



The Catholic Voice

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The New Benedict XVI: By What Title Shall He Be Called?

By REV. KEVIN VAILLANCOURT
Editor, *The Catholic Voice*

Those familiar with the inner workings of a papal conclave know that once a candidate has received the requisite number of qualified votes, and after he accepts his election, he is asked a very important question: *By what name will you be known?* The first major decision for the pope-elect is made at that time, for some note that the choice of a name tells us much about the thinking of the new pope, and what can be expected of him in the future.

It is not my purpose in this work to speculate about the recent choice made by Cardinal Ratzinger of the name *Benedict XVI*. Rather, I would like to review the names (or, more properly, the titles) given him by the worldwide religious and secular media—titles, not necessarily of his choosing, but which have “stuck” with him nevertheless ever since his name was bandied about as being the successor to John Paul II. My reader has surely heard them mentioned over and over again: they are *traditional* and *conservative*. For some, these titles have inspired fear, loathing and scorn, for they believe that the new Benedict XVI will bring an end to their progressive ways. On the other hand, there are many others who expect from John Paul II’s successor a more strong-handed approach toward the “liberals” in the Church. “After all,” they say, “Benedict XVI is a conservative.” For yet a few more, these titles seem to inspire hope that perhaps this will be the man who will restore the Church, and bring back Her traditional teachings and public worship. “After all,” they say, “he is traditional.” I hate to be the bearer of bad news for all these categories of people, but the new Benedict XVI will not live up to any of these expectations, and I know this by reviewing his many public speeches and writings ever since his career in Rome began. As the maid servant said to Peter during Our Lord’s trial before the Sanhedrin: “Thy speech doth betray thee” (Matthew 26:73).

Liberal Or Conservative?

Let me set the tone for the remainder of this article by quoting a section of an editorial from the September 30, 2003, issue of *The Washington Times*:

Cardinal Joseph Ratzinger, the second most powerful Vatican official, was a radical leftist theologian during the [Second Vatican] Council, but is now considered the most conservative of the cardinals. His Eminence has admitted that he has not moved to the right in four decades, but that the world has moved so far to the left that even a progressive of his conviction looks traditional. The same goes for all the cardinals John Paul II has appointed, except that they are even more liberal than Cardinal Ratzinger. It is this college that will pick the next pope. (p. A20)

This is quite revealing, coming from a secular newspaper—perhaps more revealing than anything we would expect to read or hear about this man. By his own admission, the new Benedict XVI is not “conservative” according to the common definition given to this word in the political, and even religious spheres. And neither is he “traditional” by these same standards. It appears that we need to define “conservative” and “traditional” according to the common religious (not political) usage of these terms, lest we run afoul in our understanding of the vast amount of praises heaped upon the new leader of the modern church by the media, both secular and religious alike. We must define these words properly, I say with more emphasis, because the very fact that they are being repeated over and over again for the more gullible to absorb tells me that soon many rather naive Catholics will believe all they hear, and will fall into a very clever trap laid out by the Modernists—a trap that secures them in the modernist church, and away from the Roman Catholic Church.



Ratzinger appears after Conclave as Benedict XVI

Defining Terms

As these apply to the new Benedict XVI in the case of the mass media, it is fairly easy to pin down a common definition for the terms “conservative” and “traditional”. However, the fact that we can determine a *common* definition for the way the mass media uses such words does not mean that we have achieved the *proper* definitions for them, for the use of “conservative” and “traditional” is not the same as that commonly employed by those who apply them in religious circles. The secular media, influenced by the Modernists whom they interview, can never achieve a correct, non-political, non-Modernist definition of these terms, and this is largely because they are secular and have little care for religion. For instance, when we hear the word *traditional* invoked in reference to the life of Cardinal Ratzinger and the doctrines he taught, the mass media’s definition is that he is “traditional” because he is “pro-life”: meaning that he is opposed to abortion and euthanasia, and even the death penalty. They also include in this definition his public stand on such issues as homosexuality, “gay” marriage, and even female ordinations. We are told that he holds a “hard line” (*conservative*, I think, could be used here) stand against the “liberals” in the modern church which causes speculation about him being, perhaps, a

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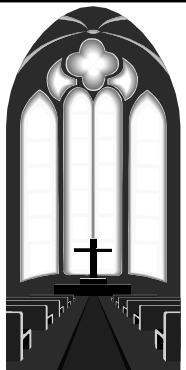
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On Friday, May 6, 2005, Rev. Fr. Gommar A. DePauw, pastor of Ave Maria Roman Catholic Chapel in Westbury, Long Island, New York, passed away. He had been preparing for death for several months after spending time in the hospital, off and on. He was 86 years old, and had been a priest for 63 years.



Fr. DePauw was a giant among traditional Roman Catholic priests, having professed his opposition to the Modernist efforts to destroy the Church long before it was in the minds of most others. In 1963, Fr. DePauw founded the Catholic Traditionalist Movement (CTM) — long before the most destructive elements of the Second Vatican Council became known. He was a personal "expert" and procurator at the Council, giving him unique insight into the work of the Modernists. Cardinal Spellman praised him as "the most informed man around here" at the Council. When he returned home after the first session, he was especially convinced that he needed to separate himself from those errors, and so he established the CTM, and later his "spiritual oasis" on Long Island, where it thrives even to this day.

Fr. DePauw is known for his many writings, including the CTM publications *Quote . . . Unquote* and *Sounds of Truth and Tradition*. There are many phonograph records, and audio and video cassettes that bear his name, a lasting testimony to his fight against those who would destroy the Church he so dearly loved. His presence among us will be sorely missed. †

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Are you a new reader of *The Catholic Voice*? Do you want to know where we're "coming from"? Or, would you like more ammunition in the fight to defend the Tridentine Latin Mass? Whatever the case, we have reprinted several articles for those involved in the Traditional Movement. We now have these articles available:

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True Life Story: How The *Titanic* Story Helped Me Save My Soul

By JANENE PALMQIUST
For *The Catholic Voice*

I had a “titanic” moment. On an ordinary Sunday (no doubt in Ordinary time) my family and I sat in our regular pew as our pastor at the local modern Catholic parish began his homily. He spoke of the sacrifice of Our Lord and His great love for us. As Father commenced strolling down the aisle with his headset microphone firmly in place, he took a show of hands as to how many people had seen the movie, *Titanic*. When young hands quickly went up, Father jokingly reminded the young people that the movie was rated PG-13, and remarked that he, over thirteen, had just seen the box office smash. He then informed us that he was reminded of Our Lord when the protagonist in the movie, Jack, gave up his life for Rose, “the one that he loved.”

In point of fact, the story of the colossal vessel was just the backdrop for a steamy adolescent love affair that was consummated just prior to the ship’s sinking. Subsequently, Jack gave up his spot on a piece of debris to save Rose’s life. Our pastor compared the Ultimate Sacrifice with an illicit love affair on a doomed ship. Sinking down in my seat, watching the puzzled faces of my children, who were obviously scandalized that a priest saw a movie that my husband and I deemed immoral, I saw that my illusions were finally crushed, and I finally opened my eyes just in time to see the iceberg, the instrument of our spiritual death, just off the starboard bow.

Like many cradle Catholics today, born after Vatican II, I just accepted the *status quo* while growing up. With Catholic school, and then later CCD, I was well prepared to start a life in secular America, where being a Catholic meant as much as belonging to the PTA. Going to Mass in the Northeast in the USA was a very wholesome thing to do! It was like baking an apple pie or taking the kids to see the Easter Bunny. So our family went to Mass. It wasn’t until we moved to the South, and faced a Protestant foe, that I started actually learning a bit about the Faith.

My husband and I decided to homeschool our children around the time that I realized that something was askew in our parish church. In fact it was well known amongst us homeschoolers that the youth groups in the various parishes were not places we wanted to send our children. At first it wasn’t a matter of safety; it was a matter of futility. Why waste your time going to “faith formation” where the Faith wasn’t being taught? Continuing to go to Mass, with reservations, we continued to learn about the Faith outside of the parish. Soon after that, though, the youth groups started to become a danger to young souls.

Not long after delivering my third child, I was informed by my more conservative friends that a practicing homosexual had been invited in to speak to the middle school youth group during a sex education series. The parents were not even told that this was going to occur. My child was not there nor were many of the other homeschooled children. But we were all outraged! The faith formation director called a meeting to explain the purpose of this “program”. At that meeting we found out that our pastor had actually approved the program and was incensed by our intolerant opposition. But then, the pastor, under pressure, reprimanded the faith formation director who subsequently apologized. My outrage,

at the time, was attributed by many to have been due to the fact that I had recently had a child and was dismissed as being a result of post-partum depression!

The following year the faith formation director again tried to expose the children to the wonders of homosexuality. In this instance we succeeded in putting a stop to his plans. I understand that the topic is back on the program this year though.

