

16. The Heresies of John Paul II, the most traveled man in history and perhaps the most heretical

Jewish maestro Gilbert Levine, telling CNN's Larry King about John Paul II:

"KING: The pope congratulated your children's bar mitzvahs?

"LEVINE: Not only congratulate us, he sent us a menorah.

"KING: He sent you a menorah?

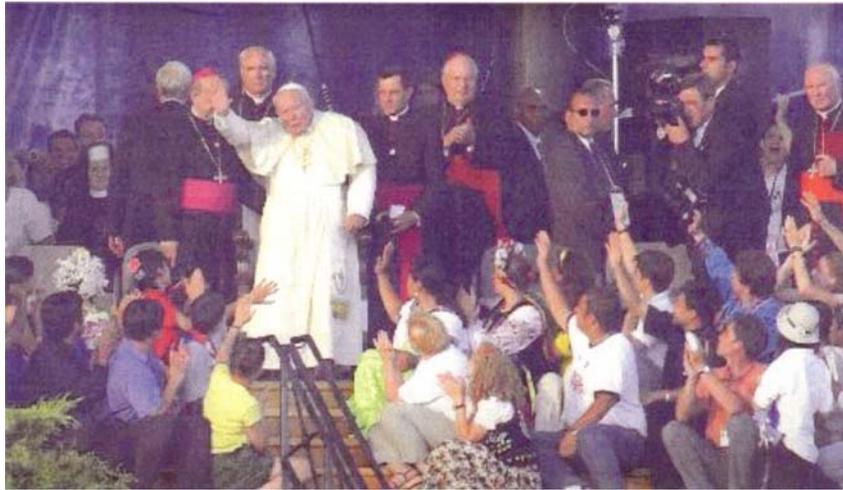
"LEVINE: He gave it to us, actually, didn't send it. Actually gave us a menorah. I think it's from the 16th century in Prague. It's the most beautiful menorah. He sent a letter on the occasion of each of my son's bar mitzvahs. He also had the cardinal in charge of Catholic/Jewish relations send a letter that was read out in my Orthodox shul on the occasion of my son's recent bar mitzvah, and the rabbi read it as if it were from a rabbi." ¹



**Karol Wojtyla (John Paul II) claimed to be the pope from
1978-2005**

THE HERESIES OF JOHN PAUL II

John Paul II taught universal salvation, that all men will be saved



The only difficulty in discussing the heresies of John Paul II is deciding where to begin. His heresies are so numerous that one is almost overwhelmed with the decision of where to start. A good place to begin is his consistent teaching of universal salvation. The idea that all men are saved is contrary to the clear words of the Gospel and numerous Catholic dogmas, especially the dogmas that Outside the Catholic Church there is no salvation and that all who die in original sin or mortal sin cannot be saved.

Pope Gregory X, *2nd Council of Lyons, 1274, ex cathedra*:
“The souls of those who die in mortal sin or with original sin only... immediately descend into Hell, yet to be punished with different punishments.”²

However, John Paul II held and taught that in the Incarnation, the Son of God united Himself with every man in an unbreakable union, which made it impossible, according to him, for anyone to go to Hell. John Paul II explicitly taught that this union between Christ and each man lasts forever.

John Paul II, *Redemptor Hominis* (# 13), March 4, 1979:
“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.”³

John Paul II, *Redemptoris Missio* (# 4), Dec. 7, 1990:
“The Redemption event brings salvation to all, ‘for each one is included in the mystery of the Redemption and with each one *Christ has united himself forever* through this mystery.’”⁴

John Paul II, *Centesimus Annus* (# 53):
“We are not dealing here with man in the ‘abstract,’ but with the real, ‘concrete,’ ‘historical’ man. We are dealing with *each individual*, since each one is included in the mystery of the Redemption and *through this mystery Christ has united himself with each one forever*.”⁵

Notice the word “forever” in all three of these quotations. Yes, in three different encyclicals, John Paul II bluntly asserts that every man is united with Christ forever. This means that all men are saved. Hell is eternal separation from God, but no one is ever separated from God according to John Paul II. Everyone is united with God forever. This is universal salvation.

There are many other quotations we could bring forward to prove that John Paul II taught that all men are saved. For example, in 1985, John Paul II explained how the redemptive Blood of Christ is not merely available to all (which is true), but that it actually reaches all and saves all.

John Paul II, *Homily*, June 6, 1985:

“The Eucharist is the sacrament of the covenant of the Body and Blood of Christ, of the covenant which is eternal. This is the covenant which embraces all. **This Blood reaches all and saves all.**”⁶

In contrast with this, the dogmatic teaching of the Catholic Church affirms that the Blood of Christ does not reach all or save all.

Pope Paul III, *Council of Trent*, Sess. 6, *ex cathedra*: “But although Christ died for all, yet not all receive the benefit of His death, but those only to whom the merit of His Passion is communicated.”⁷

Only those who are freed from original sin by Baptism, and united to Him through the sacraments and the true faith, receive the benefit of Christ’s death.

John Paul II, *Homily*, April 27, 1980:

“... Jesus makes us, in Himself, once more sons of His Eternal Father. **He obtains, once and for all, the salvation of man: of each man and of all...**”⁸

John Paul II, *General Audience*, Dec. 27, 1978:

“Jesus is the Second Person of the Holy Trinity become a man; and therefore in Jesus, human nature and therefore **the whole of humanity, is redeemed, saved, ennobled to the extent of participating in ‘divine life’ by means of Grace.**”⁹

Here John Paul II explains that the whole of humanity has been saved and is participating in the divine life. The phrase “participating in the divine life” refers to the state of justification or the state of sanctifying grace. By saying that all of humanity participates in the divine life, John Paul II is saying that all of humanity is in the state of grace! **That means that no one is in mortal sin or original sin.**



With a doctrine such as this, who wouldn't be loved by the world? John Paul II appealed to, and was loved by the masses, because he accepted everyone's religion and taught that everyone is united with Christ no matter what they believed or did. This religious indifferentism characterized his anti-pontificate.

John Paul II taught that the Holy Ghost is responsible for non-Christian Religions

Besides his incredible doctrine of universal salvation and universal justification, there are many other heresies from John Paul II for us to examine. Of particular note is his teaching on the Third Person of the Blessed Trinity, the Holy Ghost. What John Paul II taught about the Holy Ghost was so blasphemous and heretical that it was arguably his worst heresy.

John Paul II, *Redemptor Hominis* (# 6), March 4, 1979:

“Does it not sometimes happen that *the firm belief of the followers of the non-Christian religions* – a belief that is also an effect of the Spirit of truth operating outside the visible confines of the Mystical Body...”¹⁰

John Paul II says that the firm belief of the followers of non-Christian religions proceeds from the Holy Spirit, the Spirit of Truth. Since we know from Sacred Scripture and Catholic teaching that Satan is the author of all non-Christian religions, what is being stated here by John Paul II is that the Holy Spirit, the Spirit of Truth, is actually the spirit of lies: Satan. This is an unbelievable blasphemy against God.

Scripture and Tradition teach us that non-Christian religions belong to the devil, and the “gods” they worship are actually demons.

Psalm 95:5- “For all the gods of the Gentiles are devils...”

1 Cor. 10:20- “But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.”

Since John Paul II taught that belief in these religions is a result of the Spirit of Truth, that is why he repeatedly praised, promoted and even prayed with the members and leaders of non-Christian religions.



John Paul II with African Animists (witch doctors), more on this later

John Paul II, *Redemptoris Missio* (# 29), Dec. 7, 1990: **"The Church's relationship with other religions is dictated by a twofold respect: 'Respect for man in his quest for answers to the deepest questions of his life, and respect for the action of the Spirit in man."**¹¹

Here John Paul II says that respect for non-Christian religions is dictated by respect for the action of the Spirit in man. This clearly means that the Spirit is responsible for these non-Christian religions, which again means that the Holy Spirit is to be understood as the spirit of lies: Satan.

John Paul II, *Redemptoris Missio* (# 56), Dec. 7, 1990:

"Other religions constitute a positive challenge for the Church: they stimulate her both to discover and acknowledge the signs of Christ's presence and of the working of the Spirit."¹²

John Paul II states that other religions stimulate us to discover the presence and the working of the Spirit. This means that non-Christian religions are a work of the Spirit - the Holy Spirit - which again equates the Spirit of Truth with the spirit of lies: Satan.

John Paul II taught and practiced complete Religious Indifferentism

Pope Pius IX, *Qui Pluribus* (# 15), Nov. 9, 1846:

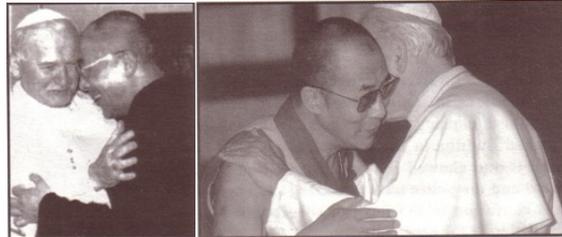
"Also perverse is that shocking theory that it makes no difference to which religion one belongs, a theory greatly at variance even with reason. By means of this theory, those crafty men remove all distinction between virtue and vice, truth and error, honorable and vile action. They pretend that men can gain eternal salvation by the practice of any religion, as if there could ever be any sharing between justice and iniquity, any collaboration between light and darkness, or any agreement between Christ and Belial."¹³

John Paul II's religious indifferentism was perhaps the most common characteristic of his volumes of writings and speeches. He constantly praised and esteemed non-Christian religions, thereby denying the Most Holy Trinity and the necessity of believing in the one true Catholic religion, while making a mockery of the deaths of the martyrs.

John Paul II, *Address at Airport in Korea*, May 3, 1984: "**Yours is a proud and sturdy people... bearing splendid fruits in art, religion, and human living. Your ancestors embraced such overwhelming spiritual worlds as Confucianism and Buddhism, yet made them truly their own, *enhanced them, lived them and even transmitted them to others*. Wonhyo and Sosan... eloquently express this *feat*."**¹⁴

The word "feat" means an extraordinary act. So John Paul II says that the false religions Buddhism and Confucianism are splendid fruits in religion, and that it was an extraordinary act that the Koreans transmitted these religions of Satan to others!

Pope Gregory XVI, *Probe Nostis* (# 6), Sept. 18, 1840:
 "We are thankful for the success of apostolic missions in America, the Indies, and other faithless lands... **They search out those who sit in darkness and the shadow of death** to summon them to the light and life of the Catholic religion... **At length they snatch them from the Devil's rule**, by the bath of regeneration and promote them to the freedom of God's adopted sons."¹⁵



John Paul II at the Buddhist Temple

In his second Asian journey in 1984, John Paul II visited the Buddhist Temple. Before reaching the Temple, he expressed how anxious he was to meet "His Holiness, the supreme Buddhist Patriarch in the Temple." A few days before going to the Buddhist Temple, John Paul II also said:

John Paul II, May 6, 1984: "...the world looks to Korea with particular interest. For the Korean people throughout history have sought, in the great ethical and religious visions of Buddhism and Confucianism, the path to renewal of self... **May I address a particular greeting to the members of the Buddhist tradition as they prepare to celebrate the festivity of the Coming of the Lord Buddha?** May your rejoicing be complete and your joy fulfilled."¹⁶

John Paul II then went into the temple of idolatry and bowed to the Buddhist Patriarch who stood in front of a gigantic statue of Buddha. This constitutes an act of apostasy.



John Paul II in the Buddhist Temple

John Paul II, *General Audience*, Jan. 11, 1995:

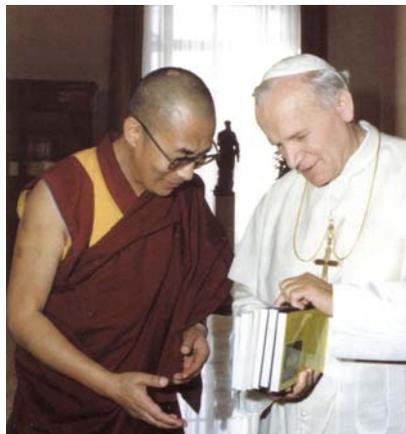
"I gladly take this occasion to assure those who follow the Buddhist religion of my deep respect and sincere esteem."¹⁷

Pope Leo XIII, Dec. 8, 1892:

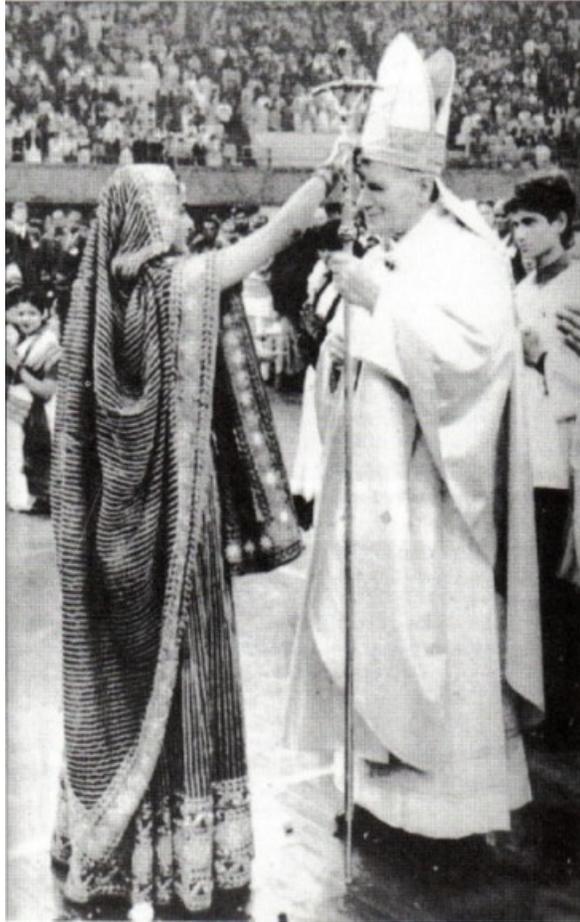
"Everyone should avoid familiarity or friendship with anyone suspected of belonging to masonry or to affiliated groups. Know them by their fruits and avoid them. **Every familiarity should be avoided, not only with those impious libertines who openly promote the character of the sect, but also with those who hide under the mask of universal tolerance, respect for all religions...**"¹⁸

John Paul II, *Homily*, April 12, 1997:

"... the Church, which seeks only to be able freely to preach ... **with respect for... every religion.**"¹⁹



John Paul II received the mark of the adorers of Shiva



On Feb. 2, 1986, John Paul II received on his forehead the *Tilac* or *Tika*, the red powdery paste of the Hindus, the sign of recognition of the adorers of Shiva. This is total idolatry and apostasy.

John Paul II venerated the Hindu Gandhi

In March of 1986, John Paul II went to New Delhi, India, the place where the Hindu Mahatma Gandhi was incinerated. Mahatma Gandhi was a pagan and an idolater who worshipped false gods.

John Paul II took off his shoes before Gandhi's monument and stated: "Today as a pilgrim of peace, I have come here to pay homage to Mahatma Gandhi, **hero of humanity**."²⁰

An idolater and a pagan was a "hero of humanity," according to John Paul II.



As we see here, John Paul II also threw flowers on Gandhi's tomb to honor and commemorate this pagan. St. Thomas Aquinas explains that just as there are heretical statements, there are heretical and apostate actions.

