

The Elderly and Holy Communion: The Understanding of the Elderly at GBKP Berandan about the Sacrament of Holy Communion as a Critical Reflection on the Sacrament of Holy Communion GBKP

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Abstract

The elderly is someone who has reached the age of 60 years and over. In general, the elderly experiences a sense of contradiction between satisfaction and hopelessness. The elderly feels satisfied if they believe that they have lived life and went through the previous phases well and are able to accept the aging process. However, they can despair, if they find themselves a failure in the past. There are elderly people who think they are useless along with the decline in physical function and health that makes them unable to carry out activities as usual. In addition, the elderly may feel that they are not cared for, experience loneliness, and even suffer from post power syndrome. On the other hand, the elderly have life experience, free time, and in society are respected as parents. The experience of the elderly meeting bread and wine, as symbols of the body and blood of Jesus in Holy Communion, makes the elderly more refreshed, strong, excited and not worried about life. The elderly also experiences strengthening, peace, and joy in attending Holy Communion. Based on initial interviews with four elderly people at GBKP Berandan, there was an impression that the elderly had difficulty explaining their understanding of the sacrament of Holy Communion at GBKP. However, if it is associated with the symbols of bread, wine, and singing in the sacrament of Holy Communion, the elderly is able to understand Holy Communion at GBKP. Based on this phenomenon, the presenter is interested in conducting research entitled "Elderly and the Holy Communion: Understanding the Elderly in GBKP Homen About the Sacrament of Holy Communion as a Critical Reflection on the Sacrament of Holy Communion GBKP". I base this paper on Erik Erikson's perspective on psychosocial development and Richard H. Gertzler's perspective on lasia, then John Calvin's perspective on Holy Communion and Gordon W. Lathrop's perspective on experiencing meaning through encounters with liturgical symbols.

Keywords

The elderly; Holy Communion; GBKP



I. Introduction

The World Health Organization (WHO) lists the elderly into four classes, namely middle age (middle age) 45-59 years, elderly (elderly) 60-74 years, elderly 75-90 years and very old age. (very old) over 90 years. Based on Government Regulation of the Republic of Indonesia No. 43 of 2004, Elderly is someone who has reached the age of 60 (sixty) years and over. The Batak Karo Protestant Church (hereinafter GBKP) classifies the elderly aged 60 years and over and is called Zaitun. Thus, it can be stated that the elderly is someone who is 60 years and over. Human Resources (HR) is the most important component in a company or organization to run the business it does. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021).

Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired (Shah et al, 2020). The development of human resources is a process of changing the human resources who belong to an organization, from one situation to another, which is better to prepare a future responsibility in achieving organizational goals (Werdhiastutie et al, 2020).

Based on age, Gentzler divides age through the lens of three ages. The first age, from birth to about thirty years. This is a time when young people are learning and developing. The second age, from thirty to about sixty years. This is the time for adults to work, pursue career goals, marry and raise families. The third age, from sixty to ninety years or death. This is the time for the elderly to supplement life with the gifts of wisdom, knowledge, and experience.

The elderly experience physical, social and psychological changes. One of the things that has changed in terms of physicality is that the learning ability of the elderly is still there, but is relatively declining. Memory (memory) decreases because the encoding (reception) process decreases. In social change, one of the things experienced by the elderly is the loss of a friend (died). Psychological changes in the elderly include short term memory, frustration, loneliness, etc. With physical, social, and psychological changes, mental abilities or wisdom become the most important part of the behavior of the elderly.

For Gentzler, the elderly have more time and make the main need to build closeness with God. As the elderly overcome weakness, loss, and mortality, their faith is tested, and their spirituality grows. The elderly feel calm, happy, find the meaning of life, and are not bored in living their daily lives by drawing closer to God through their religious beliefs. Therefore, the elderly believe that religion is an important thing in their lives.

For Calvin, the visible church is the communion that celebrates Holy Communion. The Lord's Supper contains the text of the events of Jesus with the disciples, at a banquet of eating and drinking. The Lord's Supper took place in the past, but gives meaning in the present. The Lord's Supper is an event of God's redemptive act for the people, through the sacrifice of Jesus on the cross. The Batak Karo Protestant Church (hereinafter: GBKP) celebrates the sacrament of Holy Communion four times a year. Through the sacrament of Holy Communion, the congregation eats bread and drinks wine, and interprets the body and blood of Jesus who was sacrificed on the cross to atone for human sins.

