

The Real Presence Project **PDF Transcript** Respecting Jesus In The Eucharist

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Redemptionis Sacramentum (RS) [\[View\]](#)

Sacrosanctum Concilium (SC) [\[View\]](#)

The General Instruction of the Roman Missal (GIRM)

The New Catechism of the Catholic Church (CCC)

Memoriale Domini (MD) [\[View\]](#)

(Many Red In-line Footnotes Are Active Links; Click To View)

How The Eucharist Is Disrespected

[\[To view video, click here\]](#) Today's program is sure to evoke strong emotions as to whether receiving Communion on the tongue or in the hand is better. That's NOT what this program is about; it's about respecting Jesus in the Eucharist! And we need you to be part of this discussion, so please stay with us to the very end.

In today's program, we'll talk about • ways to show respect for Jesus in the Holy Eucharist; • the historical basis for receiving on the tongue or in the hand; • the correct ways of distributing and receiving Holy Communion according to current Church teachings; • how to use the Communion plate (or server's paten) to prevent hosts and particles from falling to the ground; • and how to end liturgical and Eucharistic abuses once-and-for-all.

Let's jump right into it: Today, more than ever, we are witnessing great disrespect and indifference toward Our Lord in the Blessed Sacrament. Certainly not by everyone, and I make no judgement as to motives or intentions. I say this because I have either personally witnessed, or have been told about consecrated hosts laying on the floor under pews, stuck in between the pages of a hymnal or Sunday missal or discarded in book racks at the back of the church, particles of consecrated bread (the Body of Christ) left in unpurified Communion bowls, laying on surfaces near and around the tabernacle and on the floor where Communion had been distributed. I witnessed a bride on her wedding day not consume the Eucharist but instead put it in her purse, and others as well. I've seen ordinary and extraordinary ministers of Holy Communion drop hosts on the floor, once even by a bishop, and I witnessed and documented 16 liturgical abuses in one country parish alone. And even after I reported those abuses to the proper church authorities, they continued.

A few weeks ago, a priest-friend sent me a link to a YouTube video of a papal Mass in Manila in 2015 [<https://www.facebook.com/katolikongpinoy/videos/10153067864508643/>] where the Eucharist was being passed over the tops of people's heads from person to person which is strictly forbidden. I've also met or talked with other faithful Catholics in cities across the United States, read eyewitness reports or watched YouTube videos of similar abuses **[One Example of liturgical abuse (no server's paten or checking for particles on the hand): <https://youtu.be/QTllyEN2PhM?t=25m5s>]** and so my experiences are by no means isolated cases.

Look! It is Jesus Christ in the Eucharist who is being offended and abused! He is the source and summit of our faith **[CCC 1324-1327]**; He is the reason the Church exists! And, He deserves our respect, especially during Mass and reception of Holy Communion. Beginning at the Last Supper and continuing without interruption to this very day, the Catholic Church has always believed and taught that Jesus Christ is truly present, Body, Blood, Soul and Divinity in the Holy Eucharist **[CCC 1374, 1382-1390; 1392; 1394]**. The Council of Trent **[Council of Trent, Session XIII, Chapter VIII, Canons 1-11. [View Session XIII Here](#)]** made that belief definitive 500 years ago by declaring that ordinary bread becomes the body of Christ and ordinary wine becomes the Blood of Christ at the words of consecration spoken by a validly ordained Catholic priest **[CCC 1337; 1350; 1536-1600]**, and that even the smallest particle of bread or drop of wine (now the Body and Blood of Christ) contains the fullness of Jesus Christ, not just part of Him **[Council of Trent, Session XIII, Chapter VIII, Canon 3; CCC 1377. [View Session XIII Here](#)]**.

Catholic doctrine also affirms that Jesus Christ remains present in the Holy Eucharist until it is no longer recognizable (for example, the whitish colour of the host,



This is My Body

it's look, feel, taste, and so on) [CCC 1377]. Knowing and believing these truths is an important first step in giving Jesus the respect He deserves, and is essential in stopping the most common Eucharistic abuses that occur during distribution and reception of Holy Communion.