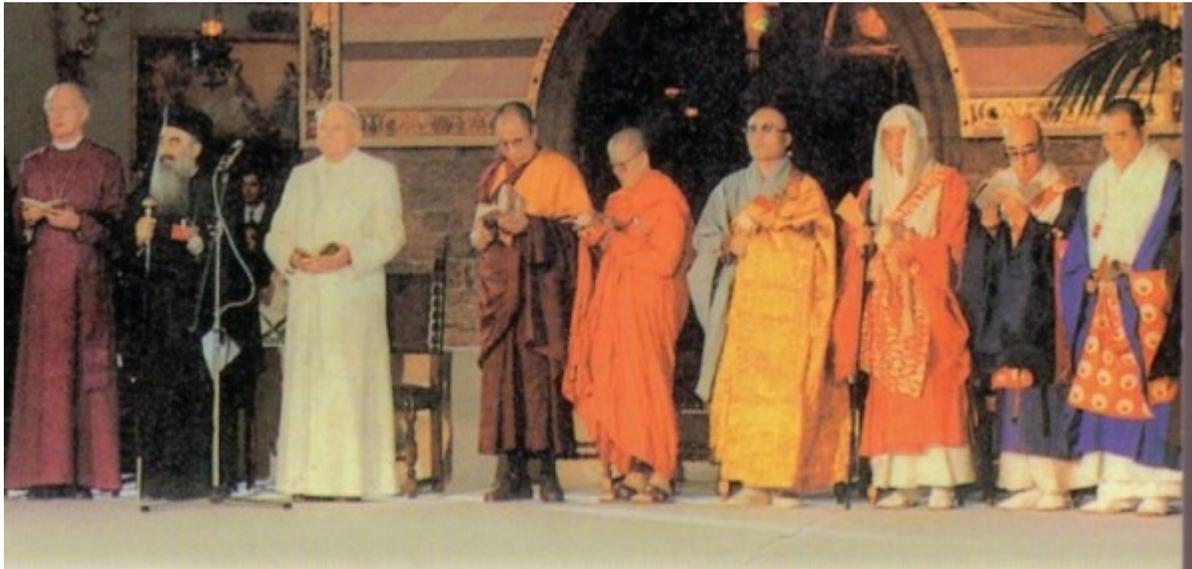
St. Thomas Aquinas, *Summa Theologica*, Pt. I-II, Q. 103, A. 4: "All ceremonies are professions of faith, in which the interior worship of God consists. **Now man can make profession of his inward faith, by deeds as well as by words**: and in either profession, if he make a false declaration, he sins mortally."²¹

St. Thomas even gives us an example:

St. Thomas Aquinas, *Summa Theologica*, Pt. II-II, Q. 12, A. 1, Obj. 2: "...if anyone were to... worship at the tomb of Mahomet, he would be deemed an apostate."²²

One can manifest his apostasy by words or by deeds. By what he *did*, in addition to what he said, John Paul II manifested the equivalent of worshipping at the tomb of Mahomet. He venerated a Hindu.

John Paul II's Apostasy in Assisi



On Oct. 27, 1986, John Paul II invited the major leaders of all the false religions of the world to come to Assisi, Italy for a World Day of Prayer for Peace. John Paul II prayed with over 100 different religious leaders of various false religions, thereby repudiating the teaching of Scripture and the 2000-year teaching of the Catholic Church which outlaws such prayer with false religions.

The entire day of prayer with the pagans, infidels and heretics was John Paul II's idea. During this meeting the Dalai Lama placed a Buddhist statue on the tabernacle in the church of St. Francis.

The Statue of Buddha on the Tabernacle at Assisi



Among the various false religious leaders at Assisi there were rabbis, Islamic muftis, Buddhist monks, Shintoists, assorted Protestant ministers, Animists, Jainists and others.

During the meeting, a member of each false religion came forward and offered a prayer for peace – blasphemous prayers, for instance, as the Hindu prayer said: “Peace be on all gods.” (The Animist leader prayed to the “Great Thumb.”) But their gods are devils, as we saw above, **so peace was being prayed for all the devils (who created these false religions) at the Vatican-sponsored World Day of Prayer for Peace!** The Vatican II religion wants you to be in communion with devils.

In 1928, Pope Pius XI authoritatively condemned this inter-religious activity and denounced it as apostasy from the true Faith.

Pope Pius XI, *Mortalium Animos* (# 2), 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.”

Pope Pius XI, *Mortalium Animos* (# 10): “So, Venerable Brethren, it is clear why **this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics...**”²³

John Paul II, *Angelus Address*, Oct. 12, 1986: “In a few days we shall go to Assisi, representatives of the Catholic Church, of other Christian Churches and ecclesial communities, and of the great religions of the world... I issued this invitation to ‘believers of all religions.’”²⁴

John Paul II, *Redemptoris Missio* (# 55), Dec. 7, 1990: “God... **does not fail to make himself present in many ways**, not only to individuals but also to entire peoples **through their spiritual riches, of which their religions are the main and essential expression...**”²⁵

Here again we find a clear expression of John Paul II’s apostasy. He says that God makes Himself present through the **spiritual riches** of peoples, of which **their religions are the main expression**. This means that God makes Himself present to peoples through non-Christian religions, which means that non-Christian religions are true and inspired by God.

Pope Pius VIII, May 24, 1829: “Against these experienced sophists **the people must be taught that the profession of the Catholic faith is uniquely true**, as the apostle proclaims: one Lord, one faith, one baptism.”²⁶

John Paul II, *Address*, May 22, 2002: "Praise to you, followers of Islam... Praise to you, Jewish people... Praise especially to you, Orthodox Church..."²⁷

Pope Gregory XVI, *Mirari Vos* (# 13), Aug. 15, 1832: "They should consider the testimony of Christ Himself that 'those who are not with Christ are against Him,' and that they disperse unhappily who do not gather with Him. Therefore, '**without a doubt, they will perish forever, unless they hold the Catholic faith** whole and inviolate.'"²⁸

John Paul II, *Redemptoris Missio* (#10), Dec. 7, 1990: "The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have entered the Church."²⁹

Pope Eugene IV, *Council of Florence*, dogmatic Athanasian Creed, 1439: "Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity... **But it is necessary for eternal salvation that he faithfully believe also in the incarnation of our Lord Jesus Christ..**"³⁰

John Paul II's other ecumenical meetings

John Paul II continued with his wild program of apostasy, totally condemned by the teaching of the Catholic Church, after the Assisi event. John Paul II sponsored pagan prayer meetings at Kyoto (1987), Rome (1988), Warsaw (1989), Bari (1990), and Malta (1991), as well as numerous meetings after 1991.



John Paul II being "blessed" in a pagan ritual by an Indian Shaman in 1987³¹

There was the outrageous pagan prayer meeting in 1999, which was officially dubbed "The Pan-Christian Encounter," at which a large gathering of false religions came to the Vatican at the request of John Paul II (more on this in a bit).

John Paul II prayed with African Animists



On August 8, 1985, John Paul II prayed with African Animists (witch doctors). John Paul II recalled the meeting:

“Particularly noteworthy was the prayer meeting at the sanctuary of Our Lady of Mercy at Lake Togo where, for the first time, I also prayed with a group of Animists.”³²

It has been stated that while in Togo he actually paid homage to the sacred snakes.

In Cotonou, Africa on Feb. 4, 1993, chanting girls treated John Paul II to a “trance inducing” voodoo dance.



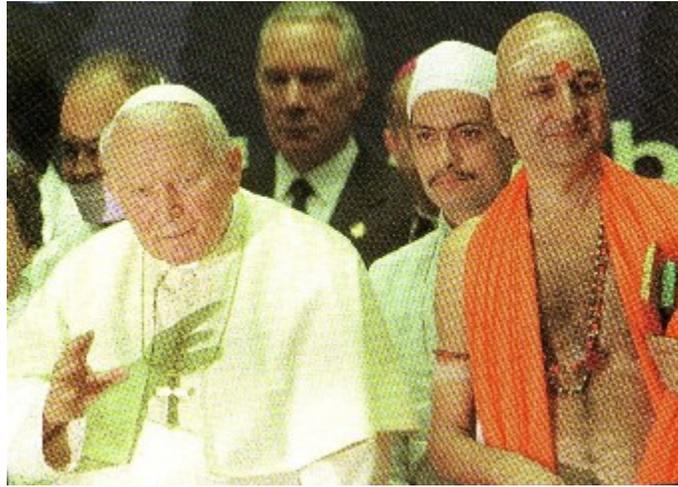
John Paul II has also taken part in many events, both in Rome and abroad, where a native pagan ritual is included. These rituals spring from cultures which are entirely demonic and satanic in every aspect of their organized religious practices, yet were included in many of John Paul II’s liturgical events.



Above: John Paul II's "Mass" in 2002 in Mexico City, which incorporated the customs of the demonic Aztec culture. Indians danced before the altar wearing headdresses and breastplates and some left their midribs exposed. As they performed, the snake-like hiss of rattles and the beating of tom-toms could be heard. John Paul II himself was actually the recipient of a pagan "purification" ritual which a woman performed.



The “Pan-Christian” Encounter: John Paul II’s Apostate Prayer Meeting in 1999



Pictured above is John Paul II, surrounded by an assorted group of pagans and idolaters, including one half-dressed, on Nov. 7, 1999 – at another one of his countless apostate interreligious prayer meetings. Notice the masked pagan just behind John Paul II on our left and his right. John Paul II praised them for esteemed them their false religions of the Devil. This is nothing other than a general occultism.

This meeting was called the “Pan-Christian Encounter.” This is interesting considering that, in his encyclical *Mortalium Animos*, Pope Pius XI described the heretics who promoted religious indifferentism as “*These Pan-Christians...*”³³ Some of the things that occurred during John Paul II’s October 1999 pan-religious meeting included: an American Indian pivoting in the center of St. Peter’s Square at sunset “blessing the four corners of the Earth,” and Muslims who had spread out newspaper at the Vatican kneeling toward Mecca and praying.³⁴

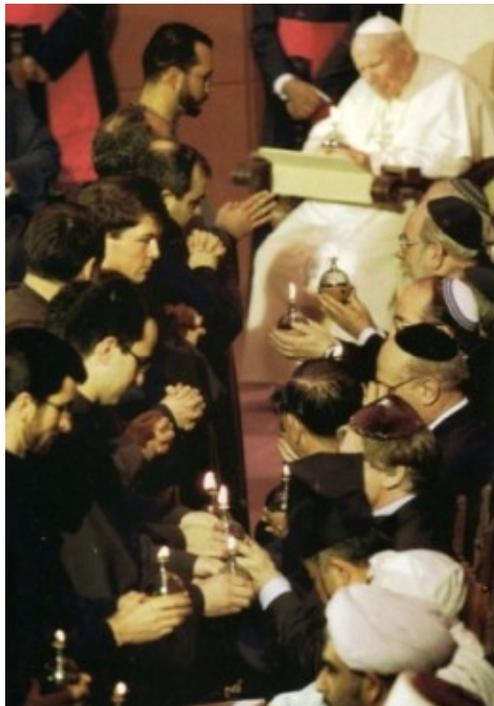


Pope Leo X, *Fifth Lateran Council*, Session 9, May 5, 1514:

"Sorcery, by means of enchantments, divinations, superstitions and the invoking of demons, is prohibited by both civil laws and the sanctions of the sacred canons."³⁵

John Paul II's Assisi II Prayer-Meeting with False Religions- another apostate prayer meeting in 2002

Most recently there was the spectacle of Assisi 2002. On Jan. 24, 2002, John Paul II held another pagan prayer meeting in the city of Assisi, Italy, a repeat of the abominable event that took place in 1986. However, this Assisi meeting may have been even worse.



During the Assisi II prayer meeting, the representative of every false religion involved was allowed to come to the pulpit and give a sermon on world peace. In the presence of John Paul II, a voodoo high priest came to the pulpit outside the Basilica of St. Francis and gave the voodoo prescription for world peace. (Voodooists, remember, are witchdoctors.) Therefore, by John Paul II's arrangement, from a pulpit outside the historic Basilica of St. Francis, a witchdoctor was allowed to give a sermon and provide his prescription for world peace! This would involve slitting the throats of goats, chickens, doves and pigeons, and draining their blood from their arteries.

The Hindu woman told the entire crowd that everyone is God, as John Paul II looked on. After the Jew, the Buddhist, the Muslim, the Hindu, the witchdoctor and the rest were finished preaching, the various false religious leaders broke up into different rooms to pray to their false gods.

4. Invitation to Prayer:

The **Holy Father** invites all present to proceed to their respective places for prayer.

II. Prayer in different places

1. Access to the different places of prayer:

A. Lower Basilica: *Christians*

B. Sacred Convent:

Room A: *Islam*

Room B: *Buddhism*

Room C: *Sikhism*

Room D: *African Traditional Religions*

Room E: *Hinduism*

Room F: *Tenrikyo*

Room G: *Shintoism*

Room H: *Judaism*

Room I: *Zoroastrianism, Janinism, and Confucianism*

John Paul II had it arranged in advance that each false religion was given a separate room in which to worship the Devil.

All of the crucifixes were removed, and the crucifixes which could not be removed were covered. John Paul II made sure that the infidels, witchdoctors and pagans saw no sign of Jesus Christ.

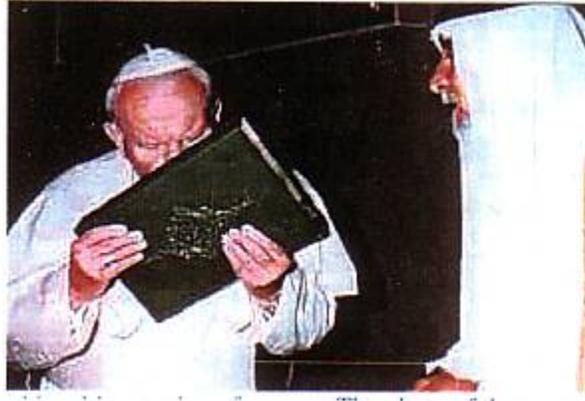
The Muslims needed a room which faced East toward Mecca, and it was given to them. The Zoroastrians needed a room with a window, so that the smoke from the wood chips that they burned to the Devil could exit through it – and it was given to them. The Jews wanted a room that had never before been blessed; in other words, a room that had never been blessed in the name of Jesus Christ, and John Paul II provided them with one. Greater abomination, blasphemy and rejection of the true God almost cannot be imagined.

*The Council of Elvira, A.D. 305: "It has been decreed that those who in adult age after receiving Baptism shall go into the pagan temples to worship idols, which is a deadly crime and the height of wickedness, shall not be admitted to communion even at death."*³⁶

As we see from this regional council, in the early Church going into the pagan temple (which John Paul II did in Thailand) to worship idols was considered the height of wickedness. It represented such apostasy from the Faith that those *who even repented* of it were only admitted to confession (not Communion). If going into the pagan temple was considered such severe apostasy, **what would they say about a purported leader of the Church who turns the Catholic churches themselves into pagan temples so that the pagans can worship false gods in them?** They would undoubtedly consider it the height of apostasy.

Pope Pius XI, *Ad Salutem* (# 27), April 20, 1930: "...all the compulsion and folly, all the outrages and lust, introduced into man's life by the demons through the worship of false gods."³⁷

John Paul II's Apostasy with the Muslims



On May 14, 1999, John Paul II bowed to and kissed the Koran. The Koran is the Muslims' holy book which blasphemes the Most Holy Trinity and denies the Divinity of Jesus Christ. To revere the holy book of a false religion has always been considered an act of apostasy – a complete rejection of the true religion. This act alone made John Paul II an apostate; for it is equivalent to worshipping at the tomb of Mahomet, which St. Thomas points out would make one an apostate.

St. Thomas Aquinas, *Summa Theologica*, Pt. II, Q. 12, A. 1, Obj. 2: "... if anyone were to... worship at the tomb of Mahomet, he would be deemed an apostate."

During his visit to Germany on Nov. 17, 1980, John Paul II encouraged the Muslims to "*Live your faith also in a foreign land...*"³⁸

In Feb. of 2000, John Paul II met with the Islamic "Grand Sheikh" Mohammed. John Paul II committed another act of apostasy in his speech to the Muslims.

John Paul II, Message to "Grand Sheikh Mohammed," Feb. 24, 2000: "Islam is a religion. Christianity is a religion. Islam has become a culture. Christianity has become also a culture... I thank your university, the biggest center of Islamic culture. **I thank those who are developing Islamic culture...**"³⁹

John Paul II thanked those who develop Islamic culture! He thanked the infidels for developing a culture which denies Jesus Christ, the Trinity and the Catholic Faith on a massive scale, and keeps hundreds of millions in the darkness of the Devil. Of all the evil things in the world that one can think of, Islamic culture probably ranks in the top five of the most evil.

Pope Callixtus III: "I vow to... exalt the true Faith, and to extirpate **the diabolical sect of the reprobate and faithless Mahomet** [Islam] in the East."⁴⁰

The middle ages were a constant spiritual and physical battle between the Christian West and the Islamic hordes. This statement of John Paul II constitutes a rejection of Jesus Christ and formal apostasy. No Catholic would ever make such a statement even one time.

John Paul II asked St. John the Baptist to protect Islam!

On March 21st, 2000, John Paul II asked St. John the Baptist to protect Islam (the religion of the Muslims), which denies Christ and the Trinity, and keeps hundreds of millions of souls in the darkness of the Devil.

