

Friday, 1st April 2022

The Teaching re the EUCHARIST and the HOLY COMMUNION

Talk One: The Eucharist

Dear Brothers and sisters in Christ,

Prelude

First and for most, I would like to thank you for coming to this prayer meeting. This prayer group meeting is called ***Amor et Misericordia Dei***, in Latin; in French, it means, ***L'Amour et La Misericorde de Dieu***. If you wish to know more information about this prayer group, about me and my family, the Revelation of God and the messages I received from God, I suggest you to have some time to discover it online, through which the information is published on my web site as indicated in this leaflet.

There are two fundamental aspects in our Catholic catechism, which we, as Catholics, must know and thus to practice them in line with what is taught by Jesus Christ to all Catholics who belong to the One and Holy Apostolic Catholic Church. One of the two aspects it is about the Eucharist per se, and the other is about the truth of Holy Communion and how communicants are to receive It. Due to time constraint, I will make two separate talks: today, I will talk about The Eucharist, and at our next meeting (i.e., on Friday, 6th of May), I will talk about the Holy Communion.

The Eucharist

Before to start off, I wish to ask you one simple question, and I encourage everyone to answer it, if you know it. Here is my question:

Question: "What is the Eucharist?"

Who is the first person dares to respond it?

All right, thank you for your response. And I suggest that you keep your response in mind, because after my talk, you will then see whether your response did actually properly answer the question asked: What is the Eucharist?

All right! Praise the LORD!

Now, the main reason as to why I have chosen to talk by focusing on these two related topics, 'The Eucharist and the Holy Communion', is that, I (and also many other Catholics) perceive that today, and the Catholic Church has been experiencing a great crisis. That would mean, in the context where I live, that many Catholics in the West are no longer practice their faith fervently and with reverent. Knowing that the faith issue in the Catholic Church has become lukewarm, it is quite frustrating many faithful Catholics ignore the truth as regards the teaching of Jesus Christ, which had been handed down to His disciples and apostles 2000 years ago, and then this true faith was practiced by Catholic religious of the Old Ages. From which, many holy men and women

and children were derived from. Today, I cannot deny it that you all could see around you, how many baptised Catholics still go to church and do really pray, consecrate their lives to God with love and reverent to the teaching of Christ, from the Bible and the Catholic Catechism? The answer is, it is clear, the churches are often filled with only old or middle-aged worshippers, and the young worshippers disappear or just a few are present in the Eucharistic celebration. Next, the second issue here, is that, many Catholics are probably ignorant and/or habitual to Mass, in other words, many may think of going to the Eucharistic celebration simply because it is considered as Christian culture, without fully understand the Holy Mass is a rite of sacrifice, whereby Christ has given His Body and Blood for the salvation of those “who receive it” with faith and reverence. Otherwise, it is a sacrilege – what it means? Those who attend the Mass, is good; however, whenever receiving the Body of Christ, one must be in the state of grace; therefore, another Sacrament, the sacrament of Penance is so vital to go to as often as possible (1 or 2 times a month) for having the cleansing heart, mind and soul, before receiving Christ at the Communion. I will speak more in detail about “the Holy Communion” later. Given the reasons, I wish to talk about these topics as aforementioned.

We Catholics, must be aware of the importance of accepting and practicing all the Catholic Sacraments. We all are sinners, we are not saints yet, hence we need Sacraments so as to grow in holiness and to have salvation from Christ. The Eucharist can be regarded as SACRAMENT, in fact, it is one of the 7 Sacraments based on the Catholic teaching and the 7 Sacrament are inscribed in the Catholic Catechism. Do you have the Catholic Catechism booklet at home? It is important to have it one and have a read on and find the Truth – the Truth is Jesus Christ and His teaching.

Now, who may tell me what the 7 Sacraments are? One of them, of course, it is the Eucharist.

