

Saints and Sinners: Drinking from the common cup

President Bush had returned to his ranch in Texas but his father was in the congregation at the 8 o'clock outdoor communion service at St. Ann's Episcopal Church in Kennebunkport, Maine. The noise of the ocean waves lapping at the gigantic rocks a few feet away added to the magnificence of the setting.

I was sitting four rows behind the former president and got to exchange a few pleasantries with him after the service, but I didn't get to ask him whether he drank from the "common cup" when he went up to the altar to receive communion.

The visiting minister had told those who were to partake of the sacrament that they could drink from the common cup or use the method of intinction, a way of receiving communion that involves holding the wafer between the thumb and forefinger and dipping it in the wine in the cup.

This is for the over-fastidious who are fearful of "catching something" by drinking from a cup that has touched another's lips.

Intinction isn't for everyone. The possibility that some "deep dippers" (maybe with dirty fingernails) will inadvertently put their fingers in the wine when the cup comes around to them makes some people squeamish.

Other alternatives have been tried in some churches — from the use of "shot glasses" passed to communicants on a tray to the use of straws and plastic spoons that are made available to people as they approach the altar.

Germes were unknown in Bible times. Hygienic practices were therefore lax. It was more important to be ceremonially clean, following the rituals prescribed for worship in the Old Testament.

Medical doctors and epidemiologists do not



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all agree on the health dangers posed when many people drink from the same communion cup.

Those who say the common cup may be a means of transmitting disease admit the risk is very small.

A doctor quoted in a Catholic brochure says, "The alcoholic content of the wine, plus the practice of wiping the cup and turning it to a new position for each communicant, seems to remove any danger of disease being transmitted."

Other physicians, however, dispute the claim that the wine (14.5 percent alcohol in sacramental wine) kills any bacteria.

Many religious people have no fears about drinking from a common cup. They have faith that no harm can come to them while they are consuming wine that represents — or has been turned into — the Lord's blood.

Some churches, nevertheless, urge people with colds or other communicable diseases not to drink from the common cup.

A certain amount of protocol goes into the receiving of communion, particularly in churches such as the Catholic, Episcopal and Lutheran.

It is expected, for example, that people will stay till the end of the communion service and not leave church after they have "communed." A Catholic church in Florida has a sign on the

door at the back of the church for those who skip out early. It reads, "Judas left early, too (John 13:30)." This is a reference to the story of the Last Supper of Jesus and his disciples on the Thursday evening of Holy Week. The gospel records that "as soon as Judas had taken the bread, he went out."

George Washington, a lifelong Episcopalian, had an even worse habit. He would slip out of church even before the communion part of the service began.

This so incensed one rector that he preached a sermon, with Washington in the congregation, deploring the bad example of "those in elevated stations who turn their backs on the Lord's Supper." Washington promised not to repeat the offense.

He didn't. He never appeared in church thereafter on a communion Sunday.

Controversial book theorizes Brigham Young ordered pioneer massacre

By C.G. Wallace

Associated Press Writer

SALT LAKE CITY — Nearly a century and a half after California-bound pioneers were slaughtered by Mormon settlers and their Indian allies, a new book blaming the massacre on church leader Brigham Young is causing a sensation in the Mormon community.

Church historians vehemently disagree with the premise of "Blood of the Prophets: Brigham Young and the Massacre at Mountain Meadows." But author Will Bagley says circumstantial evidence points to Young's involvement.

"Claiming that Brigham Young had nothing to do with Mountain Meadows is akin to arguing that Abraham Lincoln had nothing to do with the Civil War," Bagley writes. "His own words reveal that both before and after the massacre, Brigham Young recognized the likely

results of his acts."

On the shelves since late August, Bagley's book is a best seller in Salt Lake City, headquarters of the Mormon church. Sam Weller's Books, which specializes in Western and Mormon history, has sold more than 400 copies, said store manager Dennis Evans.

"I have not seen anything quite like it in terms of (Mormon) history," Evans said.

On the heels of Bagley's work, The Church of Jesus Christ of Latter-day Saints now is planning to publish its own book on the killings. This comes after years of church leaders insisting that the Sept. 11, 1857, massacre should be a closed chapter in Utah history.