Even after this extreme example of an obvious problem, we persevered in our struggle to practice the Catholic Faith in our parish church. Only a few of the other families seemed to even care what was going on. I was told to “focus on the Eucharist” by some and to “stop being negative” by others. Actually I was beginning to think I was the crazy one because I was the only parent horrified that my son’s third grade catechism class was watching *Jesus Christ Superstar*. I really started to wonder when they took my older son and his classmates to the local Baptist church on Sunday to “experience” their “worship”.

My husband saw no point in going to this church. Our children were beyond being scandalized. We then went to various other parishes only to find in one of them a priest who sang the theme song to the *Lion King* in spontaneous adulation to the “Circle of Life” that we all live in. We also found “youth masses” that were chock full of heretical “contemporary Christian songs” that our Protestant friends knew better than we.

One day, quite innocently, I picked up a free copy of a traditional Catholic publication. Then I started reading. The more I read the more I woke up. With prayer, and a good Catholic sense, I started opening up cans of worms that I am sure our priest did not appreciate. He was particularly incensed during a Lenten question and answer series at our parish called “Vatican II, Forty Years Later”. I questioned the bad fruit that has been rotting since the Council. In response, our “presider”, as he calls himself, became quite the “dictator”, as he angrily discounted my statistics.

All of these things contributed to my decision to leave the Novus Ordo and to begin to attend the Traditional Mass in our area. Strangely though, it was the *Titanic* sermon that solidified my decision. Now, at last, our family is free to get on with our most important objective, and that, of course, is saving our souls. †

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We Cannot Define "Traditional" Using A Secular Sense Of The Word

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“strong pope” after the style of John Paul II. And if you think that John Paul II was either “conservative” or “traditional”, then you have been wrongly influenced by the secular media, and you don’t know the traditional doctrines of the Roman Catholic Church that well.

Now, the more we hear the media personalities, and their guests, use the term *traditional* in this way, the more the average person ends up believing that theirs is the only valid definition of the term. In truth, the average Catholic listener has lowered his standards of religious expectation so far, due to the rampage of Modernist errors all around, that the *minimum* standards expressed by the secular media for “traditional”—minimum standards because they are the mere expression of the principles of the Natural Law that every human being should be observing—are now what they hopefully believe. Catholics are settling for a “strong stand” on social and natural issues, and surrendering in the areas of the destruction of their Holy Faith. The concern about “moral relativism” is not enough; we must also beware of “doctrinal relativism” being forced on us by the “conservative” and “traditional” elements of the modern church. By this loose definition of these terms, the most Protestant ministers, and even the Muslim mullahs are also “conservative” and “traditional” because they preach the same things as Benedict XVI, save the subjects uniquely Catholic, such as women’s “ordinations”, “communion in the hand”, etc. No, we need to explode the myth that Benedict XVI is both “conservative” and “traditional” according to their proper definition, and let Catholics see this new modern leader as he truly is, in light of *traditional* Roman Catholic Teaching—that which is based on the Deposit of Faith given to the Apostles by Jesus Christ.

Forty Years Of Progressive Thought

Ratzinger officially “made it” in Rome at the time of the Second Vatican Council. During that time, he served as the *peritus* (or theological “expert”) to Josef Cardinal Frings of Cologne, Germany. Numerous authors speak of his influence at Vatican II, even to the point of steering the public discussions as well as the documents themselves. John Mallon, writing in the April 18, 2005, online edition of *Inside The Vatican*, makes this observation:

There are those who say that John Paul II and Cardinal Joseph Ratzinger have “rolled back” the “openness” “ushered in by the Council.” This too is nonsense. Young Bishop Wojtyla and young Father Ratzinger were among the architects of the Council, and Wojtyla did a fair amount of the writing of the Vatican II documents.

This appears to be our first introduction to Ratzinger’s “mind” concerning the nature of Church, its relationship to the other “ecclesial communities”, and its hierarchical structure, and how the Modernist teachings about these issues found their way into the teachings of Vatican II.

Young Fr. Ratzinger was captivated by the thought of *collegiality*: the erroneous teaching that the Church is run equally by the pope and the bishops of the world. Writing in *Concilium* magazine in 1965, he developed this thought in his article, *The Pastoral Implications of the Doctrine of the Collegiality of Bishops*:



A celebrity-status book signing.

The bishops are the successors of the Apostles, and therefore they are well constituted collegially as the college of bishops, and as the succession to the college of the Apostles . . . The primacy of the Pope cannot be understood on the model of an absolute monarchy, as if the Bishop of Rome were a monarch without the restriction of a supernatural communal entity, the Church without a central constitution.

The trouble with this statement is that Jesus Christ founded His Church on Peter as an *absolute monarchical society*, and Tradition teaches that the Apostles recognized this fact in practice. What is more, the Council of Florence and the Vatican Council of 1870 both defined the doctrine of the monarchical structure of the Church as *de fide doctrina* (Denzinger 694 & 1822). Ratzinger’s “doctrine” of “collegiality” is opposed to a dogma of our Faith, and thus is heretical. However, it is Ratzinger’s notion of “collegiality” that is dominant in the teachings of Vatican II and the modern church today.

Moving ahead in time, while Cardinal Ratzinger presided over the Congregation for the Doctrine of the Faith (the former Holy Office), he had the opportunity to demonstrate more of his Modernist, progressive tendencies:

- On May 28, 1992, an official statement was issued by the Congregation for the Doctrine of the Faith, and was promulgated by order of John Paul II, confirming the (erroneous) “incarnational theology” that was developed by the Vatican II documents *Lumen Gentium* and *Gaudium et Spes*, and later expounded in John Paul II’s first encyclical letter, *Redemptor Hominis*. “Incarnational theology” teaches that the whole human race, regardless of their state of soul, is in invisible communion with the Father, through Christ and in the Holy Ghost. This “invisible union” comes about because all who take human flesh are united to Christ by the fact that He took human flesh in the Incarnation. As a result of this, all human beings are “fellow bearers of the divine nature,” something which establishes a “link between the invisible and visible elements of ecclesial communion.” Titled a *Letter to the Bishops of the Catholic Church on Some Aspects Understood as Communion*, Cardinal Ratzinger defines the Church of Christ in paragraph 7 along these lines: “The Church of Christ, which we profess in the Creed to be one, holy, catholic and apostolic, is the

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The Agenda Has Been Set: It's Modernist Vatican II All The Way!

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universal Church, that is, the worldwide community of the disciples of the Lord, which is present and active amid the particular characteristics and diversity of persons, groups, times and places.” And, in paragraph 9 we are told that “the universal Church is therefore the body of the churches.” Thus, this document does not identify the universal Church as being *solely* the Roman Catholic Church, but as a sort of “super-church” to which all belong, while some have more truth than others. It is this doctrine that is used to justify (in paragraph 11) the notion that this “unity” of the churches is “rooted in the eucharist”, even if it is found “imperfectly” in non-Catholic churches. I suggest my reader familiarize himself with the true doctrine of the Mystical Body of Christ by studying Pope Pius XII’s encyclical of that same name so as not to fall prey to the errors of the Modernists.

- In August, 2000, the same Congregation issued the document *Dominus Jesus*, which is being held up today as an example of Ratzinger’s “traditional” stand that the Catholic Church is the *unique* means of salvation. In reality, this document expounds a modern version of the “Branch Theory”: that “the particular churches, although separated, are one because of the common relationship to the one, true Church, or Mystical Body of Christ, and by their connection with it.” The Holy Office, on September 16, 1864, forbade Catholics to take part in any organization that promoted this heresy. *Dominus Jesus* explains the new theory in this way: “This Church (the universal “super-church” described above. FKV), constituted and organized as a society in the present world, *subsists in* the Catholic Church, governed by the Successor of Saint Peter and by the Bishops in communion with him” (Emphasis mine. FKV). *Dominus Jesus* defines the Church as a mere organization in which the Church of Christ subsists much like a branch has life because it subsists together with the trunk of the whole tree. Forget whatever else you may read in this document that appears to be “conservative” and “traditional”; this core erroneous teaching of *Dominus Jesus* about the Church of Christ cannot be explained away in traditional Catholic terms. Therefore, the true Catholic must reject it entirely as having no worth.

- On July 20, 2001, this same Congregation issued the document *Guidelines for Admission to the Eucharist Between the Chaldean Church and the Assyrian Church of the East*. Here one reads that Cardinal Ratzinger, with the full approval of John Paul II, recognized as valid the “liturgy” of the Assyrian (Nestorian) Church, and stated that the Chaldeans (the uniates who left the Nestorian church) could now participate in that “liturgy”, even though, for centuries, it had been recognized as *invalid* because it did not contain *any reference* to words of Consecration in its *anaphora* (canon). This violation of every element of traditional Sacramental Theology swept away the doctrinal teachings on what is necessary *as a minimum* for the confection of the Holy Eucharist. It was never repudiated.

