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Karol Wojtyła Beatified? ...

never!

The Apostolate of Our Lady of Good Success

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Introduction

Fr. Luigi Villa Ph. T

Who is **Karol Wojtyla**, or **Pope John Paul II**? I believe one could say he was the ultimate “headliner” of the century, breaking all records of popularity.

It was this trait that was certainly the most evident during his papacy. With a huge crowd at every step, he was showered with hosannas and hallelujahs. These exaggerations seem to me to be a misuse of adoration, as if he were a **superstar, supergod, Ayatollah**, etc. ... Thus, he couldn't do anything but evoke wonder as a Pope, in whatever situation he was in, be it as he spoke or observed, laid his hand on someone, greeted the people as a leader, wore his cassock, skied skillfully down mountains, indeed, one could even say on slippery slopes; wearing his mountaineering hat while climbing mountains and singing profane songs. He was a complex and poetic Pope, said to have had a melodramatic style and theatrical tendencies. However, he was always swimming against the current with his unrelenting aversion to conform to the traditionally accepted behavior of a man of the cloth. It was with this behavior that he destroyed the magnificence of Papal general audiences, with his singing and dancing, even in public, mingling with



John Paul II, newly elected Pope.

crowds from every continent, and exchanging the usual religious solitude of old with his personal participation in the everyday life of man.

Of course, this is only one aspect of his papacy. However, as written by **Gianni Baget Bozzo**, «**This mass spectacle does not benefit anyone or anything. The constant travels, the multiplicity of speeches, seem to cover a substantial stagnation, and the Pope is increasingly seen as the author of a gradual restoration with a human face.**»

So you might say he was a “**seducer**,” but certainly not in the same meaning as was **Christ!**

Many only praised **Wojtyla**. However many others dis-

tanced themselves from his actions, that were veiled in shadows, so as to leave one perplexed, such as **his inability to distinguish between what is a Dogma of Faith and what is, instead, a historical contingency**. He is a Pope whose beatification was challenged; a Pope who, according to **Hans Küng**, is the most contradictory of the twentieth century, a Pope whose **inter-faith “Dialogue”** permitted him to enter a mosque and persuaded him to open the door to other religions, a Pope who brought together Jews and Catholics and even went to witness the prayer of for-

givenness at the “Wailing Wall,” etc. ...

Because of this, many saw him as a “reformer,” a “restorer,” not seeing that, instead, **Wojtyla, little by little, was betraying the Catholic tradition, following the advice of heathen collaborators trademarked as modernists and progressives.**

And here he excommunicated the **Traditional Archbishop Lefebvre**, heedless of what **Saint Paul** said: «**If even an Angel impose another Gospel other than that which He preached, it should not be obeyed.**» However, why weren't the more shameless and unscrupulous ecclesiastical rebels against Christ who wrote and approved heretical Catechisms ever punished or excommunicated? Why did he leave the Chairs of Catholic universities and seminaries, to **theologians who denied the Divinity of Christ, who muddled Holy Scripture, who denied the virginity of The Blessed Virgin Mary** and who taught many other heresies? Why did he sign **Concordats** that no longer protect **the Church, the Catholic religion, Christian values?** - Concordats that put all religions on an equal footing so as to allow countries to be called “**atheist**” states?

And what of his “**heresy of Assisi**,” that “**community prayer**,” represented by all false religions, thus removing **the Primacy of the Catholic Church, the Apostolic, Roman, Mother and Teacher of all souls** and endangering the missionaries in their evangelization of the people, who today cannot, for all intents and purposes, defend the Catholic religion because it was put on the same level with the other religions that were recognized as having the same values of faith?

And was it not perhaps also a grievous concern that he visited the “**Synagogue**” and the “**Lutheran church?**” Are not the **Jews** still determined to **NOT recognize Jesus Christ as God and Messiah?** Maybe they are no longer persecuting the **Church of Christ?** Perhaps Jesus was not always



John Paul II at the “Wailing Wall,” placing a sheet of paper with a prayer of forgiveness for past wrongs of the Church against the Jews in a crack in the Wall.



At the meeting of inter-religious prayer in Assisi in 1986, **John Paul II** prevented the statue of Our Lady of Fatima to enter the Basilica so as not to “**offend**” other religions, and allowed a statue of Buddha to be placed on the tabernacle containing Our Lord Jesus Christ.

severe with them, or did not even converse with them? Maybe Jesus did not say «**Whoever is not with Me is against Me?**»

There was also serious error in giving permission to the various Bishops to administer **Communion in the hand**, thus allowing a serious desecration of the **Holy Eucharist**, and also stripping away the due respect given to the Holy Eucharist, this respect that **many popes** had tried to increase over all of the past centuries of Church!

After this outline of **John Paul II, Pope and man**, and on the principles of his pontificate, it must be admitted that he, on his death, has left a legacy to the Roman Catholic Church: **a Church certainly much changed from that with which he had been entrusted with on October 16, 1978.**

Clearly, then, **John Paul II** was opposed to the “**past**” **Tradition of the Church, and the work done by his predecessors.**

In other words, **he worked in reverse** to turn the permanence of the papal throne into a mobile home, travelling from one end of the world to other. It becomes necessary to ask oneself, therefore, whether it is possible to imagine a “**different**” **Wojtyla, that is** one who was not constantly center stage in the media, hailed by crowds from **America, Africa, Asia, old Europe** and from his home country, **Poland** itself. From any place on earth, all were able to see him, up close, through the powerful zoom of **satellite TV**, the **gestures of his hands, the hardness in his eyes, his tense face, his rare and elusive smile, the tremor of Parkinson’s disease, the patient and his convalescence at the window of the hospital, the grand gestures, ecumenical, inter-religious, and pacifistic in nature, the “mea culpa” of March 12, 2000, or the visit to the “Wailing Wall,” etc.**

...

His papacy was long and so contradictory that, knowing this, we gave our attention to a diverse number of “**cases**” that exposes, in all truth, **the other Wojtyla.**

His Holiness John Paul II – Biography Pre-Pontificate –



The little **Karol Wojtyła** with his mother, Emilia and father, Karol.

THE FAMILY

His father, Karol Wojtyła, the son of Maciej, master tailor, and Anna, was born July 18, 1879 at Lipnik near the town of Bielsko Biala. A tailor by profession, he became a non-commissioned officer in the Austrian army in 1900, and then lieutenant in the Polish army until his retirement in 1927.

His mother Emilia Kaczorowska, daughter of Felix who was an artisan and Mary Anne, was born March 26, 1884.

His brother Edmund, born August 27, 1906 in Krakow; was a doctor in a hospital in Bielsko Powszechny.

KAROL JOZEF WOJTYLA

1920 (May 18) Born in Wadowice (Krakow), Poland.

(June 20) Baptized by the military chaplain, Fr Franciszek Zak. He lived with his parents in Wadowice, at Rynek 2 (now Via Koscielna 7, ext. 4).

1926 (September 15) Attended the elementary school, and then the prep school “Marcin Wadowita.” Throughout his studies he achieved top grades.

1929 (April 13) The death of his mother.

1930 (June) Admitted to the State Secondary School, “Marcin Wadowita.”

1932 (December 5) The death of his brother, Edmund.

1933 (June 14) Finished High school.

1934 (1934-1938) His first theatrical performances in Wadowice. During school, he was president of the Society of Mary. This same period marks his first pilgrimage to Czestochowa.

1935 (September) Participated in the military training exercises at Hermanice.

(December 14) Was accepted into the Society of Mary.

- 1938 (May)** Received the Sacrament of Confirmation.
(May 14) Final exam.
(June 22) Applied for admission to the Faculty of Philosophy (Polish course) of the Jagellonian University in Krakow.
(Summer) Moved, with his father, to Kraków (Via Tyniecka 10).
(Academic Year 1938-39) While studying at the University, he joined “Studio 38,” a theater group founded by Tadeusz Kudliński.

- 1939 (February 6)** Entered the Student Society at the Jagellonian University (Eucharistic and charitable division).
(July) The social formation of the Legion at the University Ozomla at Sadowa Wiszna, for Polish and Ukrainian students.
(September 1) World War II broke out.
(November 2) Enrolled in the second year course for Literature and Philosophy.

- 1940 (February)** Met Jan Tyranowski, a tailor, and a man of deep spirituality, who was educated at the Carmelite School. He introduced Wojtyla to the writings of John of the Cross and Teresa of Avila. This period marks the beginning of the underground theater directed by Tadeusz Kudliński.
(November 1) Was employed as a carpenter in the



The young **Karol** with his friend **Hania**: a quasi-engagement.

stone quarries in Zakrzówek, near Krakow, thus escaping deportation and forced labor in the German Third Reich.



Karol Wojtyla 18 years old.

The first performances date from 1934-38. From 1940, **Karol** was a part of the underground theater of **Tadeusz Kudliński**.

- 1941 (February 18)** The death of his father.
(August) Welcomed home the family of Mieczyslaw Kotlarczyk, founder of the Theater of the Living Word (Rapsodyczny).
(November 1) First theatrical play of *Król Duch* (Royal spirits), Juliusz Slowacki.
- 1941 (February 18)** Began working as a carpenter in a quarry, thanks to the solicitude of his trusted friend and French teacher, Jadwiga Lawaj, who, in turn, was a friend of Henryk Kulakowski, President of the Polish division of the Solvay empire.
- 1942 (Spring)** Was transferred from the quarry to the Solvay factory and was provided with, apart from salary, residential housing equipped with a doctor, library, and gym plus the guarantee to ride out the war unscathed.
(October) Began to attend clandestine classes of the Faculty of Theology of the Jagellonian University as a seminarian of the Archdiocese of Krakow.
- 1943 (March)** Played the leading role for the premiere of “Samuel Zborowski” by Juliusz Slowacki. It was his last appearance on the stage (these “underground” performances took place in the homes of his group of friends).



The young actress, **Halina**, who recited with the young Karol.



Actress **Ginka** and **Karol** as young actors. In Jerusalem, **John Paul II** had a poignant meeting with her and with her Jewish friend, **Jerzy Kluger**, his former rival in friendship for **Ginka Beer**.

(**Academic year 1943-44**) Marked the second year of theological studies. Continued his work at Solvay.

1944 (February 29-March 12) Was hit by car, and hospitalized for his injuries.

(**August**) Archbishop Adam Stefan Sapieha transferred him, along with other clandestine seminarians (illegal), to the Palace of the Archbishop. He remained there until the end of the war and continued with his studies. During this time he discontinued contact with Solvay.

(**November 9**) He received the tonsure.

(**December 17**) Took the first two minor holy orders.

1945 (January 18) The Red Army liberated Krakow from the Nazis.

(**Academic Year 1944-1945**) Marked his third year of studies in the Theological Faculty of the Jagiellonian University.

(**April 9**) Was elected vice-president of the student body "Bratnia Pomoc" (Fraternal Aid) of the Jagiellonian University and retained this post until May 1946.

(**Academic Year 1945-1946**) Fourth year of theological studies.

(**December 12**) Took the other two minor holy orders.

1946 (October 13) Became a subdeacon.

(**October 20**) Became a deacon.

(**November 1**) Was ordained a priest. As in previous occasions, he received Holy Orders from the hands of Archbishop Metropolitan Adam Sapieha in his private chapel.

(**November 2**) Celebrated the Poor Souls in the crypt of St. Leonard in Wawel.

(**November 15**) Continued his studies in Rome.

(**November 26**) He enrolled at the Angelicum.

(**November 15-end December**) Stayed at the Pallottines in Via Pettinari, Rome.

(**Last December**) Together with Don Starowieyski, he stayed at the Pontifical Belgian College in Via Quirinale 26.

1947 (July 3) Passed the exam to earn him a Diploma in Theology.

(**Summer**) Again with Fr. Starowieyski, he took a trip to France, Belgium and Holland. Near Charleroi he carried out pastoral work among the Polish workers.



Karol Wojtyla became a priest in 1946.

1948 (June 14) Took the admission examination for his Ph.D. **Cardinal Sapieha** sent him to Rome to continue his studies at the **Angelicum**. But there was, at that time, as Rector of the university, the great theologian and writer **Father Garrigou-Lagrange**, who was a giant on Thomism. **Wojtyla**, not being a member of that teaching, was following the philosophy that he wanted, that of existentialism, the modern type of **Kant**. Therefore, **his dissertation, "Faith according to St. John of the Cross,"** was criticized and rejected by **Lagrange**, because it supported the ideas of the Modernists who claimed that **Faith is based on personal experience**. For this, **Wojtyla** was not accepted for the doctorate and he had to return to the University of Krakow, where there he was accepted.

