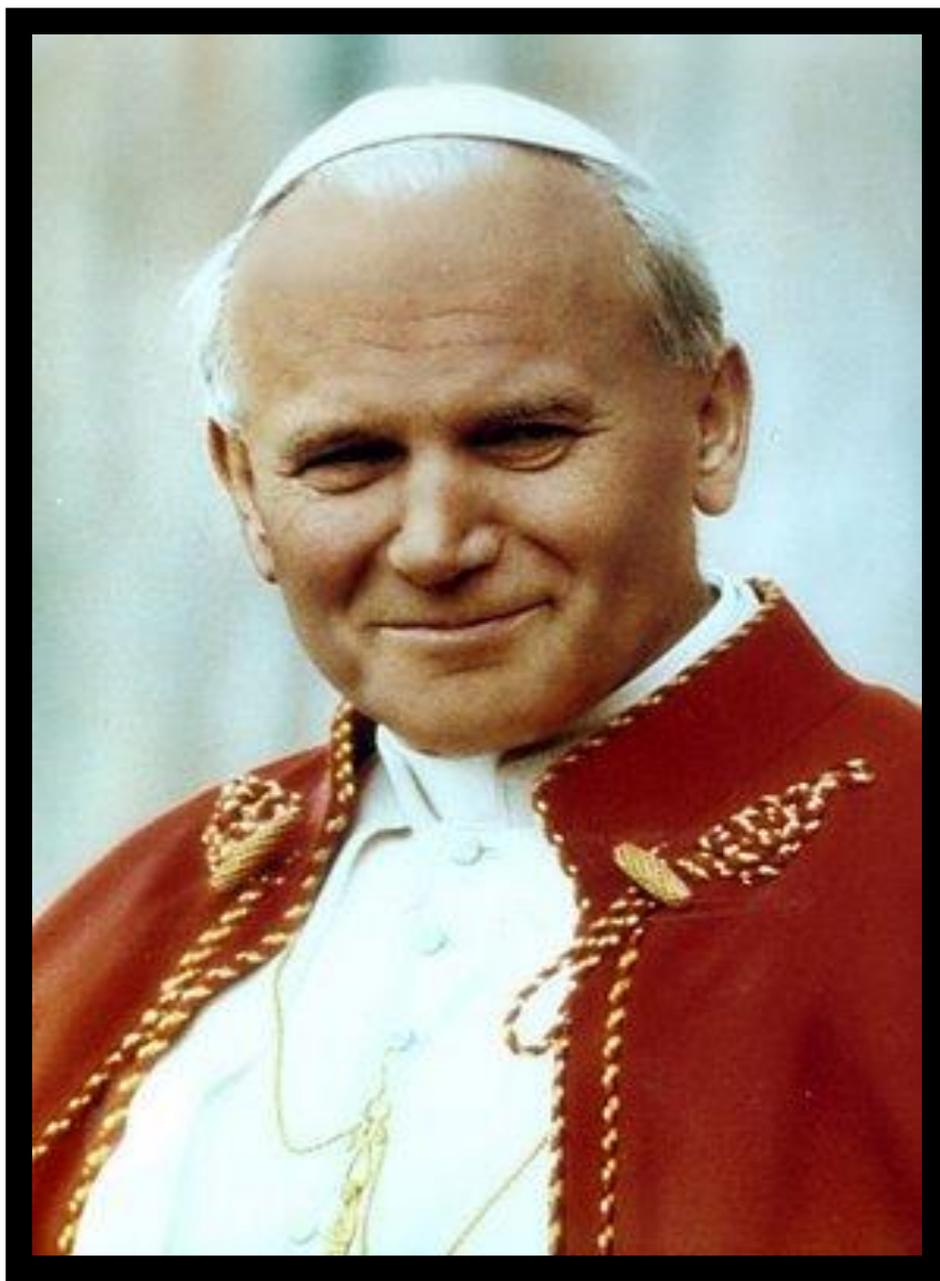


The Canonization of John Paul II: A Catholic Perspective

By Athanasius



“Woe to that man by whom the scandal cometh”

(Matthew, 18:7).

Preliminary Remarks

When one looks back at the long and glorious history of the Catholic Church, we notice in particular the heroic lives of Her saints — their incredible example which shines forth with a beautiful luster both in time and in eternity. Fr. Faber says that, “All the Saints and spiritual writers have agreed in no one point so signally as in recommending the perusal of Saints' biographies.”¹ Their lives are a source of encouragement and inspiration in this vale of tears as we travel towards our true home in heaven. On April 27th, 2014, two “popes” of the Vatican II Church were added to the ranks of canonized saints — John XXIII and John Paul II. This article will deal specifically with John Paul II, who has the distinction of reigning from 1978 to 2005 — the longest of any post-Vatican II papal claimant. With the Vatican II Church's canonization of John Paul II, many Catholics simply don't know what to make of the situation. Catholics all over the world are wondering whether it is possible for the Church to canonize such a man as John Paul II. Are we free to reject it as of no consequence? Indeed, what criteria does the Church use for deciding if a person is worthy of canonization? Who is excluded from this honor and dignity? In this article, we'll examine the following questions: (1) the criteria, or in other words, the qualities necessary for canonization (the holiness of the individual); (2) the authority of canonizations; and (3) whether John Paul II meets the Catholic Church's standard for canonization. We owe a great amount of thanks to Fr. Frederick Faber, a renowned 19th century theologian, whose writings we relied heavily on and included in this work. We should note that Fr. Faber was given his Doctorate of Divinity by Pope Pius IX., and was the author of many excellent books relating to the spiritual life.

¹ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, p. 9.

Who Gets Canonized?

Throughout the history of the Church, we notice that when the Church lifts a person to the level of sainthood who spent part of his or her life in grievous sin, one fact is always unquestionably clear — that person's sincere repentance. One can see this in the lives of St. Dismas, St. Paul, St. Mary of Egypt, St. Jerome, and probably the most well-known, the great St. Augustine. All of these saints were penitents. If a person led a life of grievous sin and never showed the sincere repentance that these great saints did, they simply were not canonized. Certainly the Church could never set up a great sinner as an example to be followed. Indeed, that the saints are set up as examples for us to imitate and admire is clarified by Fr. Faber, who states: “...by the decree of canonization the cultus of the Saint *permitted* in beatification, is made *of precept* to the Universal Church. These clearly are the models she puts before us to admire and imitate; these alone of our fellow exiles in this vale of tears, does she authoritatively pronounce to be now enjoying the Beatific Vision; these are the marked followers of the Lamb, whom the Church calls by name that we may know them and copy their virtues as well as venerate their relics; and it is worth observing, that hardly ever are mass and office granted to the nameless martyrs or ‘sancti baptizati,’ whose bodies are extracted from the catacombs, so strongly does the idea of imitation come out in all that regards the cultus of the Saints. The practice and advices of the Saints themselves, recorded facts, the finger of the Church, the universal teaching of spiritual writers, all unite in pointing out the study of Saints’ Lives as a great means of grace and an almost necessary help to advancement in virtue.”²

² Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 12-13.

There are two facts incredibly important that we must point out here. (1) The cultus of the saint is made of precept, meaning that one is not allowed to reject the person's canonization; and (2) the person is set up as an example for Catholics — which is the Church's guarantee that the person set a good example for the Faithful.

The Holy Father, Pope Benedict XIV., who reigned from 1740-1758, tells us that “when inquiry is instituted for the purpose of beatification or canonization, no examination is made of miracles until after the heroic virtues or the martyrdom of the servant of God have been proved. These virtues are the first and most decisive witness to sanctity; visions, prophecies, and miracles are of only secondary importance, and they are absolutely ignored if proof of heroic virtues is not forthcoming.”³

What exactly is this heroic, extraordinary virtue? This certainly is an important aspect of canonization. It is defined as:

“[T]he performance of ‘virtuous actions with uncommon promptitude, ease, and pleasure, from supernatural motives and without human reasoning, with self-abnegation and full control over natural inclinations.’ It is so defined by Benedict XIV in his treatise on beatification and canonization. It means eminence in practise of the social or cardinal virtues, prudence, justice, temperance, and fortitude, and in the theological or godly virtues, faith, hope, and charity. The principal requirement in the process for the beatification and canonization is to prove that a servant of God practised these virtues in an extraordinary or heroic manner.”⁴

³ Pope Benedict XIV quoted in *A Manual of Mystical Theology: or, The Extraordinary Graces of the Supernatural Life Explained* (New York, Cincinnati, Chicago: Benziger Brothers, 1903) p. 115.

Fr. Faber, speaking on this point, states that “In the three theological virtues, heroicity is always required; on the four cardinal virtues heroicity is required in those alone which have a special bearing upon his office and position in life; of such importance is the discharge of relative duties considered!”⁵

Thus we see that one who did not meet these requirements would not be canonized.

Who Are the Saints? What does it mean to Imitate Their Example?

These two questions connect directly into the question as to whom the Church canonizes. The following excerpt from the writings of His Excellency Bp. John S. Vaughan, D.D., explains quite beautifully the variety of different saints throughout the year and gives examples of what character they possessed during their time on earth:

“[T]he Church, in her wisdom, and with her intimate knowledge of human nature, is careful to put before us, day by day, all the year through, some one or another of her great canonized saints. One day, perhaps, it is a mighty warrior or a sturdy soldier, like St. Sebastian, who contrived to lead a life of heroic sanctity amid the clash of arms and the din and smoke of battle. And who felt as conscious of the presence of God, and as near to Him, while resting in His tent, or shouldering His arms, as if He were kneeling before the tabernacle or assisting at Mass...

⁴ *The New Catholic Dictionary: A Complete Work of Reference on Every Subject in the Life, Belief, Tradition, Rites, Symbolism, Devotions, History, Biography, Laws, Dioceses, Missions, Centers, Institutions, Organizations, Statistics of the Church and Her Part in Promoting Science, Art, Education, Social Welfare, Morals, and Civilization.* (New York: Van Rees Press, 1929) p. 443.

⁵ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 47-48.

“Sometimes the Church may invite us to contemplate a more homely scene, and will disclose for our wonder and admiration, the inner life of some rich married lady, like St. Monica, or St Elizabeth, whose burning love of God was shown in her assiduous attention to the most ordinary duties of her state, and in the religious discharge of her obligations toward husband and children. In short, the examples which the Church puts before us for our encouragement and edification range from world-famed sovereigns, ruling over mighty kingdoms, right down to the poorest and most despised beggars, who, though destitute of this world’s goods, were passing rich in the only lasting and solid riches of heaven. Thus, while on the one hand, we honor as saints King Edward of England and King Louis of France, we also honor and revere quite as sincerely and as devoutly such saints as St. Isidor, who was a common laborer, and St. Benedict Labre, who used to beg his bread from door to door, like the most destitute outcast of the present day.

“Thus, during the passing year, our mother, the Church, draws our attention not to the mere dry precept of the law, but to its practical expression, as witnessed in the lives of her most illustrious children. In the saints we see the noblest and the highest counsels of perfection actually carried out. Furthermore, we recognize in them our fellow Christians, and our fellow citizens, formed of the same clay and fashioned in the same mold as ourselves; flesh of our flesh and blood of our blood. We watch them contending with the same difficulties, beset by the same spiritual enemies, exposed to the same dangers, and a prey to the same evil inclinations and passions. Yet, in spite of all this, we find them steadfast, resolute and conquering all along the line. And, as we follow them, step by step, and see them winning their battles and triumphing over their foes, not indeed by virtue of their own power, but by the grace and help of God, we are

fully aware that the divine assistance, which was accorded to them will be as readily accorded to us. God's hands are not shortened, His ability as well as His readiness to help is as great in our case as in theirs."⁶

Thus, we see that the saints are held up by Holy Mother Church to inspire us and fill us with awe and reverence — to make us want to become holy ourselves and strive to become so. “[T]he canonized saints of the Catholic Church” says Fr. Henry B. Altmeyer, “are our spiritual heroes.”⁷

Indeed, our Catholic Faith teaches us that “The saints are superior works and creatures of God, living members of Christ, vessels of the Holy Ghost, and are accordingly worthy objects of our veneration. And if it is right to honor a man on account of his superiority and virtues, why is it not more reasonable to honor those who have received the reward of their virtue, the crown of justice, from the hands of God Himself?”⁸

Fr. Faber also makes a succinct point: “It is quite necessary to remember that imitation, not admiration, is the object of the Church in canonizing Saints; it is one great part of her office as regards the morals of the faithful.”⁹ However, to avoid any confusion on this point, let's clarify what we mean by imitating the saints:

⁶ *A Pulpit Commentary on Catholic Teaching: A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original*

Discourses by Pulpit Preachers of Our Own Day, Vol. IV: The Liturgy of the Church. (New York: Joseph F. Wagner, 1910) pp. 381-383.