On April 20, 2005, Ratzinger (as Benedict XVI) assured all the cardinals present at the first “eucharist” after his election that he is not “traditional”, that is, not according to the proper definition

Is It Wrong To Criticize?

Many have written in to *The Catholic Voice*, asking our opinion on the effect the reign of Benedict XVI will have on Tradition and the public restoration of the Latin Mass throughout the world. Some publications are strong to point out similar issues we have outlined in this present article. Others recommend that traditional Roman Catholics should not openly “criticize” Benedict XVI, perhaps worrying that by calling attention to the facts that Ratzinger was the the great “Defender of the Faith” that he was purported to be will anger him and the “Vatican machine”, and we will lose ground in the battle for Tradition. The truth is that if, as Catholics, we fail to identify error *wherever* it is, and by *whomever* it is taught, then we put our own salvation in jeopardy, while also giving scandal to the weak who truly wish to know the *traditional* Catholic position on such issues. In doing this, we are not “criticizing” so as to stir up trouble; rather, we are honest men who wish to stand up on the side of Christ and the teachings of His Church. †

of upholding the traditions of the Church as taught since apostolic times. Instead he proclaimed:

I wish to affirm strongly my determination to continue the commitment to implement the Second Vatican Council in the footsteps of my Predecessors and in faithful continuity with the 2000-year tradition of the Church (!?). This year, in fact, will be the 40th anniversary of the conclusion of the conciliar sessions. With the passing of the years, the conciliar documents have not lost their current importance; on the contrary, their teachings reveal themselves particularly pertinent in relation to the new needs of the Church and of the present globalized society.

Perhaps this is why, in the April 20, 2005, online edition of *Haaretz Daily*, Rabbi David Rosen expressed his hope that Benedict XVI will continue building ecumenical relations with the Jews as did John Paul II. In a document prepared after the Vatican established diplomatic ties with Israel, Cardinal Ratzinger sought “to tackle the Jews’ refusal to accept Jesus as the messiah, and Judaism’s insistence that the messiah has not yet come. ‘He [Ratzinger] argued that this position is also part of the divine plan,’ explains Rosen, who now heads the American Jewish Committee’s Interreligious Affairs department, ‘and the fact Jews don’t accept Jesus must not be seen as an act of rejecting God, but as part of God’s plan to remind the world that peace and salvation for all humanity has not yet come. This is amazing. He took something that has been the source of a major condemnation of Judaism and the Jewish people down the ages and twisted it into something of a positive theological nature.’”

By what titles shall we know Benedict XVI? How about: “Modernist”, “progressive” and a “perverter of the Faith of millions”? †

Lest We Forget: The Case Against The "Canonization" Of John Paul II

By REV. KEVIN VAILLANCOURT
Editor, *The Catholic Voice*

"We must wait five years after his death." This was the May 3, 2005, statement of Cardinal Jose Saraiva Martins, the Prefect of the Congregation for Sainthood Causes. It was the first official comment since the public acclamations of *santo subito* ("sainthood now") made at the funeral of John Paul II, and the assurance (before the conclave) that the "cause" for John Paul II would be taken up very soon. Despite what Martins called the public recognition of the "perceived holiness" of John Paul II, he said that "we must wait for the official declaration" before publicly acknowledging John Paul II as a saint in Heaven. But, by *traditional* Roman Catholic standards, will the day of an "official declaration" ever come?

What follows is a synopsis of a larger work I recently completed on the subject of the "canonization" of John Paul II. I was disturbed, not only by the public outcry of *santo subito*, but also the way in which the secular media played this up, and how they interviewed one person after another who took up the same cry. I was disturbed because it was glaringly obvious to me that the many Catholics who took up this cry were either so ignorant of their Catholic Faith and the doctrinal errors taught and practiced by John Paul II, or else they were so deceived by the Modernists over the past twenty-five years, they forgot what true Catholic doctrine is, and just how erroneous is the doctrine and spirit of the Second Vatican Council. Well, lest we forget about such things, it is time to review some "lowlights" of John Paul II's reign, especially in the area of false ecumenism. If someone is to be declared a saint by the Church, he must not have the mere *appearance* of holiness (the Buddhist monks have that), but he must also pass the first test of holiness: that he has conformed his life to the apostolic teachings of the Roman Catholic Church, for there is no "holiness" outside of Her, and the genuine Deposit of Faith which She guards and protects. Objectively speaking, John Paul II did not pass this first test, and this is quite obvious from his words, writings and actions.

The Source Of The Deception

Catholic historians all agree that one of the things that made the Protestant Revolt so successful was the invention of the printing press, and the ease with which this tool provided for the dissemination of the errors of the Reformers. Not only were vast reprints of these erroneous teachings made available for all to read, but it established a new trend in human behavior: if something was in print, then it was more than likely true. Even if someone didn't entirely agree with what was printed, the document was there to be read over and over again, and to be passed on to others. In this way, the errors of the Reformers influenced more people than if they had only been heard through a speech or a sermon.

I believe that future Catholic historians will also point to our times and remark that the vast array of such modern technological advances as the television, the radio, the computer and the Internet were abused as new tools for communication. I believe they will say that they were not used as well as they should have been for the advancement of the Gospel and the traditional teachings of the Roman Catholic Church. Instead, it will be readily seen and

demonstrated that they have been used to allow error to advance more rapidly than ever before. By painting a false picture over error's ugly face, and by mesmerizing people with the constant corrupt images set before them, and even by providing a forum for false opinions and attacks against Christ and His Church in a manner unprecedented in the history of mankind, our work for the salvation and sanctification of souls is being thwarted on every side. This is not to say that modern technology cannot be used for good. It can, and it often is. Past popes have taught us that God can inspire men to invent things that can both better men as human beings, as well as more firmly establish within their minds and hearts the truths of the One, Holy, Catholic and Apostolic Faith. They have also reminded us that such works of technology have the potential to more deeply corrupt man than any way known before.

One wishes that such care for the souls of men, and their eternal welfare, could be repeated today, especially in light of "talk radio" (and its moralizing commentators), the twenty-four hour cable news channels (which add visual effects to enhance any variety of opinions on moral and ethical subjects), the Internet (and its multitude of web sites with their uncensored opinions about so many things doctrinal and moral), and the ease whereby documents can be formatted and printed, or copied for quick distribution worldwide. Even more insidious is the ready availability of "religious" television and radio channels that promote, either the errors of the Protestants, or of the false church of the Modernists. While technological advances can, and *are* being used for good (according to the proper definition of *good*), their abuse by those without scruple abounds the more.

Good people — even good traditional Roman Catholics — are being daily influenced by the modern means of communication, and this is of great concern to me. Catholics believe they "enjoy" the liberty to watch and hear whatever is made available because of the "rights" of "freedom of speech and press" (as if error has the "right" to be heard). As a result, these good people don't even realize that a voice other than the voice of God is being placed in their heads, influencing the way they think, act and believe. St. Jerome's observation about the rapid progress of the Arian heresy in his day ("The world woke up and groaned as it found itself to be Arian.") is especially poignant in light of the fact that the heresy of Arius made greater strides among Catholics when it was put into lyrics and played as popular songs. Arius knew the value of communication, and how the ignorant and more gullible are more readily influenced through elements they suppose to be "neutral". Unless Catholics pray and study their Faith on a consistent basis, they are doomed to be easily influenced toward errors against Faith, or at least toward indifference — both of which endanger the salvation of their souls. Perhaps this is a good time to review the lament of Pope St. Pius X in the opening paragraphs of his first Encyclical Letter, *Acerbo Nimis* (On Teaching Christian Doctrine), delivered April 15, 1905:

It is a common complaint, unfortunately too well founded, that *there are large numbers of Christians in our*

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St. Pius X: "How Tranquilly Do Catholics Repose In Ignorance!"

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own time who are entirely ignorant of those truths necessary for salvation. And when we mention Christians, We refer not only to the masses or to those in the lower walks of life — for these find some excuse for their ignorance in the fact that the demands of their harsh employers hardly leave them time to take care of themselves or of their dear ones — but *We refer to those especially who do not lack culture or talents and, indeed, are possessed of abundant knowledge regarding things of the world but live rashly and imprudently with regard to religion. It is hard to find words to describe how profound is the darkness in which they are engulfed and, what is most deplorable of all, how tranquilly they repose there.* They rarely give thought to God, the Supreme Author and Ruler of all things, or to the teachings of the faith of Christ. They know nothing of the Incarnation of the Word of God, nothing of the perfect restoration of the human race which He accomplished. Grace, the greatest of the helps for attaining eternal things, the Holy Sacrifice and the Sacraments by which we obtain grace, are entirely unknown to them. They have no conception of the malice and baseness of sin; hence they show no anxiety to avoid sin or to renounce it. (Emphasis mine. FKV)

A Summary Of The "Case"

Traditional Roman Catholics of whatever stripe have to be concerned about such comments as those who are preparing for the "canonization" of John Paul II. No matter if one is a "conservative" Catholic still attached to the *Novus Ordo Missae* (and who likes the Latin Mass merely for the sake of the Latin language), or he is a "traditional" Catholic who recognizes the errors of modern Rome, but is still convinced that legitimate ecclesiastical authority rests among the Modernists despite their public and pertinacious errors, or if he is a Catholic who refuses to recognize that legitimate ecclesiastical authority exists in modern Rome, and that the church of the Modernist usurpers is not to be identified with the Roman Catholic Church — no matter which "brand" of these three branches of "traditional" Catholicism one espouses today, everyone associated with such opinions has enough knowledge of the Roman Catholic Faith to recognize that the "cause" for the "canonization" of John Paul II is over before it begins. There are simply too many public acts of this man which clearly demonstrate his lack of *orthodoxy* and *orthopraxy*, both before and after he overtook the Chair of Peter.

