



Newsletter

"Service of and witness to the faith are necessary for salvation"

-CCC § 1816

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A Baker's Dozen

By Reverend Father Peter M. J. Stravinskias

In the summer of 1996, Society member, Reverend Father Peter M. J. Stravinskias delivered an address on the occasion of the Peoria Diocesan Summer Institute, entitled "A Baker's Dozen of Obstacles to an Appreciation of the Sacraments." Each month we will print one of his observations. Even though they were written a dozen years ago, they are, unfortunately, still most relevant. Whether you agree with his observations or not, they will certainly provide food for thought.

2 A Misreading of *Sacrosanctum Concilium*.

Please do not think me irreverent when I say that the greatest Catholic secret is not the "third secret of Fatima."

Without fear of contradiction, I believe it is the material contained in Vatican II's *Sacrosanctum Concilium*, with the *General Instruction of the Roman Missal* giving it competition for the most neglected. Before anyone is allowed to declare something a desideratum [something desired or needed] of the Council, it should have to be proved that the person in question has indeed read the *Constitution on the Sacred Liturgy*—and has read it with the same lenses as the Council Fathers who approved it. A careful reading of that text reveals that the goal was to be liturgical renewal, not a liturgical reform that has devolved into liturgical choreography, which, in turn, has led to little more than an incessant rearranging of the deck chairs on the Titanic.

Some may remember Father C. J. McNaspy's book entitled *Change, not changes*. In other words,

what the Council had in mind was enabling us to engage in an interior conversion, so that we could approach worship with minds and hearts renewed; only then would incidentals make any sense. Instead, especially in the United States, we have been made to think that the heart and soul of the liturgical movement was adding and deleting prayers or moving furniture and persons around the sanctuary. That idea is both superficial and wrong, and no justification for it can be found in *Sacrosanctum Concilium*; if anything, the document condemns such a view: "[T]here must be no innovations unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing" (no. 23).

Why are so Many Indifferent?

It may be asked why, if religion is divine and so important to man, are so many so indifferent to it. We have seen that God has done his part. But religion is a bond between God and man. It requires man's efforts as well as God's goodness. God has been good enough to come on earth and establish his Church for all. He invites, pleads, and commands all to enter. But he allows every person liberty. God forces no one to serve Him. If men choose to be indifferent to His commands, which are for their own good, He, because He has created them free, will leave them to their own willfulness.

But where one's everlasting welfare is concerned, why should anyone be indifferent? Why are so many people indifferent to their health, which is essential for real living. The drunk, the sexual

pervert, the drug addict, all realize that they are ruining their health, yet they keep continuing in the destructive behavior. They do so, because they satisfy themselves in one way or another for the time being.

So those who are indifferent to religion are so because they live in the “now” with no regard to tomorrow. They are only concerned with what makes them feel good today. Anything that does not promise immediate gain or pleasure they disregard. But you say that such an attitude is unreasonable. So it is. Scripture says: “The fool has said in his heart, there is no God.” It is only the fool who acts in this way. And no matter what ability or success, a person has, if he is without concern for his soul, for religion, for eternity, he is a fool. God says: “What does it profit a man if he gains the whole world and lose his soul?” In the face of that divine declaration we should pity those who are indifferent, and pray for them.

There are, unfortunately, men and women who give more thought to the next TV Series than they do to the next world. But, without doing violence to their free will, God can do no more to bring them to the right way.

But the day of realization will come at last, the day when every human being must stand before God and give an account of his stewardship. This life is only a step, and a short one, in our existence. It brings us to the true life of eternity. We should take that step very carefully! (Adapted from *God and Myself*, Martin J. Scott, S.J.)

Insidious Paganism

On Easter Tuesday, 1934, the Holy Father, Pope Pius XI, in a special audience to the Catholic young men’s Association of Germany said, “The hour has come, and has already been long upon us, when in Germany, especially, it is not enough to say ‘Christian life, Christian doctrine.’ We must say ‘Christian-Catholic life, Christian-Catholic doctrine.’ For what remains of Christianity, of real Christianity without Catholicism, without also the Catholic Church, without Catholic doctrine, without Catholic life? Nothing, or almost nothing. Or better, in the end, one can and must say—not merely a false Christianity but a true paganism.”