⁷ Altmeyer, *Sermons Delivered before Mixed Congregations: Embracing Apologetics, Catholic Faith and Christian Morals, intended for Infidels, Protestants and Catholics* (Huntington: Standard Printing & Publishing Company, 1911) p. 281.

“The Church’s exhortation to imitate the saints must not, however, be misunderstood. We are not expected to perform such astonishing works of penance and mortification as the saints did. But we are required to love God above all things, and to be ready at all times to make any sacrifice for His sake. It is not necessary for us to retire into a wilderness or desert, but it is sufficient to avoid the tumult of the world, sensual pleasures and enjoyments which would lead us to sin. It is not necessary that we should, like St. John the Baptist in the desert, subsist on locusts and wild honey, but we should shun an extravagant and sinful excess in living which causes us to forget the poor. It is not necessary that we should force ourselves to a perpetual silence, still we should bridle our tongue, say only that which is necessary and not indulge ourselves in idle gossip, calumny, detraction, and tale-bearing.

“It is not necessary that we should clothe ourselves in a hair shirt, but we should not dress above our station, or be a slave to fashionable dressing. It is not necessary that we should scourge ourselves, but we should learn to hold our sensual desires and inclinations in check. We are not required to give away all our temporal goods and to live in direst poverty, but we should not allow our hearts to cling to money and thereby forget God and eternity.”¹⁰

Now that we know what kind of person gets canonized, and the reasons why a person gets canonized, let’s look at the authority of canonizations.

8 *Teachers Handbook to the Catechism: A Practical Explanation of Catholic Doctrine for School and Pulpit with Special Regard and Minute Directions for the Catechizing of Children*, Vol. I. by the Rev. A. Urban (New York: Joseph F. Wagner, 1901) p.78.

9 Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 31-32.

10 *Teachers Handbook to the Catechism: A Practical Explanation of Catholic Doctrine for School and Pulpit with Special Regard and Minute Directions for the Catechizing of Children*, Vol. I. by the Rev. A. Urban (New York: Joseph F. Wagner, 1901) pp. 79-80.

The Infallibility of Canonizations and Its Connection to the Infallibility of the Church

“Where, if not here,” asks Fr. Faber, “have we a right to look with sober expectancy for the unfailing assistance of the Holy Ghost? Where, if not here, may we not repose implicit confidence in the unerring voice of our spiritual Mother?”¹¹

Are canonizations infallible? This question ties directly into the definition of *canonization*, which is “[t]he public testimony of the Church to the sanctity and the glory of one of the faithful departed. This testimony is issued in the form of a judgment decreeing to the person in question the honors due to those who are reigning with God in Heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, his feasts are kept, and public honors are paid to his relics. This judgment of the Church is infallible.”¹²

There are several important things to consider in the above definition. Notice that in the above explanation it is the public testimony of the Catholic Church that the person being canonized possessed great holiness, and that it is an infallible act of the Church. Does this mean the Church could never canonize someone unworthy of being canonized? Absolutely; the Church could never canonize Martin Luther or Voltaire, for example. Why is this? In the book, *Moral Theology: A Complete Course Based on St. Thomas Aquinas and the Best Modern Authorities* by Fathers John A. McHugh and Charles J. Callan, we read: “...it would be superstitious to give to the damned or false saints the cult that belongs only to the canonized Saints.”¹³ Indeed, Pope Benedict XIV declared: “The universal Church cannot be led into error concerning matters of

¹¹ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, p. 78.

¹² *Catholic Dictionary* Compiled by Charles Henry Bowden, Revised by a Paulist Father (New York: The Paulist Press) p. 9.

¹³ *Moral Theology: A Complete Course Based on St. Thomas Aquinas and the Best Modern Authorities* by Fathers John A. McHugh and Charles J. Callan (New York:

morals by the Supreme Pontiff; but this would be the case if he were not infallible in the canonization of saints.”¹⁴ We find the same language spoken by Fr. Charles Coppens, S.J., in his book *A Systematic Study of the Catholic Religion*: “Of course no one should imagine that the teaching of the Church is to be limited to her infallible pronouncements... She must also be infallible in her canonization of Saints; for she proposes these for public honor to all her members; if they were not truly Saints, she would thus promote superstitious worship”;¹⁵ and again in the words of Fr. John F. Sullivan, D.D.: “in the canonizing of saints [the Church] cannot err. She would be leading her children into a species of false worship if she exacted religious veneration of a soul that is not in heaven.”¹⁶

Superstition is a mortal sin. What Catholic could accuse Holy Mother Church of being a source of damnation? As St. Francis de Sales states: “...to say the Church errs is to say no less that God errs, or else that He is willing and desirous for us to err; which would be a great blasphemy.”¹⁷

Let’s examine another definition of canonization:

“**CANONIZATION.** A public and official declaration of the heroic virtue of a person and the inclusion of his or her name in the Canon (roll or register) of the Saints...Canonization involves that the saint not only may but must receive public honour; a day is appointed for his feast and a liturgical office composed therefor; his relics are publicly venerated, churches and altars are dedicated in his honour, statues or pictures displayed in churches, and prayers to him made publicly. This judgment of the Church is infallible and irreformable.”¹⁸

¹⁴ <http://www.novusordowatch.org/wire/john-paul-canonization.htm>

¹⁵ Coppens, *A Systematic Study of the Catholic Religion* 19th, 20th and 21st Editions (St. Louis: B. Herder Book Company, 1917) p. 92.

¹⁶ Sullivan, *The Fundamentals of Catholic Belief* (New York: P. J. Kenedy & Sons, 1925) p. 124.

¹⁷ Library of St. Francis de Sales. Works of this Doctor of the Church translated into English. By the Very Rev. H. B. Canon Mackey, O.S.B., under the direction of the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. III. *The Catholic Controversy*. Edited from the autograph MSS. at Rome and Ancecy. 3rd Ed., revised and augmented. (New York, Cincinnati, Chicago: Benziger Brothers, 1909) p. 70.

Once again, we see that the Church is acting infallibly, and that the Church commands the veneration of the saint. The idea that the Church could command us to venerate one unworthy of veneration (such as a notorious public sinner) is, as any Catholic would say, absurd and blasphemous. That the Church, which is the “pillar and ground of truth” (I Timothy, 3:15) is infallible in such matters is further illustrated by Fr. Sylvester Hunter, S.J., who explains in some detail the extent of the Church’s infallibility: “...infallibility extends to declaring that a certain Council is or is not ecumenical; that certain systems of education are, or are not, injurious to faith and morals; that the principles of certain societies are immoral; and that certain ways of life, especially in Religious Orders, are not merely free from moral evil, but are laudable. Unless the Church could judge upon these matters, she could not exercise her office of guiding and instructing her members...No writer of repute doubts that this last decree of Canonization is an exercise of the infallible authority of the Church, for were it mistaken, the whole Church would be led into offering superstitious worship.”¹⁹

Fr. Francis J. Connell, C.S.S.R., S.T.D., L.L.D., L.H.D. states “We have infallible certainty that those who have been canonized are in heaven, and we have practical moral certainty regarding those who are beatified.”²⁰

In *My Catholic Faith*, a work by Bp. Louis Laravoire Morrow, S.T.D., we read that, “Another subject on which the Church makes infallible declarations is in the canonizations of Saints. All whom the Church has raised to the glory of the altar by a solemn canonization are undoubtedly now in heaven, enjoying eternal bliss in the presence of God.”²¹

18 Attwater, *The Catholic Encyclopaedic Dictionary* (New York: The Macmillan Company, 1931) p. 78.

Another important quote on this subject is given by Fr. H. G. Hughes, who references the “words of the English Bishops in their joint Pastoral Letter of December, 1899, approved by a special letter of his late Holiness Pope Leo XIII.: ‘It may be well to insist, with the same [Vatican] Council, on the further truth—namely, that Catholics are bound to give their assent also to the decisions of the Church concerning matters appertaining to or affecting revelation, though these matters be not found, strictly speaking, within the deposit of faith. Such matters are, for instance, the interpretation of Scripture, the canonization of saints; the matter and form of sacraments in a given case, in which a dogmatic fact is under consideration; other facts which are called dogmatic and the condemnation of false doctrines by the Holy See.’”²²

“How could we know that certain men or women are really in heaven?”²³ asks Fr. Thomas Kinkhead, who answers affirmatively: “We can know it when the Church canonizes them, and thus gives proof that they were great spiritual heroes in the service of God and can be more confidently appealed to on account of their eminent sanctity and powerful intercession. Therefore the Church by canonization tells us for certain that such and such persons are truly in heaven. But might not the Church be deceived like ourselves? No! for Christ has promised to be always with His Church, and the Holy Ghost is ever directing her, so that she cannot err in faith or morals. If the Church made us pray to persons who are not saints, she would fall into the worst of errors, and Our Lord would have failed to keep His promise — a saying that would be blasphemous, for Christ, being God, is infinitely true and could not deceive or be deceived.

19 Hunter, *Outlines of Dogmatic Theology*, Vol. I., 2nd Ed. (New York, London, Bombay: Longmans Green & Co., 1898) pp. 310-311.

20 Connell, *Dogmatic and Scriptural Foundation for Catechists: Notes on Baltimore Catechism No. 3* (New Jersey: Confraternity Publications, 1955) p. 29.

21 Morrow, *My Catholic Faith*, 3rd Ed. (Kenosha: My Mission House, 1954) pp. 136-137.

22 Hughes, *Essentials and Non-Essentials of the Catholic Religion* (Notre Dame: The Ave Maria Press, 1906) pp. 25-26.

To canonize, therefore, does not mean to make a saint, but to declare to the whole world that such a one was a saint while upon earth.”²⁴

“It is of great importance,” says the Dominican theologian Melchior Canus, “to the morals of the Church that you should know to whom you ought to pay the cultus of religion. Wherefore if the Church could err in these matters it might make a grievous slip in morals. For there is very little difference between paying cultus to a devil and doing it to a damned person. So if the Church should enact a law of abstinence which was opposed either to reason or the Gospel, she would truly have erred disgracefully. Thus also she would err disgracefully in the doctrine of morals if she were to pass a law ordering cultus to be paid to one who was not a fit object of it; for this would be at variance at once with reason and the Gospel.”²⁵

Who in their right mind could assert that it is possible for the Church to command the Faithful to worship a damned soul, which is practically the same as worshiping a devil? Such a claim is utter madness, as all Catholics will readily agree.

Fr. Faber informs us that Canons 57 and 58 at the time (19th century) declare “precisely the same: ‘Whosoever shall call the just unjust, and the unjust just, is abominable before God. Likewise he who says that a Saint is not a Saint, or on the other hand declares that he who is not a Saint is a Saint, is abominable before God;’ and ‘Whosoever *believes* a man to be a Saint who is not one, and joins him to the society of God, *he violateth Christ.*’”²⁶

23 Kinkhead, *An Explanation of the Baltimore Catechism of Christian Doctrine. For the Use of Sunday-School Teachers and Advanced Classes.* (New York, Cincinnati, Chicago: Benziger Brothers, 1891) p. 24.

24 Kinkhead, *An Explanation of the Baltimore Catechism of Christian Doctrine. For the Use of Sunday-School Teachers and Advanced Classes.* (New York, Cincinnati, Chicago: Benziger Brothers, 1891) pp. 24-25.

25 Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, p. 73.