Based on the results of initial interviews conducted with four elderly people at GBKP Berandan, it was found that the activity of the elderly in participating in the sacrament of Holy Communion was held 4 times a year. This activity is illustrated by the presence of the elderly reaching 70% in the sacrament of Holy Communion in the church. Based on initial interviews with four elderly people at GBKP Berandan, there was an impression that the elderly had difficulty explaining their understanding of the sacrament of Holy Communion at GBKP. However, if it is associated with the symbols of bread, wine, and singing in the sacrament of Holy Communion, the elderly are able to understand Holy Communion at GBKP. Based on this phenomenon, the presenter is interested in conducting a research entitled "Elderly and the Holy Communion: Understanding the Elderly in GBKP Homen About the Sacrament of Holy Communion as a Critical Reflection on the Sacrament of Holy Communion GBKP".

II. Research Method

Therefore, the hypothesis of this paper is that the understanding of the GBKP Berandan elderly regarding the sacrament of Holy Communion provides a critical reflection for understanding the sacrament of the GBKP Holy Communion. To clarify this hypothesis, first, this paper will describe the understanding of the elderly. Second, this paper will describe the understanding of the Holy Communion according to GBKP. Third, this paper will describe the results of research on the understanding of the elderly at GBKP Berandan regarding the sacrament of Holy Communion. Fourth, this paper will provide a critical reflection on GBKP's understanding of the sacrament of Holy Communion. Based on these four things, there are several research questions in formulating this paper, namely: first, how do experts understand the elderly? Second, how does GBKP understand the Sacrament of Holy Communion? Third, what is the understanding of the GBKP Berandan elderly regarding the sacrament of Holy Communion? Fourth, how does the GBKP Berandan elderly's understanding of the Holy Communion sacrament provide a critical reflection on the GBKP Holy Communion sacrament?

The data collection technique in this research paper uses literature studies through various books, literature, research journals, online articles, church administration or notes related to writing and conducting interviews.

III. Result and Discussion

3.1 The Elderly

For Gatzler aging is not a disease, and old age is not a disease. Aging is a natural developmental process that includes: both losses and gains. For Gatzler, several things in a person will change when entering old age: first, physical changes. With increasing age, certain physical changes affect the elderly: gray hair, skin wrinkles, changes in reproductive capacity, immune system response. Second, job changes and retirement. Third, changes in family life. Changes in the family that are faced by the elderly, children already have homes, families, and take care of their children, etc. Fourth, financial changes.

To understand the elderly there are many theories and aspects that can be discussed. In this case, the presenter uses developmental psychology to understand the elderly. Developmental psychology is a field of psychology that studies human development and the factors that shape a person's behavior from birth to old age. The presenter uses Erik Erikson's theory of psychosocial development to understand the elderly.

According to Erik Erikson, psychosocial development is divided into several stages. Each psychosocial stage has two components, namely a good (expected) and a bad (unexpected) component. The psychosocial stages consist of: stage I, trust versus mistrust (0-1 years), stage II autonomy versus shame and doubt (1-3 years), stage III, initiative versus guilt (3-6 years), stage IV, Industry versus inferiority (6-12 years), stage V, Identity versus role confusion (12-18 years), stage VI, intimacy versus isolation (young adulthood), stage VII, generativity versus stagnation (middle adulthood), stage VIII, ego integrity versus despair (late adulthood).

Stage VIII of Erickson's psychosocial development is for the elderly. Stage VIII ego integrity versus despair (integrity vs despair). Integrity is success in adjusting to success and failure in life. Things that need to be understood at this phase, namely; a) if integrity is achieved, the individual will be able to enjoy the benefits of the previous seven stages and feel that life is meaningful; b) Individuals are aware of other individuals' lifestyles, but

they still maintain and maintain their own lifestyles; c) Lifestyle and cultural integrity are a legacy of the soul; d) despair can also arise in the face of changes in the cycle of life, social and historical conditions, and the transience of life before the eternity of life (death) so that sometimes there is a feeling that life does not mean that death is near, fear or even the desire to die. e) developmental tasks that must be completed, such as adjusting to changes in their life cycle and preparing for the afterlife (death). At this stage the elderly can also recall the past and see meaning, peace and integrity. Reflecting on the past feels good and the quest of the present is to integrate the purpose in life that has been pursued for years. Failure to pass this stage will lead to the emergence of a sense of hopelessness.