My respond: The seven sacraments are **baptism, confirmation, Eucharist, penance, anointing of the sick, marriage and holy orders**. They are divided into three categories: sacraments of initiation (i.e., baptism, confirmation, Eucharist), sacraments of healing (i.e., penance, anointing of the sick), and sacraments of service (marriage and holy orders).

I have another question: Does anyone know what the sacrament of *Holy Order* is?

My respond: *It is the sacrament or rite of ordination as a member of the clergy, especially in the grades of bishop, priest, or deacon.*

For more information of the 7 sacraments, I repeat, please read the Catholic Catechism as it is so important that they are to be put into practice in order to be well amoured with translucent faith in Christ, so thus you can be ready to defend against your enemies, in times of confusions or when you are experiencing the “spiritual battle” realm. So, I reiterate, I encourage you to have one in the home and read if you have not done so.

Now, I come back to my main topic as regards The Eucharist. So, the Eucharist is a Sacrament. But what is a Sacrament? Theologically, a sacrament is “a sacred thing which lies concealed.” (Catechism, Council of Trent, p.99-100)¹ St. Gregory says that the Eucharist is Sacrament because the ‘Divine power secretly operates our salvation under the veil of sensible things.’ (ibid¹) While St. Augustine says that the Sacrament is ‘a visible sign of invisible grace, instituted for our justification.’ (ibid¹) The sacrament, therefore, is instituted as a sign, and which it ‘makes know to us by a certain appearance and resemblance that which God, by His invisible power, accomplishes in our souls.’ (ibid¹). One must know that the Eucharist is Holy and august (majestic), so are with the other 6 sacraments mentioned earlier. Therefore, by recognising the Eucharist’s

and the other 6 Sacraments' sanctity, 'they will be more disposed to venerate and adore the beneficence of God displayed towards us.' (ibid¹, p.101). Consequently, Catholics must be reverent to the Eucharist – in particular – in this sense, it is the presence of JESUS CHRIST, our LORD and our GOD, the Blessed Trinity!!

For St. Aquinas, the Eucharist represents the Passion of Christ. The Passion of Christ is celebrated at the Holy Catholic Mass every day. Do you know that? Do you know what are you participating in, in the Holy Mass then? My response: certainly, when you are present at the Holy Mass, it is the LORD's Passion – the consecration of the bread into His Body and Blood – It is to be given to you as a redemption of your sins.

For Saint Thomas, as we have seen, Christ's Passion "comes alive" in every sacrament. This happens in the Eucharist because it is the Christ of the Passion "**in Person**" or the Christ **who** suffered and **is** "available" to you, **who** institutes its actuality.² **It is He, HE IS – in Latin, Domine Est.** Thus, the language of "representation", is realistically recapitulated in that of "representation". (ibid²) What does it mean? Does it make any sense? In other words, it means that the language that is used – that is for the liturgical prayer - it is said by the priest over the Consecration of the bread, and thus this liturgical prayer is truly summarised in that of "representation", that is, the Passion of Christ. Such sacred effect is called, "Transubstantiation". What is Transubstantiation? Transubstantiation is according to the teaching of the Catholic Church, "the change of the whole substance of bread into the substance of the Body of Christ and of the whole substance of wine into the substance of His Blood."³ To emphasize further the realism of the presence of the Passion, Saint Thomas Aquinas writes: "What is represented by this Sacrament... is Christ's Passion ('*Quod repraesentatur est passio Christi*' = "what represents the Passion of Christ"). And therefore, this Sacrament works in man the effect which Christ's Passion wrought (shaped) in the world. (ibid²).