The number of quotations that could be provided on this subject is simply overwhelming. We see yet again and again that if the Church were mistaken, She would be guilty of having led us to offering superstitious worship — which is impossible. “In the Church,” says the Angelic Doctor, St. Thomas Aquinas, “there can be no damnable error; but this would be a damnable error, if he were venerated as a Saint who was in reality a sinner.”²⁷

Infallibility of Canonizations Further Proved by Fr. Faber²⁸

“Is the Church, infallible in the canonization of Saints? We must say something by way of prefacing our answer to this question. Canonization is the public testimony of the Church to the true sanctity and glory of some one of the faithful departed. This testimony is issued in the form of a judgment decreeing to the person in question the honours due to those who are enjoying the beatific vision and reigning with God. By this decree he is inscribed in the catalogue of the Saints; he is invoked in the public prayers of the Church; churches are dedicated to God in memory of him, mass offered, the canonical hours recited, and his feasts kept; and, finally, his picture is allowed to be painted with rays and nimbus, denoting the glory that he has with God, and public honours are paid to his relics...

“Is the Church infallible in the canonization of Saints? Most certainly. It is proved,

²⁶ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, p. 73.

²⁷ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 72-73.

²⁸ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 118-124.

“1. By the acceptance on the part of the whole Church of the solemn decrees of canonization which the popes have published for several centuries. If such decrees, or any of them were false, the universal Church would have approved error.

“2. The opposite opinion would subvert all the cultus of the Saints, because if it could be once admitted that the Church had erred in any particular instance, every body might doubt of the legitimacy of the cultus of any, even the most distinguished Saints.

“3. The opposite opinion would expose the Church to the contempt and reviling of heretics, and of the demons, which would be contrary to the promises of Christ, and dishonourable to God.

“4. The opposite opinion would destroy the note of sanctity in the Church, for it would admit that she *could* pay religious cultus to the damned, God's enemies and the companions of the devils.

“5. The Church is infallible in the common doctrine of morals; the canonization of Saints pertains to the common doctrine of morals, and so falls under the infallibility of the Church.

“6. The authority of St. Thomas, is in favour of this. In the passage cited [Quodlib. 9.16.] he says that the canonization of Saints is something between things which pertain ad fidem, and things which pertain ad facta, and that the Church is infallible in such matter, because the honour we pay to the Saints is a kind of profession of faith, because the pope can only be certified of the

state of any of the faithful departed by an instinct of the Holy Ghost, and because Divine Providence preserves the Church in such cases from being deceived by the fallible testimony of men.

“7. Sixtus V., in the last consistory for the canonization of St. Didacus, spoke for an hour in assertion of the infallibility of the decrees of canonization, but it may be said that he was then speaking as a private doctor; yet even so, his opinion is of great weight.

“8. Besides the Thomists, the Scotists also defend the pope's infallibility in the decrees of canonization; so that these two rival schools agree in this particular; and among moderns Bellarmine and Suarez may be mentioned as asserters of the same.

“9. In canonizations by private bishops before the Holy See reserved it to itself errors have been discovered; but none has been discovered in all the very numerous decrees since that time.

“10. The following very beautiful passage of Benedict XIV. will not be considered without its weight: ‘We ourselves, who for the space of so many years discharged the duties of promoter of the faith, have seen with our own eyes, as we may say, the Divine Spirit assisting the Roman Pontiff in defining the causes of canonization; for in some of them, which had advanced so far with a most prosperous course, sudden difficulties never known before have all at once started up, which retarded their hitherto fortunate career; whereas in others, on the contrary, difficulties, which seemed insuperable, have been removed and silenced with a strange facility

from things which have unexpectedly come to light, and so the causes have attained their desired end.’

The judgment of the Church therefore in the Canonization of Saints is infallible.”

What Next?

Unfortunately, today there are a number of people who think they can simply dismiss the canonization of John Paul II as of no consequence. The next three headings are all taken from Fr. Faber, and are of critical importance. They deal with three important questions: (1) objections to the infallibility of canonizations; (2) whether it is de fide that canonizations are infallible; and (3) whether it is de fide that the canonized saint is really a saint. It is my sincere hope that these answers given by Fr. Faber will answer many, if not all objections which are being made in our own day towards the subject of canonization.

Various Objections to the Infallibility of Canonizations Answered by Fr. Faber²⁹

“**Objection 1:** The church in the canonization of Saints rests on human testimony.

“**Answer:** Yes, yet not on human testimony alone, but also on the special assistance of Divine Providence.

“**Objection 2:** Many have been honoured as Saints who were not so.

²⁹ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 124-126.

“**Answer:** By particular churches, granted; by the Church universal, no: this explains the case of the robber in the Life of St. Martin, the man killed in a fit of drunkenness mentioned by Alexander III., and the reckoning of Eusebius of Csesarea among the Saints in the Martyrologium Usuarde. The often-quoted words of St. Augustine, that many bodies are honoured on earth whose souls are tormented in hell, are first of all not his, and, secondly, have no necessary reference to the Saints, or to anything beyond cultus civilis.

“**Objection 3:** The Martyrologies are proposed to the whole Church.

“**Answer:** Yes, but not as proposing those whose names are contained in them to the cultus of the universal Church, but that men may know to whom cultus is paid in particular places.

“**Objection 4:** Many of the names of Saints have been struck out of the Roman Breviary.

“**Answer:** The contents of the Roman Breviary are not proposed to the Church as defined, or as obliging the faithful; for the historical facts which it contains, though they merit more than ordinary credence, may be subjected to a fresh examination, and may even be criticised by private scholars, provided it is done with moderation and respectfulness, and not without grave reason. The Holy See has itself made changes and corrections in the Breviary from time to time.

“**Objection 5:** The Church cannot judge infallibly of personal facts.

“**Answer:** Of personal facts considered in themselves she does not judge; but of personal facts which in any given case are essentially connected with the purity of doctrine and morals she can and does judge; and the facts on which the judgment of canonization is founded are such.

“**Objection 6:** There is no need to bring infallibility into this question; because the inconvenience of a person being revered as a Saint who is not one is more imaginary than real; for cultus is an act of practical virtue, namely religion, and requires therefore for its regulation a judgment practically, but not of necessity speculatively, true, just as there is no inconvenience in a Host, prudently supposed to be consecrated, but in reality not so, being adored.

“**Answer:** The practical judgment is sufficient for the individual in the case of any particular Saint, the speculatively true judgment of the church being presupposed; for, as has been shown, to suppose the Church possibly in error in this is to derogate both from her sanctity and honour. As to the unconsecrated Host, there is no parity between the two cases; first of all, the Church does not judge this or that Host in particular to be consecrated; and, secondly, Christ is adored under the species, so that supposing Him not present there, there still remains a true Object of adoration, i.e. Christ himself. Whereas if the reputed Saint be not a Saint, he is an object of execration, not of veneration. If it is objected that after all it is God who is honoured in the Saints—true, but the Saints themselves are also *specifically* honoured and invoked.

“Objection 7: There may be an error in relics exposed to public veneration without any such grave consequences being supposed to flow from the mistake: why will not the same hold in regard to Saints proposed to public veneration?

“Answer: First, because the Church does not propose the particular relics as true; and, secondly, because the Saint is the direct object of cultus, relics are not; it is the Saint who is revered in and through them.

The judgment of the Church therefore in the canonization of Saints is infallible.”

Whether it is De Fide that Canonizations are Infallible (meaning, does one become a heretic by denying the infallibility of canonizations?) by Fr. Faber³⁰

“What is the exact meaning of a thing being de fide, and if it is not de fide, is it necessarily only of human faith? A thing is de fide because of the truth of God revealing it. Consequently dogmas are defined by the Church as de fide, not precisely because she is infallible about them, but because they are aliunde revelata. It does not therefore follow that the Church is not infallible about things not explicitly revealed, especially when they affect the salvation of the faithful. Canus held that the Church was not infallible in the approval of religious orders; but his opinion is almost unanimously rejected by theologians. Thus the Church is infallible upon dogmatic facts, in her precept of holydays of obligation and of hearing mass, in her judgment of lay-communion in one kind, the refusal of the Eucharist to infants, the condemnation of simoniacal and usurious contracts, and the like; because faith, morals, and general discipline are

30 Faber, An Essay on Beatification, Canonization and the Processes of the Congregation of Rites, pp. 109-110, 126-131.

laid down in theology as the three great provinces of her infallibility. Yet her decisions, although certainly infallible, are not necessarily *de fide* on such points, inasmuch as they are not explicitly revealed; simply because a thing is *de fide*, not *propter infallibilitatem ecclesie definientis*, but *propter veritatem Dei eam revelantis*. This is the common teaching. Now a man might say, It is not revealed that such and such a canonized Saint really enjoys the beatific vision; therefore it cannot be *de fide* that he is truly a Saint. What would follow from this? Are we then able at once to refer such a matter to ordinary human faith, with all the liability to error under which mere human faith labours? Certainly not; and this is a question of some importance. An opponent has not so completely got rid of his difficulties, when he has extorted an acknowledgment that this or that is not *de fide*. Theologians reply that there are three kinds of faith, *human*, which rests on human authority, and as such is uncertain and obnoxious to error; *divine*, which rests on divine authority, and is infallible immediately and of itself; and *ecclesiastical* faith, which rests on the authority of the Church defining anything with the special assistance of the Holy Ghost, through which she is preserved from the possibility of error; and this faith is infallible with a participated and borrowed infallibility, inferior in degree to divine faith, but with a certitude raising it far above human faith. If therefore anything be shown to be *de fide ecclesiastica* it is not only entitled to our acceptance, but it even overrules all opposition, as a man, though not formally a heretic, would, to use the common phrases, be rash, scandalous, and impious, if he asserted the contrary; and inquiry would show that an immense proportion of what is involved in hagiology is at least and most certainly *de fide ecclesiastica*...

“Is it *de fide* that the Church is infallible in the decree of canonization? This is an open question in the Catholic schools. They who maintain the negative argue as follows:

“1. St. Thomas places the judgment of the Church in canonization as something between a judgment in matters of faith and a judgment on particular facts, and therefore it would follow that the infallibility of the decree is a pious belief, but nothing more, inasmuch as it only pertains to the faith *reductive*.

“2. It is *de fide* that the Church is infallible in the common doctrine of morals; but it is not so certain that the canonization of Saints pertains to the common doctrine of morals.

“3. The Church has never defined her infallibility in this matter to be *de fide*, neither can we collect it from her practice.

“4. The great names of Suarez, Vasquez, Canus, Raynaudus and the doctors of Salamanca, are found on this side of the question.

They who maintain the affirmative argue as follows:

“1. He is a heretic who asserts that the pope can err in making laws for the universal Church; now the canonization of a Saint is such a law; and as no one is a heretic who does not deny what is *de fide*, this must be *de fide*.

“2. The Church can define as *de fide* a conclusion drawn from two premisses, one of which is of faith, and the other morally certain: now it is *de fide* that whosoever perseveres in

virtue to the end will be saved, and it is morally certain from the processes that the Saints whom the Church has canonized persevered to the end. Ergo,

“3. In scripture God delineates the qualities of those who shall be saved; therefore He implicitly reveals those who shall be saved: the supreme pontiff with the assistance of the Holy Spirit examines the virtues and miracles, and so pronounces the decree.

“4. Bishop Bouvier adds to the arguments quoted by Benedict XIV. the following: We must pass the same judgment on this infallibility that we do on the infallibility regarding dogmatic facts. It seems of *divine* faith that the Church has the right of pronouncing infallibly in the canonizations of Saints; for the Church is infallible regarding precepts of morals, and canonization pertains obviously to precepts of morals. This last argument certainly seems to incline the balance of probability to the affirmative side of the question; and Benedict XIV. says, we know by the decrees of general councils, that it is of faith that the Saints and their relics are to be revered; we know that the sentence of canonization is definitive and infallible, and regards the universal Church; we know that the Council of Constance condemned Wickliffe for denying the beatitude of certain Saints, e. g. St. Augustine, St. Benedict, and St. Bernard; we know that in the bull of the canonization of St. Udalric by John XV. in the Lateran Council, excommunication is pronounced against those who oppose it, and excommunication seems the punishment proper to heresy, and all these things greatly favour the affirmative sentence.