To begin with, respect can be shown by • dressing appropriately and modestly when attending Mass [CCC 1387]; • being free from serious sin when receiving Our Lord in Holy Communion [CCC 1385] by using the Sacrament of Reconciliation frequently [CCC 1415, 1458; RS 86]; • fasting for one hour before receiving [CCC 1387; CIC, can. 919.]; • arriving early to pray and not leaving early to go somewhere else; • not talking before or during Mass but preparing one's heart instead; • avoiding distractions; and either bowing, genuflecting or kneeling as a sign of reverence before receiving Our Lord [CCC 1378; RS 91]; • and receiving Holy Communion devoutly whether on the tongue or in the hand [CCC 1385; RS 92]. In truth, these external expressions should merely reflect the interior dispositions of our hearts and love for Jesus.

Now, let's talk about Communion on the tongue or in the hand...

History Of Communion On The Tongue And In The Hand

During the early days of the Church, Christians received Communion in the hand for a relatively short period of time [Did The Church Fathers Practice Communion In The Hand (Not Exactly)]. Over time, Communion on the tongue gradually evolved and became the traditional-predominant practice between the 4th and 8th centuries [Fr. John Hardon, S.J. at November 1st, 1997, at the Call to Holiness Conference in Detroit, Michigan In the very, very early Church, Communion was given in the hands. However, as the faith of the Christians weakened in the Real Presence, by the 5th, 6th centuries Communion on the tongue became mandatory—remained mandatory until the present century.], and has remained that way for nearly 1,600 years, up to and including this very day. Reasons included: • guarding against dropping and losing particles of the Eucharist; • assuring that both hosts and particles were consumed; • and increasing adoration and devotion to Our Lord's Real Presence in Holy Communion [cf. *Dominicae Cena*, 11; see also *Office For Liturgical Celebrations Of The Supreme Pontiff*]. In other words, receiving on the tongue was and still is the safest and surest way of respecting Jesus in the Holy Eucharist.

After being banned for nearly 1,600 years, one has to wonder why Communion in the hand was reintroduced after Vatican II. Well, Vatican II did not propose Communion in the hand. It actually began as an act of disobedience to Church law in the early 1960s, and quickly spread from the Netherlands

to Belgium, France and Germany [Fr. John Hardon, S.J. at November 1st, 1997, at the Call to Holiness Conference in Detroit, Michigan Communion in the hand, Communion in the hand began, in the hand, with the publication of the Dutch Catechism with nobody's permission except the bishops—in effect, in principle separated themselves from the Holy See.]. Pope Paul VI intervened in 1969 by asking all of the bishops of the Roman Catholic Church whether Communion in the hand should be permitted. The response was an overwhelming no [Memoriale Domini]. As a result, the Holy Father emphatically urged bishops and priests to obey the law—for Communion on the tongue—for the common good of the Church. However, he did make provisions for an indult (which is an exception to the law, not a change in the law) for those countries where Communion in the hand had already taken root; but with strict conditions [Memoriale Domini]:

First, • Communion on the tongue was not to be excluded. • Everyone has a right to receive on the tongue. • The faithful must receive adequate education to insure ongoing respect for the Blessed Sacrament and to remove any danger of abuse. • There should be no confusion about the Eucharist; it is not ordinary bread or just a sacred object, it is Jesus Christ. • Care must be taken not to allow any fragment of the host to fall.

Well, unfortunately, making provisions for an indult opened a Pandora's box because other non qualifying countries like Canada and the United States also began asking Rome for an indult. Soon, Communion in the hand spread worldwide [1973 instruction *Immensae Caritatis* the Church granted wider permission because many episcopal conferences had asked for permission to allow Communion in the hand] as did liturgical and Eucharistic abuses; something that Pope Paul VI tried to prevent from happening.