1950 He started his publications.

1951 (September 1, up to 1953) Archbishop Baziak put him on leave so that he could prepare himself for the qualifying exam to become a university professor. Up to this point he had only provided pastoral care for university students (in St. Florian) and for Health employees.



Zakopane, April 1953. **Father Karol** (center) after skiing with friends. Their passion was skiing at night with full moon.



Father Karol with a group of university students, in 1951.



Father Karol at Romanko, July 1953, with his boys and girls.

1953 (From October) Taught "Catholic Social Ethics" for the Theological Faculty at the Jagellonian University.

(December 1) Had his interview for professorship qualification.

(December 3) Conference of professorship qualification, with given approval of the thesis "Evaluation of the possibility to build Christian ethics using, as a foundation, the system created by Max Scheler."

1954 After the faculty of theology at the Jagellonian University had been abolished, a theological faculty was organized at the seminary of Krakow, where he continued teaching, also teaching at the Catholic University of Lublin as a lecturer.



Park Oikow. **Father Karol** shared his tent and his kayak trips with his students.



Karol teacher, vicar and writer.



On July 4, 1958, **Father Karol** was appointed Auxiliary Bishop of Krakow by Archbishop **Monsignor E. Baziak**, his great defender.



Msgr. Baziak died, June 15, 1962, after nearly two years of clashes between **Card. Wyszyński**, and the President of the Polish Parliament, **Zenon Kliszko**, the main ideologue of the Communist Party. **Card. Wyszyński did not want Wojtyła as Archbishop of Krakow. However**, in January 1964, under **Pope Paul VI**, Wojtyła was elected Archbishop of Krakow. After vetoing seven other names, **Zenon Kliszko**, had made it clear that he only approved of **Wojtyła** as Archbishop of Krakow.

- 1956 (From December 1)** Became the official substitute professor and employee of the Catholic University of Lublin.
- 1957 (November 15)** The Central Commission of Qualification approved his appointment as a free lecturer.
- 1958 (July 4)** Appointed Auxiliary Bishop of Archbishop of Krakow, Mons. Eugeniusz Baziak.
(September 28) Ordained Bishop in the Cathedral of Wawel.
- 1960 (January)** Karol Wojtyła's dissertation for his teaching qualification was published by the Society of Sciences (Towarzystwo Naukowe) at the Catholic University of Lublin: "Evaluation of the possibility to build Christian ethics using, as a foundation, the system created by Max Scheler."
(During the year) First edition of "Love and Responsibility" (ed. by TNKUL).
- 1962 (April 15)** Was co-opted in the Episcopal Commission for Education.
(July 16) After the death of Baziak he was elected Vicar of the Chapter.



The picnics and sporting life of **Father Karol** (like this) would continue even as Archbishop and Cardinal of Krakow.

(**October 5**) Participated in the work of Vatican II, the First Session (October 11 to December 8).

1963 (October 6 to December 4) Participated in the work of the Second Session of Vatican II.

(**December 5-15**) Made a pilgrimage to the Holy Land with some bishops of different nationalities that were present at the Council.

(**December 30**) Was appointed Archbishop of Krakow with the approval of Communist ideologist and President of the Polish Parliament, Zenon Kliszko.

1964 (January 13) Date of the papal seal that appointed him Archbishop of Krakow.

(**March 8**) Officially established in the Wavel Cathedral.

(**September 10**) Third Session of Vatican II (14 September-21 November). At the conclusion of this session he made a pilgrimage to the Holy Land, remaining there two weeks.



While **Card. Wyszynsky** could not get away from his diocese, because the communist government would not grant him permission, **Archbishop Wojtyla** had full freedom to travel abroad without restriction. This was the common policy of **encouraging Wojtyla** and destroying the old **Cardinal Wyszynski** for his anti-communism.



After a hike, **Archbishop Wojtyla** rests in shorts and a red scarf on his head.



Archbishop Karol, in shorts and T-shirt, during a picnic with women and child.



Card. Wojtyla in shorts and T-shirts, accompanied by a young woman with child and family, near Krakow.



The former Bishop of Krakow, **Karol Wojtyla** allows himself a moment of relaxation on a canoe along the Skawa River. Since then, he often ignored strict protocol, as well as when he became Pope.

1965 (January 31 to April 6) He participated in the work on the thirteenth draft of “Gaudium et spes” on the Church in the contemporary world (January 31st to February 6th in Ariccia, February 8th to 13th in Rome, and again in Rome from March 29th to April 6th).

(September 14 to December 8) Fourth session and conclusion of the Vatican II Council.

(November 18) Letter of Reconciliation of the Polish Bishops to the German bishops, containing the famous words: “We forgive and ask forgiveness.”

1966 (December 29) The establishment of the Polish Episcopal Commission for the Apostolate of the Laity, of which Archbishop Wojtyla became president.

(During the year) Attended numerous celebrations of the Millennium of Poland.

1967 (April 13 to 20) Attended the first meeting of the Council for the Laity.

(May 29) Paul VI announced the Consistory. Among those elected for cardinal is the name of Karol Wojtyla.

(June 21) He left for the Consistory.

(June 28) Paul VI presented Card. Wojtyla in the Sistine Chapel with the Title of “St. Cesareo in Palatio.”

(September 29 to October 29) First General Assembly of the Synod of Bishops. Cardinal Wojtyla did not go as a sign of solidarity with the Primate, who was not granted a passport.

(October 29) Solemnly received the frame of the effigy of the Black Madonna of Czestochowa in the Archdiocese of Krakow. The sacred image was not there, but was blocked by the authorities in Czestochowa.

1968 (February 18) Took authority of the titular Church of St. Cesareo in Palatio, Rome.

(September 25) Visited “Ad Limina.”

(December 15) This date concluded the “pilgrimage” of the Virgin Mary to the Archdiocese of Krakow. Cardinal Wojtyla attended the corresponding ceremonies in 120 parishes.

1969 (January 10) He was registered as a resident in the Archbishopric at number 3, Franciszkanska Street. Until that moment he had continued to live in the old housing at number 22, Kanonicza Street.

(February 28) During a visit to the parish of Corpus Christi, he met with the Jewish Community and visited the Synagogue of Kazimierz, in the district of Krakow.

(March 15) Marked the approval of the Statute of the Episcopal Conference. Cardinal Wojtyla was Vice President of the Conference.



The Archbishop of Krakow, **Karol Wojtyla** at a party of young people in costume. From his intense gaze, looking to his left, the photographer does not seem to attract the attention of the Archbishop.



The Archbishop of Krakow, **Karol Wojtyla** at a Christmas party.



On June 26, 1967, Paul VI makes Archbishop Wojtyła a Cardinal. Poland, for the first time, has two cardinals. Why? The two radically anti-communist cardinals of Eastern Europe, **Mindszenty** and **Slipij**, were punished for their intransigence. However was it possible to treat **Card. Wyszynski** in the same way, when he was so loved by all the people? Was it not better to create another cardinal a bit more sensitive to his Ostpolitik?

(October 12-18) After returning from North America, he participated in the first extraordinary General Assembly of the Synod of Bishops, as a member of pontifical nomination.

(December) The Theological Society of Poland (PTT) of Krakow publishes "Person and Action" (Osoba y czyn).

1970 (April 5) Consecration of Auxiliary Bishops Stanislaw Smolenski and Albin Malysiak.

(May 27-June 2) Pilgrimage to Rome by Polish priests formerly imprisoned at Dachau.

(May 29) He celebrated the Mass in St. Peter with the Polish priests on the 50th anniversary of the priesthood of Paul VI.

(May 30) He participated for the Mass of Paul VI and in the audience held for the celebration of the 50th anniversary of the priesthood of the Pope.



Between 1973 and 1975, **Card. Wojtyła** was received 11 times in private audiences by Pope Paul VI, which had never happened before to a foreign Cardinal!

(During the year) Made some pastoral visits to various nations in Europe.

1971 (January 8) Summoned the Preparatory Commission of the Synod for the Archdiocese of Krakow.

(Spring) Processed and published, in the diocesan bulletin, "Notifications," the project for the summons of a Diocesan Synod.

(September 27) Left for the Second General Assembly of the Synod of Bishops (September 30 to November 6).

(October 5) Was elected to the Council of the General Secretariat for the Synod of Bishops.



Card. Karol Wojtyła after a fishing expedition during a summer trip together with his friends of the Srodowisco group.

(October 17) Participated in the beatification of Father Maximilian Kolbe.

1972 (May 8) Opening of the Synod of the Archdiocese of Krakow.

(During the year) He published "On the basis of renewal. Study of the implementation of Vatican II," edited by PTT.

1973 (March 2-9) Participated in the Eucharistic Congress in Australia. Also stopped in Manila (Philippines) and New Guinea.



October 1978. Cardinal Wojtyla and Card. Wyszyński (left) just before the conclave to elect a successor to John Paul I.

(May) Took a trip to Belgium.

(June 30) First meeting of Expert Commission of the Diocesan Synod, chaired by Cardinal Wojtyla.

(September 26 to October 5) Visited "Ad Limina."

(October 5) Audience with Paul VI.

(November) Traveled in France (Paris, Chamonix, Annecy).

1974 (April 17-25) Participated, in Italy, in the Congress held for the VII Centenary of St. Thomas, and there, on April 23, gave a report.

(June 28) Participated, in Rome, in the anniversary celebrations of the coronation of Paul VI and the consecration of Bishop Andrzej Maria Deskur.

(September 27 to October 26) Third General Assembly of the Synod of Bishops. Cardinal Wojtyla was spokesperson for a doctrinal section.

(November 1-3) Visited San Giovanni Rotondo. He had already been there for the first time during his years of study and he had met Padre Pio.

1975 (February 8-9) As a Cardinal he summoned, in Krakow, the First National Assembly of doctors and theologians.

(February 27) Gave a report ("Participation or Alienation?") at the International Seminary of Phenomenology in Fribourg.

(March 3-8) First meeting of new Council of the General Secretariat of the Synod of Bishops.

(May 8) IV General Assembly of the Synod of Kraków.

(September 19) Left for a trip abroad to the German Democratic Republic.

(December 1) At the invitation of Cardinal Colombo, gave a lecture at the Ambrosiana in Milan on the theme: "The rights of the human person in light of the recent Synod of Bishops."

1976 (March 7-13) Preached the exercises at the Vatican, in the presence of Paul VI (these meditations are then published in the volume "Sign of Contradiction"). He was back in Krakow on March 16.

(March 27) Attended a conference at the Gregorian University in Rome where he gave a lecture on the phenomenology of action.

(April 1) Gave two reports to the Cultural Encounters of the Angelicum in Rome.

(July 23 to September 5) Made a pastoral and academic visit to the United States and Canada.

(September 8) Rome, Genoa: Report to Congress of Philosophy "Theory-Praxis: a Human and Christian Theme."

(November 22) In Rome, Cardinal Wojtyla chaired the Polish delegation at the International Congress of Catholic universities and ecclesiastical faculties for the preparation of the new apostolic constitution for ecclesiastical studies.

1977 (7-15 March) Took part in (and even presided over, given the absence of Cardinal Seper) the tasks of the third meeting of the Council of the General Secretariat of the Synod of Bishops.

(March 18) At the University of the Sacred Heart of Milan held the conference "The problem of forming of culture through the human praxis (human practice)."

(June 23) Received the honorary doctorate from the



Palidoro, Rome. Card. Karol Wojtyla immortalized by the photographer a few weeks before the conclave, as he leaves the water.

Johannes Gutenberg University of Mainz.

(July 1) Attended a conference at the “Centre du Dialogue” in Paris, at Osny, near Paris, where he chaired the Meeting of Catholic Poles.

(September 30 to October 29) IV Ordinary General Assembly of the Synod of Bishops. On October 24 he was elected to the Council of the General Secretariat of the Synod.

1978 (March 12 to 17) Worked with the Congregation for Catholic Education. At the same time he assisted in the ceremony of conferring the “pallium” to Archbishop Tomálek.

(May 16-19) Council meeting of the General Secretariat of the Synod of Bishops.

(June 21) Milan: reports “Marriage and Love” to the Congress IFSC (International Centre for Family Studies) organized to mark the 10th anniversary of

Humanae Vitae.