“It seems then *probable* that it is *de fide* that the judgment of the Church in canonization is infallible; but beyond this assertion of a strong probability we must not venture to go,

especially seeing such great names for the negative opinion. It is safer to conclude with the wise and learned Lambertini, that each opinion should be left in its own probability, until a judgment shall issue from the Holy See; for when we are treating of setting up a dogma of faith, says the same careful theologian in another place, we must wait for the judgment of the Apostolic See; the mother and mistress of the other Churches, and of the chief pontiff, to whom it exclusively belongs to make definitions of faith, before we venture to brand with the infamous note of heresy those who follow an opposite opinion. We may however add so much as this. It would seem that the most tangible ground any one can have for saying that it is not *de fide* that the pope is infallible in canonization is this —that it is not beyond all controversy certain that the matter of canonization affects in any real or intimate way the morals of the universal Church. It is hard to see however how this can be maintained with anything like plausibility; the direct or indirect effects of canonization have been enumerated in another place, as well as the degree to which all ranks and parties in the Church are committed to it; so we need not repeat them here. But it may materially assist us in deciding this question, to consider the controversy about the infallibility of the pope in the approval of religious orders. Melchior Canus denied this infallibility, but the almost universal teaching of Catholic doctors is against him. Sessa, Diana, Leytan, Viva, Mattheucci, Barbosa, Valentia, Azorius, Bellarmine, and Bannes, are all arrayed against him by Ferraris, and Benedict XIV. equally gives sentence against him, and speaks of his opinion as being generally rejected. The ground on which it is considered that the pope is infallible in the approbation of a religious order is, that the rule to be approved is a comment upon or interpretation of the evangelical counsels intimately affecting the morals of the Church. To this it is objected first of all, that religious orders are nowhere revealed by God, and therefore cannot be the subject-matter of the pope's infallibility; and, secondly, that their existence is but contingent,

as they can be suppressed, and in point of fact many have been so suppressed. To the first objection it is answered, that religious orders are not revealed as to their existence, but that they are so as to their lawfulness and sanctity indirectly in the principle that the Church is holy and has an infallible head; to the second it is replied, that they are contingent as to their existence, not as to their lawfulness and sanctity. Thus every one must see that it is their connexion with the morals of the Church which brings them under the exercise of the pope's infallibility. For example, the question arises whether a man can lawfully give up his right to receive fraternal correction before his fault is laid before superiors. Sanchez at once decides that he can; Philiarchus as positively declares that he cannot; the theologians of Salamanca rule that a man may yield his right, but that another may not take the advantage of this concession. St. Alphonso sees his way to adopt the first opinion by the following process:—the constitutions of the Jesuits distinctly assert the right to this renunciation, and it is one of their maxims of perfection; but Paul III. and Julius III. approved these constitutions, especially those that were most attacked and contradicted, and Gregory XIII. in the Bull *Ascendente Domino* excommunicated those who should any longer impugn them; now, says St. Alphonso, the Church cannot err in the approbation of religious orders, because such approbation has reference to the matter of morals; whereupon he declares that Philiarchus has incurred the charge of rashness and impiety for his attack upon the said constitutions. Here is a case where the practical effect of this approbation is seen at work, and a judgment of moral theology come to upon the strength of it. Yet surely canonization has far more numerous and more important bearings upon Catholic morals than the approval of a religious rule, and the existence of the cultus of a Saint *canonized by the Holy See* is not contingent as the existence of a rule is; and if it is decided by the general teaching in Catholic schools that the approval of a rule is intimately connected with morals, much more may

we consider the connexion of canonization with morals as a fact about which no legitimate question can now be raised, the whole controversy about *Dogmatic Facts* having thrown a much stronger and clearer light upon matters of this sort.”

Whether it is De Fide that the Canonized Saint is really a Saint by Fr. Faber³¹

“Those who maintain the negative side in the last question argue thus:—1. If the infallibility of the Church in canonization is not de fide, a fortiori it is not de fide that each canonized Saint really enjoys the beatific vision: for, first, it is plainly not a matter of *immediate* revelation, and, secondly, if the Church's infallibility in this respect is not de fide itself, the glory of any particular Saint is not a matter of *mediate* revelation.

“2. Nothing can be put by the Church among the dogmas of faith which is neither implicitly nor virtually revealed: now the sanctity of any one in particular is neither implicitly nor virtually revealed. This is denied by those who take the affirmative side, in their third argument quoted in the last question. Supposing however the present objection valid, it will, as its own partisans are careful to assert, by no means follow that cultus could be denied with impunity to any Saint, just as adoration could not be refused at the exposition of the Blessed Sacrament, although it is not de fide that that particular Host is consecrated.

“They who maintain the affirmative say— 1. That St. Thomas says that the honour we pay to the Saints is a kind of profession of faith with which we believe in the glory of the Saints; but the faith wherewith we believe in the glory of the Saints is divine faith; therefore the faith

³¹ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, pp. 131-134.

wherewith we honour a particular Saint is divine. This seems inconclusive, because the glory of the Saints *in general* is revealed, whereas according to the hypothesis of the opponent, the glory of the *particular* Saint is not revealed, so that as an answer to the last objection it is a *petitio principii*. Supposing however the glory of a particular Saint to be implicitly revealed, as in affirmation 3 of the preceding question, then it seems valid in fact, but informal in statement.

“2. That the assistance of the Holy Spirit is itself a revelation; but this seems untenable, else the fathers of the councils would become inspired writers and speakers, and their definitions the Word of God; for it is one thing to preserve a person from error when he speaks, and another thing to tell him what to say.

“This question like the last, with which it is nearly identical, or at least involved in it, must remain in its uncertainty, until it has been defined. All we can do is to conclude practically with St. Bonaventure, that it would be a most incredible and most horrible thing to doubt of the true beatitude of any one whom the Church, has canonized; with Melchior Canus, that a man who did so would be temerarious, impudent, and irreligious; with Benedict XIV. that he would be rash, give scandal to the Church, dishonour the Saints, favour the heretics who deny the authority of the church in canonization, and would himself savour of heresy, as preparing the way for infidels to deride the faithful; that that man would be an asserter of an erroneous opinion, and obnoxious to the heaviest penalties, who should dare to affirm that the sovereign pontiff had erred in this or that canonization, or that this or that Saint canonized by him was not to be revered with the cultus *dulise*; and, finally, with the Dominican Billuart, that whosoever should deny that any one canonized by the Church was a Saint and in glory would not certainly

be a formal heretic, but would be, first, temerarious, because he would contradict the common opinion of the Church in a matter excellently well founded, and whose opposite has no adequate foundation; it is the most insolent madness, says St. Augustine, to dispute whether that ought to be done which the whole Church does; secondly, scandalous, as drawing the faithful away from the cultus of the Saints; thirdly, impious, as insulting and dishonouring the Church and her Saints; and, fourthly, he would savour of the heresy of the sectaries who deride the canonizations of the Church, and deny the cultus and invocation of Saints. Still let us remember, for the very possibilities of charity are dear to a disciple of the Cross, the words with which Pritanius closes a similarly severe conclusion: *Suspicionem haeresis memoravi, non autem haeresim formalem.*”

Some Thoughts on the Two Previous Headings and Their Consequences

This leads us to some important considerations. We’ve seen that there are consequences for denying a canonization. We’ve also seen that one must accuse the Church of leading countless souls into superstitious worship if She could err in this matter — accuse Her of being the source for numberless mortal sins. The Catholic Church, founded by our Lord Jesus Christ, could never do such a thing. Fr. Faber asks, “can anything be conceived which bears more directly or with more important consequences upon the whole morality of the Universal Church? And can anything be imagined more awful than the idea that all this may be false, and that the Church may possibly err in the whole matter? Could there be a more complete triumph for the gates of hell than this, to have one perhaps who is a reprobate in the dungeons of hell, burning with hatred of God, and venerated upon the altars of the Universal Church, the pillar and ground of the truth?”³² That one could still argue, after reading the in-depth explanations by Fr. Faber,

³² Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, p. 72.

and all of the other proofs given, that such a thing is possible, is truly frightening and certainly opposed to Catholic doctrine.

What is also particularly significant to point out here is that while one does not become a heretic for denying that canonizations are infallible, as Fr. Faber pointed out, it is certainly sinful, and there are theological censures meted out against those who reject the infallibility of canonizations. Indeed, “even those who seem to have doubted the right of the Church to pronounce infallibly in the matter of canonization *in the general*, have added that no one can impugn any given decree in particular without being guilty of scandal and impiety.”³³ That it is sinful to reject a canonization is also proven by St. Alphonsus de Liguori, one of the great Doctors of the Church, who writes that “To suppose that the Church can err in canonizing, is a sin, or is heresy, according to St. Bonaventure, Bellarmine, and others; or at least next door to heresy, according to Suarez, Azorius, Gotti, etc.; because the Sovereign Pontiff, according to St. Thomas is guided by the infallible influence of the Holy Ghost in an especial way when canonizing the saints.”³⁴

So, the question of whether one believes the obligation to believe in the infallibility of canonizations is *de fide* or not is truly a moot point — you cannot reject a canonization. This is also illustrated by Fr. Arthur Devine, Passionist, in his book, *The Creed Explained; or, An Exposition of Catholic Doctrine According to the Creeds of Faith and the Constitutions and Definitions of the Church*: “Some, with Benedict XIV, hold the proposition, which affirms the Church to be infallible in this to be of faith, but many others deny this, as the same author attests. We may therefore safely say—

³³ Faber, *An Essay on Beatification, Canonization and the Processes of the Congregation of Rites*, p. 78.

³⁴ *The Complete Ascetical Works of Saint Alphonsus de Liguori: The Ascetical Works*, Vol. III. *The Great Means of Salvation and of Perfection*. Translated from the Italian. Edited by Eugene Grimm, Priest of the Congregation of the Most Holy Redeemer (New York, Cincinnati, St. Louis: Benziger Brothers, 1886) pp. 41-42.

“(a) It seems that the proposition which affirms the infallibility of the Church in the Canonization of Saints is revealed, and therefore definable of faith, or one that may be defined.

“(b) It appears certain that the proposition is not of divine Catholic faith, so that the opposite doctrine can be called heretical. For although it is certainly of faith that the Church is infallible in the common doctrine of morals, it is not certain with the same certitude of faith that the Canonization of Saints pertains to the common doctrine of morals, nor do all agree that it does. There is no express definition of the Church as to its infallibility in this respect being the doctrine of divine faith, neither can it be gathered from the usual practice of the Church.

“Hence we believe the infallibility of the Church in the Canonization of Saints, and those whom she has canonized to be Saints, not by divine faith, nor by purely human and fallible faith, but on ecclesiastical and infallible faith, founded on the assistance given by the Holy Ghost to the Church.

“Any one who should deny a canonized Saint to be in heaven, would not thereby be actually a heretic, but he would be (a) temerarius, (b) scandalous, (c) impious, and suspected of heresy.”³⁵

What does this mean for those who acknowledge the Vatican II Church to be the Catholic Church? (1) You must accept the canonization of John Paul II; (2) you must acknowledge that he practiced virtue in a heroic degree; and (3) you must admit that he set a good example for the Faithful.

³⁵ Devine, *The Creed Explained; or, An Exposition of Catholic Doctrine According to the Creeds of Faith and the Constitutions and Definitions of the Church*. (London: R. Washbourne, 1897) pp. 300-302 [bold added].

Now that we have established the authority of canonizations, and our obligation as Catholics to accept them, next we will examine how this relates more specifically to the Vatican II Church.

The Vatican II Church and the Authority of Canonizations

Some perhaps are under the impression that canonizations are not authoritative acts in the Vatican II Church. This simply is not the case. The *Catechism of the Catholic Church*, published with the approval of John Paul II, says that “By canonizing some of the faithful, i.e., *by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace*, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors. ‘The saints have always been the source and origin of renewal in the most difficult moments in the Church's history.’ Indeed, ‘holiness is the hidden source and infallible measure of her apostolic activity and missionary zeal.’”³⁶ This is essentially the same as the Catholic explanation of canonization that we saw earlier.

