizes the salvation we have through the resurrection of Jesus."

CONGREGATIONAL UNITED CHURCH OF CHRIST - Rev. Cummings

Before we started Rev. Cummings admitted this about his Church, "The United Church of Christ is a very free church. Its hallmark is diversity. You can get different answers from different Pastors in different congregations." They believe in church autonomy, and so an individual congregation will hire the Pastor who they feel believes what they do. Consequently, one could get different answers on what they believe from different pastors.

This "diversity" certainly shows in their practice. The general rule for this church body is you can do just about whatever you want in the form of liturgy. Now only the ordained minister performs a baptism, and they do baptize infants as well as adults. Sprinkling is the common form of applying the water, and sponsors are used a little less than half of the time.

In this Church there are according to Rev. Cummings, a variety of meanings for baptism. It's the initial Sacrament in which a person is taken into "the fellowship of the Church." It's the beginning of Christian nurture, when the parents dedicate their child to God and promise to instruct him in God's ways, and it's the chance for the Congregation to pledge their support in the training of that child.

The United Church of Christ does/conveys "all the blessings and benefits of being a part of the Christian Community such as faith, a Christian will to do right, and so on." However, they teach that the blessings of baptism are completely dependant on "The person's subjective welcoming of the Holy Spirit." In the case of infants then it's reliant on the parents welcoming of the Holy Spirit. In other words if one receives Christ, he also receives His blessings. Rev. Cummings did not believe that baptism was all that essential. He stated that these blessings could also be received in other ways.

BAPTIST CHURCH OF PENTWATER

The Pastor of this Church admitted that he had the tendency to be more liberal than most Baptist preachers, and that seems to be the case in his views on baptism and the Lord's Supper. In answer to the question, who can baptize, he replied only the Pastor, but that he would like to see others

doing it someday. The people whom he baptizes are "adult believers in Christ" and by that he meant anyone whom he was convinced knew what he believed even down to the age of 5. The age of discretion so-to-speak was the fundamental factor, and then when a child had reached that certain age, he would then baptize him only by immersion, though once again he had "no quarrel" with any other mode. He felt that the word "Baptizo" implied that, that when the Christian were baptized they "went down into the water", and that it gave a better picture of Christ's death and burial.

Now when speaking of why he baptized he indicated that the Baptist Church spoke of 2 baptisms, the one of the Holy Spirit which brings one to faith and the baptism of water which showed that first baptism had occurred in the individual. Therefore, according to him baptism was a "testimony". The person is "testifying that he now intends to be a follower of Christ, that he believes in Him and now intends to follow Him."

The question arises, then, what happens to children who die before they reach that "age of discretion", if they can't believe until then? The answer was they would be saved "because of their innocence. On the basis of Deut. 1:39 those who cannot decide between right and wrong are still innocent in the eyes of God."

In conclusion he gave these explanations. In regard to IPT, 3 he said, "I would frankly admit that I would need to hammer through that one because it does appear to challenge my position. However, when I deal with the subject overall in the New Testament my conclusion would be that this is an aberration which is a problem for me, but I don't think it really determines that I'm fundamentally off here." In regard to Mk. 16:16 he replied, "In practice baptism was so clearly identified with faith that it was almost unheard of for a person to say he was a believer but wasn't going to be baptized."

BAPTIST CHURCH OF HART - Rev. Hardin

Out of all the ministers I interviewed Pastor Hardin was the one who used his Bible constantly to back his positions, and because of that probably makes him the most dangerous, for he could quote a passage with such skill that once I had to even go back and check out if what I remembered was correct.

Pastor Hardin expressed that the Pastor is traditionally the one who administers baptism, but in the case of an emergency the senior lay person could do it. He stated that in the Baptist Church immersion was the ONLY mode of baptism and pointed to the word "Baptizo" for support. His Church does not use sponsors, for "Baptism is an individual personal response", and in regard to the liturgy no uniform rules have been set, but he followed this practice. The whole service would revolve around the baptism. In the actual "ordination" he would begin with Scripture's explanation, ask the individual to come down and give his personal testimony, ask him if he desired to obey and follow Jesus for the rest of his life, and then baptized him in the name of the Triune God.