In the Catholic Bible, in the Scripture of the Old Testament, God also endows a Sacrament, which is the Circumcision to the Hebrews. This sacrament was given to Abraham, the father of all believers – in other words, Abraham is the father of faith as he is faithful to God, and thus God bless him.² **(Galatians 3:6-9)** In other words, it is clear that all Sacraments that God the Holy Trinity give to humanity, in particular to Catholics, are the vehicles to purify the souls of Man – Man as a creation in the image of God. **(Genesis 1:26-27)**

In the Gospel passage, Matthew 8:8, the centurion refers to the word of Jesus as enough to heal his servant and not his soul as we respond. The responses we make at the liturgical celebration of the Mass refers to our individual response in "faith" to the power of Jesus and so "soul" was inserted in place of "servant."⁴ For this reason, at every Eucharistic celebration, our faith is the one concerned here, whether we believe that IT – the Eucharist is CHRIST, who comes to our soul and heal us. My question is: Do you believe?

This does not change the words of sacred Scripture but strengthens it, because we are servants of Christ and therefore, called to serve in mastery over sin and embracing the spiritual nourishment of our souls. (ibid⁴)

It is only the body and blood of Jesus that can heal our souls. Our worthiness to receive the holy Eucharist is found in our disposition to receive what we believe and reflects our dependence upon Christ to help change our hearts to receive what is sacred and holy as nourishment for our souls. To receive the holy Eucharist in an unworthy manner is taken up by **St. Paul in his letter to the Corinthians (1 Corinthians 11:27-29) when he says, "Whoever, therefore, eats the bread or**

drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself.” (ibid⁴)

Hence, since the Eucharist is a Sacrament and the Sacrament is Holy, it is to be aware of your heart (the state of your heart – it is the temple of the Holy Spirit), and that to receive the LORD, you must be in the state of grace. Those who are not so in this state, it is crucial to go for the Sacrament of Penance first. Before we receive the Body of Christ we say, **“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”** (Matthew 8:8). Why? Because, we all are sinners, and God is holy, but by receiving Him in faith, we are worthy to be healed by God. For God cares for primarily our soul, it is our soul that will live eternally with Him, not our body – the body will decompose and return back to soil (**Genesis 3:19; 2:7**). However, in Christ, by having faith in Him, we become one in Christ and our body will be resurrected on the Last Day – that is the Second Coming of Jesus Christ (see 1 Corinthians 15:22. 35-58; Revelation 21:1-5). Speaking of the resurrection of the body, it is clearly stated in the **Apostles Creed prayer (the CREDO): “I believe... the resurrection of the body and the life everlasting.”** Amen!

Now I would like to share with you the message of Bishop Athanasius Schneider as regards the Eucharist.

Bishop Schneider is a Catholic bishop, the auxiliary bishop of Astana, Kazakhstan. He is a member of the Canons Regular of the Holy Cross of Coimbra. He is known for championing the pre-Vatican II liturgical traditions and practices of the Church and for protesting certain current policies, including some associated with Pope Francis. Schneider is known for his traditionalism. He has criticized clergy members who he believes do not fully adhere to the faith and instead surrender to what he calls a "cruel pagan world.”⁵

In one of his interviews, Bishop Schneider was asked if Catholics that support the work of the abortion or the abortion industry, be denied communion to help them convert?

The bishop said, “Of course, this is very necessary. And this for sure, they cannot be admitted, because for several reasons but especially for their own eternal salvation of their soul. When we admitted them and unrepented, we will push them to greater sins, to sacrilegious and they are in danger of their souls. Of course, they are already in danger of their souls to lose the eternal salvation by their support for the killing of the innocent children - it is horrible! And then the more they are damaging their soul by unrepentantly... going to Holy Communion to commit ever more sacrilegious! So, they have to spare at least this additional grave sin for them. This is an act of love for them – not to admit them to the Holy Communion. **If we believe in the holiness of the Holy Communion, then we cannot admit them.** And then the other, of course, by admitting them, we are saying implicitly that the Church is OK to support publicly the murdering of innocent children! And by this way, by this admittance for these people and not repenting to the Holy Communion, the clergy who does this and the bishop, they are DE FACTO (in fact) undermining the Catholic faith of the horrible crime of the abortion, they are giving a message and contradicting completely, they are displaying a contradiction between what we profess and what are doing. It is a hypocrisy and well evident – that is a scandal! We can never admit this to the Holy Communion, and in this, these priest and bishop who are doing this, they are committing themselves a grave sin publicly before the faithful, before Heaven, before God. They have to very much respond this before God, because they are carrying on their shoulders the sins of these people – even more

loading on their shoulder for their sins, which they are approving – **at least tacitly and implicitly – they have to restore the holiness of the Eucharist, the ineffable (indescribable) and speakable (able of being expressed) of the Holy Eucharist, and the clarity and an unambiguity of the Catholic faith.**