(August 11-12) Attended the funeral of Paul VI.

(August 25) Marked the beginning of the conclave.

(August 26) **Pope John Paul I was elected.** (Albino Luciani).

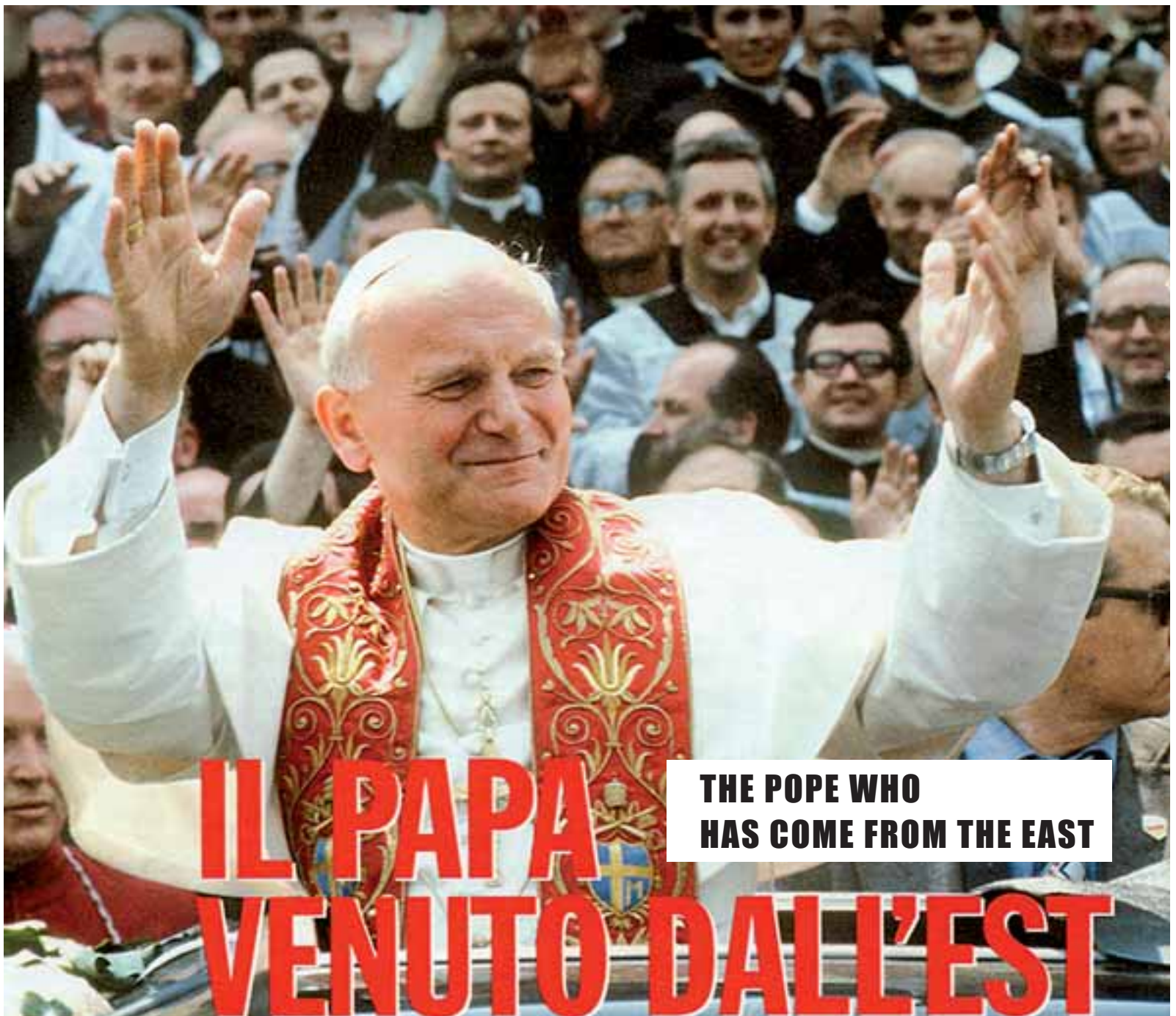
(August 30) John Paul I received in audience the Cardinals, and also Cardinal Wojtyla in private audience. On September 3, participated in the inauguration of the pontificate of John Paul I.

(September 19-25) Travelled in the Federal Republic of Germany with Primate Stefan Wyszyński and Bishops Strobe and Rubin.

(October 3-4) Left for the funeral of Pope John Paul I and attended the funeral.

(October 14) The conclave began.

(October 16, 1978 - approximately 17.15) **Cardinal Karol Wojtyla** was elected Pope is the 263rd successor of Peter.



HIS INTERNATIONAL TRAVELS



Paul VI, unlike previous modern day popes, opened the door to travel beyond the borders of Italy with his visit to the Holy Land during the Second Vatican Council. The last Pope, before Paul VI, that been out of Italy was **Pius VII** (1800-1823), taken away by **Napoleon Bonaparte**, in forced exile, to Fontainebleau in June 1812.

John Paul II, during his pontificate, had made **247** trips, of which **104** were international and **143** were made in Italy, covering a total of about **1,164,000 km**, and a total of **543** days abroad. **How many billions of dollars have been spent by the Vatican for these trips, and for what purposes and with what results?**

Number of Countries visited or otherwise touched	Start	End	Duration (d/ hr / min)	Dist. (km)	Disc.
1. Dominican Republic I, Mexico I, Bahamas.	25.01.79	01.02.79	07 09 00	23.710	36
2. Poland I.	02.06.79	10.06.79	08 11 30	3.185	36
3. Ireland, United States I.	29.09.79	08.10.79	09 01 30	18.093	76
4. Turkey.	28.11.79	30.11.79	02 12 00	3.785	12
5. Zaire I, Congo, Kenya I, The, Ghana, Upper Volta (Burkina Faso) I, Côte d'Ivoire I.	02.05.80	12.05.80	10 09 00	18.914	72
6. France I.	30.05.80	02.06.80	03 06 45	2.509	30
7. Brazil I.	30.06.80	12.07.80	12 04 00	27.673	51
8. Germany I.	15.11.80	02.11.80	04 13 40	2.880	29

9	Pakistan, The Philippines I, Guam (USA II), Japan, Anchorage (U.S.A. II).	16.02.81	27.02.81	11 03 20	35.120	60
10.	Nigeria, Benin, Gabon, Equatorial Guinea.	12.02.82	02.02.82	07 09 15	14.734	44
11.	Portugal I.	12.05.82	15.05.82	03 11 00	4.433	22
12.	Britain.	28.05.82	02.06.82	05 15 25	4.880	27
13.	Rio de Janeiro (Brazil II), Argentina I.	10.06.82	13.06.82	02 11 30	26.904	08
14.	Geneva (Switzerland I).	15.06.82	15.06.82	00 15 15	1.412	10
15.	San Marino.	29.08.82	29.08.82	00 05 00	235	03
16.	Spain I.	31.10.82	09.11.82	09 07 45	7.269	48
17.	Lisbon (Portugal II), Costa Rica, Nicaragua, Panama, El Salvador I, Guatemala I Honduras, Belize, Haiti.	02.03.83	10.03.83	08 07 35	24.009	44
18.	Poland II.	16.06.83	23.06.83	07 04 50	3.597	23
19.	Lourdes (France II).	14.08.83	15.08.83	01 08 40	2.096	14
20.	Austria I.	10.09.83	13.09.83	03 06 30	1.735	20
21.	Fair Banks (U.S. III), The Republic of Korea, Papua New Guinea, Solomon Islands, Thailand.	02.05.84	12.05.84	09 21 15	38.441	46
22.	Switzerland II.	12.06.84	17.06.84	05 11 30	2.218	36
23.	Canada I.	09.09.84	21.09.84	11 23 50	26.843	50
24.	Zaragoza (Spain II), Santo Domingo (Republic Dominican II), San Juan (Puerto Rico).	10.10.84	13.10.84	02 21 55	16.827	10
25.	Venezuela I, Ecuador, Peru I, Trinidad and Tobago.	26.01.85	06.02.85	11 02 55	29.821	50
26.	Netherlands, Luxembourg, Belgium I.	11.05.85	21.05.85	10 10 00	4.721	59
27.	Togo, Ivory Coast II, Cameroon The Republic Central-African II Zaire, Kenya II, Morocco.	08.08.85	19.08.85	11 14 00	25.431	44
28.	Kloten (Switzerland III), Lichtenstein.	08.09.85	08.09.85	00 15 00	1.580	08
29.	India.	31.01.86	11.02.86	10 10 40	20.252	41
30.	Colombia, Saint Lucia.	01.07.86	08.07.86	07 03 00	21.127	35
31.	France III.	04.10.86	07.10.86	03 13 45	2.031	27



Moments of two trips of **John Paul II** in Poland.



John Paul II's meetings with Presidents **Carter** and Reagan on two of his several trips to the United States.

32.	Bangladesh, Singapore, Fiji, New Zealand, Australia I, Seychelles Islands.	18.11.86	01.12.86	13 06 15	48.974	05
33.	The Uruguay I, Chile, Argentina II.	31.03.87	13.04.87	13 04 00	36.613	63
34.	Germany II.	30.04.87	04.05.87	04 06 10	3.169	22
35.	Poland III.	08.06.87	14.06.87	06 11 55	4.559	27
36.	U.S.A. IV, Fort Simpson (Canada II).	10.09.87	21.09.87	11 01 20	30.465	48
37.	Uruguay II, Bolivia, Lima (Perù II), Paraguay.	07.05.88	18.05.88	12 07 45	34.420	54
38.	Austria II.	23.06.88	27.06.88	04 06 45	2.503	20
39.	Zimbabwe, Botswana, Lesotho, Swaziland, Mozambique.	10.09.88	19.09.88	09 12 00	20.599	43
40.	France IV.	08.10.88	11.10.88	03 14 30	2.222	02
41.	Madagascar, La Reunion, Zambia and Malawi.	28.04.89	06.05.89	09 17 00	21.712	36
42.	Norway, Iceland, Finland, Denmark, Sweden.	01.06.89	10.06.89	09 09 10	11.986	38
43.	Santiago de Compostela, Asturias (Spain III).	19.08.89	21.08.89	02 11 30	3.908	09
44.	Seoul (Rep.Corea II), Indonesia (East Timor), Mauritius.	06.10.89	16.10.89	10 04 15	39.047	28
45.	Cape Verde, Guinea-Bissau, Mali, Burk. Faso (II), Chad.	25.01.90	01.02.90	07 08 30	14.384	36
46.	Czechoslovakia I.	21.04.90	22.04.90	01 13 40	2.133	10
47.	Mexico II, Curaçao.	06.05.90	14.05.90	08 05 15	29.233	26
48.	Malta I.	25.05.90	27.05.90	02 06 45	1.537	12
49.	(Luqa - Malta II), Tanzania, Burundi, Rwanda, Yamoussoukro (Côte d'Ivoire III).	01.09.90	10.09.90	09 17 00	18.737	41
50.	Portugal III.	10.05.91	13.05.91	03 09 10	8.957	12
51.	Poland IV.	01.06.91	09.06.91	08 12 15	4.581	39
52.	IV Poland, Czestochowa, Hungary.	13.08.91	20.08.91	07 10 15	4.487	28
53.	Brazil III.	12.10.91	21.10.91	09 10 30	20.599	31
54.	Senegal, Gambia, Guinea.	19.02.92	26.02.92	08 04 15	10.010	26
55.	Angola, Sao Tome and Principe.	04.06.92	10.06.92	06 07 45	16.780	02
56.	Dominican Republic III.	09.10.92	14.10.92	05 11 15	15.114	16
57.	II Benin, Uganda, Khartoum (Sudan).	03.02.93	10.02.93	07.15 10	15.331	28