Now as far as doctrine was concerned Pastor Hardin expressed his belief about baptism in this way. "Baptism is the New Testament ordinance that is a public expression of an inward relationship. As the wedding band is an outward sign of an inward relationship, we understand baptism likewise to be an outward sign of an inward relationship." To the Baptist, then baptism is a public expression of one's faith in Jesus, and therefore should be administered only to "professing believers". There are no blessings or powers given through it, but it is purely a sign. In fact Rev. Hardin went as far

as to say that anyone who believes that faith is conveyed through baptism is firmly holding onto the old Catholic teaching of justification by works.

What did he say about infants who die? He believe God will save them, even though they can't be born again. "There is a provision made in the atonement for infants, not specifically stated in Scripture, but strongly implied. To back that claim he quoted II Sm. 12:22,23 saying that David obviously believed that his dead child was in heaven without baptism.

Most intriguing was the way he explained certain passages of Scripture. Jn. 3:5 for instance he said spoke of "water" as the nature birth, and "Spirit" as the rebirth. Those were the two births necessary before one could enter the kingdom of God. To Ac. 2:38,39 he responded that in the words "For the remission of sins," the word "for" was the Greek word "γιαρ" and meant "because of". Thus Peter was saying "Repent and be baptized because of the remission of sins." When I told him the Greek word was "επι" he simply stated it had so many meanings that it was left up to one's discretion as to which he should choose. He had no real explanation for Ac. 22:16 except that it proved adult baptism. To the passages which refer to "the household" as being baptized he said it really meant the "professing believers of that household," and to 1Pt. 3 Rev. Hardin stated that Peter did not mean that baptism saves us, but that it was "The pledge of a good conscience that one was actually saved through Christ."

B. ROMAN CATHOLIC

Now let us briefly review Rome's teaching concerning the Sacraments. We are familiar with the Catholic view that Christ merited for sinners the ability to work out their own salvation, and that certainly is reflected in their teachings about the Sacraments. The Sacraments, they say, confer (infused) grace which gives the Christian the ability to get to heaven. To see if that's what they taught concerning baptism, I asked them the same questions I asked the Reformed clergy.

OUR LADY OF FATIMA * Father Jack LaGoe

According to Father Jack LaGoe the Catholic Church has these practices concerning baptism. Anyone is permitted to do this though the Priest is the one who usually does. The water is generally applied by pouring out of a shell, but the practice of immersion, I am told, is becoming more and more popular. They tend to put alot of stress on Godparents. While the Father admitted the stress is not as important as it used to be, today the sponsors are still looked upon as ones whose job is to help the parents in the instruction of the child especially through the example of a Christian life.

To the Catholics bpatism is the Sacrament in which one receives grace. "It is the planting of the seed of faith," and while it does make a person a child of God, it doesn't necessarily make him a believer. That has to come on its own in their latter life. As far as forgiveness is concerned, that the Father said has changed. "In old times the custom was to get the baby baptized as immediately as possible. Today, however, that isn't stressed so much. Original sin is no longer viewed as a 'stain' which needs to be washed away but more as the fact that we are human, we do make mistakes, we have the capability to sin." Therefore, forgiveness is not really necessary until the child is old enough to know right from wrong.

Concerning "grace" and "the planting of the seed of faith" the Catholic Church teaches what we would expect. The Father stated that grace is "the free gift of God given to us," but after further questioning admitted that it was the ability God gives us to live godly lives. He also mentioned that

baptism doesn't necessarily save a person. If that child doesn't develop his faith then it won't help him one bit.

ST. GREGORY - Father Tom

In practice St. Gregory's was no different than Our Lady of Fatima, and while his doctrine too was pretty similar the Priest here did have a little different way of expressing things. "Baptism," he said; "Is the ceremony in which a person makes a decision for Jesus Christ to Jesus Christ in His way of life." (In the case of infants the parents do this.) Secondly, when the person realizes that desire and is baptized he receives grace. To explain it better this Priest used a picture. When we are born we are born with Original sin, that sinful tendency to revolt against God. Therefore, we could say we are on a road which leads us away from God to hell. Through baptism the person is put on the road which leads to God. How? God comes to live in him and so works through him so that he can walk the way to heaven.

One other thing I felt was interesting is the fact that Catholics teach baptism is not all that necessary. They say there's another "Baptism of desire". In other words if a person has "never even heard of Jesus, but his whole life is oriented to believe in God and live a God-like life," God will save him too. Also one who through baptism has been put on the road to God so-to-speak can fall off that road through mortal sin. Then the only thing that can put him back on that road again is the Sacrament of Reconciliation.

