

Private Preparation for Holy Communion:

Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you.

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas.

OR

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy

Percéptio Córporis et Sánguinis tui, Dómine Iesu Christe, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam.

Private Thanksgiving after Communion:

What has passed our lips as food, O Lord, may we receive in purity of heart, that what we have received in time may be our healing for Eternity

Quod ore sumpsimus, Dómine, pura mente capiamus, et de múnere temporáli fiat nobis remédium sempitérnum.

OR

May your body, O Lord, which I have eaten, and blood which I have drunk, cleave within me; and grant that no stain of sin may remain in me, who have been fed with this pure and Holy Sacrament. (you) who live and reign for ever and ever. Amen.

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhreat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

Who may come to Holy Communion?

Because we believe that the Eucharist is really and truly the Body, Blood, Soul, and Divinity of the Lord, Jesus Christ, we take the reception of Holy Communion with upmost seriousness. This seriousness is not meant to exclude, but to insure that all those who receive the gift of the Eucharist receive it as a source of grace and not in a sacrilegious manner that offends Jesus Christ's loving gift of himself. As Saint Paul teaches:

“For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying.” -1 Corinthians 11:26-30*

For Catholics

In order to be properly disposed to receive Communion, one should **not be conscious of grave sin** and normally should have **fasted for one hour from food and drink** (other than medical necessities or water) before receiving. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession (e.g. one is in a remote location and the next opportunity for sacraments will be months or years away.)

Eastern Catholics with small children: please use the priest's line and verbally indicate that your child is a communicant to avoid confusion.

For our fellow Christians

Because Catholics believe that the celebration of the Eucharist is not only the reception of Jesus' real and true Body, Blood, Soul, and Divinity but also of communion in the Church: oneness of faith, life, and worship, those who do not share our belief in the Real Presence as understood in a Catholic manner, and those who are not in fact in institutional communion with the Catholic Church are usually **not admitted to Holy Communion**.

Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are **urged to respect the practice and laws of their own Churches. However, the Roman Catholic Church does not object to the reception of Communion by Christians of these Churches** (canon 844 §3).

For those not receiving Holy Communion

If, for any reason, you will not be receiving Holy Communion, please remain in your seat, letting others by if possible. If the aisle is too narrow or young children with you will not be receiving, you/they may join the procession; when you/they arrive at the front, bow and move past the minister, do not approach closely nor wait for a return gesture or blessing.