

21. This closed to  
Calculus  
Sunday Nov. 23/58.

## Dispositions for Italy Commission

P1: Introduction.

P2: Necessary Dispositions.

P3: Deniable Dispositions: Preparation.

P4: Deniable Dispositions: Thanksgiving

P5: Conclusion.

Essential: Dispositions

PP 1: Introduction.

Our dear brethren, we all recognize the value of reviews. Our memories are fading and fading faculties, and need constantly to be refreshed. Most of us have forgotten many of the poems we memorized at school, we have forgotten a great deal of the algebra, geometry, physics and other subjects of High School. It is the same with our religious instruction.

We have forgotten many of the Catechism answers which once came so readily to our lips. It is therefore useful to us to continually review the principles of our faith, to inquire them even more deeply in the grooves of our minds. To widen the grooves by wider spiritual reading and reflection, for the doctrines of our faith and the principles of the spiritual life are the really important guides in our lives.

This evening we will open up our Catechism, as it were, and review and reflect upon one of the questions explained to us long ago. The question was asked in our Catechism: "How must we be prepared for Holy Communion?"

What could be more important to our spiritual life than the answer to this question?

In the Blessed Eucharist we receive <sup>the</sup> true manna and bread from Heaven, sometimes called the bread of angels. When properly received Holy Communion brings a surging of new life to the soul through an increase of sanctifying grace, the greatest treasure we can possess next to the state of grace itself. It unites us to God in the most intimate way possible in this life, as one saint says, more closely than two pieces of wax which when melted become one. It strengthens us mightily against the temptations which would savage our souls and leave them without God. It promotes the virtues which make up the image of Christ. It is a pledge of our future glory and eternal life.

Here are the fruits when it is properly received.

It is therefore a great and important question which our Catechism asked and answered: "How must we be prepared for Holy Communion?"

P2: The necessary dispositions.

When we answer this question we find there are two parts to it. One part gives us the necessary dispositions for Holy Communion. The other part gives us the desirable dispositions.

The first necessary disposition is that we must be in the state of grace. The Holy Eucharist is, what is called a sacrament of the living, for those already united to God by the state of grace. The bread of charity. Food is not for the dead, it is for the living. The soul in the fetters of sin is a dead soul. Sin changes what should be spiritual food into spiritual poison. The Bread of life becomes the Bread of Death. St. Paul reminds us: "He who eats and drinks unworthily eats and drinks judgment to himself."

It is true that a person in the state of mortal sin may gain the state of grace by an act of perfect contrition, i.e. an act of contrition made from the love of God, plus the intention of going to Confession as soon as conveniently possible. However such a person may still not receive Holy Communion until absolved in the sacrament of penance.

The second necessary disposition is that we must know and realize what we receive in Holy Communion. We must know and realize it is Jesus Christ we take into our hearts. Thus children who have not the use of reason may not receive. Nor may the insane receive Holy Communion. Nor may the sick who have lapsed into unconsciousness or cannot appreciate that the Eucharist is the Body and Blood of Christ.

The third necessary disposition is that we must be fasting according to the laws of the Church. Exceptions of course must be made for the reception of Holy Viaticum by the dying and in extraordinary cases, e.g. to avoid the profanation or destruction of the Eucharist.

As kindly, we must be fasting. To promote more frequent Holy Communion the laws of the Eucharist

Fasts have undergone radical changes, in the last few years, first in 1953 by the Apostolic Constitution "Christus Dominus" and then in 1957 on March 19th, by the "Motu Proprio" of Pope Pius XII called "Sacram Communionem".

The old law of fasting from midnight we know has been abolished.

We now compute the time of fast from the moment of receiving Holy Communion. A three hour fast, counting back from the moment of Communion, must be kept with regard to solid food and alcoholic drinks liquids. A one hour fast, counting back from the moment of Communion, must be kept with regard to all liquid nourishment. Water never breaks the fast. Every reception of Holy Communion is regulated by the above laws, whether it is received in the morning, evening or at midnight.