58.	Albania.	25.04.93	25.04.93	00 14 15	1.402	04
59.	Spain IV.	12.06.93	17.06.93	05 05 10	3.438	17
60.	Jamaica, Merida (Mexico III), Denver (U.S. V).	09.08.93	16.08.93	07 02 35	20.722	22
61.	Lithuania, Latvia, Estonia.	04.09.93	10.09.93	06 11 50	5.359	30
62.	Zagreb (Croatia).	10.09.94	11.09.94	01 03 45	1.314	05
63.	Manila (II), Port Moresby (Papua - New Guinea II), Sydney (Australia II), Colombo (Sri Lanka).	11.01.95	21.01.95	10 03 30	33.415	30
64.	Prague, Olomouc (Czech Rep. II) Skoczow, Bielsko Biala Zywiec (Poland V), Ostrava (Czech Rep. II).	20.05.95	22.05.95	02 15 00	2.315	11
65.	Belgium II.	03.06.95	04.06.95	01 07 30	2.362	07
66.	Slovakia II.	30.06.95	03.07.95	03 12 30	2.642	11
67.	Yaounde (Cameroon II), Johannesburg-Pretoria (Rep. South Africa), Nairobi (Kenya III).	14.09.95	20.09.95	06 07 00	16.782	13
68.	Newark, N. York, UN, Yonkers, Baltimore (U.S. VI).	04.10.95	09.10.95	04 23 15	14.488	15
69.	Guatemala II, Nicaragua II El Salvador, Venezuela II.	05.02.96	12.02.96	06 23 45	24.061	22
70.	Tunisia.	14.04.96	14.04.96	00 12 50	1.282	06
71.	Slovenia.	17.05.96	19.05.96	02 04 50	1.714	08
72.	Germany III.	21.06.96	23.06.96	02 06 30	2.573	09
73.	Hungary II.	06.09.96	07.09.96	01 13 00	1.891	07
74.	France V.	02.09.96	05.09.96	03 12 55	3.712	12
75.	Sarajevo (Bosnia and Herzegovina).	12.04.97	13.04.97	01 03 10	1.062	11
76.	Czech Republic III.	25.04.97	27.04.97	02 04 30	2.093	08
77.	Beirut (Lebanon).	10.05.97	11.05.97	01 14 15	4.489	05
78.	Poland VI.	31.05.97	10.06.97	10 11 45	3.878	26
79.	Paris II (France VI).	21.08.97	24.08.97	03 09 55	2.449	11
80.	Rio de Janeiro (Brazil IV).	02.10.97	06.10.97	04 01 05	18.394	08



Cuba, January 1998. Two images of **John Paul II's** trip to Cuba.

81. Cuba.	21.01.98	26.01.98	05 02 30	18.576	12
82. Nigeria II.	21.03.98	23.03.98	02 12 45	8.772	07
83. Austria III.	02.06.98	21.06.98	02 10 58	2.052	10
84. Croatia II.	02.10.98	04.10.98	02 04 36	1.226	10
85. Mexico (IV), St. Louis (U.S.A. VII).	22.01.99	28.01.99	06 03 00	21.502	13
86. Romania.	07.05.99	09.05.99	02 13 45	2.640	09
87. Poland VII.	05.06.99	17.06.99	12 11 45	5.340	30
88. Slovenia II.	19.09.99	19.09.99	00 12 35	1.500	03
89. New Delhi (India II), Georgia.	05.10.99	09.10.99	04 13 00	12.621	10
90. Mount Sinai (Egypt).	24.02.00	26.02.00	02 10 05	4.912	04
91. Holy Land.	20.03.00	26.03.00	06 13 45	5.626	10
92. Fátima (Portugal IV).	12.05.00	13.05.00	01 04 45	4.174	01
93. Greece, Syria, Malta.	04.05.01	09.05.01	05.12 00	5.223	19
94. Ukraine.	23.06.01	27.06.01	04.11.30	4.022	11
95. Kazakhstan, Armenia.	22.09.01	27.09.01	05 12 15	9.772	13
96. Azerbaijan, Bulgaria.	22.05.02	26.05.02	04 11 20	6.511	11
97. Toronto (Canada III), Guatemala City (Guatemala III), Mexico City (Mexico V).	23.07.02	02.08.02	09 22 50	22.226	11
98. Krakow (Poland VIII).	18.08.02	19.08.02	03 04 15	2.653	06
99. Spain V.	03.05.03	04.05.03	01 11 45	2.724	04
100° Croatia III.	05.06.03	09.06.03	03.22.45	2.392	06
101. Bosnia Erzegovina II.	22.06.03	22.06.03	00 12 50	996	03
102. Slovak Republic.	11.09.03	14.09.03	03 11 00	2.756	07
103. Bern (Switzerland IV).	05.06.04	06.06.04	01 10 30	1.380	05
104. Lourdes (France VII).	14.08.04	15.08.04	01 11 45	2.050	05



Jordan, Mount Nebo, March 20, 2000. **John Paul II**, a pope now for 22 years, realizes his dream of traveling to the Holy Land. In the photo, it seems that the Pope is scrutinizing the future of the Church from the top of Mount Nebo. This spot where Moses saw the Holy Land. But what future was the Pope looking at for the Catholic Church?

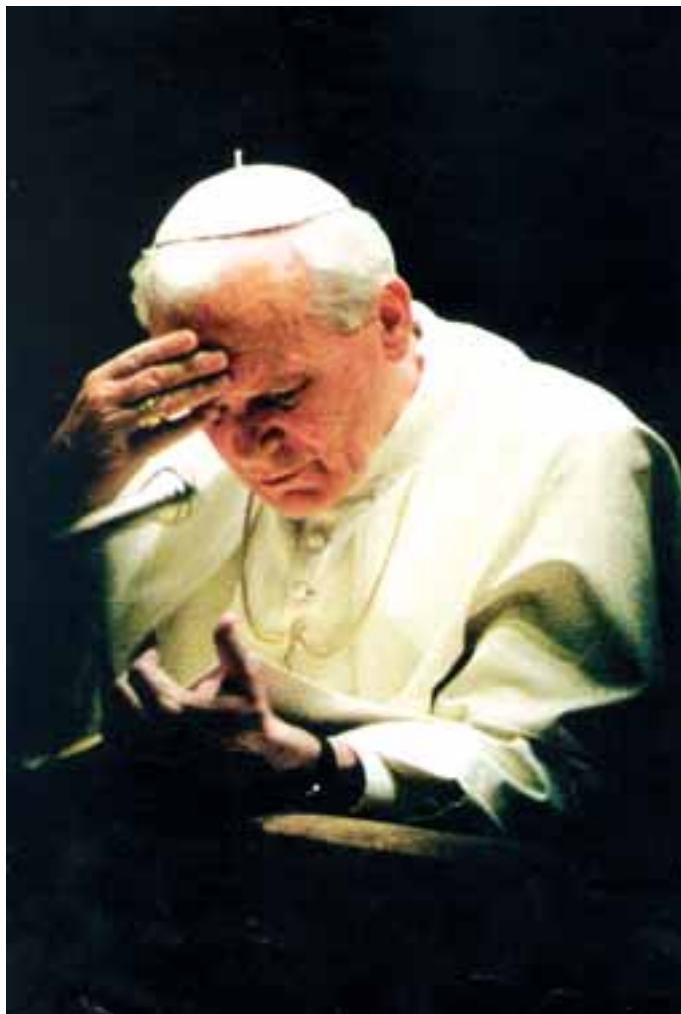
HIS IDEAS

The thinking of **John Paul II** in managing the Conciliar Church was that of a modern philosophy which, after Descartes, exasperated the intellect **on the faculty of senses**. But this brings the objectivism of truth to its denial, claiming that you cannot know reality in itself (Kant), because reality in itself does not exist (Fichte), but exists only as an idea. This led to idealism, to phenomenism, and to the denial of metaphysics itself, whereby **every philosophical opinion must be respected**, such that **the truth is none other than the expression of the subject**.

The thinking of **Karol Wojtyla**, at the core, is this: **while exalting the Husserl principle** of knowledge, he came to accept and justify **Ecumenical Syncretism**. And it was this thinking that led him to replace the traditional objective.

At this point it is good and useful to give attention to some aspects of great interest, those which aided in his spiritual and cultural formation, because every man acts according to how he has been formed (**“Agere sequitur esse”**[**action follows being**]), and then he expresses it through his actions, his beliefs and his culture.

Now, the teaching of **John Paul II** has many disconcerting aspects. For example, one must ask whether and to what extent, under the concept of **“work in the subjective sense”** and **“work in an objective sense,”** used in his encyclical **“Laborem Exercens,”** one can find Wojtyla’s personal, philosophical reflection in the themes of his work and in his practices, and in the way his personal philosophy is reflect-



John Paul II.

ed in his teaching. (See Rocco Buttiglione, **“The thought of Karol Wojtyla,”** p. 422).

Then we begin by recalling the phrase of **John Paul** in which he had this to say: **«They try to understand me from outside, but I can be understood only from within.»**

To understand the ideology of **Karol**, therefore, one must investigate, firstly, the intellectual environment of Krakow in Sheffield of which he was part of **and of which he continued to be part of as Bishop, Cardinal and Pope**.

The Magazine **“Tygodnik Powszechny,”** the colorful, free and authoritative weekly for which the young priest, Wojtyla, worked as an essayist and poet, influenced, if not **“formed,”** Wojtyla. This magazine was **known for not being a typical example of a**

weekly magazine of the Polish clergy. In fact, the directors of the ecclesiastical seminaries forbade the students to read this magazine because it was too “open” and too liberal. Even because of this **Cardinal Wojtyla was watched in Poland as an insignia of a very progressive and almost anti-traditional Catholicism.**

He was a handsome Prelate, athletic, free also in his mode of attire. He publicly appeared in shorts, going on trips with teenage boys and girls with guitar in hand. He played in the **“Rhapsodic Theater”** with many intellectual bohemian type actors, who were anything but kind to the priesthood. One example of the company he kept is **Leopold Tyrman**, with his colorful, pop culture lifestyle of an **“all-American playboy,”** a promoter of **jazz and**



Jacob Frank (1726-1791).

Frank, a Jew, was born and worked in Poland. He proclaimed himself **“messiah”** on the example of **Sabbatael Levi** (a previous “messiah” who worked in an Islamic environment and converted to Islam with all his false followers) . In 1759 **Frank** and **500 families of his followers** were baptized, while maintaining, in secret, their heretical Jewish worship. Noteworthy is their theological justification for their apostasy and duplicity: the Messiah **“must perform the most sinful acts and pretend to convert to the detestable Catholic religion as it is the worst [sin],”** because salvation is achieved through sin! Frankists went to Mass on Sundays, but on Saturday gathered in their secret synagogues.

rock concerts in Soviet Poland. Even in the darkest years, he led a type of scandalous **“dolce vita”** in Poland.

This, and other similar facts, makes us pose the question: **To what extent did the environment of “Tygodnik” manipulate Karol Wojtyla?** It should be noted that from the start, the figure of **John Paul II** was built carefully by the press and the media, as opposed to the Primate of Warsaw, the heroic unyielding anti-Communist **Cardinal Wyszynski**. Therefore, an alleged conflict was exaggerated between the two, **Wyszynski as the super-conservative** and **Wojtyla**, instead, as the open intellectual who loved the company of girls, who went about dressed in shorts, a true **“liberal”** and **“progressive.”**

Indeed, **Wojtyla** really was a **liberal prelate**.

He even distinguished himself at the Council as one of the most vocal and active promoters of innovation. A **“liberal”** and **“progressive”** image was continually built by the same promoter of Wojtyla. Was it for this, then, that **Cardinal Sapiuha** sent him to France, for a time as a **“worker priest?”** Certainly, the secular environment targeted him to aid in the transformation of the Church, by prompting the Church to likewise accept **the revolution of morals**.

This leads us also to speak of his artistic passion, with his background in opera, especially that of **Prof. Mieczslaw Kotlarczyk**, a man totally dedicated to the theater, and this artistic training remained as an underlying quality to aid his ability to communicate with the crowds.

Wojtyla, thus, was very fond of popular amusement; he liked to dance. Twice a month, he took dancing lessons in the hall of his high school in **Wadowice**, along with his male and female peers. **Karol was enchanted by these dances and was the most coveted dancer among the girls.** His favorite dances were the polonaise, the mazurka, waltz and tango.

Wojtyla’s house in the basement in **Krakow**, on **Tynnieka Street** became a **school of the theater**. **Karol was the**



Madame Helena Petrovna Blavatsky (1831-1891).

Blavatski was a Mason of the 33rd degree. In 1875, she founded the **Theosophical Society** where, under the guise of universal and exclusive knowledge she intended to deify Humanity under the pretense of a true religion of the masses. The Luciferian motives are not marginal when you consider that Blavatsky wrote: **«Satan is the active energy of the universe (...) He is the Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence.»** Moreover, the stated purpose of the Theosophical Society was to **«wipe Christianity from the face of the earth ... and drive God out of heaven.»** going so far as to deny the historical authenticity of Jesus Christ.

charismatic leader of the young group and the center of attention. He was a brilliant writer and a keen director. All of the theatrical experience was imprinted on his soul. **Even as a priest, bishop and cardinal**, he continued to write poems and plays, always using his talent as an actor, **even as a Pope, to communicate and express himself.**

This gives us the opportunity to speak again of Wojtyla and his Polish Romanticism.