What follows is by no means an exhaustive study of each of these public acts. I have neither the time nor the desire to work on something like this, and neither do I have the space here to recount all the details I have studied and presented on this topic. My present reader is referred to the advertisement by the Catholic Research Institute found on this page as a source for purchasing a copy of this work, titled *Lest We Forget*.

If a "cause" were ever introduced for the life of John Paul II — a "cause" based on the *traditional, pre-Vatican II standards* for such things — there are far too many doctrinal errors committed by

this man during his reign so as to prevent even a *remote* consideration for this action to get off the ground. The canonization processes of Anna Catherine Emmerich and Thomas a Kempis (for example) were halted when one, or even a small number of questionable details surfaced. In the case of John Paul II, we have such a great number of factual accounts demonstrating details of his life and theological beliefs that are more than merely *questionable*. Since these details can be found over and over again in speeches and in writings, we have *no doubt* that his actions were not Catholic, and that he simply cannot be considered a worthy candidate for canonization in the Roman Catholic Church. However, if he is to be one of the first number of "saints" of the church of Vatican II — known by some as the *Robber Church* — to be canonized, we can only imagine that he will achieve this "honor" simply because he practiced the Modernist Gospel to perfection, and that the people who demand this "canonization" recognize him as their patron for living the "gospel" of the Second Vatican Council.

In summary, here are some of the chief "facts" that war against the "canonization" of John Paul II:

- *The Continuation of the Modernist Agenda* by assuming the

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John Paul II, We Love You — For All The Wrong Reasons

By JAMES De PIANTE
For The Catholic Voice

The outpouring of adulation for John Paul II upon his death was certainly impressive. The world loves John Paul. No doubt about that. Everyone loves John Paul. Jews love John Paul. Muslims love John Paul. Protestants love John Paul. Liberal Catholics love John Paul. Conservative Catholics love John Paul. Communists and capitalists, Democrats and Republicans, true believers and atheists, red states and blue states, everyone loves John Paul. Everyone wants him canonized, and would call him “John Paul the Great”. Meanwhile, as the world fawns over this man, we traditional Catholics find ourselves on the outside looking in. As we see it, if there is anything “great” about John Paul, it is the magnitude of his betrayal.

You might argue that he stood strong against abortion, and against contraception, against homosexuality and against ordination of women. Well, so he did. That hardly qualifies him as “great”. On other issues that mattered – Modernism, Catholic doctrine, the Sacraments, the Sacred Liturgy – he was, at best, derelict in fulfilling his duties.

It’s interesting to note that so much news commentary marveled over how much the world did love John Paul despite the strong and Catholic stand he took against contraception, abortion, homosexuality and ordination of women. The world loved him when he was least Catholic, but merely tolerated him when he was presenting Catholic thought. Well, does this shock anyone? It is what one should expect. But there’s more to it than that.

I’ll leave it to others to explain why the traditional Catholic does not share in the world’s adulation for John Paul. I’d like to address just why the world **does** so love him.

John Paul II, Celebrity And Superstar

Probably the most compelling reason the world loves John Paul is because, well, because the world loves John Paul. It must be said that John Paul was a star. A super-star. A mega-super-star. Popularity, stardom, fame, tend to beget still more of the same.

It must also be said that John Paul was a man of many natural gifts. He had a star-like charisma, a certain presence. It was often remarked by the media in recent days that John Paul had been an actor. Here he was, a man with star-like qualities in the role of a lifetime. He was uncanny in his ability to exploit the role to bring greater stardom to himself – yes, to himself, and not to the Papacy. (It is very telling that John Paul eschewed the customary papal use of “We” in favor of “I” in his writings and speeches. John Paul spoke for himself, not for the Popes.) The following is from the on-line encyclopedia, *Encarta*:

John Paul’s writings brought a new style to papal letters. They were totally different from the crisp, strictly theological encyclicals issued by Pius XII a generation before. John Paul II wrote lengthy texts, often full of emotional appeals and quotations from his own previous pronouncements. John Paul II set his personal stamp on several aspects of church life.

We can say that a cult of personality surrounded John Paul.

Wherever he went (and heavens, we know already, he went a lot of places) great hordes came out to see him. A great many of those who came did so merely because of the stardom that attached to him, and that stardom added to his appeal, attracting still more people.

(Something we should never lose sight of is the fact that the world is not very selective in whom it chooses for its stars. Consider, for example, the stardom it has bestowed on Michael Jackson, Britney Spears, Princess Di, Elton John and Dennis Rodman, among others.)

The Exploitation Of John Paul II By The Media

Certainly, John Paul’s stardom was abetted incredibly by the liberal media. And why not? In so many ways, John Paul endorsed their causes. In those instances where he took a truly Catholic position, he was criticized, but he was largely harmless and ineffectual in taking those stands in any case. (His position in opposition to George W. Bush’s war in Iraq was dismissed as irrelevant, and had utterly no impact on the discussion. Then, to make matters worse, John Paul once again won the adulation of the media by allowing himself to be lectured and castigated in the Vatican by Bush’s man, Michael Novak, a notorious dissenter from the true Catholic doctrine on sexual morality.)

The media loved to love John Paul. But it is the role of the contemporary media to be hyperbolic. Given his natural gifts, given his charisma, and given the visibility of his role as leaders of the modern church, he could always be relied on for a good story. The media could readily praise everything about him that was **not** Catholic and thus suited to their purposes, and just as readily dismiss everything about him that **was** an echo of Catholic teaching. And so John Paul actually served to further their agenda.

The Exploitation Of The Media By John Paul II

Let’s don’t kid ourselves for a moment, however. It’s not as though the media “took advantage” of an unassuming John Paul. Much praise is heaped on him for his consummate skill in exploiting modern media. We are told again and again how good John Paul was at using the media for his ends. John Paul saw the media as a means to increase his visibility (his stardom) and he had a staff that was extraordinarily skillful in manipulating public opinion through the media. I will let one example suffice.

Very late in John Paul’s reign, a video clip made its way through media channels that showed a hunched over and drooling pontiff, seated on a raised throne, applauding as he watched young men from Poland “break dancing” on their heads. The Pope’s media team took a bizarre and utterly undignified proceeding and made of it a media event. Clearly, they achieved their intended purpose, if we are to judge by this comment, posted on the internet:



John Paul II “presides” over the a young man’s “break dancing” performance.

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The Secular Media Heaped Great Praise On John Paul II

(Continued from Page 8)

I am not Catholic, but had a great respect for John Paul. He was a man who knew how to help others. Although he is a symbol for the Catholic Church, I believe that he is a symbol for everyone. I really believe that he had openness to all religions and cultures. He had a heart that helped many. Any Pope that can have break dancers invited to a church... is a man that has a heart for many.

John Paul increased his *cachet*, and the media got their story. Between John Paul and the media, it was a win-win deal, a symbiosis of mutual exploitation. Sadly, the loser in the game was Tradition, that is, the traditional Roman Catholic Faith.

The *Encarta* on-line encyclopedia tells us that:

[John Paul] believed that the Catholic Church needed to avail itself of all the modern media of mass communication to maintain the faith and enthusiasm of its members. A man of unusual physical energy, John Paul embarked on a grueling schedule of public appearances at the Vatican

and in almost every part of the world. The crowds loved him, and he responded warmly to their adulation.

It was not just the news media that got in on the fun. Marvel comic books did a *Life of John Paul II*.

And John Paul was a superhero (*The Incredible Popeman*) in a Latin American comic book. He wore an anti-devil cape and special chastity pants.

There were books, biographies, cartoons, and so on. The fame snowball grew and grew as it rolled down an ever steeper incline.

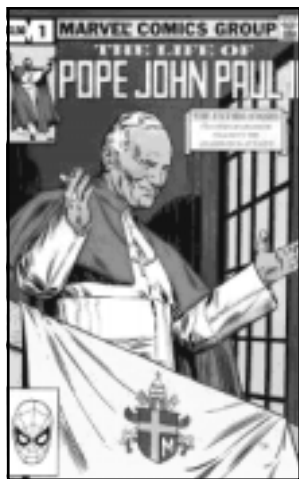
And in all of this, we might rightly ask, what about the dignity to be shown as a church leader?

