St. Thomas Aquinas speaks of the effects of Holy Communions that are made in a state of mortal sin (having lost the state of sanctifying grace).

The effects of Holy Communions that are made in a state of mortal sin, is guilty of sacrilege, because he profanes the sacrament and therefore he sins mortally. (St. Thomas Aquinas)

The worst sins are those against God. Then, next come sins against the sacraments. Finally, there are sins against self and other persons.

"Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord, but let a man prove himself: and so let him eat of that bread, and drink of the chalice, for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord" (1 Cor. 11:27-29).

St. Ambrose said that persons who commit this sacrilege "come into church with a few sins, and leave it burdened with many."

St. Cyril wrote something yet stronger: "They who make a sacrilegious communion receive Satan and Jesus Christ into their hearts - Satan, that they may let him rule, and Jesus Christ, that they may offer him in sacrifice as a victim to Satan."

St. Alphonsus Liguori says: “What hope would you entertain of the recovery of the man who, instead of taking the medicine prescribed by his physician, drank a cup of poison? What can the sacrament of penance be to those who conceal their sins, but a deadly poison, which adds to their guilt the malice of sacrilege? What, then, does the sinner do, when he conceals his sins in confession? He tramples underfoot the blood of Jesus Christ. And should he afterwards receive the Holy Communion in a state of sin, he is, according to St. John Chrysostom, as guilty as if he threw the consecrated Host into a filthy toilet!” (Sermon for the Third Sunday of Lent).