By meditating on the Eucharist, we perceive the miracle invisibly or concealingly happens during the consecration act, in such a way it is a sacrificial act. *Thomas' words, borrowed from the Greek Father, could not be more perceptive and moving as they are when he repeats: "There is but one victim, namely, that which Christ offered, and which we offer" (Summa, III, 83, 1, 1m); and this explains the reason that "by this sacrament, we are made partakers of the fruit of our Lord's Passion".*

"Hence, in one of the Sunday Secrets i.e., 'Secret' here is derived from the Latin word "Secreta"; it is a prayer that is said in low voice by the celebrants during the Sunday Mass (Extraordinary Form), and it is said by the celebrants at the end of the Offertory in the Mass.⁶ In the Ordinary Form of contemporary Catholic usage, the secret corresponds to the Prayer over the Offerings. (ibid⁶ – see also References for more info) So, in one of the Sunday Secrets, we say: 'Whenever the commemoration of this sacrifice is celebrated, the work of our redemption is enacted'" (Summa, III, 83, 1, c.); thus, "it is proper to this sacrament for Christ to be sacrificed in its celebration", for the Old Testament contains only figures of his sacrifice (Summa, III, 83, 1, c.). Today, we express this in the following: a real sacrifice which does not repeat that of Calvary but is the same in the modality of the sacrament. (ibid¹)

To conclude, it is clear that the question of taking into serious consideration the word, "Holiness" of the Eucharist is paramount. Why? Because, I wish to emphasise that Catholics must be aware of this PERSON's presence in the EUCHARIST, This PERSON IS CHRIST – the Living GOD! The ONE and only TRUE GOD, the HE is HOLY. What does it mean HOLY? It means Sacred, or Consecrated or Venerated. Such Sacrament is the Holy of Holies, the Source of Life and the Source of all virtues. For this reason, let us be faithful and reverent to the Eucharist at every Mass that we attend to.

Questions to think of and to respond to:

- What is the Eucharist?
- Why do you go to Mass?
- How often do you go to Mass? Why?
- What do you expect to receive from being present at the Mass? And, why?
- Are you aware of God's presence when you at the Mass?
- Are you reverent to the Eucharist? Why?
- What virtue(s) that you still need in order to improve your participation in the Eucharistic celebration?

References

- ¹ Catechism of the Council of Trent, p. 101
- ² Source: <https://www.ewtn.com/catholicism/library/holy-eucharist-in-st-thomas-aquinas-10063>
- ³ Source: https://www.google.com/search?q=transubstantiation&rlz=1C1GCEA_enBE965BE966&sourceid=chrome&ie=UTF-8
- ⁴ Source: <https://ct.dio.org/item/4844-hey-father-when-we-say-at-mass-lord-i-am-not-worthy-that-you-should-enter-under-my-roof-but-only-say-the-word-and-my-soul-shall-be-healed-what-exactly-does-that-mean.html>
- ⁵ Source : https://en.wikipedia.org/wiki/Athanasius_Schneider
- ⁶ Source : [https://en.wikipedia.org/wiki/Secret_\(liturgy\)](https://en.wikipedia.org/wiki/Secret_(liturgy))

Info: The Secret (Latin: Oratio secreta, lit. 'Secret prayer') is a prayer said in a low voice by the priest or bishop during religious services. In the Roman Rite the secreta is said by the celebrant at the end of the Offertory in the Mass.[1] It is the original and for a long time was the only offertory prayer. It is said in a low voice merely because it was said at the same time the choir sang the Offertory, and it has inherited the special name of Secret as being the only prayer said in that way at the beginning.

