

Is Communion in the

What happens when a father and son experiment with the wastage of communion hosts? What if they tell the Pope the results?

1) LETTER FROM CHARLES ST-GEORGE p.12

2) PARTICLE STUDY p.14

3) ROME'S RESPONSE p.16

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April 17, 2002

SUBJECT: REQUEST FOR FORGIVENESS OF SINS AND LIFTING OF EXCOMMUNICATION VERY SPECIALLY RESERVED TO HIS HOLINESS

His Holiness, Pope John Paul II
Citta Del Vaticano, Roma, Italia

Pope John Paul II,

I, Charles Andre St-George, accuse myself of committing and participating in grievous and numerous outrages against the Most Blessed Sacrament from about 1980 to 1991. Please hear my plea and grant my requests.

First, I have only recently learned according to *The Roman Catechism*, p.233 "that in this Sacrament are contained not only the true body of Christ and all the constituents of a true body, such as bones and sinews, but also Christ, whole and entire" and further that, page 239 "the body of our Lord is contained whole and entire under the least particle of the bread."

Second, I have only recently learned that according to *The Catholic Concise Encyclopedia*, p.153 "Excommunication is imposed according to the reservation as follows: (a) Acts reserved to the Holy See in a very special manner are: throwing away, taking or retaining for evil purposes the consecrated species;...."

I confess that I have thrown away or caused to be thrown away approximately 60,000 consecrated hosts from 1980 to 1991 and that I caused many of these hosts to be repeatedly trampled underfoot or otherwise desecrated. These grave sins were not motivated by formal hatred of God, but from a motive more banal—I did not care. This is what I did: I was an Extraordinary Minister of the Eucharist and I sometimes received our Lord in the hand instead of on the tongue, as well. As most communicants wanted to receive in the hand, I would gently

e Hand a Sacrilege?

place the Host in their palm. As proven in my attached scientific analysis conducted with the aid of my teenage son, Joseph, when one receives communion in the hand there are, on average, about four visible particles detaching from that same host. For this trial, I bought from Catholic Supply of St. Louis, Missouri, hosts advertised as: "We are pleased to offer by far the best altar bread. All of our breads have a carefully molded sealed edge which prevents crumbs." We used the "best" and the test result was an average of 3.68 crumbs per communion.

I believe I may have distributed perhaps 15,000 hosts to communicants. It is reasonable to assume that this generated about 60,000 visible, though tiny particles. When I would receive communion in the hand, I would check my palm and sometimes find one or two or even more fragments of the sacred species. While I tried to immediately consume these by attracting them with the tip of my right index finger, I am confident that not all particles were always safely consumed. As Eucharistic Minister, in many thousands of Hosts placed in palms, I never once observed anyone else examining their palm or fingertips to see if there were any particles remaining.

So, what happened to these 60,000 particles containing our Lord and God of which I bear responsibility? Quite simply, they would eventually detach from the palms and fingertips of these communicants as they changed position to folded hands and the particles would drop to the floor, or be brushed against their clothing and detach, or find their way to destinations unknown. Most should be assumed to have dropped to the floor while still in the church. The above doctrine states that these particles were the fulness of Jesus our God just as surely as the large host which the priest consecrates for his own consumption! Like myself, any Catholics who have gone to Mass at a church where there has been communion in the hand encounter a veritable minefield where they have mindlessly, repeatedly set their heels against the Holy Face of Jesus Christ Himself! The thought of this horrifies me now. Some, myself included, simply did not care to know what they were doing. Still, does not Our Lord withdraw Himself in anguish from such as do these things and care not? What must the Holy Virgin think of this treatment of her crucified Son?