Interesting to note, in the second volume of *The New Catholic Encyclopedia* it says in the explanation of beatification that “In proclaiming a person Blessed the pope does not exercise his infallibility, for he does not declare definitively that the person is in glory. Beatification, then, does not demand faith yet gives moral certainty of its truth, and to deny it would be temerarious. It differs from canonization as permission to venerate differs from precept.”³⁷

³⁶ http://www.vatican.va/archive/ccc_css/archive/catechism/p123a9p3.htm [italics added].

³⁷ *The New Catholic Encyclopedia*, Volume II, 2nd Edition. (Detroit, San Diego, Chicago, etc.: Gale, 2002) p. 177.

In 1987, The Novus Ordo Church's Congregation for the Doctrine of the Faith issued a *Doctrinal Commentary on the Concluding Formula of the Professio Fidei*. In this work, the following statement was made: "With regard to those truths connected to revelation by historical necessity and which are to be held definitively, but are not able to be declared as divinely revealed, the following examples can be given: the legitimacy of the election of the Supreme Pontiff or of the celebration of an ecumenical council, the canonizations of saints (*dogmatic facts*)..."³⁸

Thus we see that one is not free, even according to official Vatican II Church teaching, to reject a canonization.

It is true that the process involved in canonization was diluted after Vatican II. Fr. Benedict Hughes, CMRI, writes that before "Vatican Council II canonizations were few and far between. The bar was raised so high and so much was required that many otherwise deserving servants of God remained uncanonized. Many candidates for canonization were rejected for what might appear minor deficiencies. Then John Paul II revised the requirements of the canonization process (in 1983). Whereas the process could not begin until well after the death of the servant of God, now it could begin soon after his death. Fewer miracles were required, and the evidence became easier to demonstrate."³⁹

This dilution of the canonization process has no influence on its authority. Why? Because (1) the saint is still being proposed for the universal veneration of the Faithful; (2) that person's name will still be used in the Church's liturgy; and (3) as proven before, it impossible for the

³⁸ <http://www.ewtn.com/library/curia/cdfadtu.htm>

³⁹ <http://www.cmri.org/001-looming-canonization-john-paul-ii.shtml>

Church to give a damnable error to the Faithful. What does this mean for those who object to the authority of canonizations because of the changes made to the process? It simply means this: it has no bearing on it whatsoever.

Now that we have a comprehensive understanding of canonizations, next we will look at John Paul II's time as papal claimant.

The Legacy of John Paul II

It is a difficult and sorrowful task to discuss the many grievous public sins against the Catholic Faith that John Paul II committed while he was head of the Vatican II Church. He taught so many doctrines contrary to the Catholic Faith that this article would be much, much longer if we were to include them all — he was a modernist to the extreme. This list is by no means inclusive; however, it will show what we believe are some of the biggest offenses, not only in words but also actions of John Paul II and compare them with Catholic teaching — this will confirm that he was not a saint, but the complete opposite. Indeed, if one were to follow his example, they would not save their soul, but rather be damned for following his example.

John Paul II's teaching that Every Man is united to Christ Forever.

On March 4th, 1979, John Paul II stated in his Encyclical *Redemptor Hominis*: “[A]s the [Second Vatican] Council teaches, ‘by his Incarnation, he, the Son of God, in a certain way *united himself with each man*’... We are dealing with ‘each’ man, for each one is included in

the mystery of the Redemption and with each one Christ *has united Himself forever* through this mystery.”⁴⁰ He stated the same in his Encyclical *Centesimus Annus* (May 1st, 1991): “We are dealing with *each individual*, since each one is included in the mystery of Redemption, and through this mystery Christ has united himself with each one for ever.”⁴¹

Here we see John Paul II stating that Jesus Christ has united Himself forever with every man — this is contrary to Catholic doctrine. What does the Catholic Church teach about this matter? We are all born with original sin (excepting our Blessed Mother of course), “children of wrath” (Ephesians 2:3), as the Scriptures say. Man is born separated from Christ. It is also Catholic teaching that if a person is in the state of sanctifying grace, then that person is united to Christ: “It is through [sanctifying] grace that we are united to Christ, as the branch is united to the vine; through grace we become united to Jesus, as the members are united to the body.”⁴² However, if that person commits a mortal sin, he cuts off his union with Christ “And as the branch which is not united to the vine withers and is cast into the fire, so is he cast off who does not remain united to Christ by His grace (John xv. 6).”⁴³ St. John Chrysostom says: “[Mortal sin] separates us from God, makes God our enemy.”⁴⁴ In fact, mortal sin “renders man worse than a possessed person; for the latter is possessed by the Devil only in his body. The sinner is possessed in the soul, by as many devils as he has committed sins; thus he becomes the child and slave of the Devil, like a demon incarnate.”⁴⁵ Yet, this union can be regained through a good sacramental confession, which “restores to the soul the friendship of God when it cleanses it from its sins.”⁴⁶ Lastly, those who are in hell are certainly not united to Christ — they are forever separated from him. To assert that Christ has united Himself forever to every man is essentially to say all men are saved — since only those who die united to Christ go to heaven. “If we [wish]

40 http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis_en.html

41 http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html

to enter heaven, we must be united to Christ.”⁴⁷ For, “the Christian is saved by union with Christ in the Church...”⁴⁸ what John Paul II espoused here would have been enough in and of itself to exclude him from being canonized in the Catholic Church. “[W]e must remember a certain principle and doctrine, namely: There is no salvation possible for anyone without being united to Jesus Christ crucified.”⁴⁹

The Directory for the Application of Principles and Norms on Ecumenism: John Paul II’s permission for False Worship to take place in Catholic Churches

The Directory for the Application of Principles and Norms on Ecumenism was an important work for the Vatican II Church. In fact, it was “addressed to the Pastors of the Catholic Church, but it also concerns all the faithful, who are called to pray and work for the unity of Christians, under the direction of their Bishops.”⁵⁰ So this text was meant for the whole “Catholic” world. In this document approved of by John Paul II on March 25th, 1993, he specifically allows Protestants and other non-Catholics to use Catholic churches for their false worship: “Catholic churches are consecrated or blessed buildings which have an important theological and liturgical significance for the Catholic community. They are therefore generally reserved for Catholic worship. However, if priests, ministers or communities not in full communion with the Catholic Church do not have a place or the liturgical objects necessary for celebrating worthily their religious ceremonies, the diocesan Bishop may allow them the use of a church or a Catholic building and also lend them what may be necessary for their services. Under similar circumstances, permission may be given to them for interment or for the celebration of services at Catholic cemeteries.”⁵¹

42 *Divine Grace: A Series of Instructions Arranged According to the Baltimore Catechism: An Aid to Teachers and Preachers*. Edited by Rev. Edmund J. Wirth, Ph.D., D.D. (New York, Cincinnati, Chicago: Benziger Brothers, 1903) p. 210.

43 *The Catechism Explained: An Exhaustive Exposition of the Christian Religion, With Special Reference to the Present State of Society and the Spirit of the Age. A Practical Manual for the Use of the Preacher, the Catechist, the Teacher, and the Family*. 8th Ed. From the Original of Rev. Francis Spirago, Professor of Theology. Edited by Rev. Richard F. Clarke, S.J. (New York, Cincinnati, Chicago: Benziger Brothers, 1899) p. 216.

The above has been put into practice. For instance, on May 28th, 2013, the Archdiocese of Galveston-Houston of the Vatican II Church allowed the Protestant group known as the United Methodist Church to use its Co-Cathedral of the Sacred Heart in Houston, Texas. This protestant group “recognizes tragic conflicts of life with life that may justify abortion, and in such cases... support the legal option of abortion under proper medical procedures.”⁵² This of course is absolutely outrageous — inviting heretical worship into what is supposed to be a Catholic Church — how can one not be filled with just anger at this abomination?

What John Paul II teaches in his Ecumenical Directory is a violation of the first commandment. Would a saint allow such abominations to take place? The Catholic Church could never allow such impious and blatant evil to take place without fierce resistance. Fr. Charles Gobinet, D.D., a 17th century theologian, wrote the following on the first commandment, stating that it is broken “by denying our religion in word or deed: by going to the churches or meetings of heretics, so as to join any way with them in their worship, or to give scandal. [Also] by favouring heretics and wicked men, in supporting and approving what they do; or making close connection with them, such as will probably hinder you from the practice of your religion.”⁵³ Indeed, to support heretics and schismatics to perform their false worship is most offensive to Catholic doctrine: “False worship must be essentially displeasing to God so long as He has given us the means of ascertaining the true faith by sincere inquiry. It is not at all necessary to suppose that the people worshiping in the Protestant church are in bad faith, but they are in the wrong, and a Catholic being convinced of this by the very terms of his creed, cannot ignore the fact, that in assisting his erring brethren in the carrying out of their wrong

44 *The Meditations of St. Ignatius; Or the “Spiritual Exercises” Expounded, by Father Liborio Siniscalchi*, translated from the Italian and revised by a Catholic clergyman (Philadelphia: Peter Cunningham & Son, 1862) p. 101.

45 *The Meditations of St. Ignatius; Or the “Spiritual Exercises” Expounded, by Father Liborio Siniscalchi*, translated from the Italian and revised by a Catholic clergyman (Philadelphia: Peter Cunningham & Son, 1862) p. 108.

pursuit, he himself is doing a wrong.”⁵⁴ It is inexcusable for any Catholic to permit false worship — yet the one who is supposed to be the Head of the Catholic Church explicitly permits it.

John Paul II’s teaching that non-Catholics can receive the Most Holy Eucharist

In the Vatican II Church’s Code of Canon Law, promulgated on January 25th, 1983 by John Paul II, non-Catholics can receive certain sacraments without converting to the Catholic Faith. We find this in the Novus Ordo Canon 844:

“§3. Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches.

“§4. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.”⁵⁵

46 *The Catechism of the Ecclesiastical Provinces of Quebec, Montreal, Ottawa* (Quebec: Printing Establishment of A. Cote & Co., 1888) p. 34.

47 Müller, *God the Teacher of Mankind: A Plain, Comprehensive Explanation of Christian Doctrine. The Church and Her Enemies* (New York, Cincinnati, St. Louis: Benziger Brothers, 1880) p. 264.

We also find this same teaching in *The Catechism of the Catholic Church*: “When, in an Ordinary’s judgment, a grave necessity arises, Catholic ministers may give the sacraments of Eucharist, Penance, and Anointing of the Sick to other Christians not in full communion with the Catholic Church, who ask of them of their own will, provided they give evidence of holding the Catholic faith in these sacraments and possess the required dispositions.”⁵⁶

This catechism book approved of by John Paul II, received great praise from him: “After the renewal of the liturgy and the new codification of the Canon Law...this Catechism will bring a very important contribution to the work of the revival of all ecclesial life, willed and put into application by the Second Vatican Council.”⁵⁷ He said it was “a sure and authentic reference text for teaching Catholic doctrine...to assist in the writing of new local catechisms...while carefully preserving the unity of faith and fidelity to Catholic doctrine.”⁵⁸ Indeed, he even called it “the ripest and most complete fruit of the conciliar teaching.”⁵⁹ Most importantly, in *Fidei Depositum*, on October 11th, 1992, he declared: “The Catechism of the Catholic Church, which I approved 25 June last and the publication of which I today order by virtue of my Apostolic Authority, is a statement of the Church's faith and of Catholic doctrine, attested to or illumined by Sacred Scripture, Apostolic Tradition and the Church's Magisterium. I declare it to be a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith. May it serve the renewal to which the Holy Spirit ceaselessly calls the Church of God, the Body of Christ, on her pilgrimage to the undiminished light of the kingdom!”⁶⁰ There is no question that this Catechism is considered authoritative in the Vatican II Church.

48 *The Teaching of the Catholic Church: A Summary of Catholic Doctrine*, Vol. II. Arranged and edited by Canon George D. Smith, D.D., Ph.D.(New York: Macmillan Company, 1956) p. 968.