John Paul II, March 21, 2000:

“May Saint John the Baptist protect Islam and all the people of Jordan...”⁴¹

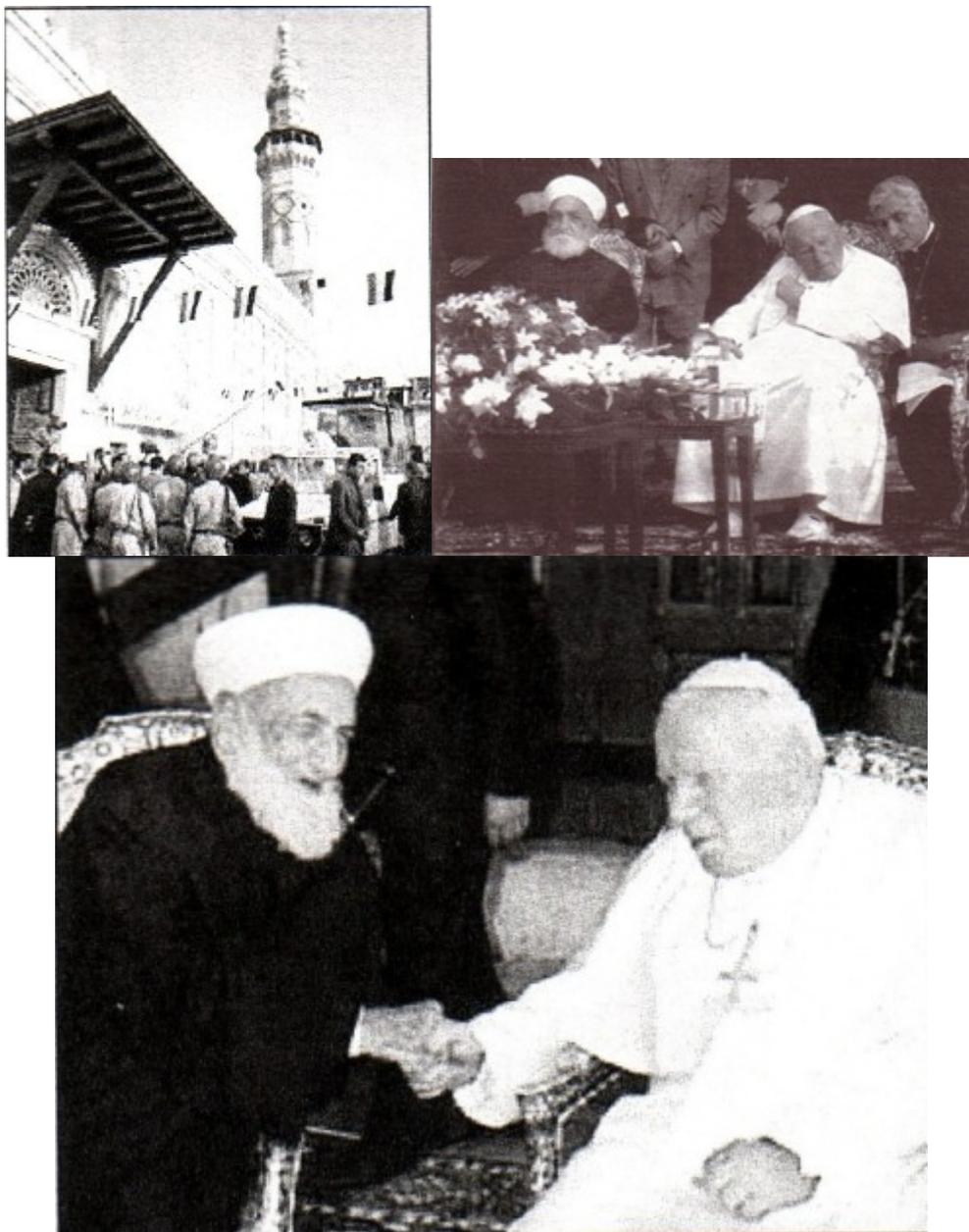
This is to ask St. John to protect the denial of Christ and the damnation of souls.



On April 12, 2000, John Paul II met with the King of Morocco, a descendant of the false prophet of Islam, Muhammad. John Paul II asked him, “You are a descendant of the Prophet, aren’t you?”⁴²

John Paul II’s Apostasy in the Mosque

On May 6, 2001, John Paul II culminated his years-worth of apostasy with the Muslims by traveling to and attending the "Great Umayyad Mosque" of Damascus. While in the mosque, John Paul II actually took off his shoes out of reverence for the temple of infidelity.



In the upper left, we see John Paul II entering "Great Umayyad Mosque" of Damascus on May 6, 2001. In the other photos, we see him in the mosque with the infidel Grand Mufti, Sheikh Ahmad Kfutaro. While in the mosque, John Paul II was also seated in a chair identical to that of the infidel Grand Mufti. Here is the statement that John Paul II made to the Muslims that day:

John Paul II, *Speech to the Muslims from the Mosque*, May 6, 2001: "It is in mosques and churches that the Muslim and Christian communities shape their religious identity... What sense of identity is instilled in young Christians and young Muslims in our churches and mosques? **It is my ardent hope that Muslim and Christian religious leaders and teachers will present our two great communities in respectful dialogue**, never more as communities in conflict."⁴³

It's very interesting to note that the "Omayyad" caliphate (a line of Muslim rulers), after which that particular mosque that John Paul II attended is named, was a line of Muslim rulers that was hugely involved in waging war on Catholic Spain in the 700-year war of Muslims vs. Christians in Spain.

"Abdurrahman the last survivor of the Omayyads had become the ruler of Muslim Spain about the time that Fruela became the ruler of Christian Spain; by 759 the two kings clashed in Galicia."⁴⁴

The fact that the mosque he attended was named after a group that is so representative of anti-Christianity just adds insult to his apostasy. The blood of all the faithful Catholics who died fighting the Omayyads for the very survival of Christian Spain cries out against him.

Apocalypse 17:6- **"And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered when I had seen her..."**

John Paul II teaches that Muslims and Catholics Have the Same God

Earlier in the book, we covered Vatican II's heretical teaching that Catholics and Muslims together worship the one true God. John Paul II repeated this heresy of Vatican II countless times.

John Paul II, *Encyclical On Social Concerns* (# 47), Dec. 30, 1987:

"... Muslims who, like us, believe in the just and merciful God."⁴⁵

John Paul II, *Homily*, Oct. 13, 1989:

"... the followers of Islam who believe in the same good and just God."⁴⁶

John Paul II, *Homily*, Jan. 28, 1990:

"... our Muslim brothers and sisters... who worship as we do the one and merciful God."⁴⁷

John Paul II, *General Audience*, May 16, 2001:

"... the believers of Islam, to whom we are united by the adoration of the one God."⁴⁸

John Paul II, *General Audience*, May 5, 1999:

"Today I would like to repeat what I said to young Muslims some years ago in Casablanca: **'We believe in the same God...'**"⁴⁹

This is blasphemy and apostasy. Muslims reject the Most Holy Trinity. They don't worship the one true God. By asserting that Muslims and Catholics believe in the same God over and over again, John Paul II denied the Most Holy Trinity over and over again. Furthermore, one is struck by the specificity with which John Paul II (just like Vatican II) denied Jesus Christ in many of these quotations. For example:

John Paul II, *New Catechism* (paragraph 841):

"... Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."⁵⁰

Here we find John Paul II's catechism teaching that the Muslims' god (who is not Jesus Christ) will judge mankind on the last day. This means Jesus Christ will not judge mankind on the last day, but rather the god whom the Muslims worship will. This is a denial of the Second Coming of Jesus Christ to judge the living and the dead.

Pope St. Damasus I, *Council of Rome, 382, Can. 15:*

"If anyone does not say that **He Jesus Christ... will come to judge the living and the dead, he is a heretic.**"⁵¹

John Paul II's Apostasy with the Jews

On April 13, 1986, John Paul II traveled to the Jewish Synagogue in Rome.



John Paul II arriving at the Jewish Synagogue, April 13, 1986

Here we see John Paul II arriving at the Jewish Synagogue in Rome in 1986, where he took part in a Jewish worship service. In taking part in a Jewish worship service, John Paul II committed a public act of apostasy, and showed again that he was a manifest heretic and an apostate. Notice that John Paul II and the rabbi greeted each other as if they were long-lost best friends. During his stay at the synagogue, John Paul II bowed his head as the Jews prayed for the coming of their "Messiah."



John Paul II in the Synagogue of the Jews

This incredible act of apostasy by John Paul II was directly connected to his heretical teaching that the Old Covenant is still in force. The Catholic Church teaches that with the coming of Jesus Christ and the promulgation of the Gospel, the Old Covenant (that is, the agreement made between God and the Jews through the mediation of Moses) ceased, and was replaced with the New Covenant of Our Lord Jesus Christ. It's true that some aspects of the Old Covenant are still valid because they are included in the New and Eternal Covenant of Jesus Christ, such as the Ten Commandments; but the Old Covenant itself (the agreement between God and the Jewish people) ceased with the coming of the Messiah. Therefore, to say that the Old Covenant is still valid is to assert that Judaism is a true religion and that Jesus Christ is not really the Messiah. It is also to deny defined Catholic dogma, such as the teaching of the Council of Florence, which defined *ex cathedra* that the Old Law is now dead and that those who attempt to practice it (namely, the Jews) cannot be saved.

Pope Eugene IV, *Council of Florence*, 1441, *ex cathedra*:

"The Holy Roman Church firmly believes, professes and teaches that the matter pertaining to the law of the Old Testament, the Mosaic law, which are divided into ceremonies, sacred rites, sacrifices, and sacraments... after our Lord's coming... ceased, and the sacraments of the New Testament began... All, therefore, who after that time (the promulgation of the Gospel) observe circumcision and the Sabbath and the other requirements of the law, the holy Roman Church declares alien to the Christian faith and not in the least fit to participate in eternal salvation."⁵²

Pope Benedict XIV reiterated this dogma in his encyclical *Ex Quo Primum*.

Pope Benedict XIV, *Ex Quo Primum* (# 61):

"The first consideration is that the ceremonies of the Mosaic Law were abrogated by the coming of Christ and that they can no longer be observed without sin after the promulgation of the Gospel."⁵³

Pope Pius XII, *Mystici Corporis Christi* (#'s 29-30), June 29, 1943: "And first of all, by the death of our Redeemer, **the New Testament took the place of the Old Law which had been abolished...** on the gibbet of His death Jesus made void the Law with its decrees

[Eph. 2:15]... establishing the New Testament in His blood shed for the whole human race. **'To such an extent, then,' says St. Leo the Great, speaking of the Cross of our Lord, 'was there effected a transfer from the Law to the Gospel, from the Synagogue to the Church, from many sacrifices to one Victim, that, as our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret was rent violently from top to bottom.'** On the Cross then the Old Law died, soon to be buried and to be a bearer of death..."⁵⁴

John Paul II repeatedly repudiated this dogma, in word and deed – a dogma taught by the Catholic Church for 2000 years, defined infallibly by the Council of Florence, and affirmed clearly by Popes Benedict XIV and Pius XII.

In an address to Jews in Mainz, West Germany, Nov. 17, 1980, **John Paul II spoke of, "the Old Covenant, never revoked by God..."**⁵⁵

Pope Benedict XIV, *Ex Quo Primum* (# 59), March 1, 1756:

"However they are not attempting to observe **the precepts of the old Law which as everybody knows have been revoked by the coming of Christ.**"⁵⁶

We see here that Pope Benedict XIV condemns the heresy taught by John Paul II, that the Old Covenant has never been revoked by God! John Paul II repeated the same bold heresy in a 1997 speech:

John Paul II, *Meeting on the Roots of Anti-Semitism*, 1997: **"This people [the Jewish people] has been called and led by God, Creator of Heaven and Earth. Their existence then is not a mere natural or cultural happening... It is a supernatural one. This people continues in spite of everything to be the people of the covenant..."**⁵⁷

It's important to note that the Vatican II sect's "Archbishop" of Strasbourg, France, Joseph Dore, recalled with glee John Paul II's aforementioned heresy on the Old Covenant, which John Paul II uttered in the speech in Mainz, West Germany and elsewhere. Notice that "Archbishop" Dore admits that Vatican II changed the traditional teaching of the Church on the cessation of the Old Covenant.

Archbishop Joseph Dore of Strasbourg, France, Speech to B'nai B'rith (Jewish Freemasons), August, 2003: "Whatever the depiction [of the Jews in traditional Catholic art]... **the theological message is the same – God's election has now passed to the Christian people; and the Church, the true Israel, may triumph, She who confesses the saving truth brought by Christ.**

"At Vatican II, the Catholic Church finally revised this teaching and understood to what extent it contradicts the Bible itself... In 1973, the French episcopacy, particularly under the influence of Msgr. Elchinger, [past] Bishop of Strasbourg, published a document of unparalleled moral force on Judeo-Christian relations, while **Pope John Paul II recalled on numerous occasions the permanence of the First Covenant** [Ed. the Old Covenant], **'which was never revoked' by God** [John Paul II, Mainz, W. Germany, 1980]. Today, we desire to work together with our elder brothers toward reconciliation and fraternal dialogue. Yet **we must have the humility to recognize that the doctrine of contempt and the 'theology of substitution' – making the Church to be the new and only Israel of God – still penetrate the minds of a large number.**"⁵⁸

In fact, John Paul II teaches the same heresy on the Old Covenant in his new catechism, again directly opposed to Catholic dogma.

John Paul II, *New Catechism of the Catholic Church*, paragraph 121: "... for the Old Covenant has never been revoked."⁵⁹

John Paul II's Unbelievable Message in Commemoration of the Jewish Synagogue

John Paul II, *Message to Chief Rabbi of Rome*, May 23, 2004: "To the most distinguished Dr. Riccardo Di Segni, Chief Rabbi of Rome. Shalom! With deep joy **I join the Jewish Community of Rome which is celebrating the centenary [100th anniversary] of the Great Synagogue in Rome**, a symbol and a reminder of the millennial presence in this city of the people of the Covenant of Sinai. For more than 2000 years **your community** has been an integral part of life in the city; **it can boast of being the most ancient Jewish community in Western Europe and of having played an important role in spreading Judaism on this Continent.** Today's commemoration, therefore, acquires a special significance... Since I am unable to attend in person, I have asked my Vicar General Camillo Ruini, to represent me; he is accompanied by Cardinal Walter Kasper, President of the Holy See's Commission for Relations with the Jews. **They formally express my desire to be with you this day.**

"In offering you my respectful greeting, distinguished Dr. Riccardo Di Segni, I extend my cordial thoughts to all the Members of the Community, to their President, Mr. Leone Elio Paserman, and to all who are gathered to witness once again to **the importance and vigor of the religious patrimony that is celebrated every Saturday in the Great Synagogue of Rome...**

Today's celebration, **in whose joy we all readily join**, recalls the first century of this majestic Synagogue. It stands on the banks of the Tiber, witnessing with the harmony of its architectural lines to faith and to praise of the Almighty. **The Christian Community of Rome, through the Successor of Peter, joins you in thanking the Lord for this happy occasion [the 100th anniversary of the Synagogue!]**. As I said during the Visit I mentioned, **we greet you as our 'beloved brothers' in the faith of Abraham**, our Patriarch... **you continue to be the first-born people of the Covenant** (*Liturgy of Good Friday, General Intercessions, For the Jewish People*)...

[These friendly relations] **saw us united in commemorating the victims of the Shoah [deceased Jews who did not accept Christ], especially those who were wrenched from their families and from your beloved Jewish Community in Rome** in October 1943 and interned in Auschwitz. **May their memory be blessed** and induce us to work as brothers and sisters...

...**the Church has not hesitated to express deep sorrow** at the 'failures of her sons and daughters in every age' and, in an act of repentance, **has asked forgiveness for their responsibility connected in any way with the scourges of anti-Judaism** and anti-Semitism...

Today... we are addressing a fervent prayer to the Eternal One, to the God of Shalom, so that enmity and hatred may no longer overpower those who turn to **our father, Abraham - Jews, Christians and Muslims...**

"Our meeting today is, as it were, in preparation for your imminent solemnity of Shavu'ot and of our Pentecost which proclaim the fullness of our respective paschal celebrations. May these feasts see us united in praying David's paschal *Hallel*."
(*L'Osservatore Romano*, June 2, 2004, p. 7.)

