

## George Albert Smith, Lesson 16: “Offer Up Thy Sacraments upon My Holy Day”

Monte F. Shelley, 9 Sept. 2012

### Quotes

- Rock bottom became the solid foundation on which I rebuilt my life. (J. K. Rowling, author of Harry Potter)
- Man is fond of counting his troubles, but he does not count his joys. If he counted them up as he ought to, he would see that every lot has enough happiness provided for it. (Dostoevsky)
- A life spent making mistakes is not only more honorable but more useful than a life spent doing nothing. (George Bernard Shaw)

◁ = NIV translation, {} = JST, *EJ Jr.* = *Encyclopedia Judaica Jr.*

### 1. Keep the Sabbath day holy—The Law (Ex 20)

<sup>8</sup> Remember the sabbath day, to keep <or *by keeping*> it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work: <sup>10</sup> But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work ... [nor your children, servants, animals, or guests]: <sup>11</sup> For in six days the Lord made heaven and earth ... and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it <or *made it holy*>. (Ex 20:8–11; *NIV*)

### 2. Call the Sabbath a delight—The Prophets (Isa 58)

<sup>13</sup> <If you keep your feet from breaking the Sabbath and from doing as you please on my holy day;> and call the sabbath a delight, <and the LORD’s holy day honorable>; <and if you honor it by > not doing thine own ways, nor finding thine own pleasure, nor speaking <idle> words: <sup>14</sup> Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. (Isa 58:13–14)

[The Lord] has set apart one day in seven, not to make it a burden, but to bring joy into our lives and cause that our homes may be the gathering place of the family, that parents and children may assemble around the family hearth increasing our love for one another. (GAS)

### 3. Jewish Sabbath traditions (see Rona, D&C #16 lesson)

**Day of Joy:** “The Sabbath and the festivals are particularly times of joy, and indeed it is a positive commandment, often difficult to observe, to be happy on them. The joy required is not frivolity but, contradictory though it may sound, a serious happiness. The highest level of joy according to the rabbis is the *simhah shel mitzvah*, the joy felt at performing a commandment or doing a good deed.” (*EJ Jr.*)

**No fasting on Sabbath:** Fasting is an integral part of Jewish life, yet never on a Sabbath unless it is Yom Kippur.

‘On the 10<sup>th</sup> day of this [7<sup>th</sup>] month [Tishri] ... ye shall afflict your souls ...’ In Jewish tradition to ‘afflict’ the soul means to abstain from food. ... The calendar was designed so that the 10<sup>th</sup> of Tishri should not fall on a Friday, Sunday, or Tuesday. ... When other fast days fall on the Sabbath, they are postponed until Sunday so as not to intrude on the joy of the Sabbath Day. (Why, 241, 285)

“Christians must not judaize by resting on the Sabbath [Sat.], but must work on that day, rather honoring the Lord’s day [Sun.].’ ... Because the Lord’s Day was a time of rest and joy, fasting on Sunday ... required excommunication.” (Catholic Council AD 325/380; Rushdoony, *Institutes of Biblical Law*, 784)

“**Funerals** may not take place on the Sabbath or on the Day of Atonement . . .” (*EJ Jr.*)

**Jewish Sabbath:** The Sabbath begins Friday night with a meal. Candles (2–7) are lit. The table is covered with a white table cloth. ... “In Jewish tradition the table is like an altar. The Talmud says, ‘A man’s table is like the altar that brings atonement.’ ... Salt was used with all sacrifices brought on the altar in Temple times, and the custom of dipping bread in salt evolved as a memorial to the sacrificial system.” (Alfred J. Kolatch, *The Jewish Book of Why*, 167–174)