II. THE LORD'S SUPPER

A. REFORMED CHURCH

The Reformed Churches teach the doctrine of "representation" in the Lord's Supper, that is they teach that Christ's body and blood are only represented in the bread and wine, and in keeping with their view of the Sacraments as a "sign" they teach that the Lord's Supper in no way conveys Christ's forgiveness. It is only a memorial feast. These, then, are the questions I asked to them: Concerning doctrine- 1. How many elements are present? cf. Mt. 26:26-28; I Cor. 10:16 2. For what purpose do you go to Communion? Is it really necessary? 4. What are your teachings about unworthy reception? cf. I Cor. 11:28,29 Concerning practice- 1. Who can administer it? 2. Who is allowed to come? 3. How do you distribute elements? 4. What customs do you encourage in preparation? 5. How often do you offer it? 6. What visible elements do you use?

UNITED METHODIST - Dr. Walker

The United Methodist Church believes in Representation. "When we eat bread and drink of the cup we are accepting Christ's body, but not in actual reality," Dr. Walker stated. They do speak of a "spiritual presence" of Christ at Communion, that Christ's body and blood are present in spirit but not reality. In his explanation of Mt. 26:26 the word "is" he said is not a literal expression but figurative. For example Christ said, "I am the door." And in connection with that he spoke of I Cor. 10:16 as a "figurative Communion."

Now to this particular Church Holy Communion is the time in which one "restates his dedication to God." When he remembers what Christ did for him in His life, then the Christian will naturally be strengthened in his commitment to God. Because of that Communion is important to a Christian's life, and encouraged. As far as unworthy reception is concerned Dr. Walker implied

that one who mocks this representation by his conduct is indeed going to Communion to his great harm. When one goes, therefore, he should examine himself "By groping his innermost thoughts, desires, and goals, and measuring then according to God's Word."

In their practice the United Methodist Church allows the Pastor alone to give Communion, though ushers can help. They permit all believers, no matter what their Church is, to come, "All who have examined their hearts, are found to be in fellowship with God, and in fellowship with one another," They do, however, try to be careful about children. This particular Church offers Communion quarterly plus on Maundy Thursday. At those times he centers the service completely around it. In the distribution this church serves its members in the pews, but others will have them come up to the Altar, and while he had no quarrel with wine, they did use grape juice.

CHRISTIAN REFORMED - Rev. Weeda

This Church teaches that the broken bread and the wine "symbolize" what Christ did for us when He died on the cross. As did the Methodists so they too teach that Christ is spiritually present at Communion, but not literally. Thus the "is" in Mt. 26 once again means "represents". The Christian Reformed goes to Communion for the purpose of "strengthening his faith in God's Covenant relationship." As he comes together and expresses his faith publicly with other Christians, he is reminded of what Christ did for him, and that he is a member of God's Covenant family of grace. This reminder then serves to strengthen him. They will not permit one who is living in open sin to come to Communion, because they believe he will receive it only to his great harm, but they do stress that all their other members come because that remembrance of this symbolism is very important to their faith. The examination of these members takes place in the pre-Communion liturgy where they are asked to examine their sinful life, their faith in Jesus, and their will to live a Christian life.

In the Christian Reformed Church the Pastor heads the administration of Communion, but the elders distribute the elements to the people. They can receive these either in the pews or come up and form a circle to receive them. They, too, practice open Communion in which "confessing members of the Church and members of good standing in other Christian Churches" are invited to attend. Children are not permitted until they have reached "the age of confession". This particular Christian Reformed Church offers Communion 6 times a year, and they offer either grape juice or more commonly wine.

CONGREGATIONAL UNITED CHURCH OF CHRIST - Rev. Cummings

This Church of "diversity" certainly shows that in its teachings about Communion. As expected they, too, teach that Christ's body and blood are only represented and that Jesus is using picture language when He said, "This is my body..." The purpose of Communion according to them seems to be a bit confusing. Rev. Cummings said, "It is the time to receive anew and afresh Jesus' life in your life. One does that whenever he worships, but the highest and ultimate is when you receive Communion." The key there is really in the word "receive". He mentioned that Communion is "the time when we are most receptive again to receiving Jesus into our hearts and lives." As it was in baptism, then, the subjective faith is stressed over what our God does for us through this Sacrament. In other words when one receives Christ, He also receives Christ's blessings, and the Lord's Supper is one of the best ways.