Author Richard Turley, the church's chief historian, said his book will make clear Young did not plan the murders. The victims of the Mountain Mead-

ows massacre were a group of men, women and children on their way from Arkansas to California.

Young at the time was the church's prophet and president, its second, and the man who brought the faith's headquarters to the West in 1847 after founder Joseph Smith was murdered in Illinois. Under Young's leadership, the territory that would become Utah operated as a "theo-democracy."

Ten years after the Mormons arrived in the Salt Lake Valley, however, the U.S. Army was preparing to squelch Utah's resistance to federal control and its practice of polygamy, Bagley writes. As troops drew closer, Utah trained its own military and stockpiled guns, ammunition and food.

In the midst of growing war hysteria, wagon trains continued to move through the territory on the way to Cali-

fornia, including the pioneers from northwest Arkansas.

About the same time, tales also began to spread about the death of a Mormon leader, Parley Pratt, in Arkansas. Rumors made their way around Utah that members of the Arkansas wagon train were involved.

Bagley, who writes a history column for The Salt Lake Tribune, said this coincidence helped seal the pioneers' fates.

"Brigham Young considered this a righteous act of vengeance," said Bagley. But he said Young also wanted to send a message to the United States that he controlled the road to California.

Bagley said the massacre was planned and organized before the Arkansas group — traveling through Utah from north to south — reached the southern part of the territory. The Mormon settlers and Indians ambushed the

wagon train of 40 men, 30 women and 70 children. The pioneers circled their wagons and dug in, surrendering days later when the Mormon settlers promised them safety if they disarmed.

Instead, the Mormon militia and Indians killed them. Seventeen children under the age of 7 were spared and adopted into the community.

It wasn't until two decades after the murders that anyone was held accountable for the slaughter: John D. Lee, whom Bagley and many others believe was the Mormon church's scapegoat. Moments before a firing squad executed Lee, the condemned man sat on the edge of his coffin and denounced Young. "I studied to make this man's will my pleasure for 30 years. See, now, what I have come to this day! I have been sacrificed in a cowardly, dastardly manner," Bagley quotes Lee as saying.

Turley announced in May he was writing his own chronicle of the massacre. Turley's book, to be titled "Tragedy at Mountain Meadows," is tentatively set for publication in 2003 by the Oxford University Press.

Turley maintains Young had no part in the massacre, calling it an independent plan by an isolated group of settlers.

Those in southwest Utah had heard stories about the bad behavior of the approaching wagon train. The community, however, was divided about what to do with the travelers, and decided to send a message to Salt Lake City and ask Brigham Young for guidance, Turley said. But before the messenger could leave, the emigrants were ambushed.

Church President Gordon B. Hinckley dedicated a monument at the site of the massacre in 1999. He said he did not believe Young had a hand in the violence.



First United Methodist Church

Bible Baptist Church
Pastor: Don Crutcher
 Fifth & Broadway
 899-7368
Sunday: Sunday School: 9 am
 Worship Service: 10 am
 Evening Service: 6:30 pm
Wednesday: Evening Bible Study: 7 pm

Calvary Gospel Church
Pastor: Rev. Steve Rains
 Fourth & College • 899-3605
Sunday: Sunday School: 9:15 am
 Morning Service: 10:30 am
 Evening Service: 6:00 pm
Wednesday: Adult Prayer and Worship: 7:00 p.m.
 Youth @ the Rock House: 7:00 p.m.
 Helping you focus upward in worship, inward in commitment and outward in evangelism

Church of Christ
 401 Caldwell
 899-6185
Sunday: Bible Study: 9:45 am
 Worship Service: 10:45 am
Wednesday: Bible Study: 7 pm

Church of the Nazarene
Pastor: Matthew Delp
 Third & Caldwell
 899-2080 or 899-3797
Sunday: Sunday School: 9:45 am
 Worship Service: 10:50 am
 Evening Service: 6 pm
Wednesday: Evening Service: 7 pm

First Baptist Church
Pastor: Bud Chester
 Fifth & Center • 899-3450
Sunday: Sunday School: 9:15 am
 Morning Worship: 10:30 am
 Evening Worship: 6:30 pm
Tuesday: Mens' Prayer Group: 6:00 am
Thursday: Night Bible Study: 7:00 pm