To be clear: we're not saying that Communion in the hand is an abuse, per se, it is not. But, with the spread of Communion in the hand, many priests stopped using the server's paten which is a liturgical abuse. And concurrent with that came an explosion of Eucharistic abuses like hosts not being consumed, or discarded or stolen; and Hosts and particles falling to the floor and being trampled or on the hand and being brushed off and then trampled on. There are also many secondary consequences that contributed to a loss of belief in the Real Presence of Jesus in the Holy Eucharist, dwindling Mass attendance; declining vocations to the priesthood and religious life; the closing or consolidating of parishes; and many Catholics leaving the Church [CARA Survey on belief in the Real Presence, See pages 54-56. <https://cara.georgetown.edu/sacramentsreport.pdf>]. These secondary consequences track almost identically with the reinstatement and spread of Communion in the hand beginning in the 1970s.

Up next, some rubrics we should all know and follow...

Official Church Teachings

Let's take a look at some of the Church rules and regulations that safeguard **[RS 2]** the distribution and reception of Holy Communion which are meant to protect against abuses that obscure Catholic faith and doctrine **[RS 6]**. We're going to move through this section rather quickly, but we will post the sources I quote on the board so you can pause the video and write them down. There will also be a footnoted pdf copy of this transcript on our FamilyPrayerNight.org website for your review or so you can do your own research:

There are two primary sources that cover the rubrics (rules and regulations) for receiving Holy Communion. First is the General Instruction of the Roman Missal or GIRM as it is called, which establishes the official rubrics for the celebration of Mass and distribution of Holy Communion. These rubrics are not optional and must be followed. The second document is Redemptionis Sacramentum (The Sacrament of Redemption), which is an official Church document that clarifies some aspects of the GIRM and teachings about the Eucharist.

Now for the list of rules and regulations that every Catholic should be aware of: 1. Catholics in good standing may not be denied the Eucharist if they wish to either kneel or stand **[RS 91]**. 2. The Faithful always have the right to receive Communion on the tongue **[RS 92]**. 3. Communion in the hand is permitted only where permission has been granted by the Holy See **[RS 92]**. 4. The Host must be consumed in the presence of the ordinary or extraordinary minister of Holy Communion so that no one goes away carrying the Eucharist in his hand **[RS 92]**. 5. Conversely, the ordinary or extraordinary minister of Holy Communion must witness the consumption of the Eucharist so that no one carries it away **[RS 92]**. 6. If there is a risk of abuse, Holy Communion should not be given in the hand **[RS 92]**. 7. The faithful may not "take" the Eucharist, but must receive it from the ordinary or extraordinary minister of Holy Communion **[RS 94]**. 8. Neither the sacred host or chalice is to be passed from person to person **[RS 4]**. 9. Communion by intinction (the sacred Host being dipped into the sacred Blood) must be received only on the tongue **[RS 103]**. 10. The communicant is not allowed to intinct the host himself or receive it in the hand **[RS 104]**. 11. Nobody-not bishops, priests or lay people-can change any of the official rubrics of the Mass on his own authority, otherwise they deprive Christ's faithful of their patrimony and heritage and introduce elements of distortion and disharmony into the liturgical celebration **[RS 11; SC 22-3]**. 12. The lay faithful have a right to expect their priest and bishop to safeguard the Mass against innovations, and to ensure that all of the Norms required in the GIRM are faithfully incorporated into the Mass **[RS 11, 18, 19, and 24]**. 13. Anyone who throws away the consecrated species (the Body or Blood of Christ in Holy Communion), or takes them away or keeps them for a

sacrilegious purpose is automatically excommunicated. Only the Pope can lift the excommunication **[RS 107]**.

There are also rules that apply to the use of the Communion-plate, or server's paten, that will be discussed in more detail later.

Protecting The Eucharist From Abuse

A few other comments: When receiving Communion in the hand, the Church recommends a tradition handed down from St. Cyril of Jerusalem **[Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America, #41. View Norms Here]** who said, "place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost."

If you currently receive Communion in the hand, you need to ensure that there are no particles of the consecrated Host stuck to your hand at the same time you consume the host; if there are, the best way to pick up the particle is to either use your tongue or moisten the tip of your finger to pick up the particle and place it on your tongue.