**Day of Light:** “For the Sabbath, there are special candlesticks and oil lamps, Kiddush cups, *hallah* covers and tablecloths; and for Havdalah, special candle holders and spice containers ... , some of them masterpieces of artistic workmanship. “Women usher in the Sabbath each week by lighting candles and blessing God ‘who sanctified us by His commandments and commanded us to kindle the Sabbath light.’ On Saturday night, traditional Jewish families light a *havdalah* candle ... , raise a cup of wine and sniff fragrant spices, thus bidding farewell to the Sabbath peace and beginning a new week.” (*EJ Jr.*)

**Day of Remembrance:** “The table is set for the festive meal, with the Sabbath candles glowing in polished holders. The family stands and the father raises the brimming silver cup to say Kiddush, the blessing and sanctification over wine. This age-old ceremony is in fulfillment of the biblical command, ‘Remember the Sabbath day to keep it holy.’ (Ex 20:8)” (*EJ Jr.*)

**Day of Ritual:** In a religious Jewish home, every Sabbath Eve begins with an old ritual of a blessing and pouring of a little pure wine (or living [spring] water if wine is not available). It is followed by a blessing, breaking, and eating of a little piece of the “Hallah” bread. This procedure is called “Kiddush.” The father or grandfather in the home always partakes first, and then others receive the Kiddush.

**Completion of the Creation:** “Kiddush is recited on the evening of the Sabbath, or the festival, before the start of the meal. Nothing may be eaten before Kiddush. On Sabbath eve, the first paragraph of Kiddush includes a phrase from [Gen. 1 & 2] which describe God’s completion of Creation and His sanctification of the seventh day as a day of rest. Kiddush continues with the benediction for wine, preceded by the word *savri* (Attention!) so that all present ... may fulfill the requirement of Kiddush by listening carefully to the recital of the prayer and by responding ‘Amen’ afterwards.” (*EJ Jr.*)

**Sweeter Day:** On the Sabbath, a special bread called hallah is used. The Hallah is baked sweeter than regular bread because the Sabbath is a “sweeter” day. There are activities inappropriate for the Sabbath, yet other activities are encouraged. “From Talmudic times, it was the special duty of the housewife to bake the bread for the Sabbath. This bread ... is also called ‘hallah.’ Two such loaves are placed on the festive Sabbath table as a symbol for the double portion of manna which the Israelites in the wilderness received every Friday, and because of the Showbread in the Temple, which was displayed each Sabbath.” (*EJ Jr.*)

**Day of Blessing:** “In some communities it is customary for the father to bless his children on the Sabbath eve when he returns from the synagogue.” (*EJ Jr.*)

**Day of Offerings:** “In every town where there are Jews they must appoint ‘charity wardens,’ men who are well-known and honest that they should collect money from the people every Sabbath eve and distribute it to the poor . . . We have never seen or heard of a Jewish community which does not have a charity fund.” (*EJ Jr.*)

#### 4. Making a fence around the Law

“Moses received the *Torah* (the Law) at Sinai and passed it on to Joshua, Joshua to the Elders, the Elders to the Prophets, and the Prophets passed it on to the men of the Great Assembly. They said three things: Be patient in rendering decisions; bring forth many disciples; and make a fence around [or *hedge about*] the *Torah*.”

... Rabbi Akiba says: ... Tradition is a fence around the Law.  
(Mishnah Aboth, 1:1, <http://www.sacred-texts.com/jud/bata/bata03.htm>)

#### How did Pharisees make a fence around the Sabbath Law?

<sup>1</sup> There was a man there which had a withered hand. <sup>2</sup> And [the Pharisees] watched [Jesus], whether he would heal him on the sabbath day; that they might accuse him. ... <sup>4</sup> And he saith unto [the Pharisees], Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? (Mk 3:1–4)

#### 5. “The Sabbath has become the play-day” (GAS)

Over the years, holy days became holidays, a time for the natural man to seek money, fame, power, or the lusts of the flesh (play, eat, drink, be merry).