Not for me, but for the love you bear the Virgin Mother of God, I beg from Your Holiness two things: First, please lift this very specially reserved excommunication, forgiving these most grievous sins, committed without even caring, against Our Lord's very Person. Second, please mail to me directly your personally signed written blessing stating specifically that Your Holiness blesses me for now seeking all sacraments and worship of God for myself and my family (I have seven children) at the only churches and chapels in my country where communion in the hand has never been offered at any Mass, the only churches and chapels where there is a moral certainty that there are not thousands of Sacred particles on the floors, the only chapels and churches where my family is truly free not to trample upon our God—to these only, the churches and chapels of the Society of St. Pius X where communion in the hand is still condemned as stated in the old Roman Catechism and amongst which it has never been tolerated; *Deo Gratias*. Difficulties notwithstanding, as this is a matter touching upon God Himself, it is prayed that Your Holiness will hear us.

With Thanks to Our One, True God—Jesus the Christ and the One who conceived Him and was Herself Immaculately conceived by this same True God, now True Man,

Charles St-George, men's barber by trade

Attachment: Particle Study

Signed Polish translation shipped Priority FEDEX
04.22.02 (tracking number 832757765263).

Is Communion in the Hand a Sacrilege?

Pal

April 17, 2002 Feast of St. Anicetus

This day a brief scientific trial was undertaken to verifiably ascertain how many, if any, consecrated particles of the Sacred Species are typically broken away from the hosts, and subsequently thrown-away, desecrated and abused specifically as a consequence of the practice of communion-in-the-hand in the Catholic Church in the United States today.

My teen-aged son, Joseph, was my aide in this study, acting the part of the communicant while I acted the part of the Eucharistic Minister. For the purposes of this trial, I purchased from Catholic Supply of St. Louis, MO, a box of 1000 1 $\frac{1}{8}$ " diameter white altar breads, item No.57212, advertised on their web-site <http://www.catholicsupply.com/churchs/wine.html> as follows: "We are pleased to offer by far the best altar bread. All of our breads have a carefully molded sealed edge which prevents crumbs."—The questioned truthfulness of that critical conclusion, naively believed by many, is one reason why we decided upon this trial.



6X magnified view



Actual Size

For this trial, Joseph and I prepared by carefully washing our hands and fingers and drying same with lintless towels. We then examined our fingertips and Joseph's left palm which would each contact the host to be assured they contained no foreign matter which could be mistaken for a bread particle. I determined we would look for particles after each and every individual "communion" in three areas—my fingertips, Joseph's palm and Joseph's fingertips. I further determined that we would count the results from 25 "communions" and record how many particles were found and where. We would only count "naked-eye visible" particles we could both see.

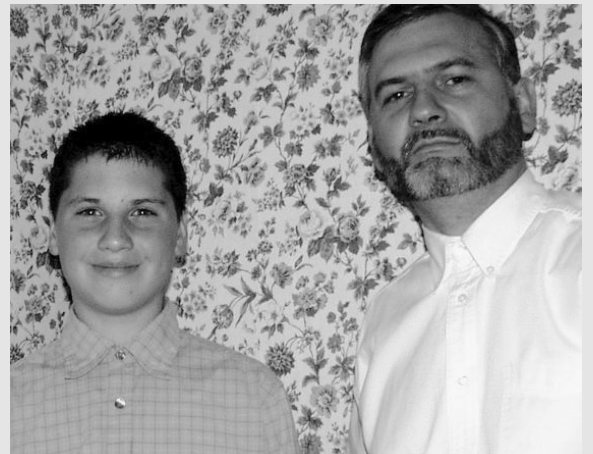
The contents of one packet of altar breads was carefully emptied into a small plastic cup. Recalling my training as a Eucharistic Minister (may God forgive me), I would gently take up a host between my right index finger and thumb and place this host in Joseph's left palm with only sufficient firmness to assure it would be transferred. Joseph commented that eucharistic ministers at Masses he attended were less gentle in transferring the Host to his palm. He would then take the host between his right index finger and thumb and place it on his tongue without touching his fingers to his tongue. Joseph would then keep his right index finger against his thumb and hold his left palm upward while we both inspected: first, my right index finger, then my right thumb, then his left palm, then his right index finger, and finally his right thumb for any particles of bread fractured from the host and adhering to us as a result of this multiple manipulation and touching. We would carefully scrape away any particles found before the next "communion" with the blade of a sharp knife to be assured of not counting any particles twice.