49 Müller, *God the Teacher of Mankind*, Vol. VI: *Popular Catholic Theology, Apologetical, Dogmatical, Moral, Liturgical, Pastoral and Ascetical. Sacramentals, Prayer, Vices and Virtues, Christian Perfection, Etc.* (New York, Cincinnati, St. Louis: Benziger Brothers, 1883) p. 428.

50 http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_25031993_principles-and-norms-on-ecumenism_en.html

NovusOrdoWatch.org provides an excellent commentary explaining how the teaching presented here in the New Canon Law is evil:

“[L]et's get this straight: As long as they're baptized, non-Catholic Christians can legitimately, according to Novus Ordo law, ask to be given ‘Holy Communion’, ‘absolution’, and ‘Anointing of the Sick’ -- and then just as legitimately receive the same -- without converting to Catholicism, as long as they have a ‘grave and pressing need’, even outside the danger of death (as in, ‘I have no intention of becoming a Catholic, but I just need Catholic sacraments’), which is verified and/or judged in part by the ‘competent authority’ of the non-Catholic's false religion, as long as the non-Catholic is ‘unable to have recourse’ to a false minister of his own heretical church...

“Picture the scenario: Mildred is an Anglican, and she's currently in the hospital. She's not dying but she needs serious medical attention. She calls on her heretical minister to come to her and assist her spiritually, but he's out of town. Instead, ‘Fr. Fred’ from the local Novus Ordo passes by her room and visits her. So, she ‘spontaneously’ asks ‘Fr.’ Fred to give her the ‘Anointing of the Sick’ (the Novus Ordo version of Extreme Unction), and she does so ‘of her own initiative.’ In fact, she tells Fred that, though she is an Anglican, she is ‘conservative’, and so she really *does* believe in the Novus Ordo understanding of the Anointing, and in order to be ‘properly disposed’ for the reception of this ‘sacrament,’ she's willing to make a confession. But that confession does not, of course, in any way include a rejection of her Anglican religion; it is, so to speak, not a Catholic confession but an Anglican confession (remember, she really wanted

51 http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_25031993_principles-and-norms-on-ecumenism_en.html

52 <http://archives.umc.org/interior.asp?mid=1732>

53 Gobinet, *The Instruction of Youth in Christian Piety: Taken Out of the Sacred Scriptures and the Holy Fathers*, 8th Ed. (Dublin: Richard Coyne, 1824) p. 260.

her *own* presbyter to come and assist her and is only turning to Fred because her own ‘priest’ is out of town).

“According to Novus Ordo law, Mildred's course of action is not only legitimate but commendable, and ‘Fr.’ Fred is supposed to give her ‘absolution’ and ‘anointing’ -- all of this without her renouncing any of her deeply-held errors. Remember, she is officially the member of a false religion, a non-Catholic sect, and with that religion, which persecuted and killed St. John Fisher and St. Thomas More, she professes a host of heresies. Yet, the Modernist Vatican II Sect says she can be absolved and anointed, even given ‘Holy Communion’ if she believes in the dogma of the Real Presence.”⁶¹

Lest we be accused of misinterpreting this Canon, we will refer to a Novus Ordo commentary on the Canon: “Each of the baptized lives in some communion with the Catholic Church...Canon 844 indicates the conditions under which non-Catholic Christians may exceptionally receive the sacraments of the Eucharist, penance, and anointing of the sick.”⁶²

What exactly is the Catholic teaching on non-Catholics receiving those sacraments? “It is forbidden that the Sacraments of the Church be ministered to heretics and schismatics, even if they ask for them and are in good faith, unless beforehand, rejecting their errors, they are reconciled with the Church.”⁶³ To receive Christ in the Holy Eucharist under the conditions above is to allow for sacrilege; for anyone who “receives a sacrament unworthily is guilty of an awful sin, the sin of sacrilege.”⁶⁴ Holy Communion is also sometimes referred to as *the sacrament of unity*, showing that one is united to Christ, for “the Holy Eucharist is both the

54 *American Ecclesiastical Review: A Monthly Publication for the Clergy*. Vol. XIV. (Philadelphia: American Ecclesiastical Review Co., 1896) p. 182.

55 <http://www.novusordowatch.org/wire/rome-communion-protestants.htm>

56 http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c1a3.htm

57 <http://sspx.org/en/new-catechism-catholic>

efficient cause and sign of a real and mystic union with Jesus Christ.”⁶⁵ Indeed, “we must be united to Christ by grace in order that we may profit by the reception of this sublime Sacrament.”⁶⁶ The idea that one could remain in heresy, and still receive Holy Communion has always been considered to be a great sin. On May 17th, 1835, Pope Gregory XVI declared in his Encyclical *Commisum Divinitus*: “...whoever dares to depart from the unity of Peter might understand that he no longer shares in the divine mystery... ‘Whoever eats the Lamb outside of this house is unholy.’”⁶⁷ On April 8th, 1862, Pope Pius IX declared the same in his Encyclical *Amantissimus* “...whoever eats of the Lamb and is not a member of the Church, has profaned.”⁶⁸

John Paul II’s teaching that Heretical and Schismatic Churches are in Communion with Catholic Church

One of the principal heresies of Vatican II, John Paul II’s adherence and commitment to spreading this heresy was unlike any before him. For example, in his Encyclical *Ut Unum Sint* (May 25th, 1995), John Paul II stated: “Indeed, the elements of sanctification and truth present in the other Christian Communities, in a degree which varies from one to the other, constitute the objective basis of the communion, albeit imperfect, which exists between them and the Catholic Church.

“To the extent that these elements are found in other Christian Communities, the one Church of Christ is effectively present in them. For this reason the Second Vatican Council speaks of a certain, though imperfect communion. The Dogmatic Constitution *Lumen Gentium*

58 http://www.vatican.va/archive/ccc_css/archive/catechism/aposcons.htm

59 <http://sspx.org/en/new-catechism-catholic>

60 http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_19921011_fidei-depositum_en.html

61 <http://www.novusordowatch.org/wire/rome-communion-protestants.htm>

62 *New Commentary on the Code of Canon Law: An Entirely New and Comprehensive Commentary by Canonists from North America and Europe with a Revised English Translation of the Code Commissioned by the Canon Law Society of America*. Edited by John P. Beal, James A. Coriden and Thomas J. Green (New Jersey: Paulist Press, 2000) pp. 243-244.

63 <http://www.novusordowatch.org/wire/rome-communion-protestants.htm>

64 *Illustrated Explanation of the Holy Sacraments: A Complete Exposition of the Sacraments and the Sacramentals of the Church*. Adapted from the Original of Rev. H. Rolfus, D.D., *With A Reflection and Practice on Each Sacrament* by Very Rev. Ferreol Girardey, C.S.S.R. (New York, Cincinnati, Chicago: Benziger Brothers, 1898) p. 32.

stresses that the Catholic Church ‘recognizes that in many ways she is linked’ with these Communities by a true union in the Holy Spirit.”⁶⁹

Here we see John Paul II asserting that “other Christian communities” (such as protestant churches) are in “imperfect” communion with the Catholic Church. What does the Catholic Church teach on this point? Pope Pius IX wrote the following in his Apostolic Letter *Iam Vos Omnes* (September 13th, 1868), which was directed to Protestants and other non-Catholics: “whoever will carefully examine and reflect upon the condition of the various religious societies, divided among themselves, and separated from the Catholic Church... cannot fail to satisfy himself that neither any one of these societies by itself, nor all of them together, can in any manner constitute and be that One Catholic Church which Christ our Lord built, and established, and willed should continue; and that they cannot in any way be said to be branches or parts of that Church, since they are visibly cut off from Catholic unity.”⁷⁰

The Holy Roman Catholic Church has no communion, not even partial, with the religions of Satan. “An heretical congregation,” says St. Pacian, “is an adulteress[*sic*] woman.”⁷¹ St. Ambrose states: “All heretics and schismatics are separated from the kingdom of God, and from the Church; and it is therefore manifest that all assemblies of schismatics and heretics are not of God, but of the unclean spirit.”⁷² Indeed, “the respective churches founded by Luther, Calvin, Zuinglius, etc., are all heretical churches like that of the Arians, and [form] no part of the Church of Christ.”⁷³ This teaching of the Catholic Church, that all false religions share no communion with her, is also repeated by Bp. George Hay: “That this Church of Christ is one body, having one and the same Faith, and governed by one and the same supreme Church authority; so that

65 Preuss, *A Handbook Of Moral Theology*, Vol. II: *Sin and the Means of Grace*. 3rd, revised Ed. (St Louis: B. Herder Book Co., 1928) p. 123.

66 Cox, *Daily Reflections for Christians*, Vol. I. (London: R. & T. Washbourne, LTD., 1914) p. 512.

67 <http://www.papalencyclicals.net/Greg16/g16commi.htm>

68 <http://www.papalencyclicals.net/Pius09/p9amant2.htm>

69 http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint_en.html

70 <http://www.novusordowatch.org/iamvosomnes.htm>

whatever sect is divided from this body, by professing a faith different from hers, is no part of the Church of Christ, but, at best, a human invention; and the faith they profess is falsehood and error, arising from the father of lies.”⁷⁴ To say that there is a union between the true religion founded by Our Blessed Lord Jesus Christ and the false religions of Satan is nothing short of a heretical blasphemy.

Regarding schismatics more specifically, John Paul II stated elsewhere in *Ut Unum Sint*: “When the Venerable Patriarch of the Ethiopian Church, Abuna Paulos, paid me a visit in Rome on 11 June 1993, together we emphasized the deep communion existing between our two Churches: ‘We share the faith handed down from the Apostles, as also the same sacraments and the same ministry, rooted in the apostolic succession ... Today, moreover, we can affirm that we have the one faith in Christ, even though for a long time this was a source of division between us.’”⁷⁵

This is another loaded statement. Not only does he assert that there is a “deep communion” between the two churches, but that they share the same faith! What does the Catholic Church have to say on the matter? “The Greek schismatic Church, by separation from communion with the Roman see in the ninth century (879) under Photius, who was patriarch of Constantinople, and rejecting the lawful authority of the Church of Christ, though possessing rightful ordination, has not lawful mission, nor continuity of the whole deposit of Catholic doctrine. That the Holy Ghost does not proceed from the Son as well as from the Father is a heresy anathematized by St. Cyril of Alexandria in a provincial synod held in that city; and this condemnation of St. Cyril against Nestorius was confirmed by the General Council of Ephesus in

⁷¹ *The Faith of Catholics Confirmed by Scripture and Attested by the Fathers of the First Five Centuries of the Church*, Vol I. Compiled by Revds. J. Berington and J. Kirk. Revised and recast by Revd. J. Waterworth. With Preface, Corrections, and Additions by Rt. Rev. Monsignor Capel, D.D., Domestic Prelate of His Holiness Leo XIII., Member of the Congregation of the Segnatura (Rome, New York, Cincinnati, Ratisbon: Fr. Pustet and Co., 1909) p. 220.

⁷² *The Faith of Catholics Confirmed by Scripture and Attested by the Fathers of the First Five Centuries of the Church*, Vol I. Compiled by Revds. J. Berington and J. Kirk. Revised and recast by Revd. J. Waterworth. With Preface, Corrections, and Additions by Rt. Rev. Monsignor Capel, D.D., Domestic Prelate of His Holiness Leo XIII., Member of the Congregation of the Segnatura (Rome, New York, Cincinnati, Ratisbon: Fr. Pustet and Co., 1909) pp. 167-168.