If the server's paten is not being used, ordinary and extraordinary ministers of Holy Communion should ensure that there are no particles of consecrated Hosts on the floor in that general area, or particles stuck on their fingers.

And when children or adults present themselves for a blessing, they could simply say, "May God bless you" and not touch them on the head, shoulder or anywhere else since there could easily be particles of the consecrated hosts on their fingers that would end up being lost and abused.

And finally, in addition to the things we've already mentioned, everyone should be alert to the possibility that someone may still try to steal or discard a host (for example, taking the host out of their mouth if they received on the tongue or concealing the host if they received in the hand). If you should see this happening, immediately inform the priest so appropriate steps can be taken to recover the Eucharist before the person gets away.

Now, let's take a look at the server's paten. One of the most prevalent liturgical abuses in the Church today is not using the Communion-plate (or server's paten); it is a requirement, not an option. The GIRM clearly states that the Communion-plate is to be placed on the credence table **[GIRM 118c]**. What is important to note here is the inclusion of the Communion-plate simply because its sole purpose is to help prevent consecrated Hosts and particles, and consecrated

drops of wine from falling to the ground and being stepped on or worse [GIRM 287].

Redemptionis Sacramentum, Paragraph #93 states that the Communion-plate “should be retained” to help prevent the consecrated host or some piece of it from falling to the ground. The definition of “should” is used to indicate an obligation, duty, or correctness that is meant to oblige. Also, altar servers should thoroughly understand the reasons behind its use and be properly trained in its application.

The Server’s Paten

This is worth mentioning again: The server’s paten helps to protect against hosts or fragments from falling to the ground [RS 93]. It should be placed on the credence table [GIRM 118c] during preparation for Mass and used throughout the distribution of Holy Communion beginning with the altar servers themselves, and ending when it is placed on the altar (for purification by the priest) after everyone has received.

Servers need to know that they are protecting Jesus Christ in the Holy Eucharist from being offended and abused and that this is their most important duty in assisting the priest. The paten should always be held in a horizontal position to prevent small particles that may be present from falling to the ground; not dropping it to one’s side between communicants or when walking to or from the altar; not twirling the paten as if it were a play thing; and, caution should always be exercised against making swift or abrupt movements that could cause any particles to fall off.

During the distribution of Communion to the faithful, the server’s paten should be held reverently under either the communicant’s chin or hands as the ordinary or extraordinary minister of Holy Communion gives them the host, and reverently withdrawn after they have received all the while remembering to keep the paten in a horizontal position.

In fact, servers should treat the paten as reverently as if Jesus were on it at all times, because He may very well be even if they cannot see a particle or host on its surface. And finally, if a server should become lax when using the paten, the priest should pause and remind them of their responsibilities.

Ending Abuses Once And For All

But what can we do to end those abuses once and for all?

I’m going to use an apple tree analogy to help explain a few things, with the apples representing abuses. The current way of dealing with Eucharistic abuses in the Church is to

report them when someone becomes aware of them as I did on multiple occasions. What then? The abuses may or may not get resolved, and even if they do, it doesn’t prevent them from happening again. Make no mistake: under this system, abuses will continue to proliferate (in their many shades and colours) again and again simply because there’s no shut-off valve; plus, there are more than 300,000 Masses celebrated worldwide every day [Center For Applied Research In The Apostolate, <https://cara.georgetown.edu/frequently-requested-church-statistics/> 415,656 priests worldwide in 2015; See World Data Over Time]; 24 hours-a-day, 365 days a year, and each Mass has the potential for one or more abuses.

The current system of preventing abuses does not solve the problem, and the number of abuses against Our Lord and Saviour, Jesus Christ in the Holy Eucharist, goes unchecked and multiplies every day exponentially beyond human imagining. It’s like the world is an apple orchard with apples falling off the trees everywhere only to have new apples grow back in their place.

For those who truly love Our Lord in the Blessed Sacrament, this is totally unacceptable. We simply cannot continue to dishonour Our Lord in the Blessed Sacrament like that. The current system just isn’t working, it’s failed and it will continue to fail for all of the reasons I cited earlier. What’s even harder to explain is why our bishops continue to allow these abuses to happen.

