

15. The Scandals and Heresies of John Paul I

“He could and did accept divorcees. He also easily accepted others who were living in what the Church calls ‘sin.’”¹ (Father Mario Senigaglia, secretary to John Paul I when he was “Patriarch” of Venice)



John Paul I (Albino Luciani)

The man who claimed to be pope between Paul VI and John Paul II for 33 days in 1978...

Albino Luciani (John Paul I) was born the son of a committed Socialist.² John XXIII personally consecrated Luciani a bishop on Dec. 27, 1958.³ Luciani was named a “cardinal” by Paul VI.⁴

Luciani had formed friendships with many non-Catholics. Phillip Potter, Secretary of the World Council of Churches, had been his house guest. Other guests of his included Jews, Anglicans and Pentecostal “Christians.” He had exchanged books and very friendly letters with Hans Kung.⁵

Luciani (John Paul I) had several times quoted Hans Kung favorably in his sermons.⁶ (For those who don’t know, Hans Kung denies the Divinity of Christ.) Luciani “was aware that a number of the lay Catholics he knew were members of various lodges (Masonic) – in much the same way that he had friends who were Communists.”⁷

Luciani made a thorough study of “responsible parenthood” and consulted with many doctors and theologians. Like John XXIII and Paul VI, Luciani had studied the possibility of the “pill” being used as a “natural” method of regulating births.⁸ Those who had fallen into using artificial contraception and then went to confession found Luciani “very compassionate.”⁹

In April of 1968, Albino Luciani wrote and submitted a report to Paul VI recommending that the Catholic Church should approve the use of the anovulant pill developed by Professor Pincus. Luciani recommended that this pill should become the Catholic birth-control pill.¹⁰ United Press International (UPI) discovered that Luciani had advocated a Vatican ruling in favor of artificial birth control. Italian newspapers also carried stories. To substantiate the story, these newspaper reports referred to the Luciani document which was sent to Paul VI by “Cardinal” Urbani of Venice, in which the strong recommendation in favor of the contraceptive pill had been made.¹¹

Later on during his “papacy” – when he was “John Paul I” – Luciani often quoted from the pronouncements and encyclicals of Paul VI. Notably absent was any reference of John Paul I to *Humanae Vitae*.¹²

On April 13, 1968, Luciani talked to the people of Vittorio Veneto about this issue of birth control.¹³ Luciani made the following observations:

“It is easier today, given the confusion caused by the press, to find married persons who do not believe that they are sinning. If this should happen it may be opportune, under **the usual conditions, not to disturb them...**”

“Let us pray that the Lord may help the pope to resolve this question [whether Catholics should be able to use artificial birth control]. There has never perhaps been such a difficult question for the Church – both for the intrinsic difficulties and for the numerous implications affecting other problems, and for the acute way in which it is felt by the vast mass of the people.”¹⁴

When Albino Luciani became “Patriarch” of Venice, his personal secretary was Father Mario Senigaglia. Senigaglia discussed with Luciani (with whom he had developed an almost father-son relationship) different moral cases involving parishioners. Luciani always approved the liberal view that Senigaglia took. Senigaglia said: “He was a very understanding man. Very many times I would hear him say to couples, ‘We have made of sex the only sin, when in fact it is linked to human weakness and frailty and is therefore perhaps the least of sins.’”¹⁵

Senigaglia confirmed that Luciani’s personal view on divorce would have surprised his critics: “He could and did accept divorcees. **He also easily accepted others who were living in what the Church calls ‘sin.’**”¹⁶

He was also a promoter of false ecumenism. “**During his nine years there [as “Patriarch” of Venice] he hosted five ecumenical conferences, including the meeting of the Anglican-Roman Catholic International Commission** which introduced an agreed statement on authority in 1976...”¹⁷

LUCIANI ON A NEW INTERNATIONAL ORGANIZATION

Luciani: “A gradual, controlled, and universal disarmament is possible only if an international organization with more efficient powers and possibilities for sanctions than the present United Nations comes into being...”¹⁸

LUCIANI ON CHRISTIANS

Quoting Gandhi, Luciani said: “I admire Christ but not Christians.”¹⁹ In an Easter sermon in 1976, Luciani made the following statement:

“Thus Christian morality adopted the theory of the just war; thus the Church allowed the legalization of prostitution (even in the Papal States), while obviously it remained forbidden on a moral level.”²⁰

It is a blasphemy to assert that the Catholic Church would allow the legalization of prostitution.