While attending the high school “**Maciej Wadowida,**” Wojtyla was influenced by the poet **Emil Zagadlowicz.** But, above all, he was influenced by the Era of the Romantic Polish authors of the Nineteenth Century, **Jacob Frank,** Jewish, Polish Kabbalist of the Seventeenth Century, **Juliusz Slowacki, Zygmunt Krasinski, Cyprian Norwid** and **Stanislaw Wyspianski,** which fueled in him a strong “**messianic hope**” of the religious, moral and mystical kind. During his high school days, **Wojtyla** frequented the theater as an actor, under the direction of **Mieczslaw Kotlarczyk,** professor of history. The task of the actor, according to Kotlarczyk, had to be like that of a priest, as if acting were a “**mission,**” a “**vocation,**” a “**priesthood of the art.**”

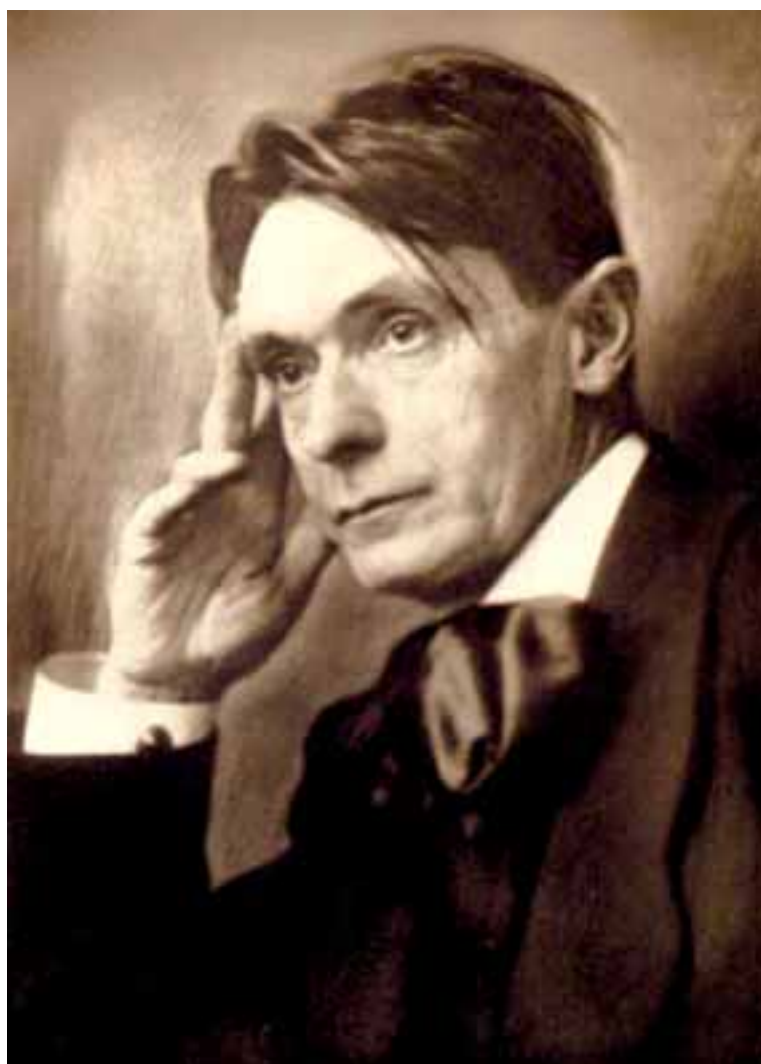
This professor of “**rhapsodic theater,**” or the theater



Above: John Paul II with his old Jewish Polish friend, **Jerzy Kluger,** his former rival in friendship with **Ginka Beer,** in a “touching” meeting in Jerusalem.

Below: Karol Wojtyla and **Ginka Beer,** young actors in Poland.

Karol Wojtyla, when attending elementary school in Wadowice, became a close friend of **Jerzy Kluger,** the son of the head of the local synagogue. He visited him almost every day. They were inseparable, sharing amusements and studies. Wojtyla’s friendship with Judaism also extended into the artistic field, where his teacher was the Jewish **Ginka Beer.**



Rudolf Steiner (1861-1925).

A man of exceptional intellectual qualities, Steiner was head of the **Theosophical Society** in Germany where he founded his magazine “**Lucifer,**” which then changed into “**Lucifer-Gnosis.**” **O.T.O.** member, one of the secret societies of the **Illuminati of Bavaria,** which is based on the magical powers of sex, **Steiner** founded the **Anthroposophical Society** as a way of “**European**” of American Theosophy. Steiner developed the idea to renew Christianity in the light of esoteric Buddhism, where Christ, in Anthroposophy, takes, on the one hand, the special role of balance, and tempering **the ardor of Lucifer,** and on the other, **the cold intelligence of the demon Ahriman.**

where the actor must pronounce every vowel and every word with precision, had this idea **after reflecting on the texts of the theosophical tradition and anthroposophy of Rudolf Steiner.** So, to better understand the mind of Wojtyla, it is necessary to consider the theosophical opinion and that of Steiner, whose doctrine is based on man and not on Christ.

The “**Theosophical Society**” was founded by **Elena Petrovna Blavasky** and by the occultist **Henry Steele Olcott,** both associated with Freemasonry.

Wojtyla always had a great aspiration: **to reconcile Jews and Catholics.** Another evidence is his accusation

against Catholicism in respect to Judaism and by his decisions as Pope, as we shall see further ahead.

Let us take a look at his record with Judaism.

While attending primary school in **Wadowice**, in his home country, he was in contact with many Jewish students, about one fourth of the total student population. **Wojtyla** became very friendly with one of them, **Jerzy Kluger, the son of the head of the local synagogue**. He went to visit this friend almost every day. They were inseparable, with studies and recreation.

In summer, they went to swim in the Skawa; in winter one could find them at the bar, "**Venezia**," where the tennis court became an ice skating rink.

Wojtyla's friendship with Judaism also extended to the artistic field, as **his teacher, Ginka Beer was Jewish**.

For **Wojtyla**, even the Jewish religion was a part of him, and this was true even when he was Archbishop of Krakow, and as it was even when he later became Pope.

It was that relationship with Judaism that poses this problem: **but was Wojtyla a Jew as well?**

Well, **Yaskov Wise**, a scholar of Jewish genealogy, has testified that John Paul II was a Jew. Wise had done research on the female ancestors of **Wojtyla's family**, already knowing that by rabbinical decree, only mothers, not fathers, determined Jewishness.

Karol's mother married a Catholic, but her name, **Emilia Kaczorowski**, was a Polish adaptation of the Jewish name, **Katz**, very common in the Yiddish world. His grandmother's name was **Marianna Scizh**, another Hebrew name (**Schulze, Schultz**).

Even the great-grandmother, **Zusanna Rybicki**, had a Hebrew name.

Furthermore, these names appear frequently on the graves of Jewish cemetery in **Bielsko-Biale**, the area where **Karol's** mother was born.

With this maternal lineage for three generations, **Karol Wojtyla** was not only an integral Jew, but even if he had asked for Israeli citizenship, the State would have been bound to acknowledge it.

Finally, the fact that **Wojtyla** was a Jew also explains why, in 1940, the young priest **Karol** was hiding from the National Socialists, while if he would have been known as Polish, and therefore "**Aryan**," this would not have been necessary.

Now, all this sheds a new light not only on the acts of **Karol Wojtyla** (his being the first of any Pope to visit a **synagogue**, the prayer to the "**Wailing Wall**," the "**mea culpa**" of the **Church to the Jews**, etc.), but also on his "**new-theology**" of "**election**," where he goes back to the new and unstable "**Catholic doctrine**" in accordance with the idea that the "**Old Covenant**" still persists because the "**New Covenant**" (Jesus) would not have ended it. A doctrine, which forces the text of the **Gospel** to deny the "**substitution**." [that is: the **New Covenant with the Old Covenant**]

Even the acceptance of the Holocaust as the sacramental "**blood sacrifice**" thus making the Jewish people the "**vic-**

tim" as a selective alternative to that of **the Lamb**, becomes more significant in light of Jewishness of Wojtyla.

In 1998, when he asked forgiveness of the Jews with the document "**We Remember**," **John Paul II** approved of the official speech in which he said: «**The Jewish people were crucified for two thousand years.**»

So it is not "**persecuted**," but "**crucified**," as was **Our Savior Jesus!**



March 20, 2000. **John Paul II** on Mount Nebo in front of a cross that, represents more than Jesus died on the cross, as it looks like a snake wrapped around a **Tau** cross, which is a Masonic phallic symbol. Furthermore, the entire **Tau** cross with the ring it forms an **Ank** symbol, the Egyptian symbol of eternal life. Is this cross perhaps an indication that the "**Snake**" has replaced Christ on the Cross, under the pretense of offering his "**eternal life**" to mankind?

HIS PHILOSOPHY

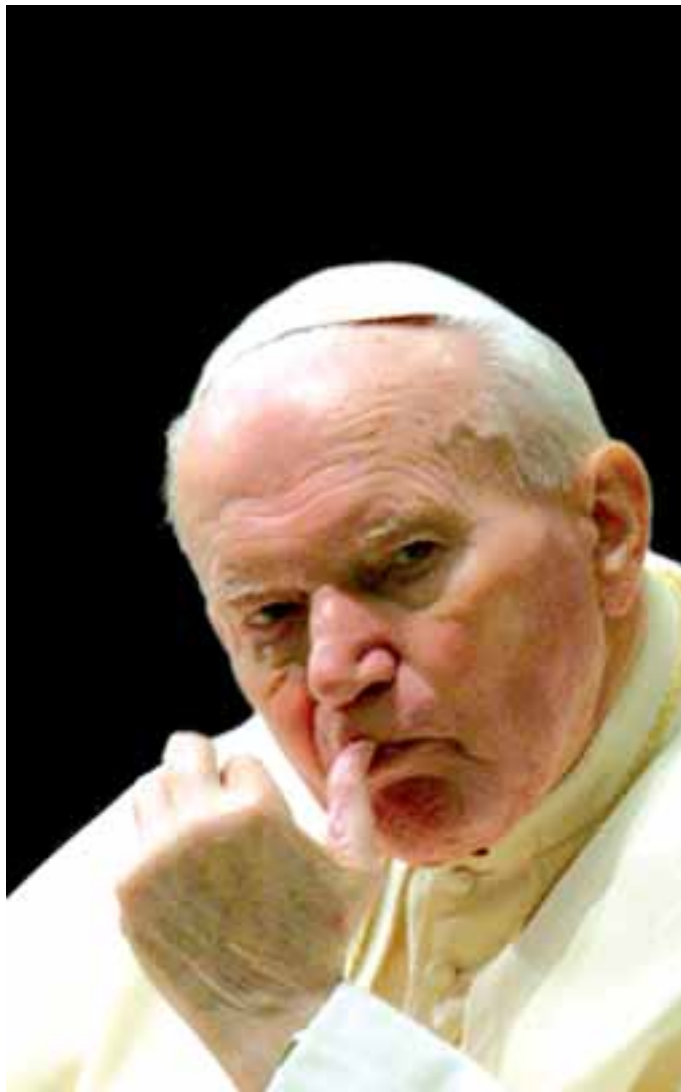
The book, “**Person and Action**,” is the main philosophical work of **Cardinal Karol Wojtyla**, who later became **Pope John Paul II**. It was published in 1969, in Polish (“**Osoba y Czyn**”).

The author wanted to be a phenomenologist, and for this reason he used the “**phenomenological method**,” using the same “mold” as that of **Max Schele**. He wrote without neglecting the **classical philosophy**, especially the Thomistic philosophy of St. Thomas Aquinas, that he would have liked to upstage it.

Phenomenology emphasizes the study of conscious experience. It asserts that one has access to things through an **intimate view of being**, as we see in our experience, namely the “**phenomena**” that appear in our consciousness. For this, the so-called “**values**” are absolute and constant.

This, **Wojtyla** does not deny, but he seeks knowledge of the “**person and action**” through phenomenology, namely the inner experience. **The human person, therefore, “transcends himself” in his actions.** Person and action form the whole.

