



*Dear Sisters,
Why do you always receive
Communion on the tongue?*

*Is it wrong to receive
in the hand?*



Dearly Beloved Brothers and Sisters,

We are so glad you asked this question. We are happy to share with you our reasoning. Our community exists to satiate Jesus' thirst to be loved in the Most Blessed Sacrament, with our own love for Him and by spreading love for Him. We Sisters give our lives for this purpose. We love Jesus Eucharistic! To show our love for Him, we want to always do what the Church recommends as being the *most* reverent.

Is it wrong to receive Jesus in Holy Communion in the hand?

The Church allows it in some countries, but: “The Church’s preference for Communion on the tongue is nearly always justified by notions of reverence, devotion, humility, respect, adoration, and decorum.” (Pope Saint John Paul II)

We know that some people receive Our Lord in the hand reverently. This is not about judging and criticizing people who do so. It is our hope and prayer that after reading this, it will be understood that it is all about protecting Our Eucharistic Lord, the Almighty God Who makes Himself vulnerable under the appearance of bread. He longs for our love, and counts on His faithful ones to protect Him, and to manifest in our actions that when we receive Holy Communion we receive God!

You see, the universal law of the Church is to receive Communion on the tongue. But in 1979 the bishops in America petitioned the Holy Father to grant America an indult—permission not to follow the law of the Church to receive Holy Communion on the tongue, but rather, to allow the faithful to receive in the hand. In the past, Pope Paul VI had been asked to change that law, but he did not—fearing the negative consequences of receiving in the hand, one being the loss of faith in the Real Presence. In fact, Calvin, a Protestant Reformer, had his followers receive communion at their services standing and in the hand precisely so no one would mistakenly think that communion was anything more than just a symbol. But because in some countries some priests/bishops had distributed Communion in the hand in defiance of the law, the Pope granted, with hesitation and with conditions, that in countries where this was already a common practice, the bishops could petition the Holy Father for an indult to receive in the hand, and it could possibly be granted if certain conditions were met, e.g., care would be taken that no Sacred Particles would fall to the ground, and it would not lessen the faithful’s reverence for the Holy Eucharist.

Now, we will begin by summarizing what Bishop Laise related in his book, “Holy Communion.”

But first we want to share what one of our older Sisters did when she read that the U.S. bishops were asking the faithful to receive Holy Communion standing and in the hand and that the sign of reverence was to be a nod of the head. She sat down and wrote her bishop: “Your Excellency, when I was a child we were taught to nod our heads at the name of ‘Jesus.’ Now you are asking me to stand before the living God and let the priest put His Sacred Body *in my hand* as I *bow my head*? A few days later she received his reply: “I would think you would want to do what the bishops ask you to do.” Well, loving the Church, she did want to do what the Church said to do. She did some research and learned that, although the U.S. bishops had applied for and received an indult to receive Communion in the hand, the universal law of the Church was to receive on the tongue, and anyone who wished to receive kneeling and on the tongue had the right to do so. She also read that Pope John Paul II would not distribute Communion in the hand, but only on the tongue, and that Mother Teresa was deeply saddened seeing people receive in the hand, in fact, it was mandated in their constitutions that her Sisters would only receive on the tongue. Furthermore, the Church maintained that this traditional manner of receiving Our Lord was more reverent. Now she knew it was right for her to follow her conscience and receive in the most reverent way. Some priests tried to dissuade her, encouraging her to receive in the hand, but that did not disturb her at all. She wanted to always give Jesus the best.

Now about Bishop Emeritus Juan Rodolfo Laise of San Luis, Argentina.
(1926 - 2019)

Bishop Laise earned a Licentiate in canon law from Gregorian University in Rome, a Doctorate in civil law from the National University of Cordoba, and was the Provincial Superior of the Capuchins of Argentina. He wrote the book, “Communion” in which he details how the Argentine Episcopate, one of the few of the world to reject the practice of receiving Holy Communion in the hand, applied for and was granted an indult in 1996.

Letter from the Bishops Conference to the Bishops

The letter sent to the bishops stated that this practice, distributing Communion in the hand, would begin unanimously on August 15, 1996.

The letter sent to all the bishops of Argentina seemed to give the impression that all of the dioceses in Argentina were to unanimously begin this new practice on August 15. All did implement it—except one, Bishop Laise, who investigated the matter, discovered that in fact the Pope did *not* wish all of them to do so, and that the Pope had actually strongly encouraged all bishops in the world to maintain the law of the Church, Communion on the tongue.