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Friday, 6th May 2022**Talk Two: Holy Communion**

My brothers and sisters in Christ,

Today, I would like to give a talk about “Holy Communion”; it is the second part of the first talk that I did in our first meeting on 1st April, last month. My intention here is to speak about the inner Truth of our Catholic faith, and I wish to talk about it because it is of fundamental topic to be addressed here for salvific reason of everyone, in particular, for all Catholics. Knowingly, the basic truth about Holy Communion is already being taught before Catholics initially receive the First Communion. However, many Catholics have since not been given the right practice, especially on how to receive the Holy Communion with reverence, or they may have received the right teaching about the Holy Communion, but later do not practice it as the Church taught them incorrectly to receive it, that is to say, “Many Catholics are not aware that it is offend the LORD to receive His Body & Blood (i.e. the Blessed Host) in the hand, rather than to know that it is indeed the right and holy way to receive it on the tongue. The knowledge to receive the Holy Communion in the hand is an error that Catholics picked up from the Catholic Church, from which the teaching of such error is Man’s own will but not God’s Will.

The concept is simple: God wants the Church to spread the truths which all people need to save their souls; thus, the Church has the responsibility to teach souls that they must “observe all things whatsoever” Christ commanded. Many of the Church’s greatest saints have dedicated their lives to bringing these truths to people who were not initially inclined to welcome them. Others have given their lives to defend these truths. All have lived by them.¹ (R. Morrison, Remnant Columnist)

The practice of receiving communion in the hand, which was “neutral” in the *Patristic* age (See also the References on *Patristic*), was adopted by the Protestant reformers with a clear doctrinal connotation. According to Martin Bucer, who promoted the Anglican “reform” in the 16th century, the practice of not giving communion on the hand is owed to a Protestant rejection of two Catholic “superstitions” – the “false honour” that is claimed to be attributed to this Sacrament and the “perverse belief” that the hands of the ministers are more holy than the hands of the laity as a result of the anointing they receive in the rite of ordination. From this moment on, the act of receiving Communion on the hand has a markedly polemical significance which attacks the Real Presence and the priesthood.² (See also the References on Martin Bucer)

Archbishop Marcel Lefebvre is known as Marcel François Marie Joseph Lefebvre (CSSP SSPX, 29 November 1905 – 25 March 1991) was a French Catholic archbishop who greatly influenced modern traditional Catholicism. In 1970, he founded the Society of Saint Pius X (10th) (SSPX), a community to train seminarians, in the village of Écône, Switzerland,³ in one of his conferences (compiled in the *Mystery of Jesus*) he said this, “For the Protestants, liberty is first: everyone does and thinks what he likes. Having fought against the Catholics and having tried to suppress Catholicism, they know very well that Catholics hold that they possess the truth. Jesus Christ whom we possess in the Catholic Church is the Truth. There is no other. This is what the Protestants cannot bear, knowing quite well that, that is indeed what Catholics believe. . . [T]hey are afraid, for they know that we are intolerant. ‘You are intolerant,’ they accuse us.” (ibid³)

Now I would like to share with you the message of Bishop Athanasius Schneider as regards the the Holy Communion.

I would like to reiterate who Bishop Athanasius Schneider is: Bishop Schneider is a Catholic bishop, the auxiliary bishop of Astana, Kazakhstan. He is a member of the Canons Regular of the Holy Cross of Coimbra. He is known for championing the pre-Vatican II liturgical traditions and practices of the Church and for protesting certain current policies, including some associated with Pope Francis. Schneider is known for his traditionalism. He has criticized clergy members who he believes do not fully adhere to the faith and instead surrender to what he calls a "cruel pagan world." ⁷