Here is a brief summary of John Paul II's 2004 message in commemoration of the synagogue:

- 1) He joins the Jewish community in commemorating the 100th anniversary of the synagogue - apostasy.
- 2) He says this Jewish community can boast of being the most ancient synagogue in Western Europe and of having spread Judaism - total apostasy.
- 3) He formally expresses his desire that he could have been with them, in the synagogue, commemorating it - apostasy.
- 4) He praises the importance and the vigor of the religion that is celebrated every Saturday in Rome - apostasy. The word "vigor" means "Active physical strength or energy; **flourishing physical condition, vitality; mental or moral strength, force or energy.**" Thus, he is telling them again that their Covenant with God is valid, flourishing, in force.
- 5) On behalf of the entire Christian Community in Rome, as supposed "successor of St. Peter," he formally thanks the Lord for the 100 years of the synagogue! - apostasy!
- 6) He greets the Jews as beloved brothers of the faith of Abraham, which is another total denial of Christ, as scripture teaches that only those who are of Christ have the faith of Abraham.

Galatians 3:14- "That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the spirit by faith."

Galatians 3:29- "**And if you be Christ's; then you are the seed of Abraham.**"

Pope St. Gregory the Great (+ c. 590): "... if you be Christ's then you are the seed of Abraham (Gal. 3:29). **If we because of our faith in Christ are deemed children of Abraham, the Jews therefore because of their perfidy have ceased to be His seed.**"⁶⁰

Pope St. Leo the Great, Dogmatic Letter to Flavian (449), read at Council of Chalcedon (451), ex cathedra: "The promises were spoken to Abraham and his seed. He does not say "to his seeds" - as if referring to multiplicity - but to a single one, 'and to thy seed,' which is Christ (Gal. 3:16)." ⁶¹

- 7) He states that the Jews "continue to be the first-born people of the Covenant," quoting the Good Friday prayer of the New Mass, which prays that the Jews "continue" in faithfulness to God's Covenant. John Paul II is blatantly teaching, once gain, that the Jews' Covenant with God is still valid - bold heresy.
- 8) He commemorates those who died as Jews and says that their memory should be blessed - heresy.
- 9) On behalf of "the Church," he repents for any anti-Judaism - apostasy. This would include the Church's anti-Jewish dogma that Jews who die without conversion to Catholicism go to Hell, *and therefore need to be converted and saved.* He is just mocking Our Lord and the Church.

This speech ranks right near the top of John Paul II's blasphemies and heresies. John Paul II was totally in favor of the denial of Christ; he clearly taught that the Old Covenant is still valid; he

totally denied Jesus Christ and the Catholic Faith; he put his apostasy right in the world's face. Those who hold that this manifest heretic and apostate was a Catholic, *while aware of these facts*, and refuse to denounce him as a heretic, are truly enemies of God.

1 John 2:22 - "Who is a liar, but he who denieth that Jesus is the Christ? He is antichrist, who denieth the Father, and the Son."

John Paul II's best-friend, Jerzy Kluger, was a Jew.



John Paul II embracing his best-friend, the Jew, Jerzy Kluger

Of course, John Paul II never tried to convert Kluger. Kluger explicitly stated that John Paul II never gave him the slightest indication that he wanted to convert him. Rather, Kluger credits his life-long relationship with John Paul II with making him "feel more Jewish." As a youth, John Paul II played soccer goalie on the Jewish squad with Kluger; they played against the Catholics. In a letter to Kluger on March 30, 1989, regarding the destruction of a synagogue during World War II, John Paul II wrote the following:

"I venerate... **also this place of worship [the synagogue]**, which the invaders destroyed."⁶²

This is blunt apostasy. By venerating the synagogue, John Paul II is venerating the Jews' denial that Jesus Christ is the Messiah.

But Jerzy Kluger was not the only Jew who was made to feel more Jewish by John Paul II. There is the Jewish maestro, Gilbert Levine.



Jewish Maestro Gilbert Levine with John Paul II⁶³

Levine noted that, in their many-year relationship, John Paul II never gave him the slightest indication that he wanted to convert him. Levine also noted publicly that, after getting to know John Paul II, he returned to the practice of Judaism.

John Paul II asked Levine to conduct a concert in the Vatican to commemorate the Holocaust. Levine agreed, and with Antipope John Paul II in attendance the concert took place in the Vatican. All of the crucifixes were covered.



John Paul II seated next to the Jewish Rabbi for the Holocaust Concert (a Jewish Prayer Service) in the Vatican

The concert began with “Kol Nidre,” the prayer sung on the holiest day of the Jewish calendar. A few of the many Jews in attendance also lit candles during the ceremony, which quickly became a Jewish religious service in the Vatican. After the concert Levine remarked:

“It was like I was in a Jewish liturgical service in the Vatican. It was a night of prayer... of Jewish prayer.”⁶⁴

After the concert John Paul II called for Levine to receive the Vatican Knighthood. Levine became a Knight Commander of the Equestrian Order of St. Gregory the Great. John Paul II chose “Cardinal” Lustiger of Paris to bestow the honor. Lustiger himself, who was raised a Jew,

stated in a 1981 interview: "I am a Jew. For me the two religions are one."⁶⁵ The honor that John Paul II had bestowed on Levine is one of the very highest that can be received by laymen.

Gilbert Levine revealed the full depths of John Paul II's apostasy in an interview on Larry King Live, April 4, 2005.

During an interview on CNN's *Larry King Live*, April 4, 2005, Gilbert Levine revealed that John Paul II:

- sent each of his sons letters to congratulate them for their bar mitzvahs;
- that John Paul II himself gave his family a Jewish menorah;
- that John Paul II had "Cardinal" Kasper send the Levines a letter on the occasion of the bar mitzvah that was "astounding," which told them to be proud of their Jewish heritage and live it out to the full, and that the letter was so Jewish that the rabbi said it was from a rabbi, when it was actually from Kasper at the behest of John Paul II.

This proves that John Paul II officially encouraged the practice of Judaism; that he officially encouraged the denial of Christ; that he officially helped people practice the Old Covenant; and that he celebrated their observance of the Jewish religion with them. In light of these facts, anyone who says that John Paul II was not a non-Catholic apostate simply denies Jesus Christ – period. Here is an excerpt from the interview on CNN's *Larry King Live*:

"KING: How much of music did he understand?

"LEVINE: Wonderfully. So much so that I, as a Jewish conductor, suggested for that 1994 concert that I do a work of Mahler. And he said, "didn't Mahler convert to Catholicism to become the music director of the Vienna Philharmonic?" I as a musician didn't -- didn't think of that. It's not that I didn't know it, I didn't think of it. That's the kind of sensitivity he had to Jewish issues. And he wanted to broaden it out. And what happened was he felt like it was a -- music could be a vehicle for inter-faith dialogue.

"KING: The pope congratulated your children's bar mitzvahs?

"LEVINE: Not only congratulate us, he sent us a menorah.

"KING: He sent you a menorah?

"LEVINE: He gave it to us, actually, didn't send it. Actually gave us a menorah. I think it's from the 16th century in Prague. It's the most beautiful menorah. He sent a letter on the occasion of each of my son's bar mitzvahs. He also had the cardinal in charge of Catholic/Jewish relations send a letter that was read out in my Orthodox shul on the occasion of my son's recent bar mitzvah, and the rabbi read it as if it were from a rabbi. At the end, it said, "it's by Rabbi Joel Schwartz." He said, but it wasn't by Rabbi Joel Schwartz. It was by Rabbi -- by Cardinal Kasper. It was astounding. It was a letter that said, you should be proud of your Jewish heritage and live it out to its full.

"KING: Where have you been? Why have we just found you? You conduct all over?

"LEVINE: Yes. I conduct all over, and I conducted for him in the Vatican many times. I conducted also for him at World Youth Day in Denver. Me, conducting for Catholic youth? And on that occasion, he came over to me and disrupted the entire performance, put his arm around me and said, did I disturb you, Maestro? And he had in fact stopped the whole show.

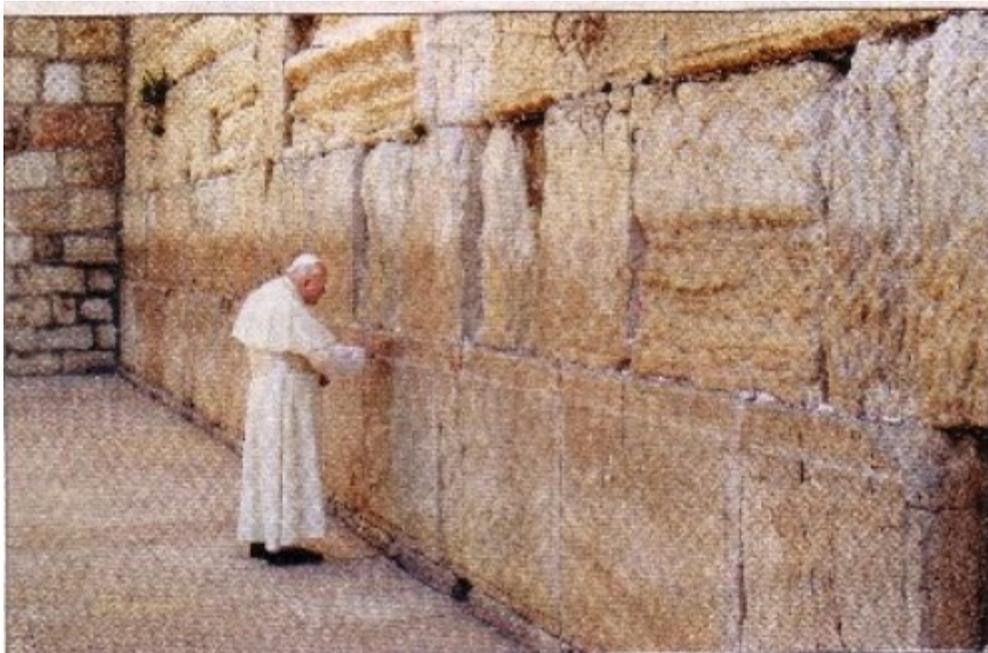
"KING: Are you going to the funeral?

"LEVINE: Of course. I am leaving tomorrow morning. And I will be at the funeral. I couldn't not be there." - End of except from interview⁶⁶

Notice that Gilbert Levine wanted to use the music of the former Jew, Mahler, for the concert, but John Paul II discouraged it by pointing out that Mahler was a Jew who converted to Catholicism!

John Paul II Praying at the Wailing Wall

On March 26, 2000, John Paul II prayed at the Western Wall in Jerusalem. The Western Wall is the stone remnant of the Jewish Temple in Jerusalem that was destroyed by the Romans in 70 A.D. The Jews pray at the Western Wall as the holiest site in Judaism.



John Paul II praying at the Wailing or Western Wall in Jerusalem

The destruction of the Temple in 70 A.D., leaving only the Western Wall, has always been understood by Catholics to signify God's judgment on the Jews. **The destruction of the Temple prevented Jews from being able to offer sacrifice, which meant that their religion had come to an end. The destruction of the Temple was God's powerful sign to the Jews that the Messiah had come, that the Old Covenant had ceased, and that the Temple had been replaced by the Catholic Church.**

So when a Jew prays at the Western Wall, or leaves a prayer there, it is a denial that Jesus is the Messiah; it is an affirmation that he holds that the Old Covenant is still in force; and it is a pitiful and sad attempt to ignore God's very obvious sign that the Jews must abandon the destroyed Temple and enter the Catholic Church.

So when John Paul II himself prayed at the Western Wall in March of 2000, it was an attempt to validate Judaism. It was a denial that Jesus Christ is the Messiah, an indication that he holds that the Old Covenant is still in force, and a mockery of God's clear sign that the Jews must abandon the destroyed Temple and enter the Catholic Church. One informed commentator pointed out that, when John Paul II prayed at the Western Wall, most of the nation of Israel was watching on television. This means that every Jew watching on television was given the impression by John Paul II that he doesn't need to convert to Jesus Christ because Christ is not the Messiah.

The prayer that John Paul II left at the Western Wall asked forgiveness for sins against the Jewish people.

Other Apostasy with the Jews during the Reign of John Paul II

In late 2001, a Vatican Commission under John Paul II released a book entitled *The Jewish People and the Holy Scriptures in the Christian Bible*. **The book argues that the Jews' wait for the coming of the Messiah is still valid.** There is more on this book in the section later on dealing with Benedict XVI.

On August 12, 2002, the American bishops in union with John Paul II issued a document on the Jews. Spearheaded by the notorious apostate William Keeler of Baltimore, and without a peep of objection from John Paul II, the document publicly declared: "... *campaigns that target Jews for conversion to Christianity are no longer theologically acceptable in the Catholic Church.*"⁶⁷

All of this proves that John Paul II and his bishops were/are complete apostates from the Catholic Faith.

John Paul II's incredible Heresies regarding Baptized Non-Catholics (i.e., heretics and schismatics)

We have already examined and exposed in detail John Paul II's undeniable apostasy with paganism, Islam and Judaism. Besides the many statements and acts of heresy and apostasy that John Paul II committed with those false and non-Christian religions, there are also his incredible heresies regarding baptized non-Catholics and their heretical sects. For example:

John Paul II taught that schismatics don't need to be converted



John Paul II in the Syrian "Orthodox" Cathedral of St. George with schismatic Patriarchs Zakka I and Ignatius IV in 2001⁶⁸

John Paul II taught that Eastern Schismatics (the so-called Orthodox) don't need to be converted to the Catholic Church. To provide a little background: The Eastern Schismatics (the so-called "Orthodox") reject the dogma of the Papacy, which means that they reject the supreme authority of all the true popes in history. They reject the dogma of Papal Infallibility: the truth that a pope teaches infallibly when speaking from the Chair of Peter. They reject the dogma of the Immaculate Conception, they refuse to accept the last 13 Councils of the Roman Catholic Church, and they allow divorce and re-marriage.

John Paul II, Homily, May 23, 2002: "I wish to repeat once again, **honor also to you, the holy Orthodox Church...**"⁶⁹

In his outrageous *Directory for the Application of the Principles and Norms of Ecumenism* (#125), John Paul II encouraged interfaith worship with these Eastern Schismatics and stated: "... **any suggestion of proselytism should be avoided.**"⁷⁰ As we cover later, John Paul II approved the Directory on Ecumenism in *Ut Unum Sint* # 58 and elsewhere.

To *proselytize* is to convert someone. So John Paul II held that any effort to convert the Eastern Schismatics should be avoided. Here are the words of a real Catholic pope, Pope Benedict XIV, on the exact same topic.

Pope Benedict XIV, *Allatae Sunt* (# 19), July 26, 1755:

"First, the missionary who is attempting with God's help to bring back Greek and eastern schismatics to unity **should devote all his effort to the single objective of delivering them from doctrines at variance with the Catholic faith.**"⁷¹

Pope Benedict XIV, *Allatae Sunt* (# 19):

"**For the only work entrusted to the missionary** is that of recalling the Oriental to the Catholic faith..."⁷²

One can easily see the difference between the two religions: the Catholic religion teaches that all of its teachings must be accepted and that non-Catholics need to be converted. The non-Catholic religion of John Paul II (the Vatican II religion) teaches that the Catholic faith is meaningless and that non-Catholics should not be converted.

Walter Kasper, a high-ranking member of the Vatican II Church, understands this quite well. Kasper was made a “cardinal” and the head of the Vatican’s Council for Promoting Christian Unity by John Paul II. Benedict XVI confirmed Kasper in his position as head of the Vatican’s Council for Promoting Christian Unity. Expressing the view of both John Paul II and Benedict XVI, Kasper stated:

“... today we no longer understand ecumenism in the sense of a return, by which the others would ‘be converted’ and return to being ‘Catholics’. This was expressly abandoned by Vatican II.”⁷³

Catholics who were tortured and martyred because they refused to become Eastern Schismatics

In his 1945 encyclical *Orientales Omnes Ecclesias*, Pope Pius XII gives a few examples of Catholics in history who were tortured and killed because they wouldn’t abandon fidelity to the Papacy and become Eastern “Orthodox” schismatics. St. Josaphat is one famous example, but there are many others. St. Josaphat converted many Eastern Schismatics back to the Catholic Faith until he was murdered by them for his efforts to bring people back into union with the Papacy.