Rev. Cummings, however, did not feel Communion was necessary for all Christians. "Because of our liberation Theology we don't feel that any precise or prevailing opinion in the Church can dictate the conscience of a particular individual." To him Communion was "an absolute," but he "reserved the rights of others to feel differently." This same attitude also reflects on their teaching concerning unworthy reception. Once again it is "what the conscience dictates that's important. If they feel they can come in good conscience, then they are welcome..."

In practice the ordained minister officiates at Communion while the deacons pass it out to the people who remain in the pews. "Anyone who feels in his heart that he believes is welcomed to come." They offer it once each quarter and on Maundy Thursday, though many churches do have Communion every month, and they use grape juice and anykind of bread, even unleavened. In fact at times people of the Church will bring a loaf of homemade bread. Wine could also be used, but the majority of Churches didn't.

BAPTIST CHURCH OF PENTWATER -

The Baptist Church teaches once again that there are only 2 elements present at the Lord's Supper. This Pastor explained the Mt. 26 passage as Jesus saying, "I am the Door," etc. "Pure symbolism is involved." Communion is primarily a memorial feast to them which serves these three purposes: "Firstly, it's a looking back to Christ. Secondly, it's an identification, an open acknowledgment of alliegence with Christ. Thirdly, it's a proclamation that one is preaching about his faith." As far as unworthy reception it was explained this way. One is unworthy when he mocks this representation in some way. It can be compared with the picture that one mocks a country when he mistreats its flag.

In the Baptist Church the minister once again officiates while the senior lay person hands out the bread and wine. "Anyone who believes in Christ, who has expressed his personal faith in Christ his Savior" can come. They leave it up to the parents to decide whether their children meet this requiremet. There is no exact liturgy to be followed, though this minister said he used Isaiah 53 as a reading before the distribution, and he did mention that he would usually center the whole service around Communion. The visible elements offered to the people in the pews were bread and grape juice, though this minister had no quarrel with wine. In his church Communion was offered once a month.

BAPTIST CHURCH IN HART - Rev. Hardin

In his explanation as to why they believed only the bread and wine were present at Communion, Rev. Hardin compared Jesus' words of institution with this expression we use, "This is a picture of my wife." Thus what Jesus was saying is, "This is a picture of my body," and so on. He, too, taught that Communion was primarily a memorial feast. However, he added that a vertical and a horizontal relationship was involved. Concerning the former he said, "It's a time when God's people get together to remember the Lord, the price He paid for our salvation," and so it reminds us that we must keep our relationship with God strong, by confessing our sins, living a life of faith, etc. Concerning the latter relationship he said, "It's a reminder and the opportunity to keep bright the relationship between us and our fellow man." One point of interest he had concerning unworthy reception was this. When one of God's children receive this "ordinance" unworthily for whatever reason, they do so to their "judgment" in the sense that God chastises them to bring them back. They don't necessarily receive it to their harm.

In practice this Baptist Church follows pretty much the same customs

that the one in Pentwater did with one exception. They feel that grape juice is mandatory.

B. ROMAN CATHOLIC

Rome's teachings concerning the Lord's Supper fit very well with their idea of man's walking the road to heaven. We have been taught concerning Transubstantiation, that in this Sacrament Christ is sacrificed again un an unbloody way so that the bread and wine actually change into His body and blood, and that by receiving that God gives his children more "grace" to help them live a godly life. To find out if that's what they still teach I asked these questions: Concerning doctrine- 1. How many elements are present? 2. When do the bread and wine change? 3. Describe what you mean by "unbloody sacrifice". 4. For what purpose does one go to Communion? 5. How does Communion give its blessings to the Christian? 6. What do you teach about unworthy reception? 7. Explain adoration of the Host; what you do with the left over bread and wine. Concerning practice- 1. Who can give Communion? 2. Who can come? 3. Who receives what elements? 4. What customs do you stress in preparation?

OUR LADY OF FATIMA - Father Jack LaGoe

To understand the Eucharist one has to realize that it is more than just a participation in the Lord's Supper. It is really the whole Mass of which the Lord's Supper is the climax. Though one Priest told me, they are starting to put more stress on the preaching than the receiving of the body and blood.

Now the Catholic Church still teaches that the bread and wine change into the body and blood of Christ, but when asked to give me a definition of transubstantiation Father LaGoe said, "That's one where I don't want to be misquoted and so I's have to double check my resources to give you a definitive on that." The fact is it seems that very few can or do understand this gigantic term. One question in the Church today was this, is the Mass a sacrifice or a meal? The answer is both they say. It's a sacrifice in which Christ's body and blood are given and in which the Christian gives himself to God. It's a meal in the sense that it provides the spiritual nourishment for the soul, the nourishment which it needs to walk that road to God.