So What Next? We have prepared two PDF documents that can be downloaded from our FamilyPrayerNight.org website on this subject. They can either be printed or sent by email to help others understand how to better respect Jesus in the Holy Eucharist. With those two documents in hand, talk to people in your parish, including deacons and extraordinary ministers of Holy Communion. Ask them to watch this video, give them the documents to study, and ask them to get involved; the more people the better.

If there are abuses in your parish, then in charity share this information with your parish priest. Be ready to back him up with your support and encouragement because he may be either unwilling at first, or he may be ridiculed by his brother priests or even by his bishop (even though these things are already required by the Church).

Organize a parish-wide refresher course on the official teachings and practices of receiving Holy Communion either on the tongue or in the hand with particular emphasis on respect, and an awareness that particles may have fallen on the ground or hand. Perhaps a 10 minute session could be held at the conclusion of each weekend Mass (with advance notice in the bulletin). Also, contact people you know in other Catholic parishes (anywhere in the world) and forward this information to them so they too can get involved.

Now Let's Talk About Ways To End Those Abuses Once And For All.

First and foremost, we need to regain a SENSE OF THE SACRED both for ourselves and others. And so after considering many ways to end Eucharistic abuses--to the extent humanly possible--the best solution became obvious as it did to the early Church Fathers and bishops...

Remember the apple trees? Pulling an apple off and having another one grow back in its place? That's what the current program does and it's not working. To get serious and rid the apples once and for all (which represent abuses in this analogy)—and the Church should get serious about this—then the only real option is to pull the apple trees out by their roots, and in one fell swoop 95+% of the apples (abuses) are gone; abuses which were introduced because of distributing and receiving Communion in the hand.

For this to happen, each of us must die to ourselves and our preference for receiving Communion in the hand, and do what's best for the common good; in this case, restoring universal respect for Jesus in the Eucharist, being firmly united in our common belief in the Real Presence and proclaiming this truth to the world like faithful Catholic bishops, priests and lay people did for the past 2,000 years.

We must also ask our bishops to renew the use of the server's paten in their diocese and in every parish worldwide according to existing rules and regulations in order to help prevent consecrated hosts, particles, and drops of wine (the Body and Blood of Christ) from falling to the ground and being abused. And lastly, we need to re-educate all Catholics on the proper way of receiving Our Lord in Holy Communion.

Do you remember Fatima? The Angel of Peace appeared to the three shepherd children—Lucia, Francisco and Jacinta—at Fatima in October 1916. With a host suspended in the air, he taught them this prayer: “O Most Holy Trinity, Father, Son and Holy Spirit, I adore thee profoundly. I offer thee the most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for all the outrages, sacrileges and indifferences by which he is offended.”

I cannot even begin to imagine a comparison between the number of abuses leading up to that apparition (when Communion on the tongue was the sole means of receiving) compared to the vast number of abuses that pervade the Catholic Church throughout the world today! If Our Lord was offended then, how much more so now?!

In closing, and most of all, let us do everything from the heart and out of love for Jesus, and not just because we should or have to. We are blessed to have a Church that tells everyone

that they have a serious duty to do everything possible to protect the Eucharist from every irreverence, and that all abuses must be corrected [RS 183-4].

So if you are the least bit concerned about bringing this information to your pastor or bishop, please remember that you have the right, and even at times the duty, to make your thoughts known about Church teachings that are being marginalized and other opinions that pertain to the good of the Church. And, you also have the right to give this information to other Catholics.

Those rights can be found in **The New Catechism of the Catholic Church, #907**, in **Canon Law, #212 § 3**, and in **Redemptionis Sacramentum (Sacrament of Redemption), #184**.