From here, the author, speaking of “**consciousness and experience**,” talks of “**the transcendence of the person in the action**” and of self-determination that he explains with these words:



John Paul II.

«**In self-determination, the will becomes visible as a characteristic of that person.**» The person, therefore, becomes transcended in the action, and **the will develops or changes with every action.**

While **the conscience**, according to St. Thomas, is **the judgment of the practical intellect**, for Wojtyla, while acknowledging that “**consciousness is a judge**,” the judgment, according to him, is much more experienced in its entirety. For him, it is «**the full effort of the person who intends to form the truth in the scope of values, especially moral values.** **The conscience would first begin a search or exploration for truth, before it would become certitude and judgment.**»

Such reasoning involves seeing what the relationship is between **body and soul**. Then, because man «**inasmuch as he is himself** (the person) **he commands himself**,» including his body, he then deals with «**the integration of the person by his own actions and the exploitation of the relationship between body and soul.**»

But even though he was accepting that the **soul** is the “**forma corporis**” (body form), **Wojtyla** does not mention it, because for him, «**only the categories of the phenomenological concept are important.**» This suggests that Wojtyla, in “**Person and Action**,” gives the impression

that he is talking of a foreign body.

Proceeding phenomenologically, **Wojtyla** points out that man is also a “**social animal**,” as **Aristotle** had already said, indicating that “**social**” is a property of man, because he needs other things for his personal development. For this, man’s nature is “**social**” and therefore the “**participation**” corresponds to the transcendence of the person in the action. This means that the «participation belongs to the person in his everyday actions.» Thus, the «**true significance of the general good of society is the relationship that exists between the participation of the person and the good of that society.**»

Dealing next with **the love of one’s neighbor and the commandment of love**, **Wojtyla** does not endorse what the Gospel says to **love our neighbor**, as a virtue typically “**Christian**” (John 13:35) «By this shall all men know that you are my disciples, if you have love one for another.» But **Wojtyla**, as a philosopher, in his book, abstracts from what is specifically Christian, and says that overall “**on the basis of being human**,” even the way one refers to one another as a “**neighbor**” speaks about the correlation between all men. Accordingly, in his book, **Wojtyla** says that **the Christian love of one’s neighbor becomes a human general concept and therefore secular**. The love of one’s neighbor, then, **becomes renewed and proposed as a universal human order**.

In summary, we can say that while **Wojtyla** did not reject the Aristotelian-Thomistic philosophy, the system that he developed in his book “**Person and Action**” is not a development of that philosophy. We can also say that his method is not even phenomenological, as in that of Max Scheler, although some assumptions and conclusions are of a phenomenological type, because he states that **human consciousness is, above all, a universal “experience.”** But **this belief is a practice of the phenomenologists, who do not speak of “truth” as a concordance between thing and concept (adequatio rei et intellectus) but as a simple experience claimed to be humanly universal.**

However, in the book “**Person and Action**” we don’t find “**proofs**,” but only questionable teachings in the form of “**theses**” based on types and methods of phenomenology.

The following are some of the **37 “theses,”** extracted by **Hermann Humpert**, from the book of **Wojtyla**, “**Person and Action:**”

Thesis No. 15 - God is not an historical being who works with man - and man does not cooperate with God, but only acts in cooperation with other men. Religion doesn’t take its origin from divine revelation, but is simply the result of human imagination. The Catholic religion is no different from other cults.

Thesis No. 16 - Divine Revelation is impossible to prove.

Thesis No. 17 - The only real significance of the New Testament is found in the philosophical explanations.

Thesis No. 18 - Each divine mystery is to be considered

as a variation or nuance of a system of pure thought. Traditional dogmatic Christianity is one of these erroneous systems.

Thesis No. 21 - A purely human community, united and universal; this is the true Christian church according to the meaning of the Gospel, understood in a new way, quite contrary to the existing totalitarian church.

Thesis No. 22 - The principles of “dialogue” and “neighbor” are those which lead to the salvation of Christianity, not the Revelation of creation, Redemption, or the Universal Judgement.

Thesis No. 24 - Salvation - the self-realization of humanity – doesn’t have an eternal nature. It will not bring to mortal man any resurrection of the body. The naive hope of eternal life - and also the belief in the Assumption and the return of the Lord in His body - must be conceived only symbolically.

Thesis No. 25 - In the other world after death, we will not be rewarded for our good deeds, nor punished for our sins.

Thesis No. 27 - Even those who have helped the world become more civilized will die, and in this way, they will find salvation.

Thesis No. 28 - How can man create his soul so easily? Because he did not create it from nothing, but from existing matter: the animal soul, evolved phylogenetically, which he received from his parents, his ancestors and the apes and he can only improve.

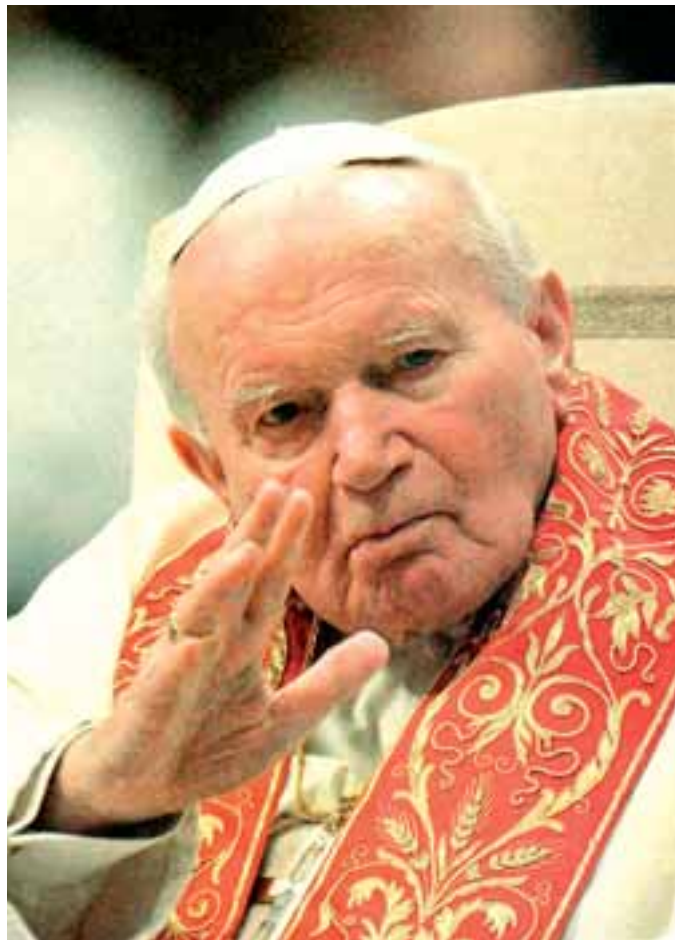
Thesis No. 32 - There is no reason to worry for the souls of aborted babies. They are safe as original sin does not exist.

Thesis No. 33 - There is no need to be baptized or to use other traditional forms of initiation of non-Christians or non-believers. As well there is no need to convert followers of other religions.

Thesis No. 35 - Man is the visible God. To see man is to see God.

In 1970, the book of **Card. Wojtyla**, “**Person and Action**,” was discussed at the University of Krakow, and **the Thomist teachers expressed their criticism for that disrespectful mixture of Thomism and phenomenology!** «In Poland, the book was largely dismissed by other Catholic philosophers, until the appearance of the vibrant and vital **Dr. Anna-Teresa Tymieniecka**. Due to her collaboration for the English Edition, a job lasting four years, this scholar was able to accomplish a truly formidable undertaking: to free the mind of **Karol** in order to convey that which he really wanted to express, which was not fully accomplished in the original work.»

HIS THEOLOGY



John Paul II.

It is normal but incorrect to think that the Pope's personal faith is necessarily identified with that of the Church. Indeed, even the Pope could impose "de facto" a heretical position.

This we have already observed with **Paul VI**, who favored the neo-modernism that is at the root of the "New Theology" and we see also with **Pope John Paul II**, who was personally in favor of "New Theology."

The ecumenical organization of Assisi, for example, was already present in the texts of Wojtyla when he was a professor, bishop, and cardinal, and as it later would be, as well, as Pope, in his doctrinal encyclicals, and how it was in his pastoral visits (?) in all continents.

The crucial mistake of the theology of **John Paul II** is this: **Christ died for all men and therefore every man is saved «whether he knows it or not, whether he accepts it or not by means of faith»** (see Karol Wojtyla, "Sign of Contradiction," Milan 1977 c. 11).

This thesis, confirmed neither by Scripture, nor Tradition, nor the doctrine of the Church, **is only a result of the "New Theology," which states that redemption and salvation is unconditional for all men**, not only objectively, but also subjectively, thus stating that **universal Redemp-**

tion saves everyone, always.

From here arises the "new ecclesiology" and "new revelation" of the Faith: Our Lord Jesus Christ is only responsible for "fully manifesting man to himself," therefore man is no longer a poor sinner who has need of redemption obtained through faith and Baptism, but a man who, enjoying his condition to have an actual and guaranteed redemption, reveals his status as "supernatural," that is, as a self-deified man!

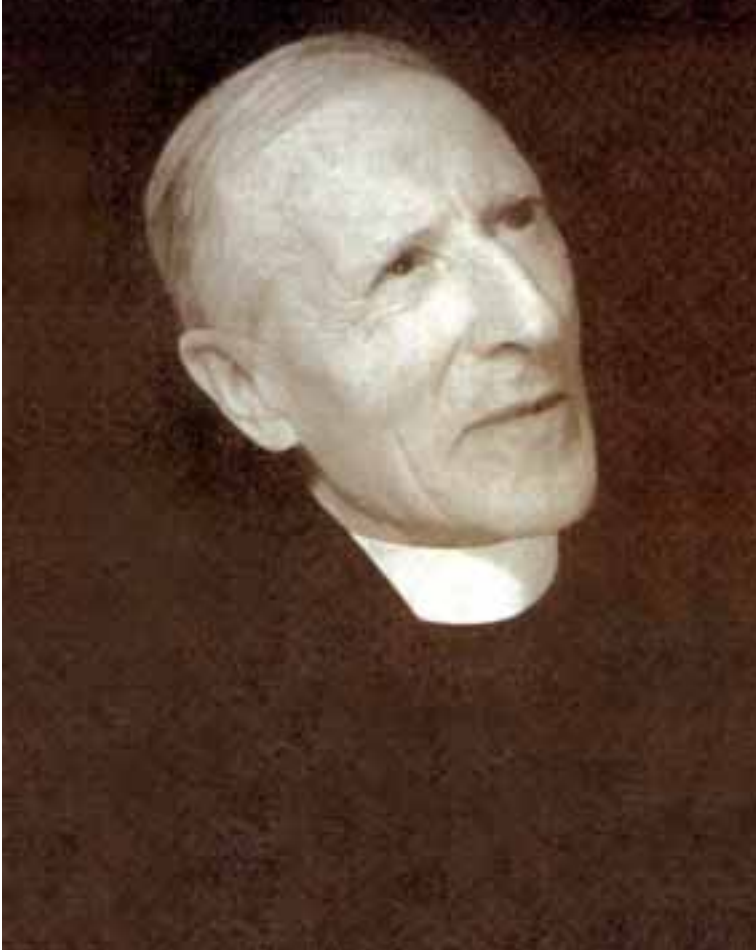
It is a true return to **modernism that reduces both faith and divine revelation to a simple sentiment and to a religious experience**, eliminating therefore any difference between

"natural religion" and "Supernatural Religion," hereby laying the basis for **equality of all religions.**

Thus, according to modernism, **Revelation is reduced to an awareness of the intimate relationship with the Man-God**, for Christianity, - and in the case of the other religions - Buddha, Mohammed, etc.

With regard to **Tradition**, it is **no longer the transmission of the truths revealed by God, but a new and intimate, subjective religious experience**, in all individuals of every time, called "living Tradition."

In a speech on May 11, 1986, in Ravenna, **John Paul II** said: «I'm traveling the world to meet people of all cul-



Teilhard de Chardin, the Jesuit heretic, apostate and Freemason, was condemned by the Holy Office on June 30, 1962 for his work «... those works show ambiguity and even serious errors in philosophical and theological matters, such as to offend Catholic doctrine.» Yet, during Vatican II, Teilhard de Chardin was revered, quoted and regarded as a reliable source on matters of faith so much so as to be called “The Soul of Vatican II.” Here are some of his quotes:

«From the start, from childhood to get to the heart of the matter, it was inevitable that I was one day face to face with the Feminine;»

«No more than I can do without light, oxygen or vitamins, no man can do without the feminine;»

«... nothing has developed in me without the watch and influence of a woman;»

«Is not the sensitivity and the flame of my being, the Feminine?»