3.2 The Sacrament of Holy Communion

To see GBKP's understanding of the sacrament of Holy Communion, there are several sources that we can refer to: the 2015-2025 GBKP church system, the GBKP book of confessions of faith, and the GBKP catechesis book, John Calvin's understanding (cf. GBKP is a Calvinist church).

Based on the GBKP 2015-2025 church system, chapter VIII article 27 GBKP understands the sacraments as follows:

The sacrament is a tangible sign that God uses in Christ by the power of the Holy Spirit through the church to declare that salvation from God and a new life in God have been realized.

In the GBKP church system, the understanding of the Holy Communion is not fully explained. Article 32 concerning the Holy Communion only consists of several points which are the technical rules and instructions for the implementation of the Holy Communion. The instructions consist of;

- 1) *Holy Communion must be celebrated in Runggun at least 4 times a year; 2) those who are allowed to take part in the Holy Communion are members of the congregation and members of other churches as guests, who are not under special pastoral care; 3) The Runggun Council prepares the celebration of Holy Communion so that residents understand and appreciate the meaning of the Holy Communion and conduct self-examination (sensura morum), by: a) proclaiming the celebration of Holy Communion for two (2) consecutive Sunday worship days. b) carry out preparations for the Lord's Supper before the celebration of the supper; 4) The Runggun Council carries out the Holy Communion service in Sunday services and/or ecclesiastical holidays as well as closing services for Stewardship Week, Family Week, Prayer Week, SMS, SKMS, and Pastor's Konpen using the liturgy of Holy Communion and served by the pastor; 5) The Lord's Supper uses bread and wine. For residents who cannot drink wine, tea or water is provided; 6) In the context of the scheduled celebration of Holy Communion, the Runggun Assembly may carry out the service of Holy Communion at home or in the hospital on the appointed day, which is served by the pastor by using the liturgy of Holy Communion which is adapted, for: a) residents who are old but still capable understand and live the meaning of Holy Communion, and who cannot attend Holy Communion at the place of worship. b) people who are sick but are still able to understand and live the meaning of Holy Communion, who cannot attend Sunday services for a long time.*

Based on GBKP's book of confessions of faith, we also cannot find GBKP's understanding of the sacrament of Holy Communion. The GBKP Confession consists of 14 chapters and the word Holy Communion appears in Chapter X, the GBKP Confession on Worship at the closing point:

GBKP believes that: worship in the form of sacraments only 2 (two): Holy Baptism for adults and children (Matthew 29:18-19; Romans 6:3-4; 1 Corinthians 6:11) and Holy Communion (1 Corinthians 11 :23-28; John 17:23; Matthew 26:26-29).

Based on the GBKP catechism teaching materials, we can find an explanation of the Holy Communion as follows:

The Lord's Supper is a repeat of the first Holy Communion made by the Lord Jesus along with His disciples as a precursor to the supper in the coming kingdom (Matt. 26:29). By repeating it, people re-live the fellowship with Jesus in eating bread and drinking wine, which symbolize the body and blood of Christ so that they believe that he has truly been saved by Him. Togetherness in Holy Communion can increase the sense of brotherhood, because it is increasingly aware that life comes from the same source. Who deserves to follow him? Jesus said that the person who is worthy to partake of the Lord's Supper is the person who has put on the banquet (Matt. 22:12). Dressing up for a party means showing someone's eligibility to participate in a party. That worthiness can be measured spiritually and outwardly. Spiritually it is the realization that in the feast of Holy Communion, he is a guest of the Lord Jesus and in this feast he will again enjoy the riches of God's promise which is symbolized in the bread and wine (1 Cor. 11:23-26). Therefore, those who attend the Lord's Supper must have previously contemplated the meaning of the Lord's Supper and harmonized its practice and behavior with that meaning, or live according to the gospel of Christ (Phil. 1:27). On the other hand, this preparation will never be sufficient, but we are determined to follow it, because we believe that God's goodness is far greater than our faith. Likewise, we must carry out external preparations, namely as on worship services we dress modestly, not flashy, sit politely, do not make noise and orderly eat bread and drink wine. Those who can follow it are adults who have studied and are not in the status of being disciplined by the Church.