Pope Pius XII, *Orientales Omnes Ecclesias* (# 15), Dec. 23, 1945: **“Josaphat Kuntzevitch... was famed for his holiness of life and apostolic zeal, and was an intrepid champion of Catholic unity. He was hunted down with bitter hatred and murderous intent by the schismatics and on 12th November 1623 he was inhumanly wounded and slain with a halberd.”**⁷⁴

There were many others who were fined, flogged, tortured, drowned and killed because they wouldn’t become Eastern Schismatics.

Pope Pius XII, *Orientales Omnes Ecclesias* (# 20), Dec. 23, 1945: **“Those of the faithful who would not depart from the true faith, and dutifully and undauntedly resisted the union with the dissident [schismatic] Church imposed in 1875, were shamefully punished with fines and flogging and exile.”**⁷⁵

Pope Pius XII, *Orientales Omnes Ecclesias* (# 46), Dec. 23, 1945: **“The Ruthenian community received... a noble company of confessors and martyrs. To preserve their faith unimpaired and to maintain their zealous loyalty to the Roman pontiffs, these did not hesitate to endure every kind of labor and hardship, or even to go gladly to their death... Josaphat Kuntzevitch... He was the outstanding martyr for Catholic faith and unity at that period, but not the only one; not a few of the clergy and the laity received the same palm of victory after him; some were slain with the sword, some atrociously flogged to death, some drowned in the Dneiper, so passing from their triumph over death to Heaven.”**⁷⁶

Pope Pius XII, *Orientales Omnes Ecclesias* (# 49), Dec. 23, 1945: **“Besides all of this a new and no less bitter persecution of Catholicism was begun a few years before the partition of Poland. At the time when the troops of the Russian emperor had invaded Poland many churches of the Ruthenian rite were taken away from Catholics by force of arms; the priests who refused to abjure their faith [and become schismatics] were put in chains, insulted, scourged and cast into prison, where they suffered cruelly from hunger, thirst and cold.”**⁷⁷

By its heretical teaching that the "Orthodox" schismatics are not outside the Church and don't need conversion for salvation, the Vatican II sect utterly mocks the saints and martyrs who suffered horribly not to become schismatics.

The Vatican's Balamand Statement with the Eastern Schismatics, approved by John Paul II, rejects converting these non-Catholics as "outdated ecclesiology"

On June 24, 1993, the Vatican signed the Balamand Statement with the Eastern Schismatics (the so-called "Orthodox Church"). In this Balamand Statement (quoted below), which was approved by John Paul II, any attempt to convert the Eastern Schismatics is rejected as "the outdated ecclesiology of return to the Catholic Church." Here are some passages from the amazingly heretical Balamand Statement:

Vatican II Sect's Balamand Statement with the "Orthodox," 1993, #10: "The situation thus created resulted in fact in tensions and oppositions. Progressively, in the decades which followed these unions, **missionary activity tended to include among its priorities the effort to convert other Christians, individually or in groups, so as "to bring them back" to one's own Church.** In order to legitimize this tendency, a source of proselytism, **the Catholic Church developed the theological vision according to which she presented herself as the only one to whom salvation was entrusted.** As a reaction, the Orthodox Church, in turn, came to accept the same vision according to which only in her could salvation be found..."

#'s 14-15: "...**According to the words of Pope John Paul II,** the ecumenical endeavor of the sister Churches of East and West, grounded in dialogue and prayer, is the search for perfect and total communion which **is neither absorption nor fusion** but a meeting in truth and love (cf. Slavorum Apostoli, 27). 15. While the inviolable freedom of persons and their obligation to follow the requirements of their conscience remain secure, **in the search for re-establishing unity there is no question of conversion of people from one Church to the other in order to ensure their salvation.**"

22. "**Pastoral activity in the Catholic Church, Latin as well as Oriental, no longer aims at having the faithful of one Church pass over to the other; that is to say, it no longer aims at proselytizing among the Orthodox. It aims at answering the spiritual needs of its own faithful and it has no desire for expansion at the expense of the Orthodox Church.**"

30. "To pave the way for future relations between the two Churches, **passing beyond the out-dated ecclesiology of return to the Catholic Church** connected with the problem which is the object of this document, special attention will be given to the preparation of future priests and of all those who, in any way, are involved in an apostolic activity carried on in a place where the other Church traditionally has its roots. Their education should be objectively positive with respect of the other Church." (<http://www.cin.org/east/balamand.html>)

This is incredibly bold heresy! This document, approved by the Vatican II antipopes, is definitely one of the worst heresies of the Vatican II sect. It bluntly mentions, and then totally rejects, the

traditional dogma of the Catholic Church that the schismatics must be converted to the Catholic Faith for unity and salvation.

John Paul II called the Balamand Statement a “new step” that “should help all the local Orthodox Churches and all the local Catholic Churches, both Latin and Oriental, which live together in a single region, to continue their commitment to the dialogue of charity and to begin or to pursue relations of cooperation in the area of their pastoral activity.”⁷⁸

Please notice especially #'s 14-15, which state that “in the search for re-establishing unity there is no question of conversion of people from one Church to the other in order to ensure their salvation...” Please notice #22, which states that the Catholic Church “has no desire for expansion at the expense of the Orthodox Church” and #30, which rejects the “outdated ecclesiology of return to the Catholic Church.” Notice how all of this bluntly rejects the Catholic dogma that non-Catholics must return to the Catholic Church for salvation and Christian unity.

Pope Pius XI, *Mortalium Animos* (# 10), Jan. 6, 1928:

“... the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it...”⁷⁹

So it is a fact that John Paul II and his false sect reject word-for-word the dogma of the Catholic faith: Christian unity is only achieved by conversion to Catholicism. We see this rejection of Catholic dogma again in the next quote.

More of John Paul II's incredible heresies with the Eastern “Orthodox” Schismatics

John Paul II, *Homily*, Jan. 25, 1993:

“The way to achieve Christian unity, in fact,’ says the document of the Pontifical Commission for Russia, ‘is not proselytism but fraternal dialogue...”⁸⁰

It is therefore a fact that John Paul II teaches that the faith of Rome is not to be held by non-Catholics; therefore, he cannot be looked upon as holding the true Catholic Faith.

Pope Leo XIII, *Satis Cognitum* (# 13), June 29, 1896:

“You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held.”⁸¹

Those who assert, in the face of these facts, that John Paul II is to be looked upon as holding the true Catholic faith (in other words, that was a true Catholic pope) are denying this teaching of the Catholic Church.

In his encyclical on *Sts. Cyril and Methodius* (#27), John Paul II again indicated that Eastern Schismatics should not be converted to the Catholic Church. He stated that unity with the schismatics “is neither absorption nor fusion,”⁸² which means not by conversion. As we saw above, *The Balamand Statement* with the Orthodox actually quoted this very phrase from John Paul II's encyclical on *Sts. Cyril and Methodius* to prove that Catholics should not convert the Orthodox.

John Paul II has confirmed his heresy in countless meeting with the schismatics. On Feb. 24, 2000, John Paul II met with the non-Catholic, schismatic Bishop of Alexandria, "Pope" Shenouda III.



John Paul II meeting with the schismatic Bishop of Alexandria, who calls himself "Pope" Shenouda III

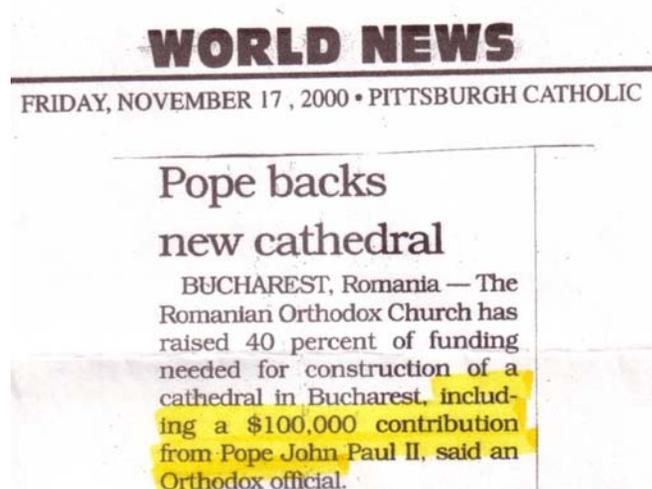
In his message to the schismatic bishop, John Paul II called him "Your Holiness" and said:

John Paul II, *Message to "Pope" Shenouda III*, Feb. 24, 2000: "I am grateful for all you have said, Your Holiness... **God bless the Church of Pope Shenouda**. Thank you."⁸³

In other words, John Paul II said: "God bless the schismatic Church!" This is a rejection of the Catholic Faith. Scripture specifically tells us that we cannot say "God speed" (in other words, "God bless") to heretics.

"If any man come to you and bring not this doctrine, receive him not into the house **nor say to him: God speed you.**" (II John 10)

By saying "God bless" to a false Church, one is asking God to multiply and propagate that false sect.





John Paul II and Teoctist (the schismatic Patriarch of Romania) jointly denouncing converting each other in a 2002 Joint Declaration

On October 12, 2002, John Paul II and the schismatic Patriarch of Romania jointly denounced trying to convert each other in a common declaration. They stated: "Our aim and our ardent desire is full communion, *which is not absorption*..."⁸⁴ This means not by conversion. John Paul II frequently used the phrase "neither absorption nor fusion" to indicate that unity with the schismatics is not by converting them. Remember, that phrase was used with this very meaning in the Balamand Statement (cited earlier) with the schismatic "Orthodox."

Teoctist, the schismatic Patriarch of Romania, **had already revealed in 1999 that John Paul II made a large donation to his non-Catholic Church.**⁸⁵ Zenit News Service and others (see previous page) reported that John Paul II's donation to the schismatic patriarch was \$100,000!

"Romanian Orthodox clergy said today that John Paul II has donated \$100,000 toward the construction of an Orthodox Cathedral here that will accommodate up to 2,000 people, Agence France-Presse reported."⁸⁶

Pope Innocent III, *Fourth Lateran Council*, Constitution 3 on Heretics, 1215: "Moreover, we determine to subject to excommunication believers who receive, defend, or support heretics."⁸⁷

In his address on the same day as their Joint Declaration, John Paul II told the schismatic Patriarch Teoctist: "The goal is... to reach a unity which implies *neither absorption nor fusion*..."⁸⁸

So, John Paul II has publicly ensured his listeners over and over again that Catholics should not try to convert non-Catholics and that the Catholic Faith is not necessary for attaining salvation.

Pope Pius IX, *Nostis et Nobiscum* (# 10), Dec. 8, 1849: "In particular, **ensure that the faithful are deeply and thoroughly convinced of the truth of the doctrine that the Catholic faith is necessary for attaining salvation.**"⁸⁹

In fact, in the same address to the schismatic Patriarch of Romania, John Paul II made this incredible statement:

“For her part, the Catholic Church recognizes the mission which the Orthodox Churches are called to carry out in the countries where they have been rooted for centuries. **She desires nothing else than to help this mission...**”⁹⁰

So much for the Papacy! So much for the last 1000 years of dogmatic statements that the schismatics reject! So much for divorce and re-marriage! And so much for the Catholic Church, according to John Paul II. According to this apostate, all of this means nothing and in fact should not be believed because “the Church” desires nothing else than to keep these people in schism and outside her teachings.

Pope Gregory XVI, May 27, 1832: “Be not deceived, my brother; if anyone follows a schismatic, he will not attain the inheritance of the kingdom of God.”⁹¹

Pope Leo XII, *Encyclical*, May 24, 1824: “**We address all of you who are still removed from the true Church and the road to salvation.** In this universal rejoicing, one thing is lacking: that... you might sincerely agree with **the mother Church, outside of whose teachings there is no salvation.**”⁹²

Pope Leo XII, *Ubi Primum* (# 14), May 5, 1824:

“It is impossible for the most true God, who is Truth itself, the best, the wisest Provider, and the Rewarder of good men, **to approve all sects who profess false teachings** which are often inconsistent with one another and contradictory, **and to confer eternal rewards on their members...** by divine faith we hold one Lord, one faith, one baptism... **This is why we profess that there is no salvation outside the Church.**”⁹³

Pope Pius XI, *Mortalium Animos* (# 11), Jan. 6, 1928: “The Catholic Church is alone in keeping the true worship... **if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation.**”⁹⁴



Here we see John Paul II and the schismatic Patriarch Teoctist sitting on equal level chairs

This is another action by which John Paul II manifested that he accepted the “Orthodox” heresy that all bishops are equal. John Paul II held that it’s fine to deny the Primacy of the Bishop of Rome.

In the Summer of 2003, John Paul II again repudiated the proselytism of the Eastern Schismatics.

John Paul II, *Ecclesia in Europa*, Post-Synodal Apost. Exhortation, June 28, 2003: “At the same time **I wish to assure once more the pastors and our brothers and sisters of the Orthodox Churches that the new evangelization is in no way to be confused with proselytism...**”⁹⁵

Pope Pius IX, Vatican Council I, Sess. 4, Chap. 3, ex cathedra: “Furthermore We teach and declare that the Roman Church, by the disposition of the Lord, holds the sovereignty of ordinary power over all others... **This is the doctrine of Catholic truth from which no one can deviate and keep his faith and salvation.**”⁹⁶

This infallible definition of Vatican I declares that anyone who deviates from the dogma of the Papacy (that the Pope of Rome holds sovereign power in the Church of Christ), such as the “Orthodox” schismatics and the Protestants, cannot keep his faith and salvation. Yet, John Paul II tells us that the Orthodox schismatics and the Protestants not only can keep their faith and salvation while denying the Papacy, but *should not* believe in the Papacy. He was a complete heretic who rejected this dogma of Vatican I.

John Paul II Declaring a Communion and Unity of Faith with non-Catholic Sects

In his encyclical *Ut Unum Sint*, John Paul II declared that his “Church” is in communion with non-Catholic sects an incredible 16 times, and he declared that he has the same faith as non-Catholic sects 8 times.

John Paul II, *Ut Unum Sint* (# 62), May 25, 1995, speaking about the non-Catholic and Schismatic Patriarch of Ethiopia: “When the Venerable Patriarch of the Ethiopian Church, Abuna Paulos, paid me a visit in Rome on June 11, 1993, together we emphasized **the deep communion existing between our two Churches: ‘We share the same faith handed down from the Apostles... moreover, we can affirm that we have the one faith in Christ...’**”⁹⁷

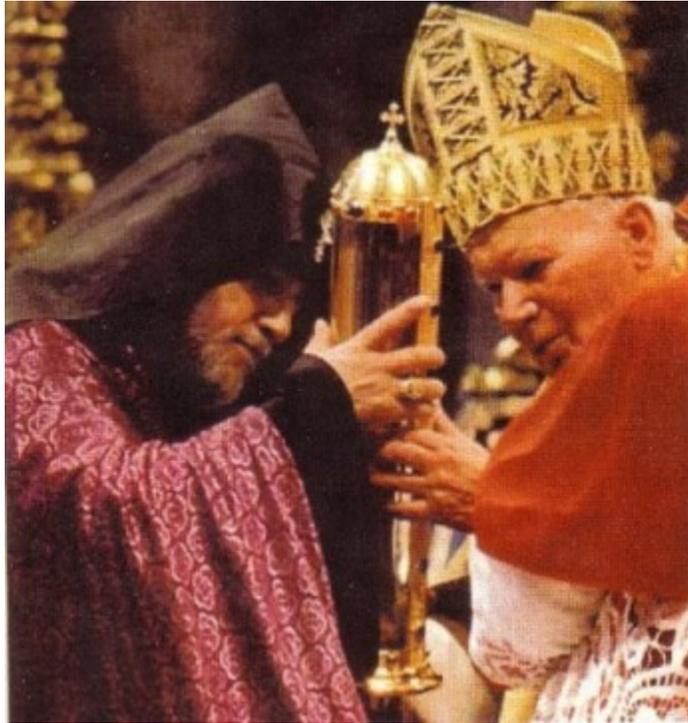
Pope St. Leo the Great, *Sermon 129*:

“Wherefore, since outside the Catholic Church there is nothing perfect, nothing undefiled... **we are in no way likened with those who are divided from the unity of the Body of Christ; we are joined in no communion.**”⁹⁸

When John Paul II asserts that he has the same faith and communion as non-Catholic sects, he is asserting that he is a non-Catholic.

John Paul II gave a relic to schismatic Karekin II, and he declared that his sect is the “Bride of Christ”

John Paul II also gave Karekin II, the head of the schismatic Church in Armenia, a relic of St. Gregory the Illuminator.



