

The truths about the rules in the Catholic Church for receiving Holy COMMUNION



Pope Benedict: Kneel and receive on the tongue only

“The Pope resurrects the world to new life.”

“Pray for the Pope!” They shall try to kill him. Make it well-known!”
(Medjugorje, 2009/2010 to a victim soul)

Pope Benedict XVI does not want the faithful receiving COMMUNION in their hand nor does he want them standing to receive CHRIST in the BLESSED SACRAMENT. According to Vatican liturgist, Monsignor *Guido Marini*, the Pope is trying to set the stage for the whole Church as to the proper norm for receiving COMMUNION for which reason communicants at his papal Masses are now asked to kneel and receive on the tongue. The

Holy Father's reasoning is simple:

“We Christians kneel before the BLESSED SACRAMENT because, therein, we know and believe to be the Presence of the One True GOD.”

“Kneeling in adoration before the EUCHARIST is the most valid and radical remedy against the idolatries of yesterday and today.” (Pope Benedict on May 22nd, 2008)

Cardinal *Llovera*, the new prefect for Divine Worship spoke on July 22nd, 2009:

“It is the mission of Congregation for Divine Worship and Sacraments to work to promote Pope Benedict’s emphasis on the traditional practices of liturgy, such as reception of COMMUNION on the tongue while kneeling.”

“Because out of Reverence towards this SACRAMENT, nothing touches it, but what is consecrated. Hence the corporal and the chalice are consecrated, and likewise the priest's hands, for touching this SACRAMENT.” - ST. THOMAS AQUINAS, Summa Theological

“Reject your arrogance and kneel down before My Son!”

(receiving CONFESSION and COMMUNION, Medjugorje, 2nd of July 2007 through Mirjana)

The voices of bishops of the whole world



3 questions were asked of the bishops to introduce hand-Communion, and the replies received by 12 March 1969 were as follows:

1. Do you think that attention should be paid to the desire that, over and above the traditional manner, the rite of receiving Holy Communion on the hand should be admitted? Yes: 597 No: 1.233

2. Is it your wish that this new rite be first tried in small communities, with the consent of the bishop? Yes: 751 No: 1.215

3. Do you think that the faithful will receive this new rite gladly, after a proper catechetical preparation? Yes: 835 No: 1.185

From the returns it is clear that the vast majority of bishops believe that the present discipline **should not be changed**, and that if it were, the change would be offensive to the sentiments and the spiritual culture of these bishops and of many of the faithful. After Pope Paul VI had considered the observations and the counsel of those whom “the Holy Spirit has placed as bishops to rule” the Churches, in view of the seriousness of the matter and the importance of the arguments proposed, the Supreme Pontiff judged that the long received manner of ministering Holy COMMUNION to the faithful **should not be changed**.



Memorale Domini, an "Instruction on the Manner of Distributing Holy COMMUNION" from the Sacred Congregation for Divine Worship

There has been some controversy regarding Archbishop *Ranjith's* remarks on COMMUNION in the hand. It is worth re-reading **Memorale Domini**, an "Instruction on the Manner of Distributing



Holy COMMUNION" from the Sacred Congregation for Divine Worship issued in 1969. The principal conclusion of the document:

"This method of distributing Holy COMMUNION **must be retained**, taking the present situation of the Church in the entire world into account, not merely because it has many centuries of tradition behind it, but especially because it expresses the faithful's **reverence for the EUCHARIST**. The custom does not detract in any way from the personal dignity of those who approach this great Sacrament: it is part of that preparation that is needed for the most fruitful reception of the Body of the LORD."

"The point is made that **this reverence shows that it is not bread** and wine that is being shared but the body and blood of CHRIST, and underlines the effectiveness of the practice of COMMUNION **on the tongue.**"

"Further, the practice which must be considered traditional ensures, more effectively, that holy COMMUNION is distributed with the **proper respect, decorum and dignity**. It removes the danger of **profanation of the sacred species**, in which "in a unique way, CHRIST, GOD and man, is present whole and entire, substantially and continually."

Because "a small number" of Episcopal conferences had asked for COMMUNION in the hand, Pope Paul VI thought that it would be good to consult all of the Bishops. **A large majority was opposed** to the introduction of COMMUNION in the hand; the document gives the figures and then says:

"From the returns it is clear that the vast majority of bishops believe that the present discipline **should not be changed**, and that if it was, the change would be offensive to the sentiments and the spiritual culture of these bishops and of many of the faithful."

Bishop *Ranjith* is not therefore contradicting anything of *Memoriale Domini* when he says that the outcome of allowing COMMUNION in the hand has led to "*a certain loss of faith in the real presence*" and reduced the "*sense of profound adoration*". Indeed it was the risk of this happening which led **Pope Paul VI** to determine that "**the present discipline should not be changed**". A long compilation with the words of the LORD is to be found in www.barmherzige-liebe.com.

This is the **official rule of the Catholic Church!** But Satan entered into the heart of the Church using disobedient bishops from the *Netherlands* and the *United States*. Priests and faithful are following him blindly. For more information look www.barmherzige-liebe.com.

Pope Benedicts book "Scandal in the Liturgy"

Listen to the words which were written in an overview about the book of **Pope Benedict** "Scandal in the Liturgy":

"The life of the **Liturgy does not come from what dawns upon the minds of individuals and planning groups**. On the contrary, it is GOD's descent upon our world, the source of real liberation. Incarnation does not mean doing as we please. For years many liturgists have separated the Liturgy from the Incarnation, precisely so that they may do as they please with it. The Spirit of the Liturgy reasserts the Liturgy's utter dependence on the Incarnation. The Scandal of the Liturgy really has its roots in the Scandal of the Incarnation.



The scandal of the Incarnation stems from pride. Since GOD became a particular man in a particular time and place, we must meet Him according to the particulars of His life. **We must meet Him on His terms, not ours**. **The proud resist this**, because they want to determine their relationship with GOD. **They want to set the terms**. They do not want to receive GOD, but **to possess Him**.

Scandal of the Liturgy stems from pride. We must abide by the essence of *His* worship. The "creators" of Liturgy do not want to worship in the form that CHRIST gave us. **They want to set the terms**. Like the builders of the tower of Babel, **they want to make a name - and a Liturgy - for themselves**. Ultimately, they do not want to receive the Liturgy, but to possess it."



"Return to the Tradition and live like the saints!"

"The Mother of GOD has spoken first about their devilish (modern) Liturgy."
(Word of GOD to members of a prayer group around Medjugorje, 2006, 2009)