John Calvin used the father-son relationship to describe the goodness of God to man. A father is responsible for providing physical and spiritual food to his child. For Calvin the Lord's Supper is a spiritual dish. The dish is a testimony of Christ as the bread of life, the bread that becomes food for our souls to achieve true and happy eternal life. For Calvin the symbol of bread and wine in the Lord's Supper confirms to us that the body and blood of Jesus was sacrificed to redeem mankind from the bondage of sin.

3.3 The Understanding of the Elderly at GBKP Berandan about the Sacrament of Holy Communion

GBKP Berandan is located on Jl. Dempo, Sei Bilah, West Andanan, Langkat Regency, North Sumatra. GBKP Berandan has a number of elderly church members of 28.7%. The Indonesian Ministry of Health's Infodatin stated that an area with more than 7% elderly population is referred to as an old structured area. Therefore, GBKP Berandan can be classified as a church that has an old structure congregation.

The speakers interviewed 4 resource persons: Riana Ginting (62 years), Putri Br Bangun (67 years), Gustama Tarigan (61 years), Jakaria Sembiring (70 years). Resource persons 1-3 have a background as a retired elementary school teacher. Meanwhile, Jakaria Sembiring is the caretaker of Binjai Langkat's classic olives. In conducting interviews with four resource persons, the presenter uses the understanding of Gordon W. Latrop.

In a book entitled *Holy Things, a Liturgical Theology*, Gordon W. Latrop, mentions the texts: teachings, songs, praises in a liturgy not only contain stories of believers' experiences, in the past. The text also doesn't just talk about ourselves and our present history, but about grace, God's actions, and the new, unimaginable. Therefore, for Latrop, finding the meaning of the text in the liturgy is important. The search for meaning must refer to the Bible. For Latrop the liturgical formation should consist of (1) the central symbol of the meeting of needs, where the symbol is able to speak directly to the participants and draw on their experience without explanation. (2) Teaching needs to happen, just not so much. This liturgical formation is a hallmark of Latrop where in his liturgical theology efforts the main need is symbols. The symbol consists of, holy words (prayer discourses, songs, readings, dialogues, sermons, and most importantly the Bible), holy places and holy times, holy people (people who come to church).

Holy Communion contains several symbols such as bread, wine, table, prayer, song, reading text. For Latrop prime theology is taking place when liturgical participants experience and gain meaning through the symbols present in the liturgy. The tradition of banquets for Latrop, brings every community participant present in the community to the stage of remembering Jesus at the table. In other words, this tradition becomes a medium for meeting the community with the Savior through a celebration of eating and drinking. This banquet shows that coming to a community means coming to a table which is already a feast for the presence of God who has provided a meal and drink as a form of God's generosity. For Latrop teaching needs to happen, just not so much. In other words, the most important thing in the liturgy is how the liturgical participants find meaning through their encounter with the symbols in the liturgy. So that teaching becomes a record of what is experienced by the liturgical participants.

The presenter uses Latrop's understanding of symbols in the liturgy as prime theology for constructing interview questions. The reason for the presenter is that from the initial interview to the four resource persons, it can be stated that the elderly have difficulty explaining what a sacrament is? What is Holy Communion? Even when asked the four resource persons, about the elderly's initial knowledge about the GBKP Holy Communion sacrament, how many times a year are there? So the answer is quite varied.

Riana Ginting	5 times (Easter, The Death Of The Lord Jesus, and Family Week)
Putri Bangun	3 times (Family Week, Prayer Week and Stewardship Week)
Gustama Tarigan	4 times (Good Friday, Family Week, Prayer Week and Stewardship Week)
Jakaria Sembiring	4 times (Good Friday, Family Week, Prayer Week and Stewardship Week)

Moving on from this, the questions compiled are based on Latrop's theory which sees symbols in the liturgy as a source of prime theology. Emmanuel Martasudjita calls it as liturgical theology, namely the celebration of the liturgy as locus theologicus.

In the interview, there were 3 questions asked

1. How is your experience when you see bread, receive, and eat bread in the sacrament of Holy Communion?
2. How was your experience when you saw the cup filled with wine, received, and drank the sacramental wine of Holy Communion?
3. What song do you remember most about the sacrament of Holy Communion? How was your experience when you sing the song?