Seventh Day Adventist Church
Pastor: Arlin Cochran • 785-332-2888
Saturday: Sabbath School: 9:30 am
 Worship Service: 11 am

First Christian Church (Disciples of Christ)
Pastor: Loren Strait
 Eighth & Arcade • 899-5233
Sunday: Worship Service: 10:30 am
Sunday School: 9:15 a.m.
Activities: Junior High & High School Youth Groups, Adult Bible Study, Choir, Men's and Women's Groups, Devotions Study, Monthly Fellowship
Special Notice: Handicap Accessible, Hearing Assistance Equipment and Infant and Toddler Nurseries Available

First United Methodist Church
 1116 Sherman
 899-3631
Pastor: Rev. Janet Hernandez
Sunday: Sunday School: 9:15 am
 Worship Service: 10:30 am

Sonrise Christian Church
 Ninth & Caldwell • 899-5398
Minister: Tony Kafka
Youth Minister: Doug Bean
Sunday: Worship Service: 9:30 am
 Sunday School: 10:45 am
Wednesday: Junior/Senior High Meeting: 7 pm
 Adult & Children's Classes: 7 pm

Emmanuel Lutheran Church
 13th & Sherman • 899-6161
Pastor: Scott Grimshaw
Sunday: Sunday School: 8:45 am
 Worship Service: 10 am
Wednesday: Confirmation: 6 pm

Kanorado United Methodist Church
Pastor: Leonard Cox
 399-2468
Sunday: Sunday School: 9 am
 Worship Service: 10:15 am

Goodland Bible Church
 109 Willow Road • 899-6400
Pastor:
Sunday: Sunday School: 9:45 am
 Morning Worship: 11 am
 Evening Worship: 6 pm
Wednesday: Call for location

Grace Fellowship Church
 104 E. Hwy 24 • 899-6423
Pastor: Bob Snyder • Residence: 899-0134
Sunday: Sunday School: 10 am
 Worship Service: 11 am
 Youth Group at Gattshall's at 5:30 pm
 Adult Bible Study 6 pm

St. Paul's Episcopal Church
 13th & Center
 899-2115 or Rectory 899-2114
Priest: Father Charles Schneider
Deacon: Gretchen Talitha
Adult Forum: Sunday : 8:30 am
 Morning Prayer: 9:30 am 1st & 5th Sundays
Holy Eucharist: 2nd, 3rd, & 4th Sundays: 9:30
 Sr. Warden for emergencies during the week 899-2067

Church of Jesus Christ of Latter-Day Saints
 1200 15th Street • Burlington, CO • (719) 346-7984
Sacrament Meeting: 9:30 am
Sunday School: 10:45 am
Priesthood/Relief Society: 11:30 am

Word of Life Foursquare Church
 223 E. 10th
 899-5250
Pastor: John Coumerilh
Weekend services
Saturday evening: Worship Celebration & Kids' Church: 6:30 am

United Methodist Church Brewster:
Pastor:
 Worship Service: 10:45 am CST
 Sunday School: 9:45 am CST
Winona:
Minister: Rev. Bob Winters
 Worship Service: 9 am CST
 Sunday School: 10:15 am CST

Iglesia Del Dios Vivo
 La Luz Del Mundo
 Spanish Speaking Church
Minister: Esteban Ortiz B.
 1601 Texas • 899-5275
Daily Prayer: Sunday thru Saturday: 5 am & 6 pm
Sunday: Sunday School: 10 am

Our Lady of Perpetual Help
Pastor: Father Norbert Dlabal
 307 W. 13th • 899-7205
Sacrament of Reconciliation: 4:30-5 pm Saturday or by appointment
Mass Schedule:
 Saturday: 6 pm
 Sunday: 10:30 am
Spanish Mass: 1st & 3rd Sunday: 2 pm

Pleasant Home Church
 Serving the rural community for over 100 years
 Rt. 1, Box 180 • 694-2807 • 3190 Road 70
Pastor: Charlie Busch
 694-2242
Sunday: Worship Service: 9 am
 Sunday School: 10 am
 Evening Service: 6 pm

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