

WORTHY RECEPTION OF THE EUCHARIST

Eucharistic Revival is about the way we live and the way we pray. Receiving Communion is an admission that we are forgiven sinners who need God's grace to continue living as faithful Catholic Christian believers. To worthily receive Communion, three things are necessary to obtain the blessings of this holy sacrament, and to avoid the spiritual consequences of committing any further sin.

- First, we are faithfully living our daily lives according to the beliefs and values of Catholic Christianity as explained in the Catechism.
- Second, we have been absolved from serious sin through sacramental Confession and a made a recommitment of our whole life to Christ as our God.
- Third, we have spiritually prepared ourselves for receiving Holy Communion by prayerfully fasting for at least an hour beforehand, if not more.

In other words, we need to be in spiritual communion with Christ and his Church in order for us to worthily receive sacramental Communion. Our inner private life and our outer public life need to be congruent, not just for the sake of receiving Communion, but for obtaining our eternal salvation. So, it is truly an act of charity which compels us to emphasize this spiritual issue of personal integrity in regard to worthily receiving Communion.

As we are actively working through these spiritual issues in our personal lives, we may come forward for a blessing from the priest instead of receiving Holy Communion. We indicate this request by placing our hand over our heart when we come forward, but this blessing is no substitute for actually resolving these spiritual issues.

Please contact your priest for Confession, for spiritual support, and for catechetical guidance in this regard. Pray every day and come to Sunday Mass each week as well. May God bless you always!

EUCHARISTIC PREPARATION

The 2021 document of the American Bishops, "The Mystery of the Eucharist in the Life of the Church" prepares the way for a much-needed Eucharistic Revival in the Catholic Church. Since the Eucharist is the source and the summit of the spiritual life of the Church, how we understand it and how we celebrate it certainly makes a difference in our spiritual lives. The Eucharist Revival is therefore primarily about coherence and consistency. These two terms can help us move forward in a Eucharist Revival that will benefit the Church today.

Eucharist Coherence is how our reception of the Eucharist makes sense in our spiritual lives. As forgiven sinners, we receive the Eucharist as the "medicine of immortality" that gives us the sure and certain pledge of eternal life in Christ. Otherwise, our reception of the Eucharist is incoherent.

Eucharistic Consistency is how our reception of the Eucharist reflects and affects our daily lives. If we had been confessing our sins and reforming our lives in preparation for a worthy reception of Holy Communion, the embarrassing abuse crisis in the Church could surely have been avoided.

Eucharist Revival is how we recommit ourselves to a proper understanding of the Eucharist before and after our reception of Holy Communion. In preparation for it, we repent of our sins. In thanksgiving for receiving it, we lead better Christian lives. In this way, we live a truly Eucharistic lifestyle of faith.

On the next two pages, the pertinent canon laws of the Church are quoted for your reference. Then, on page four, there is a summary of what it means to worthily receive the Eucharist as part of our Catholic Christian Lifestyle. Let us always receive Holy Communion, worthily, well, and often!

PARTICIPATION IN THE MOST HOLY EUCHARIST

Canon 912. Any baptized person not prohibited by law can and must be admitted to Holy Communion.

Canon 913. §1. The administration of the Most Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion.

§2. The Most Holy Eucharist, however, can be administered to children in danger of death if they can distinguish the body of Christ from ordinary food and receive communion reverently.

Canon 914. It is primarily the duty of parents and those who take the place of parents, as well as the duty of pastors, to take care that children who have reached the use of reason are prepared properly and, after they have made sacramental confession, are refreshed with this divine food as soon as possible. It is for the pastor to exercise vigilance so that children who have not attained the use of reason or whom he judges are not sufficiently disposed do not approach Holy Communion.

Canon 915. Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to Holy Communion.

Canon 916. A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.

Canon 917. A person who has already received the Most Holy Eucharist can receive it a second time on the same day only within the eucharistic celebration in which the person participates, without prejudice to the prescript of Canon 921, §2.

Canon 918. It is highly recommended that the faithful receive Holy Communion during the Eucharistic celebration itself. It is to be administered outside the Mass, however, to those who request it for a just cause, with the liturgical rites being observed.

Canon 919. §1. A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.

§2. A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them.

§3. The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.

Canon 920. §1. After being initiated into the Most Holy Eucharist, each of the faithful is obliged to receive Holy Communion at least once a year.

§2. This precept must be fulfilled during the Easter season unless it is fulfilled for a just cause at another time during the year.

Canon 921. §1. The Christian faithful who are in danger of death from any cause are to be nourished by Holy Communion in the form of Viaticum.

§2. Even if they have been nourished by Holy Communion on the same day, however, those in danger of death are strongly urged to receive communion again.

§3. While the danger of death lasts, it is recommended that Holy Communion be administered often, but on separate days.

Canon 922. Holy Viaticum for the sick is not to be delayed too long; those who have the care of souls are to be zealous and vigilant that the sick are nourished by Viaticum while fully conscious.

Canon 923. The Christian faithful can participate in the Eucharistic sacrifice and receive Holy Communion in any Catholic rite, without prejudice to the prescript of Canon 844.

“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgement on himself.” – I Corinthians 11:27-20