Based on interview no. 1, the following answers were obtained:

Riana Ginting	My experience when I saw the bread being held by the pastor, then I could imagine how Jesus was holding the bread and giving it to the disciples. Then when I received the bread I felt how Jesus cared and shared with me a sinner. While eating the bread I felt how Jesus sacrificed on the Cross.
Putri Bangun	My experience was when I saw the bread on the table, so I could feel I was present in the Lord's Supper that Jesus gave to the disciples. Then when I received the bread I felt so close to Jesus. I felt Jesus who immediately gave the bread to me. When I eat the bread, I sadly remember the sacrifice of Jesus on the Cross. The feeling of eating the bread and drinking the wine is a feeling of calm and closeness to Jesus Christ.
Gustama Tarigan	My experience when I saw the bread being held by the pastor, I felt I was present in Holy Communion with the disciples. The moment I received the bread, I felt that I received the body of Jesus that had been shared with me. When I eat the bread I am happy and feel strengthened. Because Jesus died to pay for my sins.
Jakaria Sembiring	My experience when I saw the bread being held by the priest, I tried to imagine the events that Jesus did to the disciples. The moment I receive the bread, I feel the Love of God who does not look at my sinful self. When I eat the bread I feel calm and confident that Jesus has forgiven my sins.

Based on interview no 2, the following answers were obtained:

Riana Ginting	My experience when I saw the wine being held by the pastor, then I could imagine how Jesus held the cup filled with wine and gave it to the disciples. Then when I received the wine I cried feeling unworthy, I remembered Jesus who had shed blood to atone for my sins. When I drink wine I taste blood
Putri Bangun	Jesus flows in my body. I am happy because I have been redeemed by the blood of Jesus Christ.
Gustama Tarigan	My experience was when I saw the cup of wine on the table, so I could feel I was present at the Lord's Supper that Jesus gave to the disciples. Then when I received the cup of wine I felt so close to Jesus. I felt Jesus directly give the wine to me. While drinking the bread I sadly reminisced about Jesus' sacrifice on the Cross.

Jakaria Sembiring	My experience when I saw the chalice containing wine being held by the pastor, I felt I was present in Holy Communion with the disciples. The moment I received the cup filled with wine, I felt like I was receiving the blood of Jesus that had been shared with me. When I drink wine I feel strong and I have to be more responsible in life.
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Based on interview no. 3, the following answers were obtained:

Riana Ginting	The song that I remember most in the sacrament of Holy Communion is “I lebe-lebe Jesus” (“In the Face of the Lord Jesus” KJ. No. 29). My experience when singing this song, I really was in the presence of Jesus. During the sacrament of Holy Communion I felt Jesus was present and accepted me.
Putri Bangun	The song that I remember most during the sacrament of Holy Communion is “Teruh Kayu Silang-Ndu” (“At the Foot of Your Cross” KJ. No. 368). My experience when singing this song, I really was in Golgotha. I regret the actions that are displeasing to God.
Gustama Tarigan	The song that I remember most during the sacrament of Holy Communion is “Teruh Kayu Cross-Ndu” (“At the Foot of Your Cross” KJ. No. 368). My experience when singing this song, I try to feel what Jesus felt when He was crucified.
Jakaria Sembiring	The song that I remember most in the sacrament of Holy Communion is “Perkuah Ate Simbelin” (“The Magic of True Anugerah” KJ. No. 40”). My experience when singing this song, I try to feel calm and confidence that Jesus forgives my sins.

3.4 Critical Reflection on the Sacrament of Holy Communion GBKP

In the course of GBKP, initially GBKP understood the existence of olives (elderly) as objects to be served. This is inseparable from the condition of the olives that are experiencing the aging process and are considered incapable. Thus olives are grouped in the GBKP diaconia region. However, in GBKP 2010 there was a change by placing olives in the koinonia region and mentioning it as one of the categorical institutions in GBKP. Of course, by making olives categorical, the situation turns into a subject and not an object of service. Olive is active in church ministry. This background departs from the congregation as actors, servants, and workers in the church. Genzler mentions that the participation of the elderly in the church affects the spirituality of the elderly. Therefore, it is necessary to pay attention to the presence of the elderly in the church. Singing old songs that are well known to the elderly is one of the things that affect the spiritual journey of the elderly. The elderly remember the energetic youth, through old songs. In addition, the elderly feel accepted and valued in the church community.