As Patriarch of Venice, on December 24, 1977, Albino Luciani stated the following about the French Revolution: “...the intentions of those who had kindled insurrection and revolution at the beginning had been very good ones, and the slogan proclaimed was ‘Liberty, Fraternity, Equality.’”²¹

Shortly before the 1978 conclave, Luciani was asked his opinion of the first test-tube baby, Louise Brown. Speaking of the test-tube baby and her parents, Luciani said: "Following the example of God, who desires and loves human life, I too send my best wishes to the baby. As for the parents, I have no right to judge them; subjectively, if they acted with good intentions and in good faith, **they may even have great merit before God for what they have decided and asked the doctors to do.**"²²

Luciani had more than any other "cardinal" put into practice the spirit of John XXIII's Second Vatican Council.²³ John Paul I renounced the papal tiara and replaced the coronation ceremony with a simple celebration.²⁴ The tiara which was sold by Paul VI was now replaced by the pallium, a white woolen stole around the shoulders.²⁵

John Paul I said the following in his first speech announcing the program for his "pontificate":

- 1) "The echo of its daily life gives witness that, despite all obstacles, it (the Church) lives in the heart of men, even those who do not share its truth or accept its message."²⁶
- 2) "...**the Second Vatican Council (to whose teachings we wish to commit our total ministry)**..."²⁷
- 3) "We wish to continue to put into effect the heritage of the Second Vatican Council. Its wise norms should be followed out and perfected."²⁸
- 4) "...we place a priority on the revision of the two codes of canon law: that of the oriental tradition and that of the Latin tradition..."²⁹
- 5) "**We wish to continue the ecumenical thrust**, which we consider a final directive from our immediate Predecessors."³⁰

During the Inauguration of John Paul I, he said: "We greet also with reverence and affection all the people in the world. We regard them and love them as our brothers and sisters, since they are children of the same heavenly Father and brothers and sisters in Christ Jesus."³¹

Speaking to a friend about the schismatic Patriarch of Moscow, Nikodem, John Paul I called him "a real saint."³²

In a letter to the new schismatic patriarch of Moscow about the death of the recently deceased schismatic patriarch of Moscow, John Paul I said:

"...we express to Your Holiness and to the Holy Synod of the Russian Orthodox Church our feelings of keen sorrow. We assure you of our prayer for the repose of the soul of **this devoted servant of his Church** and constructor of the deepening relations between our Churches. **May God receive him into his joy and his peace.**"³³

John Paul I calls the deceased Russian schismatic, who rejected Papal Infallibility and the last 13 dogmatic councils (among other Catholic teachings), a "devoted servant of his Church."

John Paul I "believed in greater power-sharing with the bishops throughout the world and planned to decentralize the Vatican structure."³⁴

John Paul I said, "The Church should not have power nor possess wealth... **How beautiful it would have been if the pope had himself voluntarily renounced all temporal power!**"³⁵ John Paul I told the diplomatic corps that the Vatican renounced all claims to temporal power.³⁶

Pope Pius IX, *Nullis Certe Verbis* (# 1), Jan. 19, 1860:

"...in kind letters sent to Us and by pastoral letters of other religious and learned writings,

you vehemently denounced the sacrilegious attacks made on the civil power of the Roman Church. And defending constantly this dominion, you proclaimed and taught that **God gave the civil power to the Roman Pontiff**, so that he, never subject to any power, might exercise in full liberty and without any impediment the supreme task of the apostolic ministry divinely committed to him by Christ our Lord.³⁷

John Paul I often spoke of Paul VI with admiration and affection: "He was a great pope and suffered much. He was not understood..."³⁸

John Paul I also spoke of God as "mother."

John Paul I, *Angelus Message*, Sept. 10, 1978: "He (God) is our father; **even more he is our mother.**"³⁹

In his *General Audience* on September 13, 1978, John Paul I spoke on the subject of immutable truths and said:

"Those are the truths: we must walk along the way of these truths, understanding them more and more, bringing ourselves up-to-date, proposing them in a form suited to the times. Pope Paul too had the same thought."⁴⁰

In September 1978, Luciani was heard in the papal apartments talking to his Secretary of State, "Cardinal" Villot: "I will be happy to talk to this United States delegation on the issue. To my mind we cannot leave the situation as it currently stands." The "issue" was world population. The "situation" was *Humanae Vitae*.⁴¹

At the top of his list of priorities of reform and change was radically altering the Vatican's relationship with capitalism and alleviating what he believed was the suffering that had stemmed directly from *Humanae Vitae*.⁴² [We want to make it clear that we are not suggesting that *Humanae Vitae* was a good document. Not at all. *Humanae Vitae* taught that couples could use "natural" birth control and have no children at all, as is covered in this book. The point is that *Humanae Vitae* did denounce artificial contraception, and John Paul I was very opposed to it for that reason.]