431; and yet the Greek Church, since her separation from the Catholic Church in 879, adheres to this heresy. In the Second General Council of Lyons, 1274, the Greek bishops retracted their error, and together with the Latin bishops condemned it, and caused the words, ‘Who proceeds from the Father and the Son,’ to be, as it is amongst Catholics, inserted in the Nicene creed, but soon relapsed into the former error. Again, in the General Council at Florence, held in 1439, which was attended also by the schismatical Greek bishops, this heresy was condemned (Session xxv.), but on returning home the Greek bishops relapsed into their schism and heresy, and still adhere to it.”⁷⁶ To say that there is a deep communion between the two churches is, as we just saw, a heretical blasphemy — it is to say there is communion between Christ and Satan. For “those who submit not to [the Catholic Church’s] doctrine and authority, are all out of her communion; as Pagans, Infidels, Turks, Jews, Heretics, and Schismatics.”⁷⁷

John Paul II’s teaching that non-Catholic Religions are means of Salvation

The Catechism of the Catholic Church, which we saw earlier was guaranteed by John Paul II to be a “sure norm for teaching the faith,” states: “‘Furthermore, many elements of sanctification and of truth’ are found outside the visible confines of the Catholic Church: ‘the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, as well as visible elements.’ Christ’s Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to ‘Catholic unity.’”⁷⁸

⁷³ *The Unchangeable Church: Her Heroes, Her Martyrs, Her Trials, and Her Triumphs*, Vol II. With Introduction by Very Rev. Mgr. Edward J. McGolrick (New York: John Duffy, 1910) p. 635.

⁷⁴ *Works of the Right Rev. Bishop Hay of Edinburgh: The Sincere Christian*, Vol. I. A new edition edited under the supervision of the Right Rev. Bishop Strain (Edinburgh: William Blackwood and Sons, 1871) p. 195.

⁷⁵ http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint_en.html

⁷⁶ *The Glories of the Catholic Church: the Catholic Christian Instructed in Defence of His Faith*, Vol. I. (New York: John Duffy, 1895) p. 145.

So we see it repeating the heresy of Vatican II that Christ uses non-Catholic churches and “ecclesial communities” as means of salvation. Only the Catholic Church is a means of salvation — not the Lutheran church or any other church. The Catholic Church has always been very clear about what the means of salvation are — this idea of non-Catholic churches being means of salvation is nothing but a heretical novelty; not to mention this “positive” view of false religions is essentially the same as taking a positive view of the devil — they are *his* religions, after all. The teaching of the Catholic Church is clear: “Christ committed the means of salvation to the true Church — to the Catholic Church only.”⁷⁹ “The true Church... is no other than the Roman Catholic Church; she is the faithful depository of the doctrine of Jesus Christ, as well as of His Sacraments and all the means of salvation which He has bequeathed to humanity.”⁸⁰ Indeed, “from our birth to our death the Church furnishes us with all the requisite means of salvation.”⁸¹ Pope Leo XIII declared in his Encyclical *Satis Cognitum*, (June 20th, 1896): “The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be incorporated in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.”⁸²

“Christ assures us that the way to everlasting life is narrow,” says Fr. Michael Müller, “and trodden by few. The Catholic religion is that narrow road to heaven. Protestantism, on the contrary, is that broad way to perdition trodden by so many. He who is content to follow the crowd, condemns himself by taking the broad way.”⁸³ The same can be said for all of the other false religions. “None of the other Christian sects are... the Church of Christ, and since salvation can be obtained only through Christ, it is plain that those sectarian churches, founded by man, can never lead to salvation, nor can it be said that they do so.”⁸⁴

⁷⁷ Mannoek, *The Poor Man's Catechism; or, the Christian Doctrine Explained with Short Admonitions* (Dublin: Richard Coyne, 1825) p. 67.

⁷⁸ http://www.vatican.va/archive/ccc_css/archive/catechism/p123a9p3.htm

⁷⁹ Wilmers, *Handbook of the Christian Religion for the Use of Advanced Students and the Educated Laity*, 3rd Ed. Edited by James Conway, S.J. (New York, Cincinnati, Chicago: Benziger Brothers, 1892) p. 379.

Elsewhere in the same Encyclical he wrote: “Albeit in an invisible way, the communion between our Communities, even if still incomplete, is truly and solidly grounded in the full communion of the Saints—those who, at the end of a life faithful to grace, are in communion with Christ in glory. These *Saints* come from all the Churches and Ecclesial Communities which gave them entrance into the communion of salvation.”⁸⁵

Interestingly, a Novus Ordo Archbishop by the name of Kevin J. P. McDonald wrote the following on the above passage from *Ut Unum Sint*: “[John Paul II’s] great encyclical on ecumenism, *Ut unum sint* (1995), takes this further. He says the incomplete communion among Christians is truly and solidly grounded in the full communion of the Saints – those who at the end of a life faithful to grace are in communion with Christ in glory. These saints come from the Churches and Ecclesial Communities which gave them entrance into the communion of salvation. (no. 84).

“So he is speaking of Orthodox, Anglican and Protestant saints and martyrs as well as Catholic and saying that we must take our bearings for the modern ecumenical movement from them.”⁸⁶

If non-Catholic churches are means of salvation, it only makes sense to say that those churches produce their own saints as well. Does the communion of saints extend to heretics and schismatics? Once again we see a clear contradiction with Catholic doctrine. The Catholic answer is to the question above is no “more than the branches are nourished by the tree from whence they are cut off; they may pretend a communion with Christ, but by not submitting to the

80 Schouppe, *A Course of Religious Instruction: Apologetic, Dogmatic and Moral for the Use of Colleges and Schools* (London: Burns & Oates, 1880) p. 55.

81 *Illustrated Explanation of the Holy Sacraments: A Complete Exposition of the Sacraments and the Sacramentals of the Church*. Adapted from the Original of Rev. H. Rolfus, D.D., *With A Reflection and Practice on Each Sacrament* by Very Rev. Ferreol Girardey, C.S.S.R. (New York, Cincinnati, Chicago: Benziger Brothers, 1898) p. 241.

superiors he has appointed, by rejecting the true faith, by not making use of the sacraments, the communion is broke; all they partake of are prayers for their conversion.”⁸⁷ Fr. Müller states the same: “As to those who do not belong to the Roman Catholic Church, they have no part in the communion of saints. In order that a branch should receive sap from the root of the tree, it must be united to the trunk. So, too, in order to have a part in the communion of saints, it is necessary that we be united to the Church. For this reason, infidels, Jews, heretics, schismatics, and all persons excommunicated, have no part in the communion of saints.”⁸⁸ In fact, the Catholic Church alone “is holy, and holy to the exclusion of all other Christian communities; they have no holy founders, no holy doctrine, no sufficient means of salvation, and no Saints.”⁸⁹

John Paul II’s Scandalous Ecumenical/Interreligious Deeds

So far we have looked at various statements and official works approved by John Paul II for Catholics all over the world and demonstrated that they contain things at grave odds with Catholic doctrine. The first and one of the most well-known interreligious activities that John Paul II participated in that we will look at is the 1986 Assisi Meeting. One of the most striking examples of the evil fruits of Vatican II, the first Assisi gathering shocked, horrified and justly angered all true Catholics. 155 religious leaders participated from around the world (including Hindus, Jews and Buddhists). Although many atrocities took place, we will mention just a few: (1) the placing of a statue of Buddha on an altar (even though it was later removed at the request of Novus Ordo authorities, without such a gathering this could have never happened in the first place); (2) the giving of separate rooms to the various false religions to practice their false worship; and (3) the approval given to the false worship that took place. John Paul II’s invitation

82 http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_1-xiii_enc_29061896_satis-cognitum_en.html

83 Müller, *God the Teacher of Mankind: A Plain, Comprehensive Explanation of Christian Doctrine. The Church and Her Enemies* (New York, Cincinnati, St. Louis: Benziger Brothers, 1880) p. 291.

84 Weninger, *A Manual of the Catholic Religion for Catechists, Teachers and Self-Instruction*, 6th Ed. (Cincinnati: John P. Walsh, 1867) p. 123.

of these various religions to come and worship is truly awful. Can we even imagine a Catholic pope, such as Pope St. Pius V., to have allowed such a thing? Would he have been canonized if he did what John Paul II did here? “All the gods of the Gentiles,” says Holy Scripture, “are devils.” (Psalm 95, 4:5). Yet, John Paul II gives them free rein to do as they please. “The idolatry of the heathens is, no doubt, a most abominable crime in the sight of God.”⁹⁰ They prayed for peace at Assisi to the devils. Do we really comprehend the level of wickedness at play here?

Then there was another Assisi gathering which took place in 2002 — more religious indifferentism and sins against the first commandment. The Catholic attitude towards such events is spelled out clearly by Pope Pius XI, in his Encyclical *Mortalium Animos* (Jan. 6, 1928): “For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion.”⁹¹ Does this not describe the Assisi events perfectly? Notice the consequence involved for those who support these condemned activities — they are

85 http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint_en.html

86 *The Legacy of John Paul II* Edited by Michael A. Hayes and Gerald O’Collins, S.J. (New York: Burns & Oates, 2009) pp. 114-115.

87 Hornihold, *The Real Principles of Catholics; Or, a Catechism by Way of General Instruction Explaining the Principle Points of the Doctrine & Ceremonies of the Catholic Church*, 4th Ed. (Dublin: Richard Coyne, 1821) p. 122.

88 Müller, *God the Teacher of Mankind: A Plain, Comprehensive Explanation of Christian Doctrine. The Apostles Creed* (New York, Cincinnati, St. Louis: Benziger Brothers, 1883) p. 447.

considered to have abandoned the Catholic Faith. Our duty as Catholics on this point is clear: “It is the duty of a Catholic Christian to avoid not only heretics, but also those Catholics who hold discourses and conversation contrary to our faith, although they may allege that they are Catholics. With such men we must not have any intercourse, but rather consider the word of the apostle; ‘Mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them’ (Rom. xvi. 17).

“If a man [does] not guard the precious gift of faith, it is gradually weakened in him, till the result is inward loss of faith, and in the end also exterior falling away from the faith — apostasy.”⁹²

In 1999 John Paul II kissed the Koran. What kind of example did John Paul II set by kissing the Koran? He was essentially paying respect to the devil — the Koran is evil. For instance, it denies that Christ is God. If it is “okay” for someone to kiss a Koran, why not a statue of Buddha? Or the writings of Satanists? In 1993 John Paul II traveled to Benin, where he visited voodooists (who practice witchcraft among other atrocities). He stated the following to some voodoo representatives: “You have a strong attachment to the traditions handed on by your ancestors. It is legitimate to be grateful to your forbears who passed on this sense of the sacred, belief in a single God who is good, a sense of celebration, esteem for the moral life and for harmony in society.”⁹³ These poor people worship false gods, demons from hell, and John Paul II has the audacity to lie to them and confirm them in their false beliefs. “But the things which the heathens sacrifice,” says Holy Scripture, “they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils” (1 Cor. 10:20). “It was the devil who

89 *New and Old Sermons: A Monthly Repertory of Catholic Pulpit Eloquence Embracing Two Sermons for Each Sunday and Holy-Day of Obligation of the Ecclesiastical Year, Vol VII.*, 2nd Ed. Edited by Rev. Augustine Wirth, O.S.B., in conjunction with many other clergymen (New York: H. Bartsch, 1885) p. 286.

90 Müller, *God the Teacher of Mankind; Or, Popular Catholic Theology, Apologetical, Dogmatical, Moral, Liturgical, Pastoral, and Ascetical*, Vol. III: the First and Greatest Commandment (New York, Cincinnati, St. Louis: Benziger Brothers, 1881) p. 328.

91 http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19280106_mortalium-animos_en.html

introduced idolatry, or devil-worship, into the world; he it is who tries to keep it up and promote it everywhere to the best of his power.”⁹⁴ So, we see that John Paul II, by encouraging those poor people in their false beliefs, actually performed the work of Satan.