Two High Ranking Cardinals

In closing, two of the highest ranking Cardinals in the Church on the Sacred Liturgy have also spoken forcefully against Communion on the hand: In an email request, I asked Cardinal Ranjith why he does not permit Communion in the hand in the Archdiocese of Colombo in Sri Lanka; his response was:

“Communion in the hand by its very nature can generate a sense of distraction in the mind of the person receiving and also give the impression of participating in a normal day to day action without any profound significance to it. For this reason and also in order to ensure a greater sense of love and meditative reception of the Holy Eucharist, concentrating on the Divine nature of what we receive, as well as our unworthiness before the Lord, it is always better to receive the Holy Eucharist on one's knees and on the tongue. This is indicative of the spirit of profound veneration and enhances the relationship of love between the one who is receiving and the one who comes into the soul. It is the most appropriate form that can give expression to one's belief in the presence of the Lord Himself in the Holy Eucharist.

“For these reasons, I did not allow hand communion in the Archdiocese of Colombo and insisted on the faithful receiving communion on the tongue and kneeling. This has now picked up not only in our diocese but in the other dioceses too in Sri Lanka. Indeed many lay people expressed their gratitude to me and also some of them told me that hand communion was something that was foisted (imposed and unwelcomed) on them by the Church itself, without a proper consultation of the flock. Shall we say there was no respect for Vox Populi (Voice of the People), Vox Dei (God's voice), when the Church authorities after the Council simply imposed this practice all over the world.

“As the fathers of the Church mentioned, without the Eucharist there is no Church and so without a correct understanding and reception of the Most Holy Eucharist, what will result will be the Church deprived of its inner spiritual strength. I do not advocate such a possibility and I think that the Church too never did so. That is the reason for which we should avoid Communion in the hand” **(Direct quote from Cardinal Ranjith in an email to Stephen Marino dated September 10, 2018).**

LifeSite News recently headlined an article entitled: Cardinal Sarah: **Widespread Communion in the hand is part of Satan’s attack on the Eucharist**; Cardinal Sarah is quoted as saying:

“The most insidious diabolical attack consists in trying to extinguish faith in the Eucharist, by sowing errors and fostering an unsuitable way of receiving it. Truly the war between Michael and his Angels on one side, and Lucifer on the other, continues in the hearts of the faithful. Satan’s target is the Sacrifice of the Mass and the Real Presence of Jesus in the consecrated Host” **(Translation and article by Diane Montagna. © 2018 Lifesitenews.com. February 22, 2018. Used with permission. View Article Here).**

Lest we forget, we cannot respect the Eucharist without also respecting the priesthood; for without the priesthood, there would be no Eucharist to respect. Right now, during the production of this program, the Catholic Church is again embroiled in a worldwide escalation of the sexual abuse crisis of alleged cover-ups by bishops, cardinals and maybe even the Pope himself. Many faithful lay Catholics are frustrated and angry, and they are demanding an accounting; there is a universal cry against men who are unfaithful to their vows and the moral teachings of the Catholic Church, along with anyone who is part of the coverup, to be removed from the priesthood once-and-for-all. But, who are these priests and bishops? Fr. John Lankeit had this to say:

“No matter what anyone says, whether those outside or inside the Church, the wolves in shepherd’s clothing who devoured the flesh of the innocent are not the Church. We must not listen to the devil when he strives to convince us that these carnivores, who are utterly unfaithful to their vows, are the Church...They are not! The offending priests and complicit bishops are no more the Church than Judas Iscariot is the Church, no matter what color the piping on their cassock” **(© 2018 The Roman Catholic Diocese of Phoenix. Used with permission. View Fr. Lankeit’s Homily).**

In his homily, Fr. Lankeit also spoke about a heroic woman who was abused but remained faithful to the Church: I would like to introduce another heroic person (Sean Mackin) who also was abused by a priest but remained faithful to the Catholic Church. In spite of the abuse, he continues to respect the office of the priesthood:

“In all my years in the Church after experiencing the abuse, and looking at the Church now, I’ve always respected the office of the priesthood no matter what the priest had done. There’s so many saints who’ll tell you the same thing. St. Francis’ last will and testament was...He does not want to discern sins in the priest because they’re the only ones that bring him the Most Holy Body and Blood of Christ in the Eucharist...which feeds him. So, helping the priests to restore themselves like St. Francis did to help them realize who they are—maybe by his deep humility—not even being a priest, not even approaching that but to help to raise them up to realize who they are in their consecrations and what a great gift of God it is to support and encourage all our good priests, and I see a lot of good ones now and a lot of the younger ones coming up...very, very good ones. There’s just a lot of hope that they need. If we as lay people are being attacked in our faith in the Eucharist, you know the priests are probably getting attacked 10 times more so we just need to pray... More sacrifices, more encouragement for the priests to help them to do what they need to do. Very often sometimes they’ll want to do the right thing and when they try to do it there’s always somebody in the parish or someone that’ll report him to the bishop; the bishop doesn’t want to hear any trouble so they end up getting slammed for trying to do the right thing. So our priests, in particular on the local level need to be very much supported when they go in the right direction and want to correct liturgical abuses especially. They really need to have a strong group that’s supporting him and even give some encouragement letters to the bishop so that there’s a balance because there are people that don’t want the restoration of the good things: respect for the Eucharist, following the laws” **(Sean Mackin YouTube Video: Priestly Abuse Survivor).**

Sean, other than Cardinal Ranjith and a few bishops in Sri Lanka who have taken steps to protect the Eucharist from abuses by prohibiting Communion in the hand, there doesn’t seem to be any others...Why do you think that is?

“The Cardinal in Sri Lanka believes, he has great faith in the Eucharist. He knows Who it is and he’s doing everything he can to protect Our Lord’s presence and to teach people reverence and how to receive Him and focus on the Divinity of Christ...as he said it’s not Jesus the man...It’s the Divinity of Christ, God Himself that we should show all manner of respect. So other bishops, cardinals, they really need to focus on the Divinity of Christ. They could almost stop everything they’re doing, all the other activities, as good as they are, and let’s just start with the Eucharist. Let’s start with restoring reverence for Jesus in the Eucharist, not just worship but the way it’s received, handled, surrounded with love, flowers even within the churches and around the tabernacles...just stop everything else...Let’s just stop. The laws are all there; it’s all very well instructed or well laid out as to how your supposed to do it; just follow the rules and enough of these exceptions which are the way they get in there and try to minimize or

eliminate faith in the Real Presence” (Sean Mackin YouTube Video: Priestly Abuse Survivor).

God bless you and thank you for watching! Please pass a link to this program on to family, friends, relatives, priests and bishops; let’s go viral for the Lord!

Credits Section

“It’s the same Jesus on the way of the Cross; spit upon, mocked, ridiculed, abused, violated that is being abused, violated, discarded on the floor...treated horribly, irreverently...even some good people with good intentions sometimes...carrying Him without thought of Who that really is. I think every abuse victim, in their heart...there’s like this silent scream, prayer and it applies to abuses of the

Eucharist, and it’s just: STOP IT, STOP IT NOW, STOP, STOP, NOW. I can remember praying, “God stop this person...but, it can be stopped...it’s just a decision that has to be made to be obedient to the Church...to show some reverence for Jesus in the Eucharist. Stop the abuses, and they’re very clearly laid out in a couple different documents: *Redemptionis Sacramentum* I think it is from 2004 gives the list. This is what should be done, what shouldn’t be done. So if the bishops, the priests, the pope...if they want to do something for abuse victims...the prayers, the processions, getting down prostrate before Our Lord in the Blessed Sacrament...these are all things that should be done but also just stop abusing Our Lord’s innocent Body in the Eucharist. I mean, really, have some respect and reverence and let that be restored in the Church starting with the bishops and priests, and the people will respond well to that if the lead is taken by the bishops and priests to restore reverence like that for the Eucharist” (Sean Mackin YouTube Video: Priestly Abuse Survivor).



HE DESERVES OUR RESPECT

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to do the same. Together and with God’s help, we *can* make a difference by ending, once and for all, the worldwide profanation and desecration of Our Lord Jesus Christ in the Holy Eucharist! But to do so, ***you must take action and you must do it now!***

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