Now if that sounds a bit confusing, listen to the reason why a Catholic goes to communion. While it doesn't actually give forgiveness of itself, it does give one a stronger faith, not only by giving him the that spiritual nourishment but even more by what Father Jack LaGoe called "The Eucharistic experience." This is that feeling that Christ is present, and to that he added "There can be a feel of presence and a real feel of Eucharist around the dinner table, around a group that has gathered in the Lord's name. There can be a real beautiful feeling of, 'Hey, someone is around us!'" Perhaps this goes back to what they believe about baptism, to the teaching that Christ is in you and working through you to help you walk that road to heaven.

One thing of interest is what they teach concerning unworthy guests. If you're guilty of mortal sin, one of the "biggies", as he said, then you are considered unworthy. But "while they would at one time have been discouraged to come, now they are encouraged for their spiritual well-being.. They need something to help them..."

We got into a number of their practices as well. Concerning the adoration of the Host he said it is not being emphasized as much as the doxology a little later which is "the summation of the whole Eucharistic prayer up to

that point." The unused wine is usually poured into a pipe which leads to the ground, and spilt wine is no tragedy. "Before," the priest admitted, "There were a lot of wild hang-ups which developed through the centuries." Today they would just wash the spill, and the water would be sent down the pipe to the ground. It is because of that de-emphasis that the cup is now being passed to the laity more and more.

Today only Catholics are permitted to come. At one time he said Ecumenicalism was wild, but not any longer. "For others to want to take part in our Eucharist would mean that they share our beliefs, and if so then they are making a disclaim to their own particular beliefs." The one exception comes in weddings where the bride and groom for sure are offered the Sacrament.

ST. GREGORY - Father Tom

Once again because of the similarities we only need concern ourselves here with the differences in terminology. Concerning transubstantiation this priest stated, "After it goes through the action of Mass it is no longer bread and no longer wine." However, he went on to say, "Transubstantiation is a philosophical way of trying to explain a mystery so that we don't really get into it anymore. It's such a mystery that human words can't express it. I wouldn't be sure that I was expressing it correctly either."

About the unbloody Sacrifice this priest leaned a little more toward the old way. "We don't usually put it in those terms anymore. We believe the Mass is a sacrifice in the sense that Abel offered his sheep, Moses offered sacrifices, and Jesus Himself was a sacrifice. The Mass continues to represent Jesus Christ in that attitude which He had when He offered Himself to the Father, so we consider every Mass a sacrifice, as if Jesus took that point at which He was offering Himself to the Father and said, 'I'll take that point and make it present to people of all times.'" Simply put, then, the Mass is a continuing sacrifice of the one Christ started on Calvary.

This Priest had a unique way of picturing why a Catholic goes to Communion. It's a very special encounter with Jesus. It's really the time when one builds up his friendship with Jesus. "In times of friendship if two people are friends, and they've done something to offend each other, which we would put in the category of sin, then as they're doing things to express that they really are friends and want to be friends, to a certain extent that takes away sin, and continually builds up and strengthens the bonds of friendship between Christ and the Christian." Thus in Communion Christ gives His love to the Christian in perpetuating the sacrifice, the Christian shows his love to Christ by offering himself, and through it all they become better friends.

Concerning the Host, he said they usually put it periodically in a golden shrine and ask people to come and spend an hour or so in worship, meditation, and prayer. This gives them a chance to feel a closer presence with God than they would at home. Contrary to what his counterpart in Shell said the left over wine is not poured into the ground. That he said, "the Church would frown on." Instead they save that with the Host. Spilt wine they would clean up and perhaps burn the rag. Now he too mentioned that they are giving the wine to the laity more and the reason is this. "It used to be that if we dropped a Host nobody but the priest would be allowed to touch it, and we'd cover it with a white cloth. Then the priest would come out, consume it, and scrub the spot where it had been. We're in a kind of process now where we are shifting an emphasis from what we consider to much stress

upon the divinity of Jesus... We tend now to stress the incarnation, when Jesus became man. When Jesus comes to live with us as a man, it certainly subjects Him to some of the elements of this world." i.e. dropping

In practice he did stress one thing. They require that a person fast for one hour before coming to the Lord's Table.