«Rome and I have two different conceptions of the world. Sometimes, I have a real and true hatred towards everything that represents the historical and natural institution of Christ today;»

«A religion of the earth is being formed now, as opposed to the religion of heaven!»

«If, after some internal crisis, I would lose my faith in Christ, my personal faith in God, [and] my faith in the Spirit, I feel that I would still believe the world;»

«As far as I'm concerned, I have no personal interest in a life hereafter;»

«Do not mention the man (St. Augustine), who has spoiled everything by introducing the supernatural!»

«The Christian God up there and the progressive Marxist God are united in the figure of Christ.»

No wonder, then, that this failed priest “who developed entirely under influence of a woman” died on April 10, 1955, Easter Sunday, between the thighs of his mistress - his cousin.

tures and religions; it is because I trust in the seeds of wisdom that the Spirit inspires in the consciences of the populations: from there stems the real resource for the future of mankind in our world.»

Wojtyla, then, came to modernism through the “New Theology,” the theology which alters the fundamental Catholic notion of the supernatural and which leads, perforce, to the point where John Paul II arrived: namely the



The heretical Jesuit Karl, Rahner, a professor of the New Theology, enemy of the dogmas of Catholicism, papal authority and context of priestly celibacy, was called “builder of the Church of the future,” “first of theologians,” “the mind of Vatican Council II.”

During Vatican II, Karl Rahner entertained a reported love affair with the writer Luise Rinser, former wife of composer Karl Orff, to whom he wrote 1,800 love letters, up to 5 per day, which, in tones very hot and passionate he addressed her with phrases like “Coccolina,” “curly,” “my little fish,” “My dear fish,” “scares me that you love me with this passion,” “Do not eat too much, otherwise you’ll get fat and then I will not like you any more!” ...

Did Karl Rahner know that his Luise was bound, body and soul, to an important Benedictine abbot of Bavaria, M.A.?

abolition of any distinction between “nature” and “grace” and so, consequently, to the heresy of subjective universal redemption, to the identification of humanity with the Church. For this, the concepts of “Redemption” and “Faith” make the revelation of Christ a secondary and accessory fact. This makes one understand that the “New Theology” puts the axe to “not so much the branches, but at the very root, that is, to the faith and to its deepest fibers” (See St. Pius X – “Pascendi”).

However, already in the encyclical “Redemptor Hominis” of John Paul II, one finds the thesis of subjective universal redemption. It is also found in “Gaudium et Spes,” n. 22, which Wojtyla helped to draft during the Council, that stated: «The Son of God, by his incarnation, is united, in a certain way, to every man.»

Christoph Schönborn, in the “Osservatore Romano,” on January 21, 1993, shows that even later, the thinking of **John Paul II** had not changed, «writing that the “**key-text**” of the New Catechism is that of “**Gaudium et Spes**” 22.»

But even during his travels, the ecumenical speeches of **John Paul II** have always had their foundation and their explanation **not** in Catholic doctrine, but always in the “**New Theology**.” Everything was centered on man and on his integral development, resulting in his internal awareness of the supernatural, inherent in every person, independent of faith and Baptism, «**that he may know it or not, and accept it or not through faith.**»

On May 12, 1981, on the one hundredth anniversary of the birth of **monist and pantheist Jesuit Teilhard de Chardin**, the Secretary of State wrote, “**on behalf of the Holy Father,**” a rather laudatory letter to the Rector of the Catholic Institute of Paris, where he raved about the **Ma-**

son Teilhard de Chardin, making him, in short, a **precursor of the Pontificate of Wojtyla**.

Moreover, it is easy to think that this theological style is at one with the theory of the “**anonymous Christian**” of the heretic **Jesuit Karl Rahner**, for whom every man would be a “**Christian,**” even if he were to ignore it. **In every man, that is, there would be a pre-existing seed of the supernatural.**

On February 2, 1983, **John Paul II** created for **Cardinal Henri de Lubac**, an entirely unjustified rehabilitation, as well as a disavowal of **Pope Pius XII’s “Humani Generis”**. The theological orientation of Pope Pius XII was quite different from that of **John Paul II**.

Even **Hans Urs von Balthasar** was glorified by **John Paul II**, along with his “**other half**” **Adrienne von Speyr**, with whom he lived with for twenty seven years.

Indeed, in 1985, **Wojtyla**, held a symposium in Rome on the “**mystical**” **Adrienne** (who did not go to church, not even on Sundays!) and **von Balthasar**.

In 1992 there was a celebration in Rome under the chairmanship of Ratzinger, for the 20th birthday of the journal “**Communio**”.

On May 29, **John Paul II** received **Communio’s** editors from different countries in audience, giving a solemn speech, in which he evoked “with gratitude, the memory of two of their leaders, eminent theologians of Catholicism, **Cardinal Henry de Lubac** and **father Hans Urs von Balthasar,**” and stating that «**as archbishop of Krakow, I had the opportunity to encourage and promote the printing of “Communio.”**»

Here again we see more of who **Wojtyla** is with his vote in favor of “**Communio,**” the official organ of “**those who think they have won.**” It also presents him as the episcopal nominator of collaborators such as: **Schönborn, Scola, Corecco, Kasper, Lehmann, Martini, Lustiger,** etc. (...) who want to pass themselves off as “**conservatives,**” but are, however, modernists, albeit more cautiously so.

The same thing happened in all appointments to the various Congregations and Commissions, where the “**new theologians**” now swarm. Likewise the “**Catholic Civilization,**” that before had been considered the authorized body of the guidelines of the Holy See, and the organ of Catholic orthodoxy, but today is impregnated with the “**new theology.**” This is also true of the “**Catholic press**” and “**L’Avvenire**” and every diocesan bulletin, which are aligned «ad instar Principis componitur totus orbis!»

Now, as mentioned above, we recall that the Lord has promised infallibility to the Popes of all time. Because **what comes from the Vatican II does not have the character of infallibility**, since it is a pastoral Council, and as the **Ordinary Magisterium** becomes infallible only if it agrees with the statements made by all the popes of the past, it follows that if the Pope today contradicts Popes of the past, creating a conflict in doctrine, **Catholics must remain faithful to the Popes of all time and keep the universal faith**, in time and space, as rightly teaches **St. Thomas** (S. Th .11-11, q. 2 to 3).

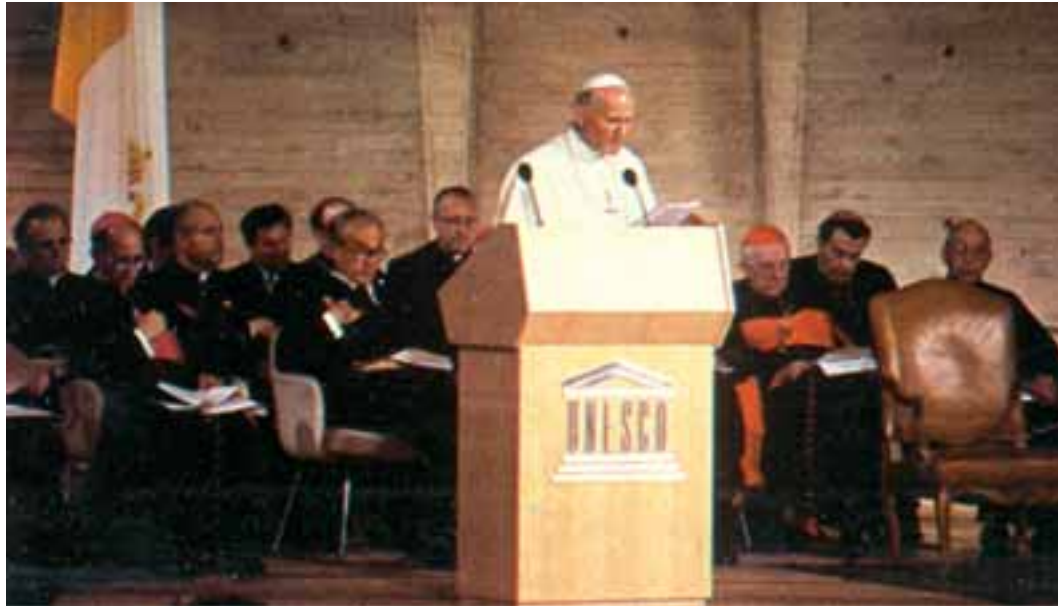


Urs von Balthasar, one of the fathers of Neo-Modernism created his own theology and became the “**Father of the New Ecumenical Apostasy.**” In his works, he proposed to christen idealism, Darwinism and existentialism. Balthasar was primarily guided in theology, by a woman, **Adrienne von Speyr**. **Von Speyr** was a doctor of medicine, with whom **Balthasar** lived, in “**spiritual brotherhood**” for 27 years! She was a Protestant who tried to commit suicide in a bathtub. Afterward, having failed, she, then, converted. However she went to Mass only twice a year.

Balthasar never hesitated to **praise the genius of Luther and his “reform!”**

On June 23, 1984, **von Balthasar**, received from **John Paul II** the “**International Prize**” of 10 million [lira], in a solemn ceremony, allocated by the Paul VI Institute of Brescia.

JOHN PAUL II “MASON”?



Paris, June 1, 1980. In the UNESCO headquarters, in front of 13 Nobel laureates, **John Paul II** surprised the French by praising the Masonic motto of the French Revolution: «“Liberty, Equality, Fraternity” is a profoundly Christian concept.»

John Paul II demonstrated his conciliatory position with Freemasonry when, in 1983, he announced the “New Code of Canon Law”. The old Code of Canon 2335 states:

«Those who give their name or associate with a Masonic sect or other associations of the same nature, who conspire against the Church or against legitimate authority, incur ipso facto excommunication reserved to the Apostolic See.»

This was amended with the new Canon 1374 that states:

«He who gives his name to an association that conspires against the Church, must be punished with a just penalty: the promoter or leader of such an association shall be punished by interdict.»

As one can see, the “New Canon” 1374 no longer mentions Freemasonry. One is no longer prohibited to collaborate at Masonic lodges, nor is it necessary to preserve the “ipso facto” excommunication, because today, the Freemasons are seen solely as public sinners. Moreover, **John Paul II** gave permission to be able to give the sacraments to Masons, without them first doing the abjuration.

For example: the former Grand Master of the Grand Lodge of France, **Richard Dupuy**, received the religious funeral rites. The former Grand Master of the Grand

Orient of France had the religious burial rites in the parish of St. Francis de Sales, in Paris. In Soweto, at the Episcopal Conference of South Africa, in 1996, **John Paul II** even permitted **Bill Clinton** to receive Communion! Unfortunately, Bill Clinton comes from the Masonic elitist society “**The Order**” of Oxford where the **Illuminati** train members to reach high political positions.

These “facts” clearly show that the position of the Church of Rome, against Freemasonry, has changed, and that **John Paul II** has distanced himself from his predecessors (with the exception of **Paul VI**).

But then, what is the point of condemning abortion, euthanasia, and contraception, if one “dialogues” with the same Freemasonry that is forcing these practices into society around the world? This is a “dialogue” which alludes to a false human dignity and which is based on the breakdown of principles!

One is permitted, however, to ask some questions about **John Paul II**: How can one explain his intellectual formation and his persistent adherence to Masonic ideas? In what manner was the occultist and Masonic thinking drilled into the young **Wojtyla** at the **Rhapsodic Theater** of Krakow?

Another indication of **John Paul II**’s membership to Masonry stems from the fact that he contributed to the imple-



Vatican, April 18, 1983. **John Paul II** received, in audience, representatives of the Trilateral Commission, one of the key institutions of the **Order of the Illuminati of Bavaria**, for the World Government and the implementation of the Antichrist.

mentation of Freemasonry with his meetings, documents and writings. One of these was his defense of the **secular state**, so dear to Masonry.