For Genzler to age faithfully: seeing age as a gift from God, believing in God's promises, fighting cultural prejudices about growing old, accepting that spiritual growth also occurs for growing age, practicing spiritual discipline.

Based on initial interviews with four elderly people at GBKP Berandan, there was an impression that the elderly had difficulty explaining their understanding of the sacrament of Holy Communion at GBKP. However, if it is associated with the symbols of bread,

wine, and singing in the sacrament of Holy Communion, the elderly are able to understand Holy Communion at GBKP.

Based on the findings of the reading on the GBKP church system regarding the Sacrament of Holy Communion. So GBKP has not provided a basic understanding of the Sacrament of Holy Communion. The GBKP church system only shows the steps, instructions and conditions for participating in the sacrament of Holy Communion. Similarly, the GBKP Basics of Faith book only contains an explanation that there are two sacraments, namely Baptism and Holy Communion. Of course, it becomes difficult for the elderly to explain about the sacrament of Holy Communion. Because basically GBKP's understanding of the sacrament of Holy Communion is not in the church administration and GBKP's main book of faith.

Based on the reading of the GBKP catechism textbook, there are several insights that we can summarize: The Sacrament of Holy Communion is the act of repeating Jesus' supper with the disciples so as to give an appreciation of the meaning of bread and wine as the body and blood of Jesus. The Sacrament of Holy Communion gives the meaning of brotherhood which is formed by eating and drinking at the same table. Spiritually understood the sacrament of Holy Communion is a feast and we are guests who enjoy God's riches through bread and wine. So we have to prepare a physical appearance as a guest. However, this catechism teaching material is prepared not for the elderly but for people who are learning catechism. So that the elderly also find it difficult to understand the understanding of the sacrament of Holy Communion which is packaged for catechism students.

We can summarize the understanding of the GBKP Berandan elderly about the sacrament of Holy Communion based on the results of interviews that refer to the symbols in the sacrament of Holy Communion as follows:

1. The symbol of bread and wine in the sacrament of Holy Communion provides several experiences for the elderly: a) the elderly are present at Jesus' Holy Communion with the disciples at the sight of the bread and wine, b) the elderly feel Jesus giving bread and wine to the elderly and this makes the elderly rejoice, be strengthened and experience forgiveness of sins, c) the elderly feel the blood of Jesus flowing in their bodies and the flesh of Jesus strengthen them.
2. The symbol of singing in the sacrament of Holy Communion provides several experiences for the elderly: a) the song "I lebe-lebe Jesus", bringing the elderly before Jesus, b) the song "Teruh wooden cross-Ndu" brings the elderly to feel the suffering of Jesus on the cross and correcting the sins of the elderly, c) the song "Perkuah ate simbelin" conveying the elderly to God's great love through the sacrifice of His Son Jesus Christ

The development of human intelligence according to John and Conrad: very rapidly until the age of late adolescence (age 20s); then very small changes last until the age of 50 years. After that there was a plateau (steady) until the age of 60 years and then gradually decreased (declination). Therefore, it is difficult for the elderly to receive new information messages, and manage and understand them. With the theory of psychosocial development in the elderly, stage VIII ego integrity versus despair (integrity vs despair). Integrity is success in adjusting to success and failure in life. The presenter saw that the elderly managed to adapt to what they understood in their lives about understanding the sacrament of Holy Communion. Even the understanding of the elderly through the symbols of bread, wine and singing can provide a reflection for the understanding of the GBKP Holy Communion.

IV. Conclusion

The elderly is someone who goes through the aging process. The elderly of GBKP Berandan understand the sacrament of Holy Communion through symbols of bread, wine, and singing. The symbol provides an experience for the elderly about the feeling that the elderly are present at Jesus' Holy Communion with the disciples. Felt Jesus giving bread and wine to the elderly. Singing provides an experience for the elderly as affirmation, God's love, and closeness to Jesus Christ. The understanding of the GBKP Berandan elderly regarding the Holy Communion sacrament provided a critical reflection for the GBKP Holy Communion.

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