In May of 1978, Luciani had been invited to attend and speak at an international congress being held in Milan on June 21-22. The main purpose of the congress was to celebrate the upcoming anniversary of the encyclical *Humanae Vitae*. Luciani had let it be known that he would not speak at the congress and that he would not attend.⁴³

On September 19, 1978, John Paul I had a meeting with his Secretary of State "Cardinal" Villot. John Paul I stated:

"Eminence, we have been discussing birth control for about forty-five minutes. If the information I have been given, the various statistics, if that information is accurate, then during the period of time we have been talking, over one thousand children under the age of five have died of malnutrition. During the next forty-five minutes while you and I look forward with anticipation to our next meal, a further thousand children will die of malnutrition. By this time tomorrow thirty thousand children who at this moment are alive, will be dead - of malnutrition. God does not always provide."⁴⁴

The Vatican claimed that John Paul I died of a massive heart attack around 11p.m. on September 28, 1978.⁴⁵

We have proven that John Paul I was a manifest heretic who, among other things, fully approved of the religious indifferentism and false ecumenism of the Second Vatican Council. Since he was a heretic, he could not have been a validly elected pope. He was a non-Catholic antipope.

Endnotes for Section 15:

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- ¹ David Yallop, *In God's Name (An investigation into the Murder of John Paul I)*, Bantam Books, 1984, pp. 60-61.
 - ² David Yallop, *In God's Name*, p. 60.
 - ³ Raymond and Laretta Seabeck, *The Smiling Pope*, Huntington, IN: Our Sunday Visitor Publishing, 2004, p. 27.
 - ⁴ Raymond and Laretta Seabeck, *The Smiling Pope*, p. 58.
 - ⁵ David Yallop, *In God's Name*, pp. 86, 190.
 - ⁶ David Yallop, *In God's Name*, p. 190.
 - ⁷ David Yallop, *In God's Name*, p. 201.
 - ⁸ Raymond and Laretta Seabeck, *The Smiling Pope*, p. 35.
 - ⁹ Raymond and Laretta Seabeck, *The Smiling Pope*, p. 36.
 - ¹⁰ David Yallop, *In God's Name*, p. 32.
 - ¹¹ David Yallop, *In God's Name*, p. 191.
 - ¹² David Yallop, *In God's Name*, p. 192.
 - ¹³ David Yallop, *In God's Name*, p. 32.
 - ¹⁴ David Yallop, *In God's Name*, p. 33.
 - ¹⁵ David Yallop, *In God's Name*, p. 61.
 - ¹⁶ David Yallop, *In God's Name*, pp. 60-61.
 - ¹⁷ J.N.D. Kelly, *Oxford Dictionary of Popes*, Oxford University Press, 2005, p. 325.
 - ¹⁸ David Yallop, *In God's Name*, p. 62.
 - ¹⁹ David Yallop, *In God's Name*, p. 65.
 - ²⁰ David Yallop, *In God's Name*, p. 60.
 - ²¹ Raymond and Laretta Seabeck, *The Smiling Pope*, p. 120.
 - ²² David Yallop, *In God's Name*, p. 233.
 - ²³ David Yallop, *In God's Name*, p. 90.
 - ²⁴ Luigi Accattoli, *When A Pope Asks Forgiveness*, New York: Alba House and Daughters of St. Paul, 1998, p. 37.
 - ²⁵ David Yallop, *In God's Name*, p. 185.
 - ²⁶ *L' Osservatore Romano* (The Vatican's Newspaper), Aug. 31, 1978, p. 6.
 - ²⁷ *L' Osservatore Romano*, Aug. 31, 1978, p. 6.
 - ²⁸ *L' Osservatore Romano*, Aug. 31, 1978, p. 6.
 - ²⁹ *L' Osservatore Romano*, Aug. 31, 1978, p. 6.
 - ³⁰ *L' Osservatore Romano*, Aug. 31, 1978, p. 6.
 - ³¹ *L' Osservatore Romano*, Sept. 7, 1978, p. 1.
 - ³² Raymond and Laretta Seabeck, *The Smiling Pope*, p. 64.
 - ³³ *L' Osservatore Romano*, Sept. 14, 1978, p. 2.
 - ³⁴ David Yallop, *In God's Name*, p. 189.
 - ³⁵ Luigi Accattoli, *When A Pope Asks Forgiveness*, p. 44.
 - ³⁶ David Yallop, *In God's Name*, p. 210.
 - ³⁷ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 359.
 - ³⁸ Raymond and Laretta Seabeck, *The Smiling Pope*, p. 44.
 - ³⁹ *L' Osservatore Romano*, September 21, 1978, p. 2.
 - ⁴⁰ *L' Osservatore Romano*, Sept. 21, 1978, p. 1.
 - ⁴¹ David Yallop, *In God's Name*, p. 192,193.
 - ⁴² David Yallop, *In God's Name*, p. 194.
 - ⁴³ David Yallop, *In God's Name*, p. 192.
 - ⁴⁴ David Yallop, *In God's Name*, p. 196.
 - ⁴⁵ Raymond and Laretta Seabeck, *The Smiling Pope*, p. 70.