There are special privileges for the sick, even though they are not bed-ridden. The sick must, like others, observe the three-hour fast from solid nourishment. However, the medicine may be taken either in liquid or solid form, at any time before Holy Communion. Likewise the sick may take any non-alcoholic liquid nourishment any time prior to Holy Communion. Again water never breaks the fast. In the new legislation, no permission or exemption of the confessor is required in order to avoid oneself of these excesses.

However, we should not forget that the Holy Father urged all who felt able to observe the old Eucharistic laws of fast. If one does not do so, he should try to compensate in other ways, especially by works of penance and charity.



we hope for the grace that Christ has promised to those who eat His flesh and drink His blood. We make an act of love by making over our own words of St. Peter: "Just, than thou knowest that I love thee." The Eucharist is the sacrament of love. It is God's great proof of His love and inspires in us a love in return. We make an act of humility when we acknowledge that of ourselves we have nothing but sin to our name and that all that is good in us and around us comes from the All Holy God we are to receive. So we say with the priest: "Just I am not worthy that thou shouldst enter under my roof but only say thy word and my soul shall be healed. We make an act of sorrow for sin when we recite the Confiteor with the priest ~~and~~; when we make an act of contrition and ask Christ in the words of the Psalmist: "Create a clean heart in me, O God!"

So should we prepare to receive Our God into the tabernacle of our heart: with ~~no exercising~~ in faith, hope, charity, humility and compunction.

194: Desirable Dispositions: Thanksgiving.

The other important disposition for Holy Communion is a suitable thanksgiving. The time after Holy Communion, when we have taken as the Divine Guest is the most joyful and beneficial. We should profit by these moments.

How do we go about making our thanksgiving? In a way parallel to our preparation for Communion. We should unite with Our Redeemer's work, with the angels and saints in adoring Christ present within us.

We must thank our Divine Guest for coming to spend these minutes with us, minutes so rich in goodness and sanctification.

We should express our love for Him who sacrificed ~~was~~ Himself for our salvation.

We should beg His grace, because Christ in Holy Communion comes laden with the all the treasures of His divinity and comes in willingness to bestow them upon us. With humility, confidence and hope we should request a sharing in these.

We should make resolutions for the future, to ~~behold~~ <sup>progress</sup> for the ~~future~~ <sup>present</sup> in virtue and to adhere ever more firmly to God's will and commandments.

For our preparation for Communion and our thanksgiving we may use books. There however, must never supplant the interior acts of devotion - for upon these really depend the fitting reception of Our Lord.

P.B. so my dear brethren we have reviewed the question: How must we be prepared for Holy Communion?

~~From father~~

We realize how important Holy Communion is in our lives. Napoleon, who wandered far from the will of God's will in his day, when he was at the height of his influence once asked his generals: "Do you know what was the happiest day of my life?" One general replied: "It was the victory at Austerlitz." Another said: "It was the battle of the Pyramids." A third replied: "It was the glorious victory at Borodino." Napoleon replied in a low voice: "No. It was the day of my first Holy Communion." And we know that when at last God's hand punished Napoleon's pride and he was a prisoner in the Island of St. Helena, he prepared children for their first Holy Communion.

How many of us look back on the day of our first Holy Communion as the happiest of our lives!

In our pit year we through this life, if we gaze with the eyes of faith, we see that the really great moments of our lives, dwarfing all others, standing like mountains against the valleys, were the moments when we were one with Christ and our God in Holy Communion. For these moments provide for us, if we use them properly, the greatest opportunities for fixing us in the path of God's will, for sealing of faithful giant steps in charity, and for sealing our salvation. Holy Communion is the pledge of our future glory.

"Your fathers did not remain in the desert" said Christ, and we dead. ~~But~~ "But if any man eat of the bread but I shall give. He shall live forever."

May these thoughts stir us to reap the fruit of Holy Communion by receiving it with the necessary disposition and with proper preparation and thanksgiving. Amen.