“When Joseph arrived in Independence, he saw Sabbath breaking and self-interest. Slave-owning speculators, traders, soldiers and a ‘sad lot of churchmen, untrained, uncouth, given to imbibing spirituous liquors,’ together with renegades all represented Babylon, in stark contrast to Zion.” (Harper, 208)

The Sabbath has become the play-day ... —the day set apart by thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy. (GAS)

**Gordon B. Hinckley:** The Sabbath ... is becoming the play day of the people. It is a day of golf and football on television, of buying and selling in our stores and markets.” (“Look to the Future,” *Ensign*, Nov 1997)

Often on Sundays a group of neighborhood boys would come to his house after Sunday School to invite George Albert Smith to play ball. “I was like the boys, I thought it would be lots of fun to play ball and to play other games. But I had a wonderful mother. She did not say, ‘You cannot do it,’ but she did say: ‘Son, you will be happier if you do not do that. ...’ I want to tell you I am grateful for that kind of training in the home.” (GAS)

Some people appear to think that if they have attended religious meetings or performed some portion of the service required of them on Sunday, they are then at liberty to pursue pleasures and engage in activities incompatible with the spirit of the Sabbath and still continue to enjoy the favor of our Father. ... If the members of the Church, knowing better, persist in desecrating the Sabbath day in the pursuit of worldly pleasures, they will lose their faith; and the Spirit of our Heavenly Father will withdraw from them. (GAS)

#### 6. D&C 59, Jackson County, Sunday, 7 Aug 1831

<sup>3</sup> Blessed are they... who have obeyed my gospel; for they shall receive ... the good things of the earth, and it shall bring forth in its strength. <sup>4</sup> And they shall also be crowned with blessings ... and with commandments not a few, and with revelations in their time. ...

<sup>5</sup> Wherefore, I give unto them a commandment ...: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

<sup>6</sup> Thou shalt love thy neighbor as thyself. Thou shalt not steal;

neither commit adultery, nor kill, nor do anything like unto it.

<sup>7</sup> Thou shalt thank the Lord thy God in all things. <sup>8</sup> Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

**Levite duty** = offer sacrifices and “to stand every morning to thank and praise the Lord, and likewise at even” (1 Chr 23:30). As priests and priestesses we have the same duties.

**Broken heart or Hard heart.** The heart is like soil that must be broken up for seeds (God’s word) to be received and grow. Like Christ, we must seek to know God’s will and receive the promptings of His spirit. As I eat the broken bread representing His body, I can remember the broken heart He expects of me.

**Contrite (crushed) or unyielding spirit:** Like Christ, we must be willing to do God’s will even if it requires us to suffer for others or experience pain. As I drink of the water representing the blood He shed for me as He was crushed in Gethsemane, I can remember the contrite heart He expects of me.

#### 7. Offer up thy sacraments upon my holy day (D&C 59)

<sup>9</sup> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; <sup>10</sup> For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; <sup>11</sup> Nevertheless thy vows shall be offered up in righteousness on all days and at all times; <sup>12</sup> But remember that on this, the Lord’s day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

**Unspotted from the world:** a purpose of the Sabbath

<sup>27</sup> Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from <or *polluted by*> {the vices of} the world. (James 1:27)

**Go to house of prayer:** being at home or in nature does not fulfill the commandment. Partaking of a meal as a guest in one’s house symbolized friendship and brought the guest under the protection of the host. Sharing a meal was also part of covenant making. (Ex 24:9–11; Gen 18:1–8). Eating in the Lord’s house puts us under His protection.

**Offer up thy sacraments:** Sacraments are sacred oaths or covenants. Anciently, a sacrament was a ceremony in which a soldier swore an oath of allegiance to his king. So it is in the realm of spiritual things; a sacrament is a ceremony associated with a covenant in which we pledge loyalty to Christ and the standards of his gospel. Thus a sacrament is a formal expression of commitment and loyalty to our divinely sent King. (JFM, 432)

*Sacrament* comes from Latin *sacare*, “to consecrate, to make holy,” signifying a sacred act or ceremony that involves symbols with deeper meaning. (Ogden 555)