By 1934, the Catholic Church in Germany was already experiencing severe persecution. In the

beginning, the National Socialist Party was cautious and wary to a certain degree in the measures taken against the Church. There was the desire to avoid giving the impression of fundamental enmity towards the Church. For this reason the Church’s positions were not all attacked at once, but step by step after the most careful and painstaking preparation of public opinion. It was in this way that even the most radical measures were put into operation; recourse was made to petty subterfuges and trifling mitigations to mollify the public and cloud the situation. Above all, the effort was made to allay fears and public disquiet and there were constantly repeated assurances that there was no question at all of any intention to inaugurate a persecution against the Church. Year after year, the National Socialist press and the leading personalities of the movement never tired of proclaiming that the new state was to be built up “on a basis of positive Christianity,” and all that was being done was to “purge and free the Church and Religion from politics.” Woe to the bishop, or parish priest in his pulpit, or the writer of an underground newspaper, who hazarded the faintest suggestion that the Church was being oppressed in Germany; such “dissemination of atrocity fables” would at once have been rewarded by a sentence of imprisonment or worse.

In 1938 booklet was issued by the central press of the NSDAP (German National Socialist Workers’ Party), bearing the title, “Political Catholicism’s Great Falsehood”; the text, statistics and pictures purported to show the flourishing nature of Catholic life in the Third Reich, and culminated in the indignant query: “How can they speak of the persecution of the Church?”

The enormous resources of the National Socialist propaganda with its army of agents, correspondents of the DNB (Official German News Agency), and its paid propagandists with huge sums of money at their disposal, ensured that even in the most distant countries, the cries would resound: “In the Third Reich, there is no persecution of the Church.”

In reality, thousands of legal prosecutions were carried out against members of the Church, almost all resulting in hefty fines, lengthy terms of imprisonment in jails or concentration camps, or summary executions.

Each and every aspect and doctrine of Catholicism was relentlessly attacked by the Third Reich. Here are a few quotations to show the kind

of faith the Nazis meant to establish in Germany—and beyond.

“Two fronts are clear. One is called Christianity - the other Germany. There is no third. There is also no compromise.”

“We Germans have been called upon by Fate to be the first to break with Christianity. It is an honor.”

“A thousand bonds tie us to the Christian belief, but one blow will make us free. To make ourselves strong and ripe for this step is our task of honest obligation.”

“Every epoch has its sign. Two epochs and two signs oppose each other today: the Cross and the Sword. The sword is the weapon of the fighter. The sufferer drags the Cross.”

“We are on the offensive. The front of the Cross has a strong and a weak flank. The strong is the Catholic. The weak is Protestant. We are fighting against both. The tortured, pain-torn figure of the crucified Christ will disappear. Our heroes must again carry swords in their fists.” (*The Bishop of Munster and the Nazis*, London, Burns Oates, 1943).

The book then deals with specific aspects of Christian usage.

On *Baptism* it says: “We will receive the newly born into the community of the nation, not as Catholics, not as Protestants, but as Germans.”

On *Marriage*: “In future there will only be a German consecration of marriage. Marriages will not be concluded in the name of the Church.”

On *the Bible*: “Take the Old Testament and burn it in consecrated places. And thank God that He sent the Fuhrer.”

On *Civilization*: “The age of Christian civilization is past. Only German civilization has anything to say. We are German. Therefore we cannot be Christians. The German has two obligations, earthly and heavenly. As long as he has two masters, the Fuhrer and the Savior, he will not find his way to eternity.”

On *Education*: “Everyday, every hour, which our youth spends in church is lost. We want to educate them to tear Christianity out of their hearts: only Germany has a place there. How do we want to educate our children? As though they had never heard of Christianity!”

In spite of the risks, the voice of the Catholic Church in Germany was never stilled. Regardless of the dangers inherent in speaking the truth, many

courageous Catholics defended the faith risked and lost their lives.

The reader may wonder why I bring this subject to your attention, as it happened so very long ago. How does this relate to us today?