Schneider passionately supports the **liturgical tradition of receiving Holy Communion on the tongue while kneeling, as a sign of love for the body and blood of Jesus**. This is the theme of his 2008 book *Dominus Est*. In the book, Schneider writes that receiving Holy Communion in this way had become standard practice in the church by the 5th century, and that Pope Gregory I strongly chastised priests who refused to follow this tradition. (ibid⁷)

In one of the conferences, at Mater Ecclesiae Chapel, Bishop Schneider addressed this message to Catholics. He said, "The manner of receiving the Holy Communion, for example, in the great majority of the churches all over the world is still very sad, I mean...the receiving in the hand and standing and so on, at least is still objectively – it is very a lack of reverence. And it's a door for all many sacrilegious and so on. It is for me, the deepest wound in the Mystical Body (of Christ) of our day the phenomenon of the communion in hand and all its consequences. So, they have to heal and start from here; therefore, I wrote my book, my two books about this topic. And, it is for me, always a joy when people say to me, "After having read your book, I stop to receive communion in hand. And, it is really a consolation for me, not because I have written this book, but because I am so happy that "Jesus is better treated, then He has been more reverent" – this is my joy!" Hence, to be reverent to the LORD at the Holy Communion is of great importance, as He is our LORD of lords and KING of kings!"

Given the statement addressed by Bishop Athanasius Schneider, we must reflect upon two crucial questions: Am I really Catholic? What it means to be Catholic? Who is Jesus Christ for me? Personally speaking, unless you believe that you are really a practiced Catholic who have fully acknowledge the teaching of Christ and remain striving to gain knowledge about the truth of being Catholic, and that you regard Jesus Christ is your Saviour, the LORD of Lords and KING of kings, you cannot agree what the truth of the Eucharist and be reverent to the Body and Blood Christ.

Saint Thomas Aquinas puts it, "Out of reverence towards this sacrament [the Holy Eucharist], 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 (1225-1274) - Summa Theologica, Part III, Q. 82, Art. 3, Rep. Obj. 8).⁴ In other words, it is only the priests, bishops, cardinals and the Pope have consecrated hands to touch the Holy Eucharist. Therefore, the question is: Is it a sin to receive the Holy Communion in the hand? Given the state of the Holy Eucharist is Holy of holies, so to touch it without consecrated hands – it is a sin. If your conscience states this sin, do not worry – go to have a good confession!

For more information with regard to this truth, I wish to share with you some of these facts:

In the Catholic Catechism of the Council of Trent, it states, "The fact that only the priest gives Holy Communion with his consecrated hands is an Apostolic Tradition." (The Council of Trent (1545-1565)) ibid⁴

Pope Paul VI (6th) (1963-1978) declares, "This method [on the tongue] must be retained." (Apostolic Letter, Memoriale Domini - Pope Paul VI (1963-1978)) ibid⁴

Saint Pope John Paul II puts it, "To touch the sacred species and to distribute them with their own hands is a privilege of the ordained." (Pope John Paul II – Apostolic letter, *Dominicae Cenae*, 11) *ibid*⁴

In the book of *Inaestimabile Donum* - Pontifical Encyclical, it specifies, "It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred chalice, still less that they should hand them from one to another." ⁵ (*Inaestimabile Donum*, April 17, 1980, sec. 9.)

So, what have you thought about this truth? You can share your thoughts about it later, after my preaching.