John Paul II gives a relic of St. Gregory the Illuminator to the head of the schismatic “Church” in Armenia

John Paul II, *Homily to schismatic Patriarch Karekin II*, Nov. 10, 2000: “... **I am delighted to return to Your Holiness a relic of St. Gregory the Illuminator...** The relic will be placed in the new cathedral now being built... **My hope is that the new cathedral will adorn with still greater beauty the Bride of Christ in Armenia...**”⁹⁹

St. Gregory the Illuminator (c. 257-332 A.D.) was the “apostle of Armenia,” the one who propagated the true Christian Faith (the Catholic Faith) in Armenia:

“Working very closely together, King Tiridates and St. Gregory the Illuminator destroyed all the old pagan shrines in Armenia, beginning with those of the goddess Anahit and the god Tir, for whom the King had been named. Crosses were erected in their place. Very large numbers of people were baptized.”¹⁰⁰

By giving the relic of this great Christian apostle of Armenia to the schismatics, John Paul II was clearly indicating that he considered the schismatics as possessors of the true Christian Faith – the true Faith that St. Gregory the Illuminator held. Further, in the homily above, we can see that John Paul II called the schismatic Orthodox Church “the Bride of Christ,” a title reserved to the Catholic Church!

John Paul II’s Heresy with the Anglican Sect

Because Margaret Clitherow refused to accept the Anglican sect and its “Mass” – but rather invited Catholic priests into her home against the penal laws – she was martyred by being crushed to death under a large door loaded with heavy weights. This style of execution is so painful that it is called “severe and harsh punishment.” **She suffered it all because she wouldn’t**

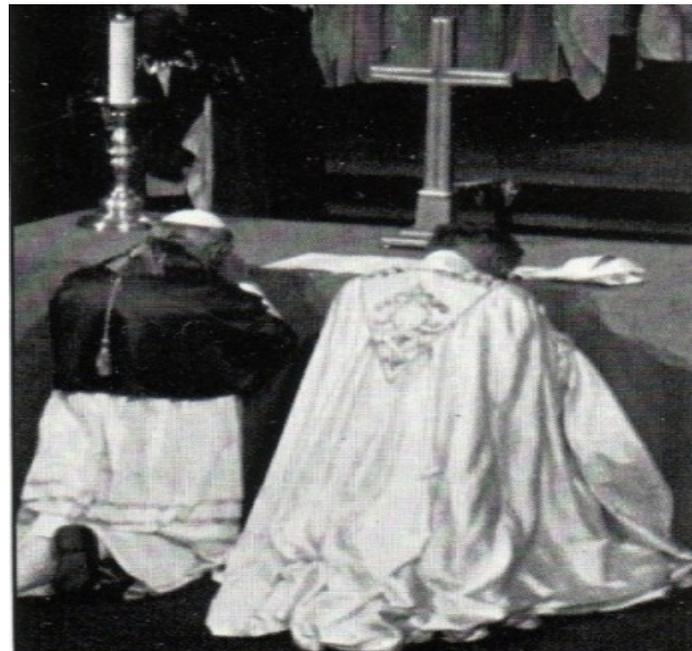
accept Anglicanism. The Vatican II sect, however, teaches that Anglicans are fellow “Christians” who don’t need conversion, and whose invalid “bishops” are actually true bishops of the Church of Christ. The Vatican II sect teaches that her martyrdom was pointless.

John Paul II goes to the Anglican Cathedral and takes part in the worship of the Anglican sect – formal heresy by deed



John Paul II speaking at the Anglican Cathedral of Canterbury in 1982¹⁰¹

John Paul II mocking the English Martyrs by his joint prayer with the Anglican "Archbishop" of Canterbury, 1982



John Paul II in common prayer with the schismatic and heretical “Archbishop” of Canterbury (an Anglican), who is just a layman posing as a bishop

On May 29, 1982, in the Anglican Cathedral John Paul II knelt in a "prayer of interfaith" with the "Archbishop" of Canterbury, Robert Runcie, thus mocking the martyrdoms of so many Catholic saints, who bravely shed their blood rather than accept the false Anglican sect or partake in false worship.

Pope Pius IX, *Neminem vestrum* (# 5), Feb. 2, 1854: "We want you to know that those same monks sent Us a splendid profession of Catholic faith and doctrine... **They eloquently acknowledged and freely received the regulations and decrees which the popes and the sacred congregations published or would publish - especially those which prohibit *communicatio in divinis* (communion in holy matters) with schismatics.**"¹⁰²

John Paul II Bestowed the Pectoral Cross on the head of the Anglican Sect, a Layman

In 2003, John Paul II bestowed the pectoral cross upon Rowan Williams, the Anglican "Archbishop" of Canterbury.



John Paul II kissing the ring of Rowan Williams, the head of the Anglican sect, on whom he also bestowed a pectoral cross, even though Williams is just a layman

For those who don't know, the Anglican non-Catholic sect doesn't even have valid priests or valid bishops. Pope Leo XIII infallibly declared that Anglican ordinations are invalid.

Pope Leo XIII, "Apostolicae Curae," Sept. 13, 1896, ex cathedra: "... by Our authority, of Our own inspiration and certain knowledge **We pronounce and declare that ordinations enacted according to the Anglican rite have hitherto been and are invalid and entirely void...**"¹⁰³

Anglican “priests” and “bishops” are, therefore, laymen, besides being non-Catholic heretics and schismatics. Yet, after the election of the new Anglican “Archbishop” of Canterbury (Rowan Williams), **John Paul II dispatched the apostate Walter Kasper to give this non-Catholic layman a pectoral cross and a telegram of approval!** This is so heretical that there are almost no words to describe it.

Anglican “Archbishop” of Canterbury Rowan Williams to John Paul II, Oct. 4, 2003: “In 1966 Pope Paul VI gave Archbishop Michael Ramsey his own Episcopal ring, which has been treasured by his successors and which I wear today. **I am glad to thank you for the personal gift of a pectoral cross, sent to me on the occasion of my enthronement earlier this year.** As I took on my new ministry I appreciated deeply that sign of a shared task...”¹⁰⁴

The pectoral cross is a traditional Catholic symbol of episcopal authority. By bestowing the pectoral cross upon the apostate Rowan Williams – who is also in favor of women priests and homosexuals being ordained – **John Paul II not only flatly denied by his deed Pope Leo XIII’s infallible definition that Anglican orders are invalid**, but he also made a complete mockery of the Catholic dogmas on the Papacy and the Church of Christ.

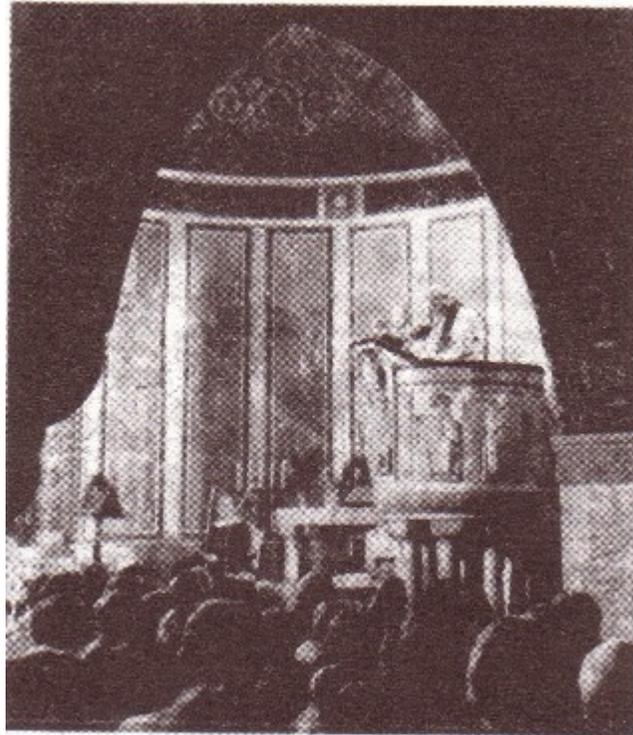
And what makes this action of John Paul II even more incredible is the fact that Williams himself has been banned from conducting “Communion” services in 350 Anglican parishes for his view in favor of women priests!¹⁰⁵ But that didn’t stop John Paul II; he just pushed ahead with the apostasy.

John Paul II even indicated that the non-Catholic layman Williams is the legitimate bishop of the “See of Canterbury.”

John Paul II, “To the Most Reverend and Right Honorable Rowan Williams, Archbishop of Canterbury,” Oct. 4, 2003: “**These encounters have sought to renew the links between the See of Canterbury and the Apostolic See...** It is fidelity to Christ which compels us to continue to search for full visible unity and to find appropriate ways of engaging, whenever possible, in common witness and mission... I pray for a renewed outpouring of the Holy Spirit upon you... May God keep you safe, watch over you and always guide you in the exercise of your lofty responsibilities.”¹⁰⁶

As shown above, during a meeting with Rowan Williams, John Paul II also kissed his ring, which demonstrated again that John Paul II recognized this non-Catholic layman as a legitimate bishop in the Church of Christ. John Paul II mocked Jesus Christ, the Catholic Church and all the English martyrs who suffered horrible tortures for refusing to abandon Catholicism and become Anglican. With this action, John Paul II rejected the Catholic Church’s teaching on the Episcopacy, Ordination, Apostolic Succession and Church Unity.

John Paul II went to the Lutheran Temple



John Paul II in the Lutheran temple in 1983

In 1983, John Paul II visited a Lutheran temple for the 500th anniversary of Martin Luther's birth. This is another heretical action – partaking of the worship ceremonies of a non-Catholic religion and celebrating a heresiarch – which absolutely proves that John Paul II was not a Catholic.

John Paul II praised Luther, Calvin, Zwingli and Hus

John Paul II also praised the greatest enemies that the Catholic Church has ever known, including the Protestant revolutionaries Luther and Calvin. In Oct. 1983, John Paul II, speaking of Martin Luther, stated: *“Our world even today experiences his great impact on history.”*¹⁰⁷ And on June 14, 1984, John Paul II praised Calvin as one who was trying to “make the Church more faithful to the will of the Lord.”¹⁰⁸ To patronize, support and defend heretics is to be a heretic. To praise the worst heretics in Church history, such as Luther and Calvin, is beyond heresy.

Pope Gregory XVI, *Encyclical*, May 8, 1844:

“But later even more care was required when *the Lutherans and Calvinists* dared to **oppose the changeless doctrine of the faith with an almost incredible variety of errors**. They left no means untried to deceive the faithful with perverse explanations of the sacred books...”¹⁰⁹

John Paul II also praised the notorious heretics Zwingli and Hus. He even went so far as to say that John Hus, who was condemned as a heretic by the Council of Constance, was a man of “infallible personal integrity”!¹¹⁰

John Paul II approved the Vatican-Lutheran Agreement on Justification



On Oct. 31, 1999, “Cardinal” Edward Cassidy and Lutheran “Bishop” Christian Krause shake hands at the signing of *The Joint Declaration on the Doctrine of Justification* in Augsburg, Germany. This agreement, **which was approved by John Paul II**, teaches: that Justification comes by “faith alone” (Annex, 2, C); that the Canons of the Council of Trent no longer apply to the Lutherans (#13); that none of the Lutheran teaching in the Joint Declaration, including the heresy of Justification by faith alone and numerous other Lutheran heresies, is condemned by Trent (#41). In short, this agreement between the “Church” of John Paul II and the Lutheran sect utterly rejects the dogmatic Council of Trent. It is a veritable declaration that the sect of John Paul II is a Protestant sect. (A little later in the book there is a section on this amazingly heretical agreement.)

John Paul II, Jan. 19, 2004, *At a Meeting with Lutherans From Finland*: “... I wish to express my gratitude for the ecumenical progress made between Catholics and Lutherans in the five years **since the signing of the Joint Declaration on the Doctrine of Justification.**”¹¹¹

John Paul II taught that non-Catholics can receive Communion

John Paul II also taught that non-Catholics may lawfully receive Holy Communion. Canon 844.3 of his 1983 Code of Canon Law states that:

“Catholic ministers may licitly administer the sacraments of penance, Eucharist, and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church...”¹¹²

The idea that non-Catholics may lawfully receive Holy Communion or the other sacraments is contrary to the 2000 year teaching of the Catholic Church.

Pope Pius IX, *Encyclical*, April 8, 1862:

“... ‘whoever eats of the Lamb and is not a member of the Church, has profaned.’”¹¹³

What’s particularly significant about this heresy of John Paul II (that it is lawful to give Holy Communion to non-Catholics) is the fact that it also appears in his new catechism, paragraph # 1401. This document was promulgated by the so-called supreme apostolic authority of John Paul II. In his constitution *Fidei Depositum*, John Paul II promulgated his new catechism using his “apostolic authority” to declare that it is a “sure norm for teaching the faith.”

John Paul II, *Fidei Depositum*, Oct. 11, 1992:

“The *Catechism of the Catholic Church*, which I approved June 25th 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... I declare it to be a sure norm for teaching the faith.**”¹¹⁴

John Paul II’s catechism is not a sure norm for teaching the faith. It’s a sure norm for teaching heresy. Therefore, since John Paul II has pretended to declare from the Chair of Peter that his catechism is a sure norm for teaching the faith when it is not, we know that he does not sit in the Chair of Peter. A pope cannot err when speaking from the Apostolic See, that is, with his apostolic authority from the Chair of Peter.

Pope Pius IX, *Vatican Council I*, ex cathedra: “... in the Apostolic See the Catholic religion has always been preserved untainted, and holy doctrine celebrated.”¹¹⁵

Pope Pius IX, *Vatican Council I*, ex cathedra:

“So, this gift of truth and a never failing faith was divinely conferred upon Peter and his successors in this chair...”¹¹⁶

This heresy on non-Catholics being allowed to receive Holy Communion was also taught in Vatican II, as we covered already. John Paul II also commented on this teaching with approval in *Ut Unum Sint*:

John Paul II, *Ut Unum Sint* (# 58), May 25, 1995:

“... By reason of the very close sacramental bonds between the Catholic Church and the Orthodox Church... the Catholic Church has often adopted and now adopts a milder policy, offering to all the means of salvation and an example of charity among Christians **through participation in the sacraments and in other sacred functions and objects...** **There must never be a loss of appreciation for the ecclesiological implication of sharing in the sacraments, especially the Holy Eucharist.**”¹¹⁷

He notes the “ecclesiological implication” of sharing in the sacraments with the “Orthodox.” His implication is that they are part of the same Church.

John Paul II taught that non-Catholic sects are a means of salvation

Following Vatican II, John Paul II also taught that non-Catholic sects are a means of salvation, which is heresy.

John Paul II, *New Catechism, paragraph 819*, speaking of non-Catholic Churches: **“Christ’s Spirit uses these Churches and ecclesial communities as means of salvation...”**¹¹⁸

Pope Pius IV, profession of faith, Council of Trent, *ex cathedra*: **“This true Catholic faith, outside of which no one can be saved... I now profess and truly hold...”**¹¹⁹

John Paul II taught that non-Catholic sects have Saints and Martyrs

John Paul II repeatedly taught that non-Catholic sects have saints and martyrs.

John Paul II, *Ut Unum Sint* (# 84), May 25, 1995, Speaking of non-Catholic “Churches”:
 “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 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.**”¹²⁰

This is undeniable, clear-cut manifest heresy. It is an article of divine and Catholic Faith that those who are not in the Catholic Church, even if they shed blood in the name of Christ, cannot be saved.

Pope Eugene IV, *Council of Florence, ex cathedra*:
“... no one, even if he has shed blood in the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.”¹²¹

This solemnly defined dogma of the Council of Florence was repeated by Pope Pius XI:

Pope Pius XI, *Rappresentanti in terra* (# 99), Dec. 31, 1929: “It stands out conspicuously in the lives of numerous **saints, whom the Church, and she alone, produces**, in whom is perfectly realized the purpose of Christian education...”¹²²

It’s hard to imagine a more specific and explicit denial of this particular dogma than *Ut Unum Sint* #84 of John Paul II (quoted above).