The answer is simple; we live in a society that is amoral or fast becoming so, and for the most part, unlike the heroic Bishops of Germany, Catholic leadership in the United States has, for the most part, turned a blind eye. Where are our Catholic heroes? Certainly, we have some fine, courageous bishops who speak the truth when it comes to issues such as abortion, euthanasia, in vitro fertilization, artificial contraception, homosexuality, fornication, cohabitation, etc., etc., etc., but they cannot do it alone. There is also a small cadre within the laity, who are willing to make sacrifices to spread the gospel message, but they are not enough. Fundamentally, it is the responsibility of every Catholic to speak the truth about the dangers facing our society. Edmund Burke wrote: “All that is necessary for evil to succeed is that good men do nothing.”

Recently, I was asked to address an audience at a pro-life fundraising dinner. I was the second of two speakers. The first speaker spoke about the many successes of the pro-life movement in the United States, today. In contrast, I spoke, in part, of the failure of Christian leadership to speak out on moral issues.

How can we speak of success when over 50 million babies have been slaughtered on the altar of greed and selfishness. It is easy to patronize one another by sharing examples of how one pregnant woman was influenced to carry her baby to term.

Please do not misunderstand; I am not saying that the saving of one life is not extremely significant. There is a Jewish proverb that states “You save one life. You save the world.” What I am saying is that we cannot rest on our laurels. For every baby that is saved many hundreds wind up in incinerators. In addition, for every baby that is surgically aborted, it is estimated that five are aborted as a result of the birth control pill. How long will God tolerate our rejection of His most precious gifts?

We must change the attitude of the nation. It is our responsibility to teach our less educated citizens about the many moral issues which face our society today.

This is one of the reasons why the Pope John Paul Society of evangelists was organized. We have

endeavored to provide many pamphlets, which teach the truth of Catholic moral principles. It is up to our members to disseminate this information. Print these materials and pass them out to others. Carry them with you so that you can share them whenever the opportunity arises. Give them to your friends and acquaintances. Leave them at businesses, doctor's offices, in short, anywhere you think they might do some good.

It is said, that we should never discuss religion or politics. Yet these subjects are the ones that impact our lives most seriously. Fortunately, at the present time in America, we can still speak our minds without fear of imprisonment. The worse that might happen is ridicule. Do not be afraid to speak out courageously, the Holy Spirit will be at your side.

“If we ever forget that we're one nation under God, then we will be a nation gone under.”

— **Ronald Reagan**

Why I became Catholic

Orestes Augustus Brownson
Philosopher, Editor, Essayist

Today, there is a steadily growing interest in Orestes Brownson, one of the most dynamic figures in modern American Catholic History, both because of his rugged, forceful, vibrant personality, but also because of the power and range of his thought.

His eclectic reading and speculative thinking led him, during the first forty years of his life, through a maze of religious affiliations which included Presbyterianism, Universalism, Unitarianism, and the sect of Humanity. These were interrupted by a period when he gave up Christianity altogether.

After an experiment with a church of his own which he called “The Church of the Future,” he finally oriented his thinking and became a Catholic, and a zealous one. He believed that American Catholics, because of a sense of social inferiority, were too backward in defending their religion, so he decided to do something about it, and became the Church's most eloquent apologist in America. He brought to Catholic teaching, not only a deep faith,

but a vigorous and original intelligence. His logic was devastating and his influence wide-spread, in Europe as well as in the U.S.

Brownson died in 1876 and is buried in the chapel at Notre Dame University.

“As the Roman Catholic Church is clearly the Church of history, the only Church that can have the slightest historical claim to be regarded as the body of Christ, it is to her I must go, and her teachings, as given through her pastors, that I must accept as authoritative for natural reason. It was, no doubt, unpleasant to take such a step, but to be eternally damned would, after all, be a great deal unpleasenter. Accordingly, with fear and trembling, and yet with a firmness of purpose, in the last week of May, 1844, I sought an interview with the late Right Reverend Benedict Joseph Fenwick, the learned Bishop of Boston, and in the following week visited him again, avowed my wish to become a Catholic, and begged him to be so kind as to introduce me to someone who would take the trouble to instruct me, and prepare me for reception, if found worthy, into the communion of the Church.”

Brownson was conditionally baptized and received the Sacrament of Confirmation on October 20, 1844, at age 42. The following morning he received Holy Communion from the hands of the Pastor of the church in East Boston.

“The great step had been taken, and I had entered upon a new life, subdued indeed, but full of sweet and calm joy. No difficulties with regard to the particular doctrines of the Church at any time arisen, for, satisfied that Almighty God had commissioned the Church to teach, and the Holy Ghost was ever present by his supernatural aid to assist her to teach, I knew that she could never teach anything but truth. The fact that she taught a doctrine was a sufficient reason for accepting it, and I had only to be assured of her teaching it, in order to believe it.”