Immodesty

On numerous occasions, John Paul II permitted scantily clad women to appear before him without asking them to dress appropriately. For instance, in 1984, 1,200 women dressed in skin tight leotards performed a dance in front of John Paul II and roughly 100,000 people at the Olympic Stadium in Rome. How many mortal sins of thought and desire were committed during that event? On another occasion that same year he allowed a bare-breasted woman to bring him the “Offertory gifts” during Mass. In 1981, acrobats dressed in gravely immodest bikinis performed in front of him. What is the Catholic attitude towards looking at such immodestly dressed women? “The eyes are never to be fixed on women or on immodest things, the unclean traces of which may be imprinted on the mind; but if by accident they meet such an object, they are to be averted instantly with a certain horror, as from a beast full of most deadly poison, which kills at the mere sight.”⁹⁵ How would a saint have handled such a situation? Father Rho tells us “that Cardinal Bellarmine went into a private gentleman’s house, where he happened to see some immodest pictures; so he said to him: ‘My friend, I am come to entreat you for God’s sake to do a work of charity in clothing the naked.’ The gentleman promised to do so; so the Cardinal pointed to the picture, saying: ‘There are the naked people I mean.’ Oh, how delighted is the devil when he sees in any house an immodest picture! It is related in the life of Father John Baptist Vitelli that a troop of devils was once seen in the hall of a certain nobleman offering

92 *Illustrated Explanation of the Commandments: A Complete and Thorough Exposition of the Commandments of God and of the Church.* Adapted from the Original of Rev. H. Rolfus, D.D., *With A Reflection and Practice on Each Commandment* by Very Rev. Ferreol Girardey, C.S.S.R. (New York, Cincinnati, Chicago: Benziger Brothers, 1897) pp. 81-82.

93 http://www.novusordowatch.org/voodoo_you_trust.htm

94 Müller, *God the Teacher of Mankind; Or, Popular Catholic Theology, Apologetical, Dogmatical, Moral, Liturgical, Pastoral, and Ascetical*, Vol. VII: the Holy Sacrifice of the Mass (New York, Cincinnati, St. Louis: Benziger Brothers, 1884) p. 484.

incense to an immodest picture that hung there, in return for the souls which they gained by it.”⁹⁶

Such is the way a saint acts; because he loved his neighbor, St. Robert Bellarmine was willing to correct the man and help him.

The immodesty permitted by John Paul II was also terribly scandalous. “The greatest injury...we can do our neighbour, and the one most difficult perhaps to repair, is that which we do to the souls of our brethren through scandal. We neglect to correct and to reprove when we ought to do so; and cause scandal by our ill-regulated conduct, by bad counsel, bad example, improper books, disedifying fashions, immodest dress, licentious speech.”⁹⁷ If John Paul II was a saint, why did he do nothing to stop it? Lest anyone defend the immodesty of the women mentioned above, and argue that they were not dressed immodestly, we will provide the Catholic teaching on such clothing: “Immodest dressing is a violation of the sixth Commandment. When young females dress immodestly they are guilty of scandal, for they cause the ruin of many souls. Tertullian, in speaking of women who dress immodestly, says: ‘You are at the devil’s gate; you are a deserter from the flock of Christ. You ruined those whom the devil dared not attack; you have seduced man, the image of God. Such are the effects of your meretricious attire.’ Theologians condemn, as guilty of mortal sins, young women who go with their breasts bare, and necks all naked, or covered so lightly that they only invite bolder glances, and wound hearts more dangerously. Of such light handkerchiefs or coverings St. Jerome writes, ‘that by them the body is clothed to be made more naked’ (Ep. ad Laetam.). And if such be the custom of any country, St. Antoninus says of it, ‘such a fashion is shameful and immodest, and must not be followed.’”⁹⁸

95 Donovan, *A Treatise of Spiritual Life, Leading Man by an Easy and Clear Method from the Commencement of Conversion to the Very Summit of Sanctity* (Missouri: published by the author, 1893) p. 187.

96 *The Complete Ascetical Works of Saint Alphonsus de Liguori: The Ascetical Works*, Vol. XV. Translated from the Italian. Edited by Eugene Grimm, Priest of the Congregation of the Most Holy Redeemer (New York, Cincinnati, St. Louis: Benziger Brothers, 1890) p. 452.

97 *Meditations on the Gospels for Every Day in the Year*. Translated from the French of Père Médaille, S.J., Edited by the Rev. William H. Eyre, S.J. (St. Louis: B. Herder, 1909) p. 422.

Again we read: “All immodest looks are forbidden by the sixth commandment. The senses are the avenues or gates of the soul, and on that account we must carefully keep them closed against everything impure. We should especially have a guard over our eyes, because it is through the eyes that sinful objects seek to introduce themselves into the soul; for the sight is the quickest of all the senses, and makes, above all others, the most sudden, the deepest, and the strongest impression upon the heart. Innumerable souls have perished by one single glance of the eye. ‘Gaze not upon the maiden,’ says the wise man, ‘lest her beauty be a stumbling-block to thee.’ (Eccl. ix., 5.) And Christ declares: ‘Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart’ (Matt. v., 28.) Upon which words, St. Chrysostom, preaching on the crime of assisting at stage entertainments, spoke thus to his flock: ‘But you will say, what, if I do not look to lust? And how will you be able to persuade me of this? For he who will not refrain from a look, how will he be able to remain free from a wound in the soul? Is your body a stone? Is it iron? You are encompassed with flesh; I say, with human flesh, which is more easily kindled from concupiscence than straw catches the flame. Are you more virtuous and strong than so many great and stout men, who have perished by a single glance of the eye?’ You should never stop to look at immodest statues or pictures, or at any persons who may be immodestly dressed; for if you do, you will soon find that evil thoughts will arise in your mind. Whenever it happens that your eyes encounter naked statues or pictures, turn them aside immediately, and have recourse to God by prayer, that you may not enter into temptation.”⁹⁹

St. Alphonsus states: “A mortal sin of scandal is committed by women who go about with their bosom immodestly exposed, or who expose their limbs improperly.”¹⁰⁰ Fr. George Deshon

⁹⁸ Power, *Catechism: Doctrinal, Moral, Historical, and Liturgical with Answers to the Objections Drawn from the Sciences Against Religion*, Vol. II., 8th Ed. (London: Burns and Oates, 1905) p. 474.

⁹⁹ Müller, *God the Teacher of Mankind; Or, Popular Catholic Theology, Apologetical, Dogmatical, Moral, Liturgical, Pastoral, and Ascetical*, Vol. IV: *Explanation of Commandments Continued* (St. Louis: B. Herder, 1889) pp. 243-244.

¹⁰⁰ *The Complete Ascetical Works of Saint Alphonsus de Liguori: The Ascetical Works*, Vol. XV. Translated from the Italian. Edited by Eugene Grimm, Priest of the Congregation of the Most Holy Redeemer (New York, Cincinnati, St. Louis: Benziger Brothers, 1890) p. 399.

wrote that “Low-necked dresses and bare arms give an air of vulgarity to those who wear them, and provoke much remark which would cause the blush of shame to crimson the cheek of the modest. They cause mortal sin sometimes, more even than a more open and undisguised indecency, which would disgust by its coarseness.”¹⁰¹

Fr. Alban Butler relates the following relevant story: “St. Charles Borromeo, in the visitation of his diocese, seeing a lady in a certain village immodestly dressed out, after severely rebuking her, said: ‘O unhappy woman; you think of setting yourself off by your dress, who will not live to see to-morrow morning in this world.’ The next morning she was found dead in her bed.”¹⁰² The Catholic attitude toward such immodesty is also illustrated in the book, *Anecdotes and Examples Illustrating the Catholic Catechism*: “In the window of a bookseller’s shop in a certain town an indecent picture was exposed for sale. After it had been there for several days, a gentleman who passed by every day with his children went into the shop and asked what the picture cost. The bookseller took it out of his window, and brought it to the gentleman, expatiating on its merits as a work of art. He named the price, which was instantly produced, and the purchaser of the picture, taking it from him, tore it into fragments then and there, saying: ‘Now I shall no longer have occasion to blush with shame whenever I go by your shop with my children.’”¹⁰³ Do we not see a clear contrast between the actions of the saints and good Catholics with that of John Paul II?

101 Deshon, *Guide for Catholic Young Women, Especially for Those Who Earn Their Own Living* (New York: Columbus Press, 1910) p. 253.

102 *Meditations and Discourses on the Sublime Truths and Important Duties of Christianity: Being a Posthumous Work of the Rev. Alban Butler* (Dublin: James Duffy, 1840) p. 441.

103 *Anecdotes and Examples Illustrating the Catholic Catechism*. Selected and Arranged by Rev. Francis Spirago, Professor of Theology. Supplemented, adapted to the Baltimore Catechism, and Edited by Rev. James J. Baxter, D.D. (New York, Cincinnati, Chicago: Benziger Brothers, 1904) p. 492.

Implications of John Paul II's Public Scandals

All of the words and events that we have relayed in this article regarding John Paul II are horrible scandals. One of the ways in which scandal can be committed is by those “superiors who give bad example, or do not hinder evil, as they are in duty bound to do.”¹⁰⁴ These scandals of John Paul II affected millions of people all over the world. Fr. Francis Hunolt says that “he who allows himself to be employed in doing the work of the devil, in furthering his interests, and carrying out his plans, must be called a man of the devil, an ambassador and plenipotentiary, an agent and servant of the devil. Such in reality are they who give scandal.”¹⁰⁵ That, my dear reader, is the light in which we must consider John Paul II. “Accursed be the man,” says St. John Chrysostom in just anger, “accursed be the man who acts as an agent of the devil!”¹⁰⁶ St. Bernard declares that “those who give scandal are greater and more bitter persecutors of Our Lord than those who shed His Precious Blood on the heights of Calvary.”¹⁰⁷ Indeed, he “who sins secretly injures only his own soul, says St. Cyprian, but he who gives scandal, who sins publicly, ruins many by drawing them to the same evil which he commits.”¹⁰⁸ St. Thomas of Villanova said that he would “rather choose to be responsible to God, on the last day, for the murder of a hundred bodies, than for the spiritual murder and damnation of one single soul.”¹⁰⁹

104 *A Complete Catechism of the Catholic Religion*. Translated from the German of Rev. Joseph Deharbe, S.J., by the Rev. John Fander.

Preceded by a Short History of Revealed Religion, from the Creation to the Present Time. 6th American Ed. Edited by the Rev. James J. Fox, D.D. and the Rev. Thomas McMillan, C.S.P. (New York: Schwartz, Kirwin & Fauss, 1912) p. 199.

105 Hunolt, *Sermons on the Seven Deadly Sins, and the Different Sins against God and Our Neighbor Which Flow Therefrom. Adapted To All the Sundays and Holydays of The Year*, Vol II. (New York, Cincinnati, Chicago: Benziger Brothers, 1897) pp. 280-281.

106 Hunolt, *Sermons on the Seven Deadly Sins, and the Different Sins against God and Our Neighbor Which Flow Therefrom. Adapted To All the Sundays and Holydays of The Year*, Vol II. (New York, Cincinnati, Chicago: Benziger Brothers, 1897) p. 283.

107 *Sermons from the Flemish for All of the Sundays of the Year*, Vol. I. (Dublin: James Duffy and Son, 1900) p. 87.

108 *Sermons from the Flemish for All of the Sundays of the Year*, Vol. III. (Dublin: James Duffy and Son, 1900) p. 385.

109 Gahan, *Sermons and Moral Discourses for All the Sundays and Principal Festivals of the Year, on the Most Important Truths and Maxims of the Gospel*, 5th Ed. (Dublin: Richard Grace and Sons, 1846) p. 13.

Final Thoughts

Since Our Blessed Lord Jesus Christ founded the Catholic Church, many popes have been canonized as saints, the most recent being the great and holy Pope St. Pius X. If we compare his life to that of John Paul II, the difference is obvious: one fought for the Catholic Faith, the other destroyed it. One led a life of holiness and set a good example; the other publicly committed many grievous sins and set a bad example. How many souls are now burning in hell for all eternity because of John Paul II? One will sometimes hear that John Paul II had a devotion to the Blessed Mother. A person who performs the work of Satan in leading souls to hell has no true devotion to the Mother of God.

Now that we have examined both canonizations in general and the case of John Paul II in particular, we must come to a close. Reflect, for a moment, on the information that we have presented, and that this is the man who has been canonized. This is the man set up as an example of heroic virtue. This is the man that hundreds of millions will be praying to. This is the man that will be venerated in churches all over the world. This is the kind of man that becomes a saint in the Vatican II Church. There is a clear choice to be made: either John Paul II is a saint, and the Vatican II Church *is* the Catholic Church; *or* John Paul II is not a saint, and the Vatican II Church is not the Catholic Church. Pray for the grace to embrace the truth, no matter how difficult it may be.