Pope Gregory XVI, *Summo Iugiter Studio*, May 27, 1832:
“Finally some of these misguided people attempt to persuade themselves and others that men are not saved only in the Catholic religion, but that even heretics may attain eternal life.”¹²³

Also, please notice that not only does the manifest heretic John Paul II declare in *Ut Unum Sint* #84 that “saints” come from non-Catholic Churches (clear heresy), but he goes beyond that and declares that such **non-Catholic sects “gave them” their salvation**: “the Churches and Ecclesial Communities *which gave them entrance into* the communion of salvation.”

John Paul II, *Ut Unum Sint* (# 83), May 25, 1995:

"All Christian Communities know that, thanks to the power given by the Spirit, obeying that will and overcoming those obstacles are not beyond their reach. **All of them in fact have martyrs for the Christian faith.**"¹²⁴

John Paul II, *speech to schismatic non-Catholic Patriarch Karekin II*, Nov. 9, 2000:

"Again, I thank **Your Holiness** for your willingness to be part of that liturgy in the person of your representative. In effect, **'perhaps the most convincing form of ecumenism is the ecumenism of the saints and of the martyrs.** The *communio sanctorum* speaks louder than the things which divide us."¹²⁵

John Paul II, *Ut Unum Sint* (# 1), May 25, 1995:

"The courageous witness of so many martyrs of our century, including members of Churches and Ecclesial Communities not in full communion with the Catholic Church, gives new vigor to the Council's call and reminds us of our duty to listen to and put into practice its exhortation."¹²⁶

John Paul II, *Salvifici Doloris* (# 22), Feb. 11, 1984:

"Christ's resurrection has revealed 'the glory of the future age' and, at the same time, has confirmed 'the boast of the cross': the glory that is hidden in the very suffering of Christ and which has been and is often mirrored in human suffering, as an expression of man's spiritual greatness. **This glory must be acknowledged not only in the martyrs for the Faith but in many others also who, at times, even without belief in Christ, suffer and give their lives for the truth and for a just cause.** In the sufferings of all of these people the great dignity of man is strikingly confirmed."¹²⁷

John Paul II, *Angelus Address*, Sept. 19, 1993:

"In the unbounded space of Eastern Europe, **the Orthodox Church too can well say** at the end of this century what the Fathers of the Church had proclaimed about the initial spread of the Gospel: **'Sanguis martyrum - semen Christianorum' [the blood of martyrs is the seed of Christians].**"¹²⁸

John Paul II, *Tertio Millennio Adveniente* (# 37), Nov. 10, 1994:

"The witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Orthodox, Anglicans and Protestants, as Pope Paul VI pointed out in his Homily for the Canonization of the Ugandan Martyrs."¹²⁹

John Paul II, *Tertio Millennio Adveniente* (# 37), Nov. 10, 1994:

"... the local Churches should do everything possible to ensure that **the memory of those who have suffered martyrdom should be safeguarded, gathering the necessary documentation.** This gesture cannot fail to have an ecumenical character and expression. **Perhaps the most convincing form of ecumenism is the ecumenism of the saints and martyrs.** The *communio sanctorum* speaks louder than the things which divide us."¹³⁰

John Paul II, *Ut Unum Sint* (# 84), May 25, 1995:

"In a theocentric vision, **we Christians already have a common martyrology.** This includes the martyrs of our own century, more numerous than one might think..."¹³¹

John Paul II, *Ut Unum Sint* (# 84), May 25, 1995:

"In the radiance of the 'heritage of the saints' belonging to all Communities, the 'dialogue of conversion' toward full and visible unity thus appears as a source of hope. The universal presence of the saints is in fact a proof of the transcendent power of the Spirit."¹³²

John Paul II, *General Audience*, May 12, 1999: "The experience of **martyrdom** joined Christians of various denominations in Romania. **The Orthodox, Catholics and Protestants** gave a united witness to Christ by the sacrifice of their lives."¹³³

All of this is **repeated, public and formal heresy**. And to think that some “traditionalists” have the audacity to assert that John Paul II never denied a dogma! What an outrage and a lie! This heresy alone, without even considering all the others, proves that he was not a Catholic. It proves that John Paul II directly rejected the solemnly defined dogma (from the Council of Florence above) that non-Catholics cannot be saved even if they shed their blood for Christ.

Pope Pelagius II, epistle (2) *Dilectionis vestrae*, 585:

“Those who were not willing to be at agreement in the Church of God, cannot remain with God; **although given over to flames and fires, they burn, or thrown to wild beasts, they lay down their lives, there will not be for them that crown of faith, but the punishment of faithlessness**, not a glorious result (of religious virtue), but the ruin of despair. Such a one can be slain; he cannot be crowned.”¹³⁴

John Paul II approved of the practice of Altar Girls



John Paul II with Altar Girls

John Paul II also approved of the practice of altar girls, a practice that is rampant in Vatican II churches. The practice of altar girls was condemned *as evil* by Pope Benedict XIV, Pope St. Gelasius and Pope Innocent IV.

Pope Benedict XIV, *Encyclical*, July 26, 1755:

“**Pope Gelasius** in his ninth letter to the bishops of Lucania **condemned the evil practice which had been introduced of women serving the priest at the celebration of Mass**. Since this abuse had spread to the Greeks, **Innocent IV strictly forbade it in his letter to the bishop of Tusculum**: ‘Women should not dare to serve at the altar; they should be altogether refused this ministry.’ **We too have forbidden this practice in the same words in Our oft-repeated constitution...**”¹³⁵

John Paul II also “canonized” people who fully embraced the heresies of Vatican II, the New Mass and religious indifferentism. This is impossible for a true pope to do, since canonizations by true popes are infallible. This again serves to prove that John Paul II was not a true pope.

John Paul II also condemned the Crusades. The Crusades were solemnly approved by four councils and more than 10 popes, including Pope Urban II, Pope Callistus II, Pope Alexander III, Pope Callistus III, Pope Clement V and others.

John Paul II awarded by Freemasons



John Paul II receiving the B'nai B'rith (Freemasonic Lodge of New York) on March 22, 1982

In December of 1996, **the Grand Orient Lodge of Italian Freemasonry offered John Paul II its greatest honor, the Order of Galilee**, as an expression of thanks for the efforts that he made in support of Freemasonic ideals. The representative of Italian Freemasonry noted that John Paul II merited the honor because he had promoted “the values of universal Freemasonry: fraternity, respect for the dignity of man, and the spirit of tolerance, central points of the life of true masons.”¹³⁶

John Paul II apologized to Red China

On Oct. 24, 2001, John Paul II apologized to Red China. That’s correct: John Paul II apologized to the satanic Communist regime in China for the supposed wrongs of Catholics! He even praised the social justice of Red China.

John Paul II, Oct. 24, 2001: “The Catholic Church for her part regards with respect this impressive thrust and far-sighted planning... The Church has very much at heart the values and objectives which are of primary importance also to modern China: solidarity, peace, social justice...”¹³⁷

Social justice in China includes a one-child-per-family policy, which is imposed by forced abortion and contraception. The Chinese Government slaughters millions of children every year, in addition to imprisoning, torturing and murdering Catholics.

John Paul II stated that the Catholic Church and China are two ancient institutions “*not in opposition to one another.*”¹³⁸ To praise the social justice of Communist China is beyond heresy; it’s satanic.

John Paul II promoted the theory of evolution

On Oct. 22, 1996, John Paul II declared that evolution is “*more than a mere hypothesis.*”¹³⁹ This indicated that he considered evolution to be true.

John Paul II said that Heaven, Hell and Purgatory are not actual places

In a series of speeches in the summer of 1999, reported in the official Vatican newspaper, John Paul II said that Heaven, Hell and Purgatory are not actual places.

At his *general audience* on July 21, 1999, John Paul II said that Heaven is not an actual place.¹⁴⁰

On July 28, 1999, John Paul II said:

1) "It is precisely this tragic situation that Christian doctrine explains when it speaks of eternal damnation of Hell. **It is not a punishment imposed externally by God but a development of premises already set by people in this life.**"¹⁴¹

2) "By using images, the New Testament presents the place destined for evildoers as a fiery furnace, where people will 'weep and gnash their teeth'... **The images of Hell that Sacred Scripture presents to us must be correctly interpreted.** They show the complete frustration and emptiness of life without God. **Rather than a place,** Hell indicates the state of those who freely and definitively separate themselves from God, the source of all life and joy."¹⁴²

3) "Eternal damnation remains a real possibility, but we are not granted, without special divine revelation, **the knowledge of whether or which human beings are effectively involved in it.** The thought of Hell - and even less **the improper use of biblical images** - must not create anxiety or despair, but is a necessary and healthy reminder of freedom within the proclamation that the risen Jesus has conquered Satan, giving us the Spirit of God who makes us cry 'Abba, Father!'"¹⁴³

This speech of John Paul II in itself constitutes formal heresy. He says we don't know whether human beings are damned. It's a divinely revealed truth of the Gospel that human beings are involved in eternal damnation, as Jesus says repeatedly. For instance:

Matthew 13:39-42- "Even as cockle therefore is gathered up, and burnt with fire: **so shall it be at the end of the world.** The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. **And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.**"

In a brief audience in Polish to fellow countrymen, John Paul II recalled the teaching of the heretic Hans Urs von Balthasar that, "There is a Hell, **but it could be empty.**"¹⁴⁴

On August 4, 1999, John Paul II said that Purgatory is not an actual place.¹⁴⁵

Pope Pius IV, *Council of Trent*, Session 25, Dec. 3-4, 1563: "As the Catholic Church, instructed by the Holy Spirit, has taught from holy scripture and the ancient tradition of the fathers in its councils and most recently in this ecumenical synod that **Purgatory exists**, and that **the souls detained there** are helped by the prayers of the faithful and most of all by the acceptable sacrifice of the altar."¹⁴⁶

At the Assisi meeting of Jan. 24, 2002, John Paul II issued "the Decalogue of Assisi." The word *Decalogue* means "the ten commandments."

John Paul II, May 21, 2002: "To help create a world of greater justice and solidarity, take to heart the need to promote **the 'Decalogue of Assisi,'** proclaimed at the Day of Prayer for Peace last 24 January." ¹⁴⁷

So John Paul II was saying that people need to proclaim the new ten commandments that he issued at Assisi.

John Paul II changed the Rosary



John Paul II venerating a loaf of bread?!

John Paul II also changed the Rosary. In Oct. 2002, John Paul II added five new mysteries to the Rosary, called "the Mysteries of Light." In the document which promulgated the mysteries of light, John Paul II stated:

"Anyone who contemplates Christ through the various stages of his life cannot fail to perceive in him *the truth about man.*"¹⁴⁸

When we contemplate the mysteries of Christ, we don't perceive in Him the truth about man. John Paul II said this because he taught that man is God; and specifically, that the truth about man is that he is Jesus Christ.

John Paul II taught that man is Christ

John Paul II, Very First Homily, Forever Marking the Beginning of his Pastoral Ministry, Sunday, Oct. 22, 1978: "***You are the Christ, the Son of the living God***' (Mt. 16:16). These words were spoken by Simon, son of Jonah, in the district of Caesarea Philippi... These words mark the beginning of Peter's mission in the history of salvation...

“On this day and in this place these same words must again be uttered and listened to: *‘You are the Christ, the Son of the living God.’* Yes, Brothers and sons and daughters, these words first of all... please listen once again, today, in this sacred place, to the words uttered by Simon Peter. In those words is the faith of the Church. *In those same words is the new truth, indeed, the ultimate and definitive truth about man: the Son of the living God - ‘You are the Christ, the Son of the living God.’*¹⁴⁹

In his first ever homily as “pope” in 1978, in the very speech which will forever mark the beginning of his pastoral ministry, Sunday, Oct. 22, 1978, John Paul II proclaimed to the world that MAN is the Christ, the Son of the Living God of Matthew 16:16! He even said that this is a “new truth” – a new truth which he was here to reveal. “Thou art the Christ, the Son of the Living God,” spoken by St. Peter about Our Lord Jesus Christ, are the words which describe the truth about man, according to John Paul II. This is extremely significant, for it proves that Our Lady’s words at La Salette have come true.

Our Lady of La Salette, Sept. 19, 1846: “Rome will lose the Faith and become the seat of the Anti-Christ... the Church will be in eclipse.”

In fact, John Paul II preached that man is Christ in many ways. Sometimes it was very subtle and clever, at other times it was very obvious and bold. This is covered in detail at the end of this book, but here are just a few quotes:

John Paul II, *General Audience*, Feb. 22, 1984: “... **so that consciences can be freed in the full truth of man, who is Christ**, ‘peace and mercy’ for everyone.”¹⁵⁰

John Paul II, *Homily*, Dec. 17, 1991: “Dear brothers and sisters, **look to Christ, the Truth about man**...”¹⁵¹

John Paul II, *Homily*, Dec. 10, 1989: “... **make straight the way of the Lord and of man**...”¹⁵²

John Paul II, *Homily*, August 10, 1985: “**Today, in consecrating your cathedral, we ardently desire that it become a ‘true temple of God and man**...”¹⁵³

John Paul II, Dec. 25, 1978: “**Christmas is the feast of man**.”¹⁵⁴

John Paul II, Dec. 25, 2001: “... let us pause in adoration in the cave, and gaze upon the Newborn Redeemer. **In him we can recognize the face of every little child who is born**...”¹⁵⁵

John Paul II, Dec. 25, 1985: “**What is grace? Grace is precisely the manifestation of God... Grace is God as “our Father.” It is the Son of God... It is the Holy Spirit... Grace is, also, man**...”¹⁵⁶

John Paul II, March 31, 1991: **“Let respect for man be total... Every offense against the person is an offense against God...”**¹⁵⁷

John Paul II, Jan. 24, 2002: “To offend against man is, most certainly, to offend against God.”¹⁵⁸

John Paul II, *Address to Ambassador of Tunisia*, May 27, 2004, p. 8: “...For its part, **the modest Catholic community that lives in Tunisia has no other ambition than to witness to the dignity of man...**”¹⁵⁹

The “Catholic community” in Tunisia has no other ambition than to witness to the dignity of man? By such a statement **John Paul II was again indicating that the “Catholic” community in Tunisia has no desire to convert other non-Catholics**, but only to witness to the dignity of man.

John Paul II, *Homily*, June 24, 1988: “... **God wishes to encounter in man the whole of creation.**”¹⁶⁰

This means that in man one can find the whole of creation.

Antipope John Paul II, *Address to Missionaries of Precious Blood*, September 14, 2001: “And at the moment of Easter this joy came to its fullness as the light of divine glory shone on the face of **the Risen Lord, whose wounds shine forever like the Sun. This is the truth of who you are, dear Brothers...**”¹⁶¹

John Paul II, *Redemptor Hominis*, March 4, 1979: **“IN REALITY, THE NAME FOR THAT DEEP AMAZEMENT AT MAN’S WORTH AND DIGNITY IS THE GOSPEL, THAT IS TO SAY: THE GOOD NEWS. IT IS ALSO CALLED CHRISTIANITY.”**¹⁶²

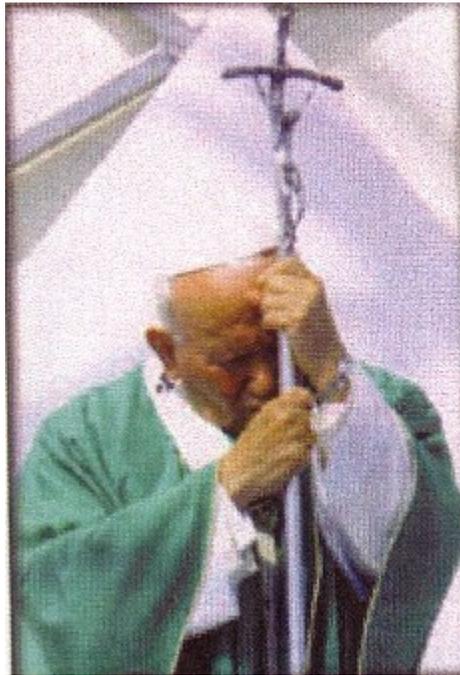
The Gospel is Jesus Christ (His Life and Teaching); it’s the religion of faith and morals He revealed to the world. To say that the Gospel, the Good News and Christianity are the “deep amazement at man” is to equate man with Jesus Christ; but this is exactly why John Paul II said it and what he was doing.

Galatians Chapter 1:8: *“But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.”*

John Paul II was anathema. He preached a new Gospel, not of Jesus Christ, but of man in the place of Christ – the Gospel of Antichrist.