Documents from Rome

Bishop Laise writes in his book: *Communion*:

“I was surprised that we did not find enclosed the decree of the Congregation for Divine Worship. Only after repeated requests to various official bodies, Argentine and Roman, did I finally obtain a fax with the text of this Decree of the Congregation. It unveiled a very different reality from what until that moment it had appeared to be. After reading that and other related documents it was clearly stipulated that **the prohibition against giving Communion in the hand should be upheld everywhere, but only where Communion in the hand had already been introduced by abuse and firmly established in such a way that the Bishops of the local Episcopal Conference considered that there is no other remedy than to tolerate it, that “the Holy Father grants that *...each bishop, with his prudential judgment and according to his conscience, may authorize in his own diocese the introduction of the new right for distributing Communion (Communion in the hand).***

“After conferring with the priests in his diocese, who unanimously agreed that because of the fact that there were no cases of the abuse of receiving Communion in the hand in their diocese—which was a requirement for applying the indult—and for the good of the faithful, that the practice of giving Communion exclusively on the tongue should be maintained.”

How Communion in the hand came to America

Long ago we were sent a CD of a talk by now Ven. John Hardon, SJ. In his talk Fr. Hardon detailed the events that led to the United States being granted an indult to receive Communion in the hand. We were asked not to disseminate the information at that time. The information on the CD is now public knowledge, as you will now read in Fr. Heilman’s homily.

Excerpts from Father Heilman’s homily:

In 1975 and again in 1976, Archbishop Joseph Bernardin, the president of the National Conference of Catholic Bishops (NCCB) attempted in vain to garner two-thirds of the bishops to vote in favor of receiving Communion in the hand. The following year—which coincided with the end of Bernardin’s term as president—brought one final attempt. Bernardin appointed Archbishop Quinn, who became Bernardin’s immediate successor as NCCB president, to be the chief lobbyist for Communion in the hand. During the proceedings a brave bishop requested a survey of the bishops be taken—this survey would ask each bishop whether or not Communion in the hand was widely practiced in his diocese, for without the practice’s current wide use, the first condition of applying for the indult would not be satisfied. Of course, everyone knew that Communion in the hand was not a previously established practice in the dioceses of the United States. Though his request was seconded and supported in writing by five other bishops, Bernardin had the motion dismissed as “out of order.” The bishops then voted ... only to once more fall short of the two-thirds majority. This, however, did not end the matter. Bernardin decided to (unlawfully) begin gathering “absentee votes” from any bishop he could find—including retired bishops who no longer administered any dioceses. Consequently, the number was adjusted to meet the two-thirds majority.

I am very worried these days, with the rise of satanic cults who use the Eucharist in their rites. In fact, someone shared this story of his youth, as he admitted these satanic cults are everywhere now. He related, “When I was in junior high I started hanging out and getting high with some of my older brothers’ friends. They would “play around” with ouija boards and tarot cards. They would get dropped off at “youth group” at church—go in the front door and out the back into the woods for sex, drugs, and booze. They would brand each other with pentagram rings and even sacrifice small animals. I never participated in it—cause I was the “little brother”—but they would talk about the Black Mass all the time. There was an older guy—our dealer—in his late twenties who claimed to be a wizard and showed us his pyx (I didn’t know what it was at the time) that he would use, because the priest at the

Catholic Church he went to wouldn't pay much attention, "well, they have a pyx, they must be legit!" He even said he could find Hosts after most Masses on the floor or sometimes between hymnal pages, like bookmarks. I remember that, when he opened it to show us, he told us it was Jesus and that we were gonna "have a party" with him ... well, I chickened out and went back to "youth" group—a couple nights later ... our friend, after the "Jesus party" with the "wizard," decapitated his sleeping aunt with a samurai sword because he "heard voices" telling him to ... she was a regular Mass-attending woman; the only one left in the family. He's locked up in a mental institution for life. When I started learning about Catholicism, I always remembered that awful time, and couldn't—can't—shake the feeling that my friend opened himself up to demonic possession by participating in the Black Mass that night ... there were no drugs in his system when they arrested him that night."

... Now, dear friends, do you understand why we Sisters—and many, many other people—are choosing to receive Our Lord in Holy Communion kneeling and on the tongue? To show reverence, yes, and to protect Our Eucharistic Lord from abuse and sacrileges.

Exorcists are telling us that satanic activity is increasing at an alarming rate, especially among the young. There are now actually satanist storybooks for children being published. And it is predicted that children growing up with this will accept it as normal.

What's more, many Catholics do not realize that the Holy Eucharist is really Jesus—God Incarnate abiding with us in His glorified Body under the appearance of bread—therefore atrocities are being committed even by poorly catechized Extraordinary Ministers of Holy Communion. (See back cover)

Once we witnessed a priest, a former spiritual director to Mother Teresa, manifest his concern for Our Lord as he distributed Holy Communion. When he placed the Sacred Host on someone's tongue, he did so normally, like any other priest would do. But when he placed Our Lord in someone's *hand*, it was obviously painful for him as he very slowly placed Our Lord in the hand. It was so moving that one of our Sisters wept at the sight. Profoundly moved, she remained for some time after Mass, silently weeping.

