

June 12, 2023

## Reintroduction of Communion Under Both Kinds in the Diocese of Stockton

The Catholic faith holds that “Christ, whole and entire, and the true Sacrament, is received even under only one species [form of bread or form of wine], and hence that as regards the resulting fruits, those who receive under only one species are not deprived of any grace that is necessary for salvation.”<sup>1</sup> This truth has allowed for the option of not generally offering the Precious Blood for the communion of the faithful when times and circumstances warrant it.

The *General Instruction of the Roman Missal* gives the Diocesan Bishop “the faculty to permit Communion under both kinds whenever it may seem appropriate to the Priest to whom a community has been entrusted as its own shepherd, provided that the faithful have been well instructed and that there is no danger of profanation of the Sacrament or of the rite’s becoming difficult because of the large number of participants or for some other cause.”<sup>2</sup>

Even though it is not required, “Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father.”<sup>3</sup>

The month of July has traditionally been associated with devotion to the Precious Blood of Our Lord Jesus Christ. For this reason, following the official end of the pandemic health emergency, July presents itself as a particularly appropriate time to reintroduce Holy Communion under both kinds.

As of July 1<sup>st</sup>, we will return to observing the previous norm for the Diocese of Stockton regarding Communion under both kinds, which is as follows:

“The faculty is granted to pastors, parochial administrators, and chaplains to allow Communion under both kinds whenever it seems appropriate to them, and providing that the faithful have been well instructed, there is no danger of profanation of the Sacrament, and the rite would not be difficult to carry out.”<sup>4</sup>

The reintroduction of the possibility of distributing the Precious Blood and the beginning of the Parish Year of the National Eucharistic Revival create a great opportunity to ensure that the faithful are indeed “well instructed” regarding Holy Communion. When taking advantage of this faculty, priests should therefore ensure that the faithful are properly catechized on the following matters:

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<sup>1</sup> *General Instruction of the Roman Missal (GIRM)*, 282.

<sup>2</sup> *GIRM*, 283.

<sup>3</sup> *GIRM*, 281.

<sup>4</sup> *Decree Making Adaptations to the General Instruction of the Roman Missal for the Diocese of Stockton*, 30 May 2003.

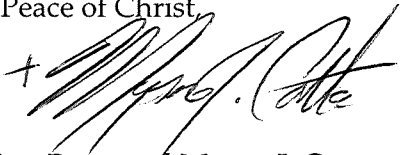
- a. the ecclesial nature of the Eucharist as the common possession of the whole Church;
- b. the Eucharist as the memorial of Christ's sacrifice, his death and resurrection, and as the sacred banquet;
- c. the real presence of Christ in the eucharistic elements, whole and entire—in each element of consecrated bread and wine (the doctrine of concomitance);
- d. the kinds of reverence due at all times to the sacrament, whether within the eucharistic Liturgy or outside the celebration; and
- e. the role that ordinary and, if necessary, extraordinary ministers of Communion are assigned in the eucharistic assembly.<sup>5</sup>

It should be made clear that allowance of Communion under both kinds is not a given, but is permitted when appropriate, to allow for the fuller sign of eating and drinking (cf. Jn 6:53-56; Mt 26:26-28). One reason a parish could have Communion offered only under the species of bread on a given day might be not having a suitable number of ministers of Holy Communion.<sup>6</sup>

In the weeks leading up to the reintroduction of the Precious Blood, preaching at Mass should include reminders on how to receive Holy Communion properly and worthily. Particular care should be taken to instruct those who have made their First Communion in the past few years on the proper way to receive the Precious Blood. At the same time, it should be made clear that those who choose to receive under only one kind receive the whole Sacrament, the Body and Blood, Soul and Divinity of Jesus Christ, truly present in the Eucharist. Communion under the species of wine is offered, not required of the lay faithful.

For the weekend when the Precious Blood is offered to the faithful, the Mass formulary for the Votive Mass of the Precious Blood of Our Lord Jesus Christ may be used. The readings given for the Sunday should be retained, but the given Psalm may be replaced with Ps 116:12-13, 15 and 16bc, 17-18 with the response: "Our blessing-cup is a communion with the Blood of Christ". Parishes may also wish to pray the Litany of the Precious Blood together before Masses begin on that weekend.

In the Peace of Christ,

A handwritten signature in black ink, appearing to read "Myron J. Cotta". To the left of the signature is a small cross symbol.

The Most Reverend Myron J. Cotta  
Roman Catholic Bishop of Stockton

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<sup>5</sup> *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America (U.S. Norms)*, 25.

<sup>6</sup> "[I]t is desirable that there be generally two ministers of the Precious Blood for each minister of the Body of Christ" (*U.S. Norms*, 30), though fewer could be used if not many of the faithful receive from the chalice.