

Wikipedia

(but appears to be taken from Roman sources <http://www.newadvent.org/cathen/04175a.htm>)

In the Early Church, Communion was ordinarily administered and received under both kinds. That such was the practice mentioned by Paul in I Corinthians 11:28. **But side by side in the Early Church there existed the custom of communicating in certain cases under one kind alone e.g. when people took home some of the Eucharist after Sunday worship and communicated during the week and also when the Eucharist was brought to the sick.**

By the [Middle Ages](#), the Church had become, like most of European society, increasingly hierarchical. There was much stress on being holy when receiving Communion, and a greatly heightened appreciation of the sufferings of Christ. This meant that **all who approached the altar were to be as pure as possible**, and inevitably led to the exclusion of the laity from administering the Eucharist, reserving the practice to the clergy. It is difficult to say when the practice of offering the chalice to the people stopped, but it may be presumed that this was part of the way in which Church authorities sought **to prevent anything disrespectful happening to the Eucharist**; it was also, by this time, that Communion was given only on the tongue.

Justin Martyr, First apology, b. 100 AD

Chapter LXV.—Administration of the sacraments.

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. 1908 There is then brought to the president of the brethren 1909 bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to *yévoito* [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, **and to those who are absent they carry away a portion.**

Tertullian or Origen?

New Advent

Catholic doctrine and modern discipline and <https://catholicism.enacademic.com/3173>

(1) Under this head the following points are to be noted:

(a) In reference to the Eucharist as a sacrifice, **the communion, under both kinds, of the celebrating priest belongs at least to the integrity**, and, according to some theologians, to the essence, of the sacrificial rite, and may not therefore be

omitted without violating the sacrificial precept of Christ: "Do this for a commemoration of me" (Luke 22:19)....

(b) There is **no Divine precept binding the laity or non-celebrating priests to receive the sacrament under both kinds** (Trent, sess. XXI, c. i.)

(c) By reason of the hypostatic union and of the indivisibility of His glorified humanity, **Christ is really present and is received whole and entire, body and blood, soul and Divinity, under either species alone**; nor, as regards the fruits of the sacrament, is the communicant under one kind deprived of any grace necessary for salvation (Trent, Sess. XXI, c., iii).

(d) In reference to the sacraments generally, apart from their substance, *salva eorum substantia*, i.e. apart from what has been strictly determined by Divine institution or precept, **the Church has authority to determine or modify the rites and usages employed in their administration**, according as she judges it expedient for the greater profit of the recipients or the better protections of the sacraments themselves against irreverence. Hence "although the usage of Communion under two kinds was not infrequent in the early ages [ab initio] of the Christian religion, yet, the custom in this respect having changed almost universally [latissime] in the course of time, holy mother the Church, mindful of her authority in the administration of the Sacraments, and influenced by weighty and just reasons, has approved the custom of communicating under one kind, and decreed it to have the force of a law, which may not be set aside or changed but by the Church's own authority" (Trent, Sess. XXI, c. ii). Not only, therefore, is Communion under both kinds not obligatory on the faithful, but the chalice is strictly forbidden by ecclesiastical law to any but the celebrating priest. **These decrees of the Council of Trent were directed against the Reformers of the sixteenth century, who, on the strength of John 6:54, Matthew 26:27, and Luke 22:17-19, enforced in most cases by a denial of the Real Presence and of the Sacrifice of the Mass, maintained the existence of a Divine precept obliging the faithful to receive under both kinds, and denounced the Catholic practice of withholding the cup from the laity as a sacrilegious mutilation of the sacrament...**

The Council of Trent <https://simplycatholic.com/communion-under-both-kinds/>

By the time of the Council of Trent, Communion under one kind was the common practice. The reasons for restricting Communion under both kinds to the clergy are summarized in the Catholic Encyclopedia (1912 edition) as follows:

“The danger of spilling the Precious Blood and of other forms of irreverence; the inconvenience and delay in administering the chalice to large numbers; the difficulty of reservation for Communion outside of Mass; the not unreasonable objection on hygienic and other grounds, to promiscuous drinking from the same chalice, which of itself alone would act as a strong deterrent to frequent Communion in the case of a great many otherwise well-disposed people” (“Catholic Doctrine and Modern Discipline,” under “Communion In Both Kinds”).

The Council of Trent reaffirmed the Church’s doctrine of concomitance. It also stated the Church’s **plenary authority over the dispensation of the sacraments**. She has

no authority over the substance of the sacraments, but she can “ordain, or change, what things soever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the difference of circumstances, times and places.”...

The Second Vatican Council

In its Constitution on the Sacred Liturgy (Sacrosanctum Concilium, No. 55), the Second Vatican Council spoke to the question of Communion under both kinds. It began by saying, “The dogmatic principles which were laid down by the Council of Trent [remain] intact.” **Communion under one kind is still the “law.”** Yet Communion under both kinds “may be granted when the bishops think fit, not only to cleric and religious but also the laity.”