Why does it sadden us so much to see Jesus being received in the hand? It's like Bishop Athanasius Schneider wrote in his book, *Dominus Est*, "The most grievous aspect in this manner (Communion in the hand) is the loss of numerous fragments of the Hosts, because they fall down, continuously—no one can deny this. It is a fact. Or they stick on the palms, or the fingers. And they fall down on earth, and they are trampled. Our Lord is trampled by His faithful in numerous churches. And we continue quietly, and no one shouts!"

But now there is a ground swell arising—an anguished cry from the hearts of the faithful: "Please, bishops of the world, please restore the law of the Church to receive Jesus in Holy Communion kneeling and on the tongue."

O Lord, Almighty God, hidden under the appearance of bread in the Holy Eucharist, pour out Your grace upon the bishops of the world that they will restore the law of the Church—Communion on the tongue—that will protect the hidden, Divine Life of Jesus in the Eucharist.

As the faithful humbly receive Our Lord in Holy Communion with great love, grace will flood the earth, and the civil law that will protect the hidden, human life in the womb will be restored, as well as many other wonderful things, as a chorus arises from the earth...

O Most Holy Trinity, I adore You!

My God, my God,

I love You in the Most Blessed Sacrament!

Recently we heard a man who is very knowledgeable about the situation in the Church today speak strongly and harshly against bishops in the United States. But that is not our way. We thought:

**IF ONLY WE COULD SPEAK TO THE BISHOPS OF THE WORLD,
THIS IS WHAT WE WOULD SAY!**

We take a vow to pray for priests and bishops, and we love you! We need you, our spiritual fathers! 70% of Catholics do not believe in the Real Presence of Jesus in the Holy Eucharist; 42% think the Church teaches that the Eucharist is just a symbol. Hopefully those 42% do not obstinately reject the truth, but have never heard it—in word *and* manifested in action. We need YOU to teach the Faith—especially the essence of the Faith, that God dwells among us in the Holy Eucharist, that each Holy Mass has the same value as the Crucifixion, and the grave obligation we have to attend Mass every Sunday and Holy Day of Obligation, the great gift of the sacrament of confession and the need to live in the state of union with God: the state of grace. Those things, along with a good examination of conscience to educate the faithful of the moral teachings of the Church, will be the foundation they need to grow in holiness. The average Catholic does not know that “*in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.*” (CCC 1324).

Please, dear bishops, please, YOU tell them. With modern video technology, it could be done in one weekend! We pray that the Lord will enflame each of you more each day with the All Consuming Fire of His Divine Love that longs to set the world on fire with His love and truth. We pray *you* will be our teachers, our liturgists—telling us what is most reverent, most pleasing to God; be our spiritual fathers that we so desperately need.

We realize that many of you inherited very difficult situations when you were ordained and assigned to your diocese. But you were destined to live in these times—the times of the greatest crisis the Church has ever known. Pope Saint John Paul II put it this way when he visited the United States in 1979:

“We are now standing in the face of the greatest historical confrontation humanity has gone through. I do not think that wide circles of the American society or wide circles of the Christian community realize this fully. We are now facing the final confrontation between the Church and the anti-

anti-Church, of the Gospel versus the anti-Gospel. This confrontation lies within the plans of divine Providence; it is a trial which the whole Church, and the Polish Church in particular, must take up. It is a trial of not only our nation and the Church, but, in a sense, a test of 2,000 years of culture and Christian civilization with all of its consequences for human dignity, individual rights, human rights, and the rights of nations.”

What a terribly heavy cross each of you is carrying in this time of crisis. Perhaps you feel like men on a sinking ship frantically bailing out water trying to keep it afloat. We want to encourage you—do what the Apostles did when their ship was sinking. The Apostles awakened Jesus Who was asleep on a cushion as a storm threatened their lives. Jesus was right there with them, and He is with you now—in the same ship you are in, waiting to be called upon so He can say to the sea and the wind: “BE STILL.”

Jesus is now ‘on a cushion’ in the tabernacle—our glorified Lord and All Powerful God! He will come to your aid if you call on Him:

1. Enthroned Him on the altar in Solemn Exposition and call on all to adore Him—Our Lord, Our God, Our King.

2. Restore the law of the Church to receive Jesus in Holy Communion kneeling and on the tongue.

The conditions for the indult have not been met. I doubt anyone could argue otherwise. Because of the loss of Faith in the Real Presence and the abuses that abound in the Church today, *it is necessary* to restore the law in order to restore reverence and to protect Our Lord from so many sacrileges. Archbishop Cyprian Kizito Lwanga did just that.

In a decree issued in February 2020, Abp. Cyprian Kizito Lwanga of Kampala told priests and laity that he's now making the practice (Communion in the hand) illegal: Henceforth, it is forbidden to distribute or to receive Holy Communion in the hands. **"These norms are to be followed with immediate effect."**

Mission of Fr. John Hardon, S.J.