Article Study

What were our trial findings? Were there any particles of bread fractured from these 25 hosts taken one at a time from a cup and placed in Joseph's palm and taken from his palm and transferred to his mouth? We were both disturbed at how many particles: From the 25 "communions," we found a grand total of 92 individual, naked-eye visible particles which averages to 3.68 particles per "communion." The largest of these particles measured 60 thousandths of an inch long, or 1.5 mm. The 6X enlarged photo (previous page) shows 10 of the actual particles we found, counted and saved. As detailed in the below statistical information, we counted 27 particles from my fingertips, 47 particles from Joseph's palm and another 18 particles from Joseph's fingertips. Only one "communion", No.22 in the series, was free of any visible particles. On the other hand, the highest particle count of seven resulted from "communions" Nos. 6, 15 and 16. It is hoped that this trial will work to the honor of Our Lord and aid those who still care for Him.

Below, the segregated findings for each "communion" in numerical order.

NUMBER OF PARTICLES FOUND ON:			
Test No	Eucharistic Minister's Fingers	Communicant's Palm	Communicant's Fingers
1	3	2	0
2	2	2	2
3	0	1	2
4	0	2	4
5	0	3	0
6	1	5	1
7	1	0	1
8	2	2	0
9	1	0	1
10	4	1	1
11	1	1	0
12	1	1	0
13	1	0	2
14	0	2	0
15	1	6	0
16	2	5	0
17	0	2	0
18	1	0	1
19	1	2	0
20	1	1	2
21	1	1	0
22	0	0	0
23	1	2	0
24	1	3	0
25	1	3	1
	27	47	18



FINAL TOTAL: 92 naked-eye visible particles from 25 "communions."

We, the undersigned, verify the above report to be truthful,

Charles Andre St-George

Charles Andre St-George
Wheaton, Kansas

Joseph Andre St-George

Joseph Andre St-George
Wheaton, Kansas

Is Communion in the Hand a Sacrilege?

Rome's Response

Secretariat of State
Section One—General Affairs Vatican, June 21, 2002
No.513185

Dear Sir,

On behalf of His Holiness, Pope John Paul II, I would like to thank you for your letter dated April 17th, for the enclosed offering and materials concerning the Holy Eucharist.

Answers to questions you have raised are contained in documents approved by the Pope: *Rituale Romanum, De Sacra Comunione et de cultu Misterii Eucharistici extra Missam*, Praenotanda 21 and *Congregatio de Cultu Divino et Disiplina Sacramentorum, Instructio varietates legitimae*, Nos.31, 54, 62. They allow reception of Holy Communion while standing and in the hand. It is not an error provided that one's attitude is one of respect while meeting God Who is coming. The Catechism of the Catholic Church says about the subject: "To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest" (*Catechism of Catholic Church*, art.1387). The practical application of those instructions is up to the giver who is obliged to make sure that the faithful are both conscious of what they receive in the Eucharist and that they express their respect for Christ present in the form of bread.

The palm is not any less respectable a part of the human body than the tongue. Christ accepted bread "fruit of the earth and human labor" as material for the Eucharist. During the Last Supper he did not give consecrated pieces to the mouth of his disciples but he "broke it and gave it" knowing that it is not possible to avoid destruction of some particles of consecrated bread in which He is present. Accordingly, church regulations say that both the priest offering communion and the recipient are responsible only for the particles which are visible without the use of optical instruments. To make it easier in practice, the western Church developed through the ages a tradition of passing communion directly on the tongue of the believer. There is, though, no reason to stick stubbornly to that traditional form of receiving communion. It would be more appropriate to be concerned about respecting the Eucharist by every day adoration, frequent participation in Holy Communion, by helping others to receive it in a dignified manner *etc.* Desecration is committed only by consciously and willingly "—throwing away, taking or retaining for evil purposes the consecrated species."