**Pay thy devotions** → vow, set apart, dedicate, consecrate

**Vow** = promise to God to do \_\_\_\_

**Oblation** = the action of solemnly offering something to God

**Confessing thy sins** → make wrongs right

**Upon my holy day:** This revelation was received on a Sunday.

**Which day of the week is the Sabbath?**

- a. Jews
- b. Christians
- c. Muslims
- d. Latter-day Saints

## 8. Fasting = joy or rejoicing (D&C 59)

<sup>13</sup> On this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.<sup>14</sup> Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

### How is fasting related to joy and rejoicing?

“Not eating is a natural fast, but abstaining from sin is a spiritual fast.” (KD, 7:387)

## 9. Jewish Fasting

<<sup>3</sup> ‘Why have we fasted,’ they say, ‘and you have not seen it? Why have we humbled ourselves, and you have not noticed?’ “Yet on the day of your fasting, you do as you please and exploit all your workers.<sup>4</sup> Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high.<sup>5</sup> Is this the kind of fast I have chosen, only a day for a man to humble himself ... for bowing one’s head ... and for lying on sackcloth and ashes? Is that what you call a fast, a day acceptable to the LORD?<sup>6</sup> “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?<sup>7</sup> Is it not to share your food with the hungry and to provide the poor wanderer with shelter--when you see the naked, to clothe him, and not to turn away from your own flesh and blood?> (NIV Isa 58:5-7)

### What was fasting for the Jews?

The Pentateuch does not explain what is to be understood by “afflicting the soul” on the Day of Atonement [Lev 23:27]. However, other passages in the Scriptures speak explicitly of afflicting the soul by fasting (Ps. 35:13; Is. 58:3, 5, 10 ...). According to the sages, there are five ways in which the duty of afflicting the soul applies: by prohibitions against eating and drinking, washing oneself (for pleasure), anointing the body, wearing shoes (of leather), and cohabitation. The penalty of extirpation [being cut off], however, applies only to eating, drinking, and working. (EJ – Day of Atonement)

“Fasting is an act of repentance or of supplication seeking divine forgiveness or the prevention of disaster. Public fasts also commemorate catastrophic events in Jewish history. On fast days one neither eats nor drinks. On major fasts, other prohibitions are washing, wearing leather shoes, using ointments or perfumes, and other physical pleasures. There are special prayers and the Torah is read in the synagogue. Yom Kippur and Tishah be-Av are observed from sunset to sunset. All other fasts are from sunrise to sunset. (EJ Jr.; Rona #17)

### How was fasting related to helping others?

## 10. Latter-day Saint Fasting

**Howard W. Hunter:** We do not know when fasting was adopted in the Church as a regular observance, but there are records that indicate that some fast meetings were held in the Kirtland Temple on the first Thursday of each month in the year 1836. There is no indication that these fasts were associated with donations to the poor, except a remark made by Brigham Young more than thirty years later in the Old Tabernacle in Salt Lake City. He ... [said]: “You know that the first Thursday in each month we hold as a fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day ... was to be carried to the fast meeting and put into the hands

of a person selected for the purpose of ... distributing it among the poor” (JD 12:115.)

Although Brigham Young indicated that this was the decision ..., there is no record that it was ever observed. There were occasional fasts held in Nauvoo with some special objective in view, but no fasts on a regular basis. It was not until 1845 that a fast was held in Nauvoo to provide for the poor. ...