John Paul As Showman

Upon the death of John Paul, rock superstar “Bono” of the rock group U2 had this to say about him:

Pope John Paul II was the best frontman the Catholic Church ever had. He was a great showman, a great communicator of ideas – even if you didn’t agree with all of them...

Now you may be wondering just why Bono would have anything to say about John Paul, or why anyone would ask or care what he had to say. As it turns out, John Paul had once held a private meeting with the rock star because of their common effort to get developed nations to forgive the debts of third-world nations. The media were anxious to exploit the fact for a story, and so asked Bono for the quote.



Bono, himself an incredible showman, knew of what he spoke. No doubt, John Paul’s association with Bono also served to increase his own fame among, of all people, rock fans.

How many times did we hear that this was “the most widely traveled pope”? [I’m not at all sure why that should astonish anyone. Travel is certainly vastly easier than it ever was. It’s not as though John Paul had to walk across the continent as did, for example, Pope St. Peter.] For John Paul, his travels were all part of his showmanship. He didn’t just go to many places, wherever he went, he put on a show. One of his most popular acts was to kiss the ground when he disembarked (and ultimately, as his physical condition deteriorated, he would kiss a bowl of soil).

Yes, John Paul was a showman, always playing to the media, entertaining break dancers, rock stars, heretics, apostates and every other kind of person imaginable (with, of course, the notable exception of earnest *traditional* Roman Catholics). His showmanship served to increase his fame, and the snowball continued to grow.

Currying Favor With The World

John Paul’s numerous apologies for the putative sins of churchmen, prominent among them previous Popes, earned him the favor of a great many people throughout the world. Ironically, it earned him the contempt of many of them as well – for not going far enough.

There are many catalogs of his misdeeds available. This is not the place to recapitulate them. What is noteworthy is the fact that so much of what he did that so troubled traditional Roman Catholics were things calculated to earn the favor of the world, and in point of fact, John Paul’s carefully orchestrated actions served to accomplish exactly that.

The Duration Of John Paul II’s Pontificate

John Paul reigned for over twenty-six years. For a great many (a majority) of the world’s people, say those under 40, he’s really the only church leader they remember. He had been on the world’s stage an incredibly long time. He was preceded very briefly by the smiling and simple John Paul I, and before that, by the dour Paul VI, hardly memorable figures. They were not superstars, and neither they nor the media of their times had reached the levels of sophistication that John Paul and today’s media have reached. For a great many people, this iconic figure, this superstar, was the “modern papacy”.

John Paul’s liberalism has little appeal for the elderly, while it seems natural enough to the much vaunted “youth” that John Paul pandered to with his “youth days”. We should not be surprised to hear Bishop Lawrence Brandt of Greensburg, Pennsylvania, who was in Rome when John Paul died tell us that, “Ninety percent of the crowd were young people. I think what we see here today is the fruit of his evangelization.” In a CNN poll, 67% of respondents declared John Paul “the best pope ever.” One wonders what, if anything, they know about any other Pope.

John Paul II As Populist

John Paul dispensed with the papal tiara and with the *sedia*
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John Paul II Dispensed With Any Signs Of Papal Monarchy

(Continued from Page 9)

gestatoria, or papal throne, symbols of his authority as a monarch. His was an *inauguration* Mass, and not a *coronation* Mass. Today's world (with the exception of a few who call themselves *monarchists*, and are thought by many to be eccentrics and harmless cranks) has little patience with monarchy (all monarchs being presumed to be tyrants) and much prefers the egalitarianism of democracy. Doing away with the symbols of the papal monarchy won for John Paul a great many admirers amongst enemies of the Church, including Protestants and Masons.

John Paul II's Verbosity And Ambiguity: Something For Everyone

John Paul wrote and spoke a great deal, and to a great many people. This too served to increase his popularity. John Paul was not known for his clarity of writing or speaking. Ambiguity is a hallmark of the post-Vatican II church, and of John Paul in particular. In general, the modern world is not very exacting in what it asks of its philosophers. So when John Paul made contradictory propositions, call them A and B, few were they who were troubled by the contradiction. A person who subscribed to proposition A heard what he wanted to hear, and was endeared to John Paul. And a person who subscribed to the contradictory proposition B heard what he wanted to hear and was likewise endeared to John Paul. It was only the traditional Roman Catholic, or so it seems, who was troubled by the inconsistency.

John Paul said so much to so many people that he resonated with practically everybody. The world did not see the ambiguity and the contradictions. The world saw a man who was "spiritual" on their terms, whatever they happened to be. Apart from his firm stand on a few moral issues, he was not very demanding, never saying anything that might alienate very many people. It seems the only group he ever took umbrage with was traditional Roman Catholics.

The Death Of John Paul II: The Showmanship Continues

While John Paul was settling into eternity, his media team was ever busy. Some rather intriguing stories were reported of events surrounding his death, each calculated to enlarge the mythology.

On April 1, the Vatican reported the heartwarming story that John Paul, after suffering heart failure, "...was in 'very grave' condition today, but he was lucid and spent the morning celebrating Mass."

The man had just suffered a heart attack; he was in shock; his kidneys were failing; he was going into congestive heart failure, he had an extraordinarily high fever; he could not speak; it is likely that he was barely conscious. And we are told that he celebrated Mass. Incredible.

Then, news reports came out on April 1 that John Paul had died. Several credible sources reported on it. The Vatican denied it. It was then reported that (subsequent to his earlier-reported demise) John Paul had appointed 17 new bishops and archbishops and accepted the resignation of six others. This, too, is incredible. It was then reported that he died on April 2. But it gets more bizarre

still. It seems that other reports came out saying he died on April 3, "Divine Mercy Sunday", a devotion popularized by the Polish Sister Faustina. But not on Sunday, *per se*, but on the eve of the Sunday (which is still Saturday, April 2). But it would have made such a nice story for him to have died on the day of the Polish Sister's devotion. Only it wasn't so.

It was also reported that John Paul had died serenely. How nice. As it turns out though, considerable work had to be done to make John Paul's face presentable because it was badly contorted due to his death agony.

Finally, we were told another heartwarming story that the faithful were praying outside John Paul's window as he lay dying. As they finished their prayers, the pope, making a heroic effort, raised himself up and said "Amen". Unfortunately for the purveyors of the myth, John Paul was unable to speak at all in his final days, and was unconscious for almost two hours prior to his death.

This same crowd who have created the mythology that lionizes John Paul II are the same folks who are all too happy to supposedly "debunk the myths" of Saints Christopher and Philomena.

John Paul's Funeral As A "Happening"

Given the fame of John Paul in his lifetime, we should not have been surprised that there was a great outpouring of adulation for him upon his death. What did surprise many was the magnitude of that outpouring. But in keeping with his life, John Paul's funeral was a huge "happening", a media event, well and carefully orchestrated to further enhance the mythology and capitalize on John Paul's celebrity.

The more people there were who went, the more people there were who wanted to go. And with the unprecedented round-the-clock coverage, people from all over the world learned that, why, everyone was going to Rome to see John Paul the Great. And so they went too, and again, it snowballed.

The saddest part of it all, from a Traditional Catholic's point of view, was that the folks who arranged all the ceremonies trotted out all of the Traditional trappings for the occasion. There were men's choirs and boys' choirs, and Gregorian Chant. The Litany of the Saints was solemnly chanted (albeit the modern version). There was incense and there were bells, and ceremony and processions — many of the externals of Tradition that John Paul himself rejected. But these things all added to the "event", giving it an air of authenticity (and rightly so), and the world imagined that this is just how the Church does things. Well, not any more.

John Paul's Canonizations: A Saint For Everyone

Even John Paul's penchant for canonizing served to endear him to more and more people. People of every persuasion found at least one, or even several, new saints to love on account of John Paul's liberality in raising people to the altar. It matters not that his beatifications and canonizations were ideologically motivated, contradictory, and often bestowed unworthily. What matters in terms of this discussion is that it served to increase his popularity — it served to reach people whom he might otherwise not have reached.

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John Paul II: A Man Loved By The World And Hailed As "Great"

(Continued from Page 10)

John Paul The Great?

There are a whole host of reasons why John Paul was popular. And we must concede that he was very popular indeed – in life and in death. But to say that he was popular is not to say that he was “great” or even that he was particularly “good”. It is only to say that he was popular. It was oft remarked after his death that he was not just a “pope for Catholics”, that he was a “pope for the world”. That, too, we must concede. In the world’s terms, certainly, John Paul was great. He was a great celebrity, a great showman, a great frontman, a super-star, a well-traveled icon, a true populist. Sadly, he failed to exploit his popularity to further the cause of the True Faith. He failed to evangelize. He failed to convert. He failed to reign. He failed to pass on the traditions that were given to him by his predecessors. As a church leader, we would have to say he was: John Paul the Great Failure.