Fr. John Hardon, S.J. (1941 – 2000) was summoned to Rome by Pope John Paul II, who commissioned him to do all he could to restore belief in the Real Presence of Jesus in the Eucharist in the United States, for if it were not restored, the Pope feared many dioceses in the United States would be lost.

“Do all you can to stop Communion in the hand!”

(Venerable John Hardon)



“The Eucharist is the heart of the Church. Where Eucharistic life flourishes, there the life of the church will blossom.”
(St. John Paul II)

“It is to simply know that we are before God Himself and that we are underserving. If we trivialize Communion we trivialize everything...”

(Cardinal Antonio Canizares Llovera)

Worried about losing parishioners if you speak the truth, or call to repentance, or put in a communion rail, or encourage reverence?

There is a story about an armed, masked man entering a church just as Mass was about to begin. He went to the front of the church, aimed his gun at the congregation and said, “All of you who believe that Jesus is Lord and that what you receive at Mass is actually His Body and Blood, you are going to get just what you deserve! Those who do not believe, leave now.”

Many people scrambled out. Then the man went to a pew, removed his mask, put down his gun and said, “OK, Father. You can begin Mass now.”

Better to have fewer who are faithful, than many who obstinately reject the teachings of the Church, do not confess, yet receive Holy Communion. When we trust in God and do what most glorifies Him, our Heavenly Father will provide all our temporal and spiritual needs.

The world hangs in the balance. Father Mark Goring says,

“Is receiving our Lord Jesus on our knees and on the tongue going to fix all the world’s problems? I think it will. I believe that as Catholics begin once again to show reverence and repentance before the Lord, I believe that—if the Catholic Church throughout the world, as a sign of repentance and acknowledgement and adoration of our Lord Jesus in the Holy Eucharist and as a sign of pleading for God to have mercy on this broken world—this one, simple but real gesture can avert war.”

As Pope Saint John Paul II stated,

“...we are now in the greatest historical confrontation humanity has gone through ... the final confrontation between the Church and the anti-Church, of the Gospel versus the anti-Gospel...”

The Test of the Angels—Our Test

The fallen angels would not bow down, adore and serve God looking like a man—a species far beneath them in dignity.

Will you lead your people in bowing down and worshiping God looking like bread—a species far beneath us in dignity?

As it was the test for the angels, so is it our test.

“Love the Lord your God with all your heart, with all your soul and with all your strength.”

God is dwelling among us: Emmanuel.

Consecrated to Our Lady, our humble adoration

**of Jesus Eucharistic will be the weight ‘The Woman’ is waiting for
to crush the proud head of satan.**

Dear Bishops, our Shepherds, our Spiritual Fathers, He has made you rulers over all the earth. It is in your hands.

We beg you, please, don’t wait; act now. Reinstate the law, because: “Actions speak louder than words. Let your words teach and your actions speak.” (St. Anthony of Padua)

70% of Catholics do not believe in the Real Presence. Were it not for Our Eucharistic Lord, we would be just another denomination. But the reality is that we have the greatest gift possible—God Himself! Let’s share this gift! Let’s shout it from the rooftops! God is with us! Come, join in The Wedding Feast of the Lamb!

Our Eucharistic Lord is subjected to many sacrileges, very likely more than at any other time in history.

Here are a few examples relayed with hearts filled with profound sorrow at the thought. Remember, the Eucharist is Jesus—Our Lord and Our God.

—A priest told us that, for the past several years, seven or more Hosts have been found each year in various places in their parish church: in missalettes, under statues, and other places not revealed.

—A woman shared with us that every day she took Holy Communion home to her mother and that she took an extra Host to give to her live-in Baptist boyfriend.

—At a talk we attended, a priest shared that one of his parishioners who brings Communion to those in the hospital told him she took any left-over Hosts home and gave them to her dog!

DO SACRILEGES CAUSE JESUS TO SUFFER?

Bishop Athanasius Schneider’s wise and insightful answer:

Acts upon the species of the consecrated Host do not harm, of course, physically the Body of Christ, since He is risen and His Body is glorified.

However, He is present under the Eucharistic species also with His soul and hence with His human heart and feelings, and therefore Jesus feels the injuries, however not as we do feel and suffer being on earth. Nevertheless, His heart is offended by the sacrileges. Therefore, the Church and the sound tradition have proposed prayers of reparation and consolation of the offended Divine Majesty in His holiness in the Eucharist.

The Angel in Fatima said: “Console your God Who is so horribly outraged in this Sacrament.”

Jesus is present in the Eucharist not as an abstract idea, or as a being without feelings. He is the One Who is the most living and the most capable of feelings as well in His sacramental presence in the Eucharist.

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