In the early days when the membership of the Church was small, the holding of fast day on Thursday was not a problem, but as time went on it caused employees to take time from their work to attend fast meeting, merchants had to close their businesses, and many other difficulties resulted from weekday observance. A decision was made by the First Presidency and the Twelve that the monthly fast meeting should be held on the first Sunday of each month. The first Sunday of December, 1896, was the date set for the change. From that time to the present—nearly a century—the fast day has been observed, in most instances, on the first Sunday of the month as a religious practice.” (“Fast Day,” *Ensign*, Nov. 1985, 73–74)

## 11. Charity and fasting

**Islamic/Muslim Customs:** Charity is one of the basic five pillars of faith, generally considered to be 2%. “Muhammad, a 7<sup>th</sup> century CE merchant of Mecca, and founder of Islam, is considered by believers to have been the last of a line of prophets ... acceptance of Muhammad’s teaching implies belief in Allah as the only god ... pray five times daily ... fast from dawn to sunset in the month of Ramadan ... pay legal alms (charity); and to go on at least one pilgrimage to Mecca, site of the holy Black Stone.” (EJ Jr.; Rona #17)

**Jewish Customs:** In addition to tithes, the religious Jew have a fasting day each month. The meal afterwards is a “feast” of sorts — with prayers before and after every meal. Each prayer is preceded by a washing of hands in “living water” that is naturally flowing. Over time, these and other prayers have come to be prewritten. Fasting is never done on a Sabbath day because Sabbath is a day of joy and fasting (to many) is less than joyful! Yom Kippur (a High Day - hence, treated as a Sabbath) is the only exception. On that day, fasting begins an hour before that Sabbath and continues until an hour afterwards. The book of Jonah is read by religious Jews on Yom Kippur, the Day of Atonement, accompanied by a full day of fasting and prayer. The prayers that day ask for forgiveness and for the Lord’s spirit to be with them. Other days of fasting also include prayers.

**Scale of Virtuous Giving:** “The rabbis were especially concerned about the manner in which alms are to be dispensed. The prime consideration is that nothing be done that might shame the recipient. “Maimonides lists seven ways of giving *zedakah* [charity] which are progressively more virtuous: to give (1) but sadly; (2) less than is fitting, but in good humor; (3) only after having been asked to; (4) before being asked; (5) in such a manner that the donor does not know who the recipient is, (6) in such a manner that the recipient does not know who the donor is; and (7) in such a way that neither the donor nor the recipient knows the identity of the other.” (EJ Jr.; Rona #17)

**The Highest Form of Charity:** “. . . is not to give alms but to help the poor to rehabilitate themselves by lending them money, taking them into partnership, employing them, or giving them work, for in this way the purpose is achieved without any loss of self-respect at all. “This last way of helping the poor is known as *gemilut hasadim*, ‘dispensing kindness.’ This term also includes aiding people who need help and encouragement and includes

such matters as visiting the sick and looking after them and inviting needy guests to eat at your home. One of the greatest acts of charity is to provide for orphans.” (*EJ Jr.*; Rona #17)

## 12. Promised blessings and warning (D&C 59)

<sup>15</sup> And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—<sup>16</sup> Verily I say, that inasmuch as ye do this, the fulness of the earth is yours. ...<sup>20</sup> It pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.<sup>21</sup> And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.<sup>22</sup> Behold, this is according to the law and the prophets;

## 13. Sacrament Prayers (Moroni 4–5; D&C 20:77, 79)

| Bread   | Water                |
|---|----------------------|
| O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this (bread/wine) to the souls of all those who (partake/drink) of it; that they may (eat/do it) in remembrance of the (body/blood) of thy Son (.../which was shed for them;)<br>(and/that they may) witness unto thee, O God, the Eternal Father, |                      |
| that they <i>are willing to</i>   | that they <i>do</i>  |
| take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them,  | always remember him, |
| that they may (always/...) have his Spirit to be with them. Amen.   |                      |