Indeed, the world loved John Paul, but it did not love him

because he was a great defender of the Faith, because he was not. Rather, it loved him for all the wrong reasons. And those of us who do not fawn over him are marginalized as kooks and reviled.

If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. (John 15:18-20)

Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. (Matthew 5:11-12) †

What Do You Know About The Mass Stipends Given To A Priest?

By M.J. HUBER

Taken from *All About Mass Stipends*

A Mass stipend is an offering which a person makes to a priest with the understanding or agreement that the priest will offer a Mass for the intention of the person who makes the offering.

It is not correct to call this offering which is made to the priest a *donation*. A donation is something which is given to another without any agreement or condition, without any resulting obligation on the part of the person who receives the donation. A Mass stipend is not a donation because a priest, when he accepts it, binds himself by a serious obligation to offer a Mass for the intention of the person who gives the stipend.

The giving and taking of a Mass stipend is not a purchase or exchange. In a purchase or exchange one person gives something that can be measured in terms of value and expects to receive something of equal value. In the case of a Mass stipend, there can be no question of purchase or exchange because the Mass is something spiritual and its value or worth cannot be measured or bought by material things like money.

It is easy for persons who do not understand clearly what a Mass stipend is to use expressions that are not only incorrect, but somewhat embarrassing to a priest, and misleading to those who are not Catholics. One of the most common expressions is, “How much does a Mass cost?” Another is, “Father, how much do you charge for a Mass?” The correct words are, “How much is the stipend for a Mass?” Now this is not just a matter of choosing the right word for the sake of formality or politeness. It is a matter of using a word that is correct.

To explain this in a practical way, let us suppose that you want to collect a just debt from someone. You take the matter to a court of law. The testimony presented to the court proves beyond a doubt that the money must be paid to you. Would you even think of asking the judge: “How much must I pay you to decide the case in my favor?” Everyone knows that for you to pay the judge would be a criminal offense.

But the judge must live, and he cannot live on air. He receives

a salary, which frees him from worry about his living expenses and enables him to devote his time to trying the cases which come before his court, and to making decisions according to the law and evidence presented.

Therefore, if I meet a judge on the street and ask him, “Judge, what do you charge for dispensing justice?” I cannot blame him if he answers in a calm, but decidedly firm manner, “I do not charge for dispensing justice. Justice can be neither bought nor sold.” But if I should say, “Judge what is your salary?” He would tell me honestly the amount which the city or county or state contributes toward his living or sustenance, so that the citizens may have the benefit of his undivided attention in interpreting the law. It is all a matter of using the correct word or expression. And from the viewpoint of the judge, that is important.

It is just as easy to get the viewpoint of the priest who accepts a Mass stipend with the understanding or agreement that he will offer a Mass for the intention of the one who gives the stipend.

If someone says to the priest, “Father, how much does a Mass cost?” or, “How much do you charge for a Mass?”, the person who asks may have the best intentions in his mind, but the words carry a suggestion that the priest is putting a price on the Mass, that he is trying to sell the Mass. That is why a priest will explain on such occasions the proper way of asking such a question.

However, if you say, “Father, what is the stipend for a Mass?”, it is the same as saying, “Father, I want you to offer a Mass for my intention. How much must I contribute towards your living or sustenance on that day so that you will be able to devote your time to the celebration of Mass?”

But there is an important note to be made at this point. The person who gives the stipend is not expected to support the priest for the entire day. After attending to the celebration of Mass and all that is connected with it, the priest is free to devote himself to some other work of his ministry. Therefore, the person for whose intention the priest offers the Mass is obliged to provide only in part for that day’s sustenance.

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"Incarnational Theology" Is At The Heart Of The Modernist Errors

(Continued from Page 7)

name *John Paul II* in memory of his predecessors, and the erroneous Council which they promoted.

- **The Cult of Man:** Also known by some as *Incarnational Theology*, this is the primary doctrinal error of John Paul II from which all other errors (such as a false notion of the Church and false ecumenism) flow. It is spelled out in all of its pantheistic detail in the Vatican II document *Gaudium at Spes* (No. 22) and was explained and defended by John Paul II in his first encyclical *Redemptor Hominis* (March 4, 1979). In this encyclical, John Paul II teaches that Jesus Christ is the Redeemer of all men *without exception* through the mystery of the Incarnation, for through this mystery every man ever born has been united to God Himself, and thus every man is incorporated into Christ. In this way we say all men are *redeemed*, whether they realize it or not. Such teaching is contrary to the true doctrine of the Mystical Body of Christ.

- **The False Notion of the Church of Jesus Christ:** In *Lumen Gentium* (No. 8) we are taught a corollary doctrine to the *Cult of Man*. According to the reasoning of the Modernists, if all men are incorporated into Christ, even if they are not aware of it, then all men are part of the church (small "c") of Christ, even if they are not aware of it, or deny it, or hold to false doctrines concerning Christ Himself. In fact, the Catholic Church is no longer considered to be the *sole* Church that Jesus Christ founded, but it "subsists" in a larger organization, a "super-church" of the Modernists. What is more, they go so far to say that there is an "identity" between this "super-church" and the human race as a whole — *if you are a human being, you are a member of the church by that fact!* As an example of this, while meeting with the Roman Curia following the October 27, 1986, ecumenical meeting held in Assisi, Italy, John Paul II declared this false identity of the Church of Christ, again basing his novel doctrine on the teachings of Vatican II.

- **Ecumenism:** Before Vatican II, the only time we heard of something being *ecumenical* was in reference to the ecumenical Councils of the Church. This term was used to distinguish those Councils called by the Pope on a universal scale as compared to those councils called by local bishops to meet the needs of the faithful in their areas. Today, *ecumenical* has taken on a new meaning. According to the language of *Unitatis Redintegratio* (the Decree on Ecumenism), *ecumenism* now refers to the "reintegration" of all men under the same "communion of faith". And, from what we saw in the life of John Paul II, this reuniting of all men appears to have been done at any cost, even that of the integrity of the Deposit of Faith, and the *essential* identification of the Church of Jesus Christ with the Roman Catholic Church.

- **The Nature of the Papacy:** The traditional Catholic teaching regarding the Papacy is that it was established by Christ much like a monarchy. There is only one leader, the Pope, who has the supreme, total and universal power to teach, rule and sanctify all the faithful on the earth. All others who rule in the Church (the bishops, for example) receive their power to rule from the Pope, and not from themselves. Neither is their association with the Pope necessary for him to rule over the faithful. The Pope's rule is

dominative; the ruling power of the bishops is *consultative*. *Lumen Gentium* (No. 22) introduced the modern doctrine of *collegiality*: where the "college of bishops," as a permanent group, rule the Church *together* with the Pope. This new doctrine makes their rule *dominative*, like that of the Pope. John Paul II defended this error in his May 25, 1995, encyclical letter, *Ut Unum Sint*, citing that the defense of the doctrine of the Primacy of the Papacy was "useless controversy" while working for ecumenical unity. Pope St. Pius X condemned such a notion in his decree *Lamentabili Sane*, July 3, 1907.

- **Scandalous, if not Doctrinally Erroneous Relations With Infidels:** Many are the times we witnessed John Paul II allowing himself to participate in the ceremonies of animists and the like throughout the world. Beyond this, who can forget the time when, on April 13, 1986, John Paul II visited the Jewish Synagogue of Rome? He did so, not as a tourist, but as an official act, representing the leadership of the Roman Catholic Church, telling the Chief Rabbi and the others assembled with him that his "attachment to the person and teaching of Jesus Christ . . . can never be the object of external pressure, in one sense or the other." Or, when, on May 14, 1999, he received in audience a Moslem delegation of Shiite and Sunni leaders. At the end of their visit, he bowed to the Koran which they held, took it and kissed it "as a sign of respect". Why not? In the Vatican II document *Nostrae Aetate* we read that we, as Catholics, must look upon the Moslem infidels with "esteem".

- **Other Questionable Works:** Here are just a few things John Paul II did that leaves one's hand scratching one's Catholic head: (1) In 1986, John Paul II issued the *Ecclesia Dei* Indult whereby priest could offer the Latin Mass, using the 1962 Missal and with the permission of the local bishop, provided they recognized the *Novus Ordo Missae* of Paul VI as equally valid and fruitful as a liturgical rite. (2) Through the Congregation for the Propagation of the Faith (led by Ratzinger) in 2001, John Paul II approved a rite of the Nestorian Assyrian Church of the East as valid, even though the Church has never recognized this rite as valid for many centuries. This rite was, and still is, missing the essential formula for consecration and for transubstantiation to take place. (3) In October, 2002, John Paul II "canonized" Fr. Josemaria Escriva de Balaguer (a good friend of his), the founder of the *Opus Dei* movement. This was done despite the fact that Escriva taught a doctrine on holiness that is contrary to that taught by the Roman Catholic Church by promoting and teaching doctrines contrary to the Apostolic Faith. Canonizations have always been regarded as an exercise of Papal Infallibility, so how could a man who taught error be proclaimed "infallibly" to be in Heaven?