The second Truth about receiving the Holy Communion, is that Catholics must be aware of being in the state of grace, also it is of great importance to be well prepared your 'self' before the communion. Hence it is advisable that when you arrive into the church, have a silent prayer before the Mass begins. Consequently, it is essential that Catholics to be at the Mass earlier before it begins. And, other prayers that are to be done are: a silent prayer after receiving the communion – to thank God, and secondly, at the End of the Mass, before leaving the church, in order to honour the LORD, have a short contemplative prayer of thanksgiving to God, for His Love and Mercy endowed to you through the Holy Sacrifice. In doing so, you please the LORD, and you can see the meaning of being a true Catholic who loves God and to be reverent to His great and Holy Majesty at the Holy Sacrifice (i.e., Holy Eucharistic celebration.) If your conscience does not do these holy acts – it is a sacrilege, therefore it is a sin. Again, no worries, go to the Sacrament of Penance. We all need this Sacrament in order to convert and repent. God is waiting for us to love Him with holiness – that is the truth! Because we all are made for Heaven. If you want to go to Heaven, listen to God says to Moses which is addressed to us and all humanity, "Be holy because I, the LORD your God, am holy." (Leviticus 19:1-2). Evidently, in Fatima, the three small shepherds received the Holy Communion (the Body & Blood of Christ) on the tongue from the Angel of Peace and by kneeling down worshipping the LORD. Likewise, in Garabandal, one of the visionaries – she was a child called, Conchita – she received the Holy Communion on her tongue from an Angel and by kneeling down, facing her head up direct towards the heaven (the sky). What about you? Are you going to practise this truth?

To sum up my talk, I wish to share with you again a short message of Bishop Schneider about the fundamental aspect to be reverent (receiving on the tongue) and to have a manner of worship (by kneeling down) to the Holy Eucharist when receiving the Holy Communion. The message is based on the documentary entitled, "Will you too go away?"⁶ The Bishop says, "We will hope that it will be the increasing of the Devotion in the face of the Holy Eucharist, especially in the moment of the Holy Communion, and that our LORD will be received really... firstly interiorly - firstly in the soul but also, exteriorly (i.e., kneeling down by worshipping Him). And on this worthy and fruitful Holy Communion, both spiritually manifested and expressed bodily...it depends really the renewal of the Church in our days, in a very decisive manner."

AMEN!

Question:

Now, it is sharing time: Based on these two teachings, is there anyone want to share your own views (i.e., based on your personal experience) about the Eucharist and the Holy Communion? You can refer to the questions which I gave you last month as a guide to your sharing.

References:

1. Source: <https://remnantnewspaper.com/web/index.php/articles/item/5941-rediscovering-archbishop-lefebvre-s-intolerance-for-error-before-there-s-no-tolerance-for-truth>
2. Source: <https://newdailycompass.com/en/communion-in-the-hand-a-protestant-attack-on-the-priesthood>
3. Source: https://en.wikipedia.org/wiki/Marcel_Lefebvre
4. Source: <https://christianity.stackexchange.com/questions/80616/is-it-a-sacrilege-to-take-communion-in-hand>
5. Source : https://www.newadvent.org/library/docs_dw80id.htm
6. Source: <https://www.youtube.com/watch?v=MXkmEH7-Dm4>
7. Source: https://en.wikipedia.org/wiki/Athanasius_Schneider

Info: Martin Bucer (early German: Martin Butzer;[1][2][a] 11 November 1491 – 28 February 1551) was a German Protestant reformer based in Strasbourg who influenced Lutheran, Calvinist, and Anglican doctrines and practices. Bucer was originally a member of the Dominican Order, but after meeting and being influenced by Martin Luther in 1518 he arranged for his monastic vows to be annulled. He then began to work for the Reformation, with the support of Franz von Sickingen. (Source: https://en.wikipedia.org/wiki/Martin_Bucer)

Info: *Patristics* is the discipline that deals with the life, work, and doctrine of the Church Fathers in early Christianity. It is interested in all of their writings on theology, including their controversies with heretics or their liturgical texts.

Patristics is to be distinguished from patrology, which concerns the Fathers of the Church only in the field of faith.

Patristic literature includes many literary genres (commentaries, homilies, scholia, catenae, etc.) which are essentially based on the Bible, the "supreme authority" studied in its literal and historical sense but especially in its spiritual sense, called allegorical. It is also based on linguistic analysis and goes hand in hand with the history of Christianity and its dogmas. (Translated text from the Source: <https://fr.wikipedia.org/wiki/Patristique>)