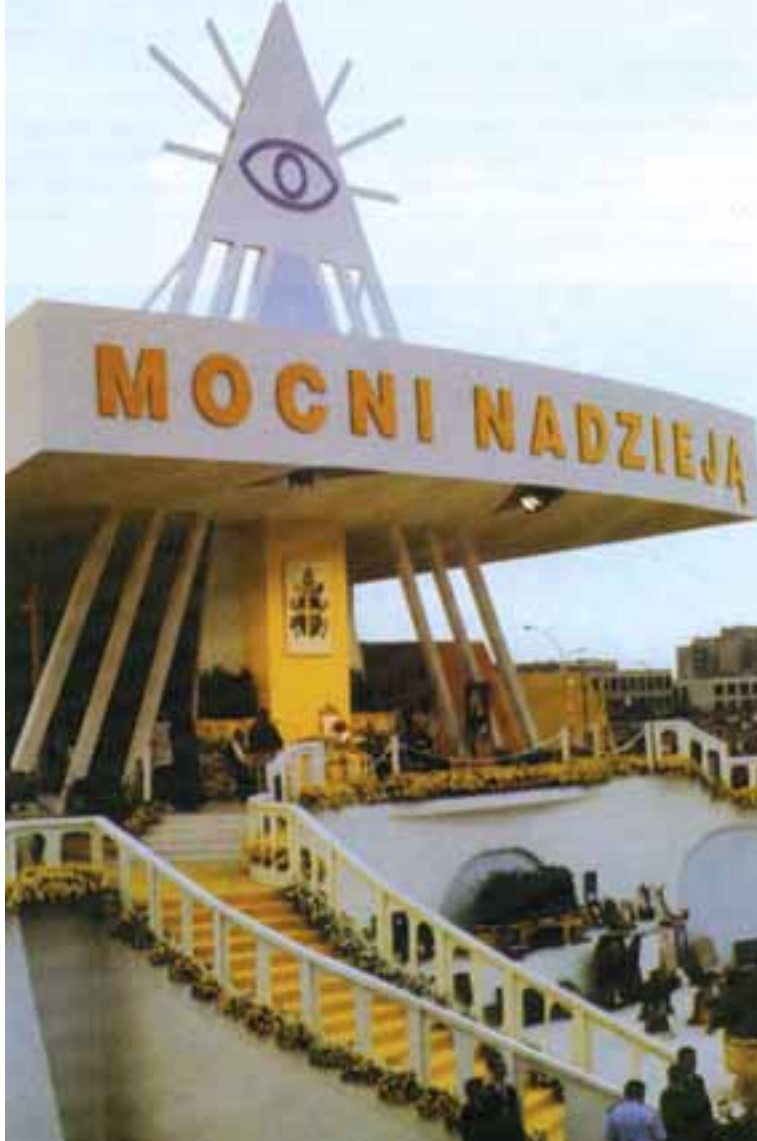
Indeed, while **St. Pius X**, on February 11, 1906 wrote: «**To separate the State from the Church is an absolutely false thesis, a pernicious error.**» **John Paul II**, on February 11, 2005, said: «**The principle of secularism, if properly understood, belongs to the social doctrine of the**

Church. It highlights the necessity of a proper separation of powers.»

On April 18, 1983, **John Paul II** gave an audience to the **Trilateral Commission** and was photographed surrounded by its members (knowing that this commission was openly preparing for the World Government that would become the kingdom of the Antichrist and Satan!)



Vatican, March 22, 1984. **John Paul II** receives, in audience, the Top Representatives of the **High Jewish Masonry of B'nai B'rith**.



“Strong with hope.” The altar of Zamosciu, during **John Paul II’s** visit to Poland June 22, 1999. We dare say that the architectural form of a pyramid, with the “all-seeing eye” at the summit, is Masonically inspired. The pyramid is indeed the symbol of the **Bavarian Illuminati**, who are at the top of all the Masonic Lodges of the world which have as their supreme aim of deviating the Catholic Religion to demolish it and make it enter in the Masonic universal religion to implement the Masonic World Government. Their plan was to have their own Pope in order to make the Revolution in the Catholic Church from the top down.

The pyramid on the back of the note of \$ 1, with the “all-seeing eye” of **Lucifer**, at the summit.

Below: some symbols that represent the “all-seeing eye” of Freemasonry, or rather, the **Eye of Lucifer**. The pyramid and all the symbolism surrounding the \$ 1 bill symbolizes the **Order of the Illuminati of Bavaria** founded by **Adam Weishaupt**, showing clearly the pater-nity of monetary control exercised over the U.S. currency.

The levels of the pyramid are **13** (symbol of **Lucifer**), while the bricks shown in the 13 levels are **72** (number symbolizing the 72 names of the **Kabalistic god, Lucifer**).

The **Trilateral Commission** was headed by **Zbigniew Brzezinski** and **David Rockefeller**. At the hearing, there was criticism for any slowness with which one favored the move towards the “**New World Order**.”

Many books, that document the institutions that govern the occult world, reported that the **Trilateral Commission** is a very important institution of the **Order of the Illuminati of Bavaria**. This Order represents the top of Freemasonry worldwide.

On March 22, 1984, **John Paul II** held an audience for a Delegation of **B’nai B’rith** (the Masonic sect of the Jewish Talmud) which depicts Christ as a devil and works to destroy the Catholic Church and the Christian religion!

It is a known fact that **John Paul II** and the **Masons of High Jewish Masonry of B’nai B’rith** had routine and consistent contact.

This is not surprising when you consider that, before him, **Paul VI** gained his election as Pope thanks to two members of the **Masonry of B’nai B’rith**, who were present

in the Vatican Halls. After hearing of the election of **Card. Giuseppe Siri to the Papacy**, they threatened the persecution of Catholics worldwide.

On November 21, 1982, during **John Paul II’s** trip to Palermo, the “**Giornale di Sicilia**” reported that «**John Paul II was welcomed by members of the Masonic Commission of “Piazza del Gesu”, among them was the Mason, Joseph Manfalarinella, the Sovereign Grand Master and Great Commentator. The white papal car was driven by Angelo Siin, of Cosa Nostra.**»

The book “**The Merchants of the Vatican,**” at bottom of page 70, in relation to the trip of **Pope John Paul II** in Sicily, states: «**treated as if he were a “brother,” the Masons of Trinacria had welcomed the pontiff with the “triple embrace” of that Masonic organization.**»

Certainly, noting the evident principles that have profoundly marked his ministry, from the time he was bishop and archbishop in Krakow, one can say that **John Paul II** was a Mason. These principles are **religious freedom, ec-**

umenism and collegiality, which echo those of the Masonic trilogy propaganda of the French Revolution: “**Freedom, Equality, and Brotherhood.**” He always hoped that the Catholic Church would recognize these three principles. After his election to the Papacy, his ideals were realized, point by point, knowing well of the affinity that existed between his ideal and the Masonic motto: “**Liberté, Egalité, Fraternité.**” His thinking was always imbued with that philosophy. Evidence of this is seen in his “**Discussions on Man,**” delivered on the speaker’s platform of the UN and UNESCO. For example, he stated:

«**You, together, are a great power: the power of minds and consciences...** Make up your mind to give proof to a most noble solidarity with humanity, one that is founded on the Dignity of the “**human person.**” **Build peace starting at the base: the respect for all human rights,** those related to both the material and economic nature, and, as well as those related to the inner and spiritual nature of man’s existence in this world. May this inspire wisdom.»

On the occasion of the beatification of the **Martyrs of Avril, [April] John Paul II,** as always, supported and defended the principles of the French Revolution, stating that «**this historical movement (the French Revolution) was inspired by religious sentiments (freedom, equality, brotherhood) and from a desire for necessary reforms ...**»



We can’t believe that **John Paul II** did not know that «**the French Revolution claimed more than 300,000 victims, 3,000 of which were noble,**» and that its «Terror was preceded by a fever of Satanism: alchemists everywhere, magnetizing, necromancers. The nobles had become corrupt initiating the rituals which evoked Satan, and villages, as well as cities were abandoned to all the practices of the occult sciences. There is no doubt there was a relationship between cause and effect of this invasion of Satanism and the nameless horrors that were the culmination. The revolutionary character of cruelty proved that one can’t give any other explanation than the action of **Satan, the murderer, as Our Lord called him.**»



We wonder if **John Paul II** knew that the Masonic slogan “**liberty, equality, fraternity**” was the trio with which the **Satanic Order of the Illuminati** had planned to disrupt the world. Didn’t the Pope know the spectacle the French Revolution showed to the world: «**One Hundred and thirty eight bishops and archbishops, sixty-four thousand Priests and Vicars,** were sentenced to abandon their homes, their parishes, or take the oath of perjury and apostasy. All the clergy, all religious of both sexes, the private wealth of the Church evicted from their properties. The temples of the Lord were turned into large prisons for His ministers. Three hundred of His priests were massacred in one day, in one city. All other pastors, faithful to their God, were killed or driven away from their homeland, forced to wander through many dangers, some taking refuge in foreign nations?»

Moreover, having seen him preaching constantly on “**human rights,**” some have noted his significant reticence on the inescapable “**rights of God**” - which should have been preached, concurrently and with greater force!

At this point, it should be noted that the satanic **Order of the Illuminati of Bavaria** was the workshop and the driving force of the French Revolution. The three words: “**Freedom, Equality, Brotherhood,**” in their meaning of **Freedom of Conscience, Collegiality and Ecumenism,** are nothing more than the three key ideas and the three levels of the “**Masonic priesthood,**” established as the second set of 11 degrees of the Ancient and Accepted Scottish Rite of Freemasonry.

But it was precisely these Masonic principles that allowed **John Paul II** to open the doors to the “**godless**” and to the declared enemies of our Lord, treating them all with the utmost respect.

It is enough to recall some incidents, the inter-religious meeting in Assisi in 1986. **John Paul II did not allow the statue of Our Lady of Fatima to enter the Basilica of Assisi,** and he did this to avoid “**offending**” the guests of that first inter-religious Conference, but then **he agreed to put a statue of Buddha on the altar above the Tabernacle where the Blessed Sacrament was present!**

This was an opening, in Assisi, which he then extended to **all these false founders of human religions: Jews** (declared enemies of our Lord), **Muslims** (first anti-Trinitarian heresy), **Buddhists, Bahai, Hindus, Zoroasti, Sikhs,**

Shiva, the Animists, Indians, Voodoo, etc... It was, therefore, an opening that was in full accordance with the Masonic principles to unite all religions under the Masonic direction, subsequently putting our Holy Religion on the same level with all other false religions.

For these incorrect principles, **John Paul II** even argued that the **Holy Spirit is “somehow” present in each of those false religions**, forgetting that the Holy Spirit is one of the Three Persons of the Holy Trinity. For this, he confused, deliberately (?), the **“natural religious feeling”** of man with **the divine presence of the Holy Spirit in the souls of the baptized** found in the Christian religion.

Again, among his incorrect principles, **John Paul II maintained that there are “three monotheistic religions,”** although this assumption is a hoax (See Don Villa: **“Christians, Muslims and Jews have the same God? No!”** Editrice Civiltà, Brescia - Via G. Galilei, 121).

These principles and ideals promoted by **John Paul II**, were acknowledged by the Freemasons.

In 1986, **the Masonic Grand Lodge of France**, enthusiastically hailed **John Paul II**, at the **“prayer meeting in Assisi”** with this textual statement: **«The Masons of the French National Grand Lodge wholeheartedly wishes to join the ecumenical prayer on October 27th in Assisi that will unite all the leaders of all religions in favor of world peace.»**

The Grand Master of the Masonic Grand Orient of

Italy awarded the **national “Masonic Prize,”** the **“Galileo Galilei,”** to **John Paul II**, (who obviously rejected it, but this doesn't alter the significant value of the event), claiming that **the ideals promoted by that Pope and those of Freemasonry were the same.**

At the death of the Lebanese President, **John Paul II** said: **«Jerusalem, City of God, could also become the city of men.»** The term **“City of Man”** is almost mandatory for the **Illuminati**, when they speak of **“world government”** and **“global dictatorship.”**

Jan van Helsing's book: **“The Secret Organizations and Their Power in the Twentieth Century,”** published in 1995, in Germany, on page 70 states:

«Pope John Paul II, otherwise known as Karol Wojtyla Katz, is an “Illuminati,” a member of the Rotary Clan. He, during World War II, collaborated with Germany, with **I.G. Farben**, in the production of gas for the gas chambers. At the end of the war, for fear of being called to account for his cooperation in war crimes in Poland, he took refuge under the protection of the Catholic Church. He remained there, and later had an evolution comparