



In a time when many Catholics doubt, become confused, or reduce the faith to something superficial, there exists a silent, profound, and absolutely transformative truth that continues to beat at the heart of the Church: **concomitance**. It is not a popular word. It does not sound emotional. But it contains one of the most astonishing realities of all sacramental theology.

If you understand it, your way of living the Mass will change forever.

What is concomitance? A truth that shatters our assumptions

The doctrine of concomitance teaches something that, at first glance, seems difficult to grasp:

In each of the Eucharistic species (the consecrated bread or the consecrated wine), Christ is fully present: Body, Blood, Soul, and Divinity.

That is to say, when you receive only the Host, **you are not receiving “a part” of Christ**, but Christ in His entirety.

This teaching was clearly defined at the Concilio de Trento, in response to errors that fragmented the real presence of Christ in the Eucharist.

A key principle: Christ is alive, not divided

Here lies the core of the matter:

The risen Christ **cannot be divided**.

After the Resurrection, the Body of Christ is no longer separated from His Blood, nor His Soul from His Divinity. Everything is united forever. Therefore, where His Body is, there also is His Blood; where His Blood is, there also is His Body.

This is not abstract philosophy: it is pure Christology.

Saint Paul expresses it powerfully:



“Christ, being raised from the dead, dies no more; death no longer has dominion over Him.” (Romans 6:9)

If Christ no longer dies, **He cannot be separated**. And therefore, He cannot be received “in parts.”

History: why did the Church have to clarify this doctrine?

For centuries, the Church lived this truth implicitly. However, in the Middle Ages and especially during the Protestant crisis, interpretations arose that weakened the understanding of the Eucharist.

Some claimed that:

- The Body was present only in the bread
- The Blood only in the wine
- And that it was necessary to receive both species for a “complete” Communion

In response, the Concilio de Trento spoke with theological precision and doctrinal authority:

□ **Christ is totally and fully present in each of the species.**

This definition was not an invention, but a **defense of what the Church had always believed**.

The Eucharist is not a symbol... it is a total Presence

This is where concomitance connects directly with another central truth:
Transubstanciación.

At the consecration:



- The substance of the bread becomes the Body of Christ
- The substance of the wine becomes the Blood of Christ

But through concomitance:

- Where the Body is, the Blood is also present
- Where the Blood is, the Body is also present

And in both cases:

□ The Soul and Divinity are also present

We are not before “a part of Jesus.”

We are before Jesus Himself. Alive. Entire. Total.

Practical implications: this changes the way you receive Communion

This is where theology becomes life.

1. Receiving one species means receiving EVERYTHING

You do not need to receive from the chalice to “complete” anything.

When you receive the Host, you receive the same Christ who offered Himself on the Cross and who reigns gloriously in Heaven.

This has been especially important in the Latin tradition, where for centuries the faithful have received Communion under one species.

2. Every particle contains Christ entirely

This should shake us.

Every fragment of the consecrated Host—no matter how small—contains Christ completely. Not a fraction. Not a symbol. **Christ entire.**



This helps us understand:

- The extreme care for particles
- The use of the paten
- The purification of sacred vessels

None of this is “exaggeration.” It is coherence.

3. Reverence is not optional

If you truly believe in concomitance, you cannot receive Communion in just any manner.

It is not the same to receive Christ:

- distracted as opposed to recollected
- out of routine as opposed to adoration
- with indifference as opposed to living faith

Concomitance destroys liturgical superficiality.

4. Eucharistic adoration takes on a new dimension

When you stand before the Blessed Sacrament, you are not before “a part of Christ,” but before Him Himself.

This is where prolonged adoration, silence, and contemplation make sense.

As the Lord said:

| *“My flesh is true food, and my blood is true drink.” (John 6:55)*

And we could add:

His whole Person is there.



Spiritual application: living as one who has received Christ entirely

The final question is not theoretical—it is existential:

□ If you have received Christ entirely... how are you living?

Concomitance implies that:

- You do not carry “something sacred” within you
- You carry Someone
- And not just anyone, but God Himself

This should transform:

- The way you leave Mass
 - Your treatment of others
 - Your struggle against sin
 - Your interior life
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An urgent call: recover a sense of wonder

We are living through a crisis of Eucharistic faith. And it is not resolved with strategies, but with truth.

Concomitance is one of those truths that awakens the soul:

□ **Christ is totally present... and we often treat Him as if He were not.**

It is not an intellectual problem.

It is a problem of love.



Conclusion: you do not receive “something”... you receive Christ entirely

The next time you approach Holy Communion, remember this:

- You are not receiving a symbol
- You are not receiving a part
- You are not participating in a mere ritual

☐ You are receiving Christ alive, entire, and glorious

And that changes everything.

Because when you understand concomitance...

the Mass stops being a habit and becomes an encounter.