- **Take name** → temple, adoption
- **Commandments he hath given them**  
Thus far I and my father had kept the commandments wherewith the Lord had commanded us. (1 Ne 5:20)  
Thus my father had fulfilled all the commandments of the Lord which had been given unto him. (1 Ne 16:8)  
After Jesus ascended to heaven, “he through the Holy Ghost had given commandments unto the apostles.” (Acts 1:2)
- **Remember him** → seek to know and do His will; weekly visit His house to renew covenants, daily chats (prayer, ponder, read, look at our Liahona)  
**Symbolism:** Ancient sacrifices were done in ‘similitude of the sacrifice of the Only Begotten’. The sacrament is done in remembrance of that sacrifice. The offering is made by priesthood officiators acting in behalf of Christ. The officiators kneel and offer a prayer at a table that represents an altar of sacrifice. The broken bread reminds us of Christ’s broken flesh and the bread of life. The water reminds us of Christ’s blood that was shed and the living water that flows from Christ. The bread and water are covered by a white cloth, as Christ’s body was covered by a linen cloth and laid in the tomb. (S&S 16–17)

## 14. Partaking of the Sacrament (GAS)

If we do what our Heavenly Father would have us do we will go to his holy house upon the Sabbath day and there partake of the sacrament in remembrance of the sacrifice that was made for us by the Redeemer of mankind. (GAS)

I feel that a comprehension of the sacredness of the sacrament of the Lord’s Supper is important to the members of the Church. ... I rejoice when I find our brethren and sisters coming to the sanctuary and partaking of these emblems ... worthily. (GAS)

Most of us realize what a gift has come to us on those occasions when we are permitted to assemble in peace and in quiet, to meet together and partake of the emblems of the broken body and the shed blood of the Master. It should be ... in the minds of every one of us a most sacred and solemn occasion to realize that we are renewing our covenants with him who gave his life that we might be resurrected and exalted. When we partake of these emblems, I am sure we all realize that the sacrament, established by him before he passed away, is to be to us an uplift and inspiration and a blessing throughout eternity. (GAS)

Our Father in Heaven does not give us commandments or advice that are not of importance. He teaches us for our uplifting, for our growth and development, and if we will follow His counsel it will prepare us to go back into His presence. ... Each Sabbath day we are expected to meet together and partake of the emblems of the body and blood of our risen Redeemer. (GAS)

## 15. Sabbath day activities

Because the Sabbath is a holy day, it should be reserved for worthy and holy activities. Abstaining from work and recreation is not enough. In fact, if we merely lounge about doing nothing on the Sabbath, we fail to keep the day holy. ... We attend sacrament meeting each week. Other Sabbath-day activities may include praying, meditating, studying the scriptures and the teachings of latter-day prophets, writing letters to family members and friends, reading wholesome material, visiting the sick and distressed, and attending other Church meetings. (*True to the Faith*, 146)

Spencer W. Kimball adds preparing lessons, sleeping (*M of F* 96–97), get acquainted with our children, proper courting, and doing good (*Teachings of Spencer W. Kimball*, 216).

## Quotes

**George Albert Smith:** We partake of physical food—... bread and water etc., to nourish the physical body. It is just as necessary that we partake of the emblems of the body and blood of our risen Lord to increase our spiritual strength. ... Men and women who go from year to year without partaking of the Lord’s Supper, gradually lose the Spirit of our Heavenly Father; they forfeit its companionship where they have had opportunity to participate in that blessing, but have failed to take advantage of it. ... Before partaking of this sacrament, our hearts should be pure; our hands should be clean; we should be divested of all enmity toward our associates; we should be at peace with our fellow men; and we should have in our hearts a desire to do the will of our Father and to keep all of His commandments. If we do this, partaking of the sacrament will be a blessing to us and will renew our spiritual strength. ... We should consider seriously the covenants we make with our Father. Let us pay strict attention to those covenants, and let us ... eat and drink worthily, for the blessings of our souls and for the increase of our spiritual strength. These blessings are for you ... who are of the household of faith. Let us appreciate them, and live worthy of them, that by our lives we may exemplify our belief. Let none of us be under condemnation by partaking of the sacrament unworthily, thereby being deprived of the companionship of the Spirit of our Father. (GAS)

**Jeffrey R. Holland:** “With so very much at stake, [the sacrament] should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to ‘get over’ so that the real purpose of a sacrament meeting can be pursued. This is the real purpose of the meeting.” (*Ensign*, Nov 1995, 68)