Accordingly, there is no need to take part in the Eucharist celebrated by members of the Society of St. Pius X, which is not in unity with the Catholic Church. Furthermore, it would be highly inappropriate to do so.

I would like to encourage you to remain in the love of the Eucharistic Christ, to adore and respect the Eucharist, but without being too scrupulous. I would like also to assure you that the Holy Father prays for you and asks for God's grace for you.

Respectfully,

Monsignore Pedro Lopez Quintana
ASSESSOR



Watykan, 21 czerwca 2002 r.

N. 513185

Szanowny Panie,

W imieniu Jego Świątobliwości Jana Pawła II dziękuję za list z dnia 17 kwietnia br., za załączoną ofertę oraz za materiały dotyczące Najświętszej Eucharystii.

Odpowiedź na postawioną przez Pana kwestię znajduje się w zatwierdzonych przez Papieża dokumentach: *Rituale Romanum, De Sacra Comunione et de cultu Misterii Eucharistici extra Missam*, Praenotanda 21 oraz *Congregatio de Cultu Divino et Disiplina Sacramentorum, Instructio varietates legitimae*, nr 31, 54, 62. Dopuszczają one przyjmowanie Komunii św. w postawie stojącej i na rękę. Nie jest to uchybieniem, o ile wewnętrznie człowiek jest nastawiony na pełne czci spotkanie z Bogiem, który przychodzi. Katechizm Kościoła Katolickiego tak to ujmie: «Aby przygotować się odpowiednio na przyjęcie sakramentu Eucharystii, wierni zachowują ustanowiony przez Kościół post. **Postawa zewnętrzna (gesty, ubranie) powinna być wyrazem szacunku, powagi i radości tej chwili, w której Chrystus staje się naszym gościem**» (KKK 1387). Zastosowanie w praktyce tych przepisów wymaga odpowiedzialności ze strony szafarzy, którzy zobowiązani są do troski o to, by wierni byli świadomi tego, co otrzymują w Eucharystii i okazywali najwyższy szacunek dla Chrystusa obecnego pod postacią chleba.

Dotł nie jest organem mniej godnym czci niż język. Jeżeli Chrystus zaakceptował chleb "owoc ziemi i pracy rąk ludzkich" jako materię Eucharystii, a podczas Ostatniej Wieczerzy nie podawał konsekrowanych postaci Uczniom do ust, ale "łamał i rozdawał", to uczynił to świadomie, wiedząc, iż nie będzie możliwe całkowite uniknięcie zniszczenia cząsteczek konsekrowanego Chleba, w których rzeczywistość jest On obecny. Dlatego przepisy kościelne stanowią, iż zarówno szafarz Eucharystii, jak i przystępujący do niej, są odpowiedzialni jedynie za partykuły, które są widoczne gołym okiem. Dla ułatwienia tego w praktyce Kościół zachodził w ciągu wieków zwyczaj konsekrowania hostii i podawania jej wiernym na język. Nie ma jednak powodu, aby upierać się przy tej tradycyjnej formie przyjmowania Komunii św. Szlachetniejszą byłaby troska o oddawanie należytej czci Eucharystii przez codzienną

adorację, częstą Komunię św., przygotowanie innych do godnego Jej przyjmowania itp. Z profanacją mamy do czynienia jedynie wtedy, gdy ktoś świadomie i dobrowolnie "wyraża, zabiera lub zachowuje dla złych celów rzeczy poświęcone".

Dlatego też nie ma potrzeby uciekania się do uczestniczenia w Eucharystii sprawowanej przez członków Stowarzyszenia Św. Piusa X, które nie pozostaje w jedności z Kościołem Katolickim. Co więcej byłoby to dalece niestosowne.

Zachęcając Pana do trwania w miłości do Eucharystycznego Chrystusa, do adoracji i troski o szacunek dla Eucharystii, bez popadania jednak w skrupuły, zapewniam, że Ojciec Święty w modlitwie poleca Pana Bogu i wyraża wszelkie potrzebne łaski.

Z wyrazami szacunku

Mons. Pedro López Quintana
Asesor

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