There are simply too many factual examples of extreme doctrinal errors to allow the "cause" of John Paul II's "canonization" to proceed, at least according to the traditional teachings of the Roman Catholic Church. Be that as it may, we know that day will come, and perhaps sooner than we think. If, indeed, the "cause" of John Paul II is "fast-tracked", thus advancing this "saint-making" process even quicker than those previously undertaken in the course of John Paul II's reign, it will serve to signal, to me at least, that the modernists have "canonized" one their own. †

A Priest Receives His Financial Support From Those Whom He Serves

(Continued from Page 11)

A priest has no means of support except through the offerings of those to whom he renders spiritual service. In the early days of the Church, the people would bring to the priest celebrating Mass, bread and other kinds of food. The priest would take what he needed for himself and give the rest to the poor. In some country districts, this practice is still followed. In our day, the priest sometimes receives a fixed salary, which also is taken from the contributions of the faithful, and since this salary is so far less than he needs for his support while performing his spiritual work for souls, he must depend also on the offerings made on the occasion of Baptisms, marriages and so on, and on the Mass stipends which are offered to him by those who ask him to celebrate Mass for their intentions.

Sometimes when a priest celebrates Mass, he is not permitted to accept a stipend. For example, priests who are pastors in charge of a parish are obliged to offer Mass for the people of the parish every Sunday, and on a great many other days of the year. These days are all appointed by the law of the Church, and on these days, a pastor may not accept a stipend for offering his Mass. If a priest offers more than one Mass on any day, as many priests do on Sundays, he may accept a stipend for only one Mass. The only general exception to the this law occurs on Christmas day when a priest celebrates three Masses and is allowed to accept a stipend for offering each of the three Masses.

If it should happen that, on a certain day, a priest has not received a stipend for offering the Mass for a certain intention, then he is still free, as he is on any day, to celebrate Mass, and he may offer it for any intention he desires. But he is not allowed to offer the Mass for the intention of the next person who will come to him *after* the celebration of the Mass and offer a stipend. The Mass must be offered for the intention of the donor of the stipend *after* the stipend has been accepted.

From these observations, it can be seen that the priest is bound by many rules and the laws of the Church in regard to accepting Mass stipends.

He is bound by a special law of the Church to be careful that not even the suggestion of commercialism will appear in his conduct in accepting Mass stipends.

A priest may not take upon himself the obligation of offering so many Masses that he cannot offer them within the time set by Church law, which is a year. He may accept stipends in greater number if he is free to arrange the celebration of the Masses by other priests to whom he transfers the stipends. Again, he may accept stipends for Masses if the donor of the stipend states that the Masses may be offered more than a year later. It is permitted also for a priest to arrange, with those who desire it, for the celebration of an anniversary Mass on a certain day for the next five or ten years.

What is the amount which is to be given as a stipend when asking a priest to offer Mass for your intention? The amount of the stipend is determined by the Church, and it varies in different places. Ordinarily it is the amount determined by the bishop of the diocese, and where such an amount is determined by the bishop, a priest is not allowed to demand a stipend greater than the amount

specified by the bishop. If someone offers a greater amount freely and willingly, giving what can be called a "generous stipend," the priest is free to accept it. The priest, of course, may also accept less than the amount determined by the bishop.

For many years, the regular amount of a stipend for a low Mass was one dollar. In many dioceses, the amount now determined by the bishop, which may be asked as a stipend for a low Mass is usually fifteen dollars. [Editor's note: This article was written in 1952. We have updated the stipends to correspond with today's values.]

It is very proper, without doubt, to emphasize the point that many priests still receive the same amount as a stipend for a Mass which they received twenty-five years ago or more. If we remember that the Mass stipend is given to provide a part of the sustenance of the priest who offers the Mass, and that the cost of living has advanced just as much for a priest as it has for anyone else during the last twenty-five years, then it certainly does not seem unreasonable for the amount requested for a Mass offering also be raised.

The amount of a stipend for a High Mass is still generally higher. The reason for asking a greater stipend for a High Mass is that the priest takes upon himself the extra task, or obligation of singing the Mass and seeing to it that there is an answering organist or choir. Very often part of the stipend for a High Mass helps to pay the salary of the organist.

It is also proper to ask a higher stipend for a Mass to be said at a late hour, or a Mass for which the priest must travel a great distance, or a novena of Masses, or thirty Masses to be said on thirty consecutive days, called the *Gregorian Masses*. Quite a number of persons will still offer a stipend of \$150.00 for a novena of Masses and \$450.00 for a series of thirty Gregorian Masses. If a priest assumes the obligation of offering nine Masses in succession, or thirty Masses on thirty consecutive days, he is placing an extraordinary obligation upon himself, and very often can fulfill these obligations only with difficulty because of complications that arise. During the Novena of Masses or during a Gregorian series of thirty Masses, he must refuse all other stipends, even for more urgent intentions; he cannot accept stipends for High Masses; he cannot offer a funeral Mass, or a wedding Mass, or the Mass which, if he is a pastor, he must offer for the people of the parish. If he should want to offer these Masses, then he must arrange with another priest to offer the novena or Gregorian Mass, and that is not always easy. These things are mentioned to point out the reasonableness of offering a greater stipend than usual when asking a priest to offer a novena of Masses or a series of thirty Gregorian Masses.

Another question asked sometimes is: "Does the necessity of offering a stipend to have a Mass said mean that those who have the money to offer many stipends for Masses for themselves have that much greater chance of salvation and happiness than those who are poor?" We can answer this question rather easily by simply remembering that it is not the number of Masses said for us that matters, but the amount of the merits, or fruits of the Mass which God chooses to give us.

It is certain that in determining the amount, God will pay far more attention to the individual sacrifice than to the number of

(Continued on Page 15)

*Letters To The Editor***More Of The Same From Modern Rome; Communion Of Reparation****More Of The Same**

Editor, The Catholic Voice:

It was most disheartening to learn that it will be more of the same with Benedict XVI. In my unlearned opinion, all of this modernism and departure from the old ways has been allowed to go on far, far too long. The result is that what once was has been thoroughly destroyed, save but for the works of the faithful remnant. Their efforts are flung and scattered. They are traditional oases that are, for the most part, unavailable to all Catholics. It is too bad. So much beauty and grace has been lost. The living superstructure of the miraculous is now mostly gone, and only the architecture of the past glory is left. What is even worse, people are forgetting what they had.

J.S.

Williamsville, NY

Editor's Note: It can safely be assumed that many Catholics faithful to the traditions of their Holy Faith share the same thoughts that you express. We all seem to echo the prayer of Israel while they were in anxious longing for the end of their punishment and exile: "How long, O Lord, how long will we have to endure this period of trial and misery?" As recent events seem to have proven, the majority of those who profess to be Roman Catholics have apparently accepted the errors of the Modernists, and have allowed themselves to be deceived. Yes, they have the buildings, and they have stolen the right use of our beautiful prayers, and even the use of the Latin language while praying them. However, their faith is different from that which Catholics have professed since apostolic times — something which they do not wish to admit, or are too ignorant of Catholic truth to see. We must all pray and sacrifice for the end of the scourge that has visited our Holy Church, while also praying for the graces we need to endure faithfully this time of trial each day of our lives.

† † †

What Is The "Communion Of Reparation"?

Editor, The Catholic Voice:

Please excuse what may appear to be a very ignorant-sounding question. I have recently left the church of the Novus Ordo in order to follow the Faith of my forefathers. The modern ways were the only things I knew for most of my life, but, thank God, I received the grace to remove myself from that cesspool of Modernism. I am anxious to understand all of the many traditions once held so dear by all Catholics, but which are rarely, if ever, mentioned in the modern churches. I have recently learned of the devotion of the "Communion of Reparation", but have not found a satisfying explanation for this devotion. Can you help me with this?

G.G.

Santa Fe, NM

Editor's Note: There are several ways to understand the devotion known as the "Communion of Reparation". Most of them trace their beginnings to the apparition of the Sacred Heart of Jesus to St. Margaret Mary Aloccoque. He demanded of her to make sure that a feast was established to honor His Sacred Heart, and to tell all that on that feastday they should

receive Holy Communion, offering it in reparation for the offenses committed, not only by sinners, but even by pious souls. Here are Our Lord's own words: "Behold this Heart, which has so loved men, as that It spared nothing, even to the exhausting and wearing Itself out, in order to show them Its love; and instead of acknowledgment, I receive, from the greater number, nothing but ingratitude, by their irreverences and sacrileges, and by the coldness and contempt wherewith they treat Me in the Sacrament of love. But what I feel most deeply is that they are hearts consecrated to Me which thus treat Me. It is on this account that I make this demand: the first Friday after Corpus Christi shall be devoted to Me, and you will receive Communion on this day, and give it as a reparation of honor, by an act of amendment to repair the insults during the time of It being exposed on the altar. I promise that My Heart will pour forth, with abundance, the influences of Its divine love upon all those who thus honor It, and shall do their best to have such honor paid to It." Many also make similar Communions of Reparation on the First Fridays and First Saturdays of each month.