Society News



Spread the Word about the Society

20 New Pamphlets:

- 414 *Catholics United for the Faith*
- 415 *Catholic League for Religious and Civil Rights*
- 416 *Courage-Ministering to Those with Same-Sex Attractions*
- 417 *The Sacraments*, Rev. Peter M. J. Stravinskias
- 418 *Baptism*, Rev. Peter M. J. Stravinskias
- 419 *Confirmation*, Rev. Peter M. J. Stravinskias
- 420 *The Eucharist*, Rev. Peter M. J. Stravinskias
- 421 *The Proper Use of Extraordinary Ministers of the Eucharist*, Rev. Peter M. J. Stravinskias
- 422 *Penance*, Rev. Peter M. J. Stravinskias
- 423 *Wise Men from the East*, Sandra Miesel
- 424 *Matrimony*, Rev. Peter M. J. Stravinskias
- 425 *Holy Orders*, Rev. Peter M. J. Stravinskias
- 426 *Anointing of the Sick*, Rev. Peter M. J. Stravinskias
- 427 *Philipp Melancton*, Victor R. Claveau, MJ
- 428 *John Calvin*, Victor R. Claveau, MJ
- 429 *About Morality in Media*
- 430 *A Designer Universe*, Dinesh D'Souza
- 431 *Evidence for the Existence of Christianity and Jesus Christ in Secular History*
- 432 *What I Believe! My Military Missal*
- 433 *Humanae Vitae and Artificial Contraception*

New Booklets

As we are limited in the number of words that we can fit in a pamphlet, we have decided to produce booklets as well. There are many subjects which require a more lengthily consideration

Due to the generosity of Inter Mirifica, the first booklet will proudly offer is the 30 page, ***History of Eucharistic Adoration and Development of Doctrine in the Catholic Church***, written by renowned Father John Hardon, S.J.

Other available titles are:

Winning Souls for Christ, Victor R. Claveau, MJ

Birth Control and Abortifacients. Victor R. Claveau, MJ.

Marriage: A Communion of Life and Love — A Pastoral Letter by Bishop Victor Galeone

The booklets will be available in both letter and A4 formats. For those who do not have the capability of printing booklets, they will also be available in standard letter and A4 sizes, and available for sale at reduced prices.

Let us know what you are doing to spread the Faith, as your story might encourage others to do the same. Society membership is slowly growing by word of mouth. It is imperative that we spread the word about the materials we offer in order to evangelize the world. Please tell everyone you know about the Society. Forward this newsletter to family and friends.

Evangelization Tip

We have, thank God, “kept the faith,” but, unfortunately, we have kept it to ourselves. If we try to hide the Gospel light under a bushel, we could not have been more successful. We can look fearlessly in the faces of our surrounding neighbors and dare them to discover what we are, or what our religion is about. — Rev. Edward F. Murphy, S.S.J.

A number of the converts who have written to me brought up the subject of their pre-conversion experience. They wonder why Catholics do so little to promote or facilitate conversions, not as a group but as individuals. One woman, after noting that she was baptized at the age of 58 and remarking on the wonderful lateness of her coming into the Church, says, “I can’t help but attribute that grace to the fact that when I was a small child attending public school, I had to pass a Catholic Church each day and many, many times went in after school and, not knowing what I was doing, I did the Stations of the Cross simply by going from one station to another recalling the story of the Crucifixion which I knew well but which I had never seen pictured before.

“The point is that no one ever took any notice of me. I believe if they had, I would not have been an eleventh hour convert. I had many Catholic friends, but none ever asked me to attend Mass or a service nor did they speak of their faith.

“In later life I ran the gamut of searching through all the ‘isms,’ including Christian Science, Theosophy and Buddhism.

“For several years I lived in the vicinity of the Cathedral and almost daily went there to meditate, finding great peace, but I never attended Mass. No

one asked me to, and I felt I would be intruding on sacred things I did not understand if I attended a service.”

The first strong ray of light for this person came in the form of a pamphlet which she happened to come upon (Society pamphlet 289). The pamphlet stated and proved that Christ, the Son of God, founded but one Church, the Catholic Church. This woman wrote to us and we suggested that she see the pastor of the church in her neighborhood. This she did, and was pleasantly welcomed and treated. It amazed her to realize that she might have approached a priest long before, but none of her Catholic friends had said or done anything to give her a clue. She regrets the lateness to the truth and believes that, had her Catholic friends given her some kind of lead earlier, she might have been a Catholic for decades. “Don’t you think Catholics should share their treasure more?” she asks. “Why put a light under a bushel?”

Please help others encounter Jesus Christ through His Church by encouraging them to become Society members and in doing so subscribe to this FREE monthly newsletter. They can do this by registering on the Society website: www.pjpiisoe.org

“We do not become perfect by the multiplication of exercises, penances and austerities, but rather by the purity of love with which we do them.”

-St. Francis de Sales

Sharing the faith.

Many instances have been reported to us, showing how individuals first became interested in the systematic study of the faith through reading a one or more of our pamphlets. The amazing increase of the Jehovah's Witnesses is traceable in no small part to the extensive circulation of their pamphlets, magazines and books. As a matter of fact, they are one of the largest printing companies in the world.

Heretic, Martin Luther lured tens of thousands away from the true faith by having his vile propaganda printed and distributed throughout Germany. In contrast, St. Francis de Sales brought

back most of the Southern France to the Church fold by refuting these errors with the power of the written word.

The pamphlet is an ideal way to refute error, and at the same time, stir the interest of outsiders: small, inexpensive, quickly read and easily digested, it can serve as a channel of light and of grace to many a soul in darkness.

The first step then is to install several racks, well stocked with attractive pamphlets in every church vestibule; this is a must in the work of evangelization. Every church should be graced by one or more large and well stocked pamphlet racks. These provide not only an opportunity of enlightening Catholics, but those outside the fold as well.

Our ideal should be to have every Catholic family take one or more pamphlets as they leave the church on Sunday, read it carefully themselves, and then share it with people with no church affiliation. Make certain that each pamphlet serves its maximum usefulness in winning souls for Christ. This is all part and parcel of the church's policy of carrying Christ truths out to the people in the streets; and incidentally, it provides splendid training for our laity in missionary work and provides them with fruitful outlet for their zeal.

Questions from our members

Question: What proof is there that Catholics receive the real Body and Blood of Jesus during Holy Communion?

Answer: The proof is obvious from Holy Scripture. What is needed is a proper understanding and faith in the words of Christ.

God said, “Let there be light”; and there was light (Gen. 1:3). God created everything by simply speaking. When God declares something, it comes to pass.

“So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it” (Isa. 55:11).

In the beginning was the Word, and the Word was with God, and the Word was God (Jn. 1:1). Jesus is the Word. As God, Jesus performed numerous miracles; whatever He declared came to pass. He forgave sinners, cured lepers, made the blind to see and the deaf to hear, and performed

may other signs that were not recorded in Scripture (Jn 20:30).

Jesus declared that His flesh is real food. "I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh" "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed" (Jn. 6:51; 53-55).

During the Last Supper, as they were eating, Jesus took bread, blessed, and broke it, and gave it to the disciples saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you" (Lk. 22:19-20).

Jesus held bread in His hands and declared it to be His Body. He then took a cup of wine and declared it to be His Blood. At the instant He declared bread and wine to be His Body and Blood, they became His Body and Blood.

Jesus then commanded His apostles to, "Do this in remembrance of me" (1 Cor 11:23). The word "this" obviously referred to what He had just done. By commanding His apostles to do what He had just done He empowered them to do the same.

St. Paul was certainly a believer in the Real Presence of Christ in Holy Communion: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (1 Cor. 10:16).

"Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord" (1 Cor. 11:27).

There is absolutely no historical evidence in the first 1,000 years of the Church's existence to deny this belief.

Sadly, Protestants, in their ignorance, reject Jesus' gift of Himself and in doing so forfeit the sanctifying grace that comes with the worthy reception of the Most Holy Sacrament of the Altar.

Question: Is it permissible to sell a blessed article, such as a rosary? What would happen if there were an indulgence attached to the item?

Answer: Blessed religious articles may be sold for their material value, provided the price is not

increased merely on account of the blessing or of the fact that indulgences are attached. But it should be noted that if blessed articles are sold they lose all the indulgences annexed.

Question: Is "Surrogate" Motherhood Morally Licit?

Answer: This question was answered by Pope Benedict XVI, when he was Prefect of the Congregation for the Doctrine of the Faith, February 22, 1987 (*Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation*).

No, for the same reasons which lead one to reject heterologous artificial fertilization: for it is contrary to the unity of marriage and to the dignity of the procreation of the human person. Surrogate motherhood represents an objective failure to meet the obligations of maternal love, of conjugal fidelity and of responsible motherhood; it offends the dignity and the right of the child to be conceived, carried in the womb, brought into the world and brought up by his own parents; it sets up, to the detriment of families, a division between the physical, psychological and moral elements which constitute those families.

By "surrogate mother" the Instruction means:

a) the woman who carries in pregnancy an embryo implanted in her uterus and who is genetically a stranger to the embryo because it has been obtained through the union of the gametes of "donors". She carries the pregnancy with a pledge to surrender the baby once it is born to the party who commissioned or made the agreement for the pregnancy.

b) the woman who carries in pregnancy an embryo to whose procreation she has contributed the donation of her own ovum, fertilized through insemination with the sperm of a man other than her husband. She carries the pregnancy with a pledge to surrender the child once it is born to the party who commissioned or made the agreement for the pregnancy.

Question: Why do priests bless people who cannot receive Holy Communion for one reason or another? I have even seen Extraordinary Ministers of Holy Communion do the same. Is this allowed?

Answer: In a word, No. It is not in the rubrics. The blessing of those unable to receive Holy

Communion is an unauthorized addition to the Mass. It was not practiced in the Tridentine liturgy and should not be practiced in the Novus Ordo of the Mass.

The *General Instruction on the Roman Missal* §24 states: “Nevertheless, the priest must remember that he is the servant of the sacred liturgy, and that he himself is not permitted, on his own initiative, to add, remove or to change anything in the celebration of the Mass.”

Redemptionis Sacramentum (On certain matters to be observed or to be avoided regarding the Most Holy Eucharist) **31, also speaks on this matter:** “In keeping with the solemn promises that they have made in the Rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate ‘devoutly and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation.’ They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.”

Baptized babies and young children who have not yet reached the age of reason, are living Saints. Blessing a Saint is totally unwarranted.

The entire congregation is blessed during the Concluding Rite; therefore there is no reason to bless non-communicants.

The responsibility resides with the diocesan bishop: “It is the right of the Christian people themselves that their diocesan Bishop should take care to prevent the occurrence of abuses in ecclesiastical discipline, especially as regards the ministry of the word, the celebration of the Sacraments and sacramentals, the worship of God and devotion to the Saints” *Ibid.* 24.

Canon Law 212 §3. According to the knowledge, competence, and prestige which they possess, they [laity] have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.

A letter to your bishop would be in order.

E-mail your question(s) to: pjpiisoe@earthlink.net.

“Be ashamed to die until you have done something good for mankind.”

—American pastor Dr. Vernon Johnson during the Revolutionary War.

Donations

We wish to sincerely thank each and every one of you who donated to the Society in the past month. Without financial contributions we will not survive. There is still much work to be done and we rely on your generosity to continue. Are you taking advantage of the materials we offer? During the past few months, we have filled almost 190 orders for dozens of books and hundreds of CD lectures. These materials are sold at our cost. We sincerely want to continue to provide materials as inexpensively as possible, but we will only be able to do this with your generous contributions.

Please consider a monthly tax deductible donation. Take a moment right now and write a check. Any amount will help us to stay afloat and accomplish the many goals that we have set for the coming year.

We can only minister to the evangelization needs of Catholics through the generous support of friends and members like you. A \$30 tax deductible donation will provide 500 pamphlets for a poor parish or prison ministry. \$125 will provide 1,875 pamphlets. \$400 will provide a pamphlet display rack complete with 1875 pamphlets.

Please join us in ministering to our Catholic brothers and sisters, and reaching out to those searching for the truth of the Catholic Faith.

Help us to build up the Church. Please make your check out to the Pope John Paul II Society of Evangelists, and mail it to the Pope John Paul II Society of Evangelists:

The Pope John Paul II Society
24818 Ranchero Rd.
Hesperia, CA 92345

Thank you for your financial help.