Pope Pius X, *E Supremi Apostolatus*, Oct. 4, 1903: “... **the distinguishing mark of Antichrist, man has with infinite temerity put himself in the place of God...**”¹⁶³

John Paul II carrying the “Broken Cross”



Paul VI, John Paul I, John Paul II and Benedict XVI have carried a cross that very few have understood – the sinister bent or broken cross on which the Body of Christ is displayed as a repulsive and distorted figure. This bent or broken cross was used by black magicians and sorcerers in the sixth century to represent the Biblical term “mark of the beast.” Satanists in the fifth and sixth centuries, as well as black magicians and sorcerers of the Middle Ages (476-1453), used such figurines to represent their hatred for Christianity. The fact that the broken cross was used for occult purposes can be seen in the Museum of Witchcraft in Bayonne, France.¹⁶⁴

Concluding Points about John Paul II

So the question that everyone professing to be Catholic must ask himself is this: was John Paul II the head of the Catholic Church? Or was John Paul II part of a different religion? If John Paul II was part of a different religion – *and who would dare deny this in light of the undeniable and overwhelming evidence we have just presented?* – then he could not have been the head of the Catholic Church.

St. Francis De Sales, Doctor of the Church:

“It would indeed be one of the strangest monsters that could be seen – if the head of the Church were not of the Church.”¹⁶⁵

We have proven beyond doubt that John Paul II was a manifest heretic. Since he was a heretic, he could not have been a validly elected pope. **He was a non-Catholic antipope.** As quoted already, Pope Paul IV solemnly taught in his Feb. 15, 1559 Bull, *Cum ex Apostolatus officio*, that it is impossible for a heretic to be a validly elected pope.

Endnotes for Section 16:

- ¹ www.cnn.com, archives of Larry King Live show, April 4, 2005.
- ² Denzinger, *The Sources of Catholic Dogma*, B. Herder Book. Co., Thirtieth Edition, 1957, no. 464.
- ³ *The Papal Encyclicals*, by Claudia Carlen, Raleigh: The Pierian Press, 1990, Vol. 5 (1958-1981), p. 255.
- ⁴ *The Encyclicals of John Paul II*, Huntington, IN: Our Sunday Visitor Publishing Division, 1996, p. 497.
- ⁵ *The Encyclicals of John Paul II*, p. 643.
- ⁶ *L' Osservatore Romano* (The Vatican's Newspaper), July 1, 1985, p. 3
- ⁷ Denzinger 795.
- ⁸ *L'Osservatore Romano*, June 23, 1980, p. 3.
- ⁹ *L'Osservatore Romano*, Jan. 1, 1979, p. 8.
- ¹⁰ *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 249.
- ¹¹ *The Encyclicals of John Paul II*, p. 517.
- ¹² *The Encyclicals of John Paul II*, p. 542.
- ¹³ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 280.
- ¹⁴ *L'Osservatore Romano*, May 7, 1984, p. 3.
- ¹⁵ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 260.
- ¹⁶ *L'Osservatore Romano*, May 14, 1984, p. 7.
- ¹⁷ *L'Osservatore Romano*, Jan. 18, 1995, p. 11.
- ¹⁸ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 304.
- ¹⁹ *L'Osservatore Romano*, April 16, 1997, p. 3.
- ²⁰ Quoted in Abbe Daniel Le Roux, *Peter, Lovest Thou Me?*, Angelus Press, 1988, p. 147.
- ²¹ St. Thomas Aquinas, *Summa Theologica*, Pt. I-II, Q. 103., A. 4.
- ²² St. Thomas Aquinas, *Summa Theologica*, Pt. II-II, Q. 12, A. 1, Obj. 2.
- ²³ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 317.
- ²⁴ *L'Osservatore Romano CD-Rom*, Year 1986, Vatican City, Angelus Address of John Paul II, Oct. 12, 1986.
- ²⁵ *The Encyclicals of John Paul II*, p. 540.
- ²⁶ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 222.
- ²⁷ *L' Osservatore Romano*, May 29, 2002, p. 4.
- ²⁸ *The Papal Encyclicals*, Vol. 1 (1740-1878), pp. 237-238.
- ²⁹ *The Encyclicals of John Paul II*, p. 502.
- ³⁰ *Decrees of the Ecumenical Councils*, Sheed & Ward and Georgetown University Press, 1990, Vol. 1, pp. 550-553; Denzinger 39-40.
- ³¹ *Our Sunday Visitor*, April 17, 2005.
- ³² *L'Osservatore Romano*, August 26, 1985, p. 9.
- ³³ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 316.
- ³⁴ Associated Press, "Religious Leaders denounce Extremism," Oct. 29, 1999.
- ³⁵ *Decrees of the Ecumenical Councils*, Vol. 1, p. 625.
- ³⁶ Quoted by Amleto Giovanni Cicognani, *Canon Law*, Philadelphia, PA: The Dolphin Press, 1935, p. 177.
- ³⁷ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 381.
- ³⁸ *L'Osservatore Romano*, Dec. 9, 1980, p. 5.
- ³⁹ *L'Osservatore Romano*, March 1, 2000, p. 5.
- ⁴⁰ Von Pastor, *History of the Popes*, II, 346; quoted by Warren H. Carroll, *A History of Christendom*, Vol. 3 (*The Glory of Christendom*), Front Royal, VA: Christendom Press, 1993, p. 571.
- ⁴¹ *L' Osservatore Romano*, March 29, 2000, p. 2.
- ⁴² *The Catholic World Report*, "World Watch," June, 2000, p. 16.
- ⁴³ *L'Osservatore Romano CD-Rom*, Year 2001, Speech of John Paul II from the mosque, May 6, 2001.
- ⁴⁴ Warren H. Carroll, *A History of Christendom (The Building of Christendom)*, Vol. 2, p. 298.
- ⁴⁵ *The Encyclicals of John Paul II*, p. 474.
- ⁴⁶ *L'Osservatore Romano*, Oct. 23, 1989, p. 12.
- ⁴⁷ *L'Osservatore Romano*, Feb. 19, 1990, p. 12.
- ⁴⁸ *L'Osservatore Romano*, May 23, 2001, p. 11.
- ⁴⁹ *L'Osservatore Romano*, May 12, 1999, p. 11.
- ⁵⁰ *The Catechism of the Catholic Church*, by John Paul II, St. Paul Books & Media, 1994, p. 223.
- ⁵¹ Denzinger 73.
- ⁵² Denzinger 712.
- ⁵³ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 98.
- ⁵⁴ *The Papal Encyclicals*, Vol. 4 (1939-1958), p. 42.
- ⁵⁵ *L' Osservatore Romano*, Dec. 9, 1980, p. 6.
- ⁵⁶ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 98.
- ⁵⁷ *Documentation Catholique* 94 (1997), 1003; quoted in *The Bible, The Jews and the Death of Jesus*, Bishops' Committee for Ecumenical and Interreligious Affairs, United States Conference of Catholic Bishops, 2004, p. 31.
- ⁵⁸ *Bulletin du prieure Marie-Reine* [195 rue de Bale, 68100 Mulhouse]; also *The Angelus*, Feb-March 2004, p. 70.
- ⁵⁹ *The Catechism of the Catholic Church*, #121.

- ⁶⁰ *The Sunday Sermons of the Great Fathers*, Chicago: Regnery Press, 1959, Vol. 1., p. 92.
- ⁶¹ *Decrees of the Ecumenical Councils*, Vol. 1, p. 78.
- ⁶² Darcy O' Brien, *The Hidden Pope*, New York, NY: Daybreak Books, 1998, pp. 368-369.
- ⁶³ http://www.lehman.cuny.edu/lehman/enews/2005_09_26/feat_pac.html
- ⁶⁴ Gilbert Levine, Interview with CBS's *60 Minutes*.
- ⁶⁵ Romano Amerio, *Iota Unum*, Kansas City, MO: Angelus Press, 1998, p. 578.
- ⁶⁶ www.cnn.com, archives of *Larry King Live* show, April 4, 2005.
- ⁶⁷ *Catholic Family News*, Niagra Falls, NY, September, 2002, p. 3.
- ⁶⁸ *L' Osservatore Romano*, 2001.
- ⁶⁹ *L' Osservatore Romano*, May 29, 2002, p. 5.
- ⁷⁰ *Directory for the Application of the Principles and Norms of Ecumenism*, by the Pontifical Council for Promoting Christian Unity, Boston, MA: St. Paul Books & Media, pp. 78-79.
- ⁷¹ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 57.
- ⁷² *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 58.
- ⁷³ *Adista*, Feb. 26, 2001.
- ⁷⁴ *The Papal Encyclicals*, Vol. 4 (1939-1958), p. 93.
- ⁷⁵ *The Papal Encyclicals*, Vol. 4 (1939-1958), p. 95.
- ⁷⁶ *The Papal Encyclicals*, Vol. 4 (1939-1958), p. 99.
- ⁷⁷ *The Papal Encyclicals*, Vol. 4 (1939-1958), p. 100.
- ⁷⁸ Information Service 84 (1993/III-IV) 145; <http://www.cnewa.org/ecc-bodypg-us.aspx?eccpageID=82&IndexView=alpha#footnote45>
- ⁷⁹ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 317.
- ⁸⁰ *L'Osservatore Romano*, Jan. 27, 1993, p. 2.
- ⁸¹ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 399.
- ⁸² *The Encyclicals of John Paul II*, p. 248.
- ⁸³ *L' Osservatore Romano*, March 1, 2000, p. 5.
- ⁸⁴ *L' Osservatore Romano*, Oct. 16, 2002, p. 5.
- ⁸⁵ *America Magazine*, "A New Chapter in Catholic-Orthodox Relations," July 3-10, 1999, Vol. 181, No. 1
- ⁸⁶ *Zenit.org*, November 2, 2000.
- ⁸⁷ *Decrees of the Ecumenical Councils*, Vol. 1, p. 234.
- ⁸⁸ *L' Osservatore Romano*, Oct. 16, 2002, p. 4.
- ⁸⁹ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 297 and footnote 4.
- ⁹⁰ *L' Osservatore Romano*, Oct. 16, 2002, p. 4.
- ⁹¹ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 230.
- ⁹² *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 207.
- ⁹³ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 201.
- ⁹⁴ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 318.
- ⁹⁵ *L'Osservatore Romano*, July 2, 2003, p. V.
- ⁹⁶ Denzinger 1827.
- ⁹⁷ *The Encyclicals of John Paul II*, p. 953.
- ⁹⁸ Quoted in *Sacerdotium*, # 2, *Instauratio Catholica*, Madison Heights, WI, p. 64.
- ⁹⁹ *L'Osservatore Romano*, Nov. 15, 2000, p. 6/7 – Joint Communiqué of John Paul II and Catholicos Karekin II.
- ¹⁰⁰ Warren H. Carroll, *A History of Christendom*, Christendom Press, 1985, Vol. 1, p. 539.
- ¹⁰¹ *30 Days Magazine*, November, 1996.
- ¹⁰² *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 321.
- ¹⁰³ Denzinger 1966.
- ¹⁰⁴ *L'Osservatore Romano*, 10/8/03, p. 9.
- ¹⁰⁵ *CWNews*, Sept. 8, 2003.
- ¹⁰⁶ *L'Osservatore Romano*, Oct. 8, 2003, p. 9.
- ¹⁰⁷ *L'Osservatore Romano*, Nov. 14, 1983, p. 9.
- ¹⁰⁸ *L'Osservatore Romano*, July 9, 1985, p. 5.
- ¹⁰⁹ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 268.
- ¹¹⁰ *30 Days Magazine*, Issue No. 7-8, 1995, p. 19.
- ¹¹¹ *L'Osservatore Romano*, Jan. 28, 2004, p. 4.
- ¹¹² *The Code of Canon Law (1983), A Text and Commentary*, Commissioned by the Canon Law Society of America, Edited by James A. Coriden, Thomas J. Green, Donald E. Heintschel, Mahwah, NJ: Paulist Press, 1985, p. 609.
- ¹¹³ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 364.
- ¹¹⁴ *The Catechism of the Catholic Church*, p. 5.
- ¹¹⁵ Denzinger 1833.
- ¹¹⁶ Denzinger 1837.
- ¹¹⁷ *The Encyclicals of John Paul II*, p. 950.
- ¹¹⁸ *The Catechism of the Catholic Church*, p. 216.
- ¹¹⁹ Denzinger 1000.

-
- ¹²⁰ *The Encyclicals of John Paul II*, p. 965.
- ¹²¹ Denzinger 714.
- ¹²² *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 368.
- ¹²³ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 229.
- ¹²⁴ *The Encyclicals of John Paul II*, p. 965.
- ¹²⁵ *L' Osservatore Romano*, Nov. 15, 2000, p. 5.
- ¹²⁶ *The Encyclicals of John Paul II*, p. 914.
- ¹²⁷ *Salvifici Doloris*, Apostolic Letter of John Paul II, Feb. 11, 1984, Pauline Books, p. 35.
- ¹²⁸ *L'Osservatore Romano CD-Rom*, Year 1993, Angelus Address of John Paul II, Sept. 9, 1993.
- ¹²⁹ *L'Osservatore Romano CD-Rom*, Year 1994, *Tertio Millennio Adveniente* of John Paul II, Nov. 10, 1994.
- ¹³⁰ *L'Osservatore Romano CD-Rom*, Year 1994, *Tertio Millennio Adveniente* of John Paul II, Nov. 10, 1994.
- ¹³¹ *The Encyclicals of John Paul II*, p. 965.
- ¹³² *The Encyclicals of John Paul II*, p. 965.
- ¹³³ *L' Osservatore Romano*, May 19, 1999, p. 11.
- ¹³⁴ Denzinger 247.
- ¹³⁵ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 64.
- ¹³⁶ *The Remnant*, St. Paul, MN, April 30, 2000, p. 6.
- ¹³⁷ *L' Osservatore Romano*, Oct. 31, 2001, p. 3.
- ¹³⁸ *L' Osservatore Romano*, Oct. 31, 2001, p. 4.
- ¹³⁹ Statement to the Pontifical Academy of Sciences, Oct. 22, 1996, Original French Version.
- ¹⁴⁰ *National Catholic Register*, Mt. Morris, IL, August 1-7, 1999, p. 4.
- ¹⁴¹ *L' Osservatore Romano*, August 4, 1999, p. 7.
- ¹⁴² *L' Osservatore Romano*, August 4, 1999, p. 7.
- ¹⁴³ *L' Osservatore Romano*, August 4, 1999, p. 7.
- ¹⁴⁴ *National Catholic Register*, August 8-14, 1999.
- ¹⁴⁵ *National Catholic Register*, August 15-21, 1999, p. 5.
- ¹⁴⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 774.
- ¹⁴⁷ *L' Osservatore Romano*, June 19, 2002, p. 9.
- ¹⁴⁸ *L' Osservatore Romano*, Oct. 23, 2002, p. 5.
- ¹⁴⁹ *L'Osservatore Romano*, Nov. 2, 1978, p. 1.
- ¹⁵⁰ *L'Osservatore Romano*, Feb. 27, 1984, p. 1.
- ¹⁵¹ *L'Osservatore Romano*, Jan. 8, 1992, p. 9.
- ¹⁵² *L'Osservatore Romano*, Jan. 22, 1990, p. 6.
- ¹⁵³ *L'Osservatore Romano*, Sept. 2, 1985, p. 3.
- ¹⁵⁴ *L'Osservatore Romano*, Jan. 1, 1979, p. 1.
- ¹⁵⁵ *L' Osservatore Romano*, Jan. 2, 2002, p. 1.
- ¹⁵⁶ *L'Osservatore Romano*, Jan. 6, 1986, p. 1.
- ¹⁵⁷ *L'Osservatore Romano*, April 2, 1991, p. 1.
- ¹⁵⁸ *L'Osservatore Romano*, Jan. 30, 2002, p. 6/7.
- ¹⁵⁹ *L'Osservatore Romano*, June 16, 2004, p. 8.
- ¹⁶⁰ *L'Osservatore Romano*, Aug. 29, 1988, p. 10.
- ¹⁶¹ *L'Osservatore Romano*, Sept. 19, 2001, p. 10.
- ¹⁶² *The Papal Encyclicals*, Vol. 5 (1958-1981), pp. 251-252.
- ¹⁶³ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 6.
- ¹⁶⁴ Piers Compton, *The Broken Cross*, p. 72.
- ¹⁶⁵ St. Francis De Sales, *The Catholic Controversy*, Rockford, IL: Tan Books, 1989, p. 45.