† † †

More "Fruits" Of Vatican II

Editor, The Catholic Voice:

Thank you for your wonderful newsletter, and especially the article in your last issue on the fruits of Vatican II. During all the media coverage of John Paul II's death, I heard a cable television interview of a very young priest. In his opinion, John Paul II was a role model because he was so "great" in all that he did and accomplished. I was stupefied! Obviously he was a modern priest (?), who saw nothing wrong in the errors and heresies under which we have had to live all these years. This is just one more evil fruit of Vatican II — the total ignorance of the modern clergy and, by default, the laity, of the true teachings and sacrificial worship of the Roman Catholic Church.

M.C.

Chico, CA

Editor's Note: Thank you for your letter and observations. For more than three weeks, people throughout the world were subjected to comments much like what you heard from modern clergy, religious and other "experts". Radio, television, newspapers, and the Internet services all hammered home the twofold message of the Modernists: John Paul II should be proclaimed "the Great" for all that he accomplished during his reign, and that his canonization should happen immediately. This was, in effect, the "baptism" of the errors of Vatican II, aimed largely at gullible modern Catholics who know so little of the Catholic Faith. Where was the message of traditional Roman Catholics in all this? For the most part, we were unheard and unnoticed. This does not speak well of the impact our "movement" should have among mankind after 40 years.†

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Grace Notes: A Twenty-first Century Heir To Palestrina

By ANONYMOUS AUTHOR
For *The Catholic Voice*

[The following installment of *Grace Notes* was submitted by a faithful reader of *The Catholic Voice* who has asked to remain anonymous.]

We all recognize the need for beautiful and uplifting music in our lives and the spiritual benefit derived from such music. Sacred hymns help create in us a sense of the supreme dignity of Our Lord. And what a loving way to honor our dear Blessed Mother by offering her gifts of hymns or to just unite with the sentiments in these beautiful songs of praise. Thanks to modern technology, we can listen to outstanding sacred music at home or while driving in our cars – music by the likes of Palestrina and Byrd, and Gregorian Chant. In addition to what is heard at Mass, parents should be particularly concerned about filling their children's ears and minds with good holy music – music which, like prayer, lifts the mind and heart to God and things of God.

To my great surprise and delight, I happened across a CD of the most beautiful sacred choral music I have ever heard – exactly what a Catholic parent (or any devout Catholic) would want in their home to listen to often. The CD contains a collection of masterfully chosen, short liturgical tracts and well-known hymns with entirely original settings. Two versions of *Ave Maria*, *Panis angelicus* and *Requiem aeternam* as well as the Benediction favorites; *O salutaris* and *Tantum ergo* are just some of the delights to listen to. To my further surprise, this wasn't a recording of compositions from someone of a bygone era. They were written by a living composer named Nicholas Wilton

Mr. Wilton resides in England and not surprisingly is a practicing Catholic. He is also a reader of *The Catholic Voice*, and like most of our readers, he is faithful to the true Faith, unchanged and untainted by the errors of Modernism. He takes no part in Novus Ordo "Masses" and holds the true (Tridentine) Mass very dear. His uncompromising faith and devotion to the Blessed Sacrament and Our Lady surely are largely responsible for the inspirational masterpieces he has created.

Nicholas Wilton began writing sacred choral music in 1990,

One Does Not "Buy" His Way Into Heaven By Having Masses Offered

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dollars. Therefore, it is possible that the rich man may be obliged to have a thousand Masses offered to obtain as much benefit as the poor man gets from one Mass. Some Catholics look on this matter in a rather selfish way; they consider only the personal benefit they might get.

It is true that the person for whose intention the priest offers the Mass derives great personal benefit—it is good and praiseworthy to keep this in mind—but there is another and a far nobler view. It is that of the glory we give to God and the benefits we procure for our fellow-men living and dead. It is God's will that holy Masses, with all their wondrous effects, be offered up continuously. In order to make this possible, the priests who celebrate these Masses must be supported. It is God's will that we all help in this matter, each in proportion to his means, the widow with her mite, the rich man with his treasures. There is no question of buying one's way into heaven. The graces we need to live a good life and

having previously composed mainly for the piano. His first introduction to music was the Mozart and Schubert Lieder which his German mother sang to her children. In his twenties, he came to admire the sacred music of the sixteenth century Catholic masters. He is delighted that the acclaimed choir *Magnificat* should be the first to record his music.

Fortunately, his God-given talent is well employed and he continues to compose. His latest composition is a *Missa Brevis*. This hasn't been recorded for CD yet but exists only in sheet music form. This is a special and worthwhile piece for a church choir and for all those musically inclined. It has been printed in an impeccably presented booklet, including a glossy cover graced with a striking image of Our Lady of La Salette. Almost all Mr. Wilton's music is for both male and female voices and all the sheet music to his compositions are quality printed and available to the public. His style totally conforms with the type of music prescribed by St. Thomas Aquinas and the popes for use in Catholic Liturgy.

Anyone interested in purchasing any of this fine music is welcome to email the composer:

nicholas@catholicmusic.co.uk

For those without internet access, feel free to write to:

Mr. Nicholas Wilton
85 Moffat Road
Thornton Heath
Surrey CR7 8PY
ENGLAND

Telephone enquiries are also welcome, his number from the USA is: 011 44 208 239 9183

Those interested in hearing samples will find them at his website:

<http://www.catholicmusic.co.uk/index.html>

Since Mr. Wilton relies on sales of his compositions for income, by purchasing his music or CD (which would make an excellent gift to any Catholic in our less than happy times), you not only show support for our very own Catholic composer, but will have his beautiful music to treasure always. †

die a good death are not set up for sale, like remnants on a bargain counter. We cannot haggle with God over the price of salvation.

One of the ways in which He wants us to use money is in supporting priests so that they can devote their time to the daily celebration of Holy Mass. A genuine test of faith and love of God in any family, parish, or country is the zeal displayed in having Mass said as often as possible. It is not a question of the man with the most money buying the most graces, but a beautiful example of the unity of Christ's Church, where rich and poor, priest and people, contribute, each of the gifts he has received, to further the glory of God, the welfare of the living (material and spiritual needs), and the cleansing of the souls in Purgatory by the perpetual celebration of the holy, adorable, and all-powerful Sacrifice of the Mass.

The youth of today need to better understand the importance of having Masses offered. Without their help, souls will languish, God will not be glorified, and priests will not be supported. †

Statement of Purpose

The CATHOLIC VOICE is the newsletter of the Society of Traditional Roman Catholics, a non-profit corporation, incorporated under the laws of the State of North Carolina.

The Society is a Catholic Apostolate, of both laity and clergy, established to work for the full restoration of traditional Catholic rites, most especially the Holy Sacrifice of the Mass of the Council of Trent, the ancient Latin Mass.

We, the directors and officers of the Society, pledge our fidelity to the Roman Catholic Church and to her teachings as handed down by the Sacred Magisterium through the centuries. We dedicate ourselves and the works of our apostolate to the Blessed Virgin Mary, the Mother of God.

We place our efforts under the patronage of St. Joseph, Patron of the Universal Church, and offer all we do in the name of Jesus Christ for the greater honor and glory of God. We invite all Catholics to join in our work.

From The Traditional Roman Catholic Calendar

These are only some of the special liturgical feasts we will celebrate in the next few weeks. A complete list of all the liturgical feasts is listed in the calendar which is distributed every year by the Society of Traditional Roman Catholics.

- June 3 Sacred Heart of Jesus
- June 13 St. Anthony of Padua
- June 24 Nativity of St. John the Baptist
- June 27 Our Mother of Perpetual Help
- June 29 Sts. Peter & Paul
- July 2 Visitation BVM
- July 14 St. Bonaventure
- July 16 Our Lady of Mt. Carmel
- July 19 St. Vincent de Paul
- July 22 St. Mary Magdalene
- July 25 St. James, Apostle
- July 26 St. Anne, Mother BVM
- August 1 St. Peter in Chains
- August 2 St. Alphonsus Liguori
- August 4 St. Dominic
- August 5 Our Lady of the Snows
- August 6 Transfiguration of Jesus
- August 9 St. John Vianney
- August 10 St. Lawrence
- August 11 Comm. of St. Philomena
- August 15 Assumption BVM
- August 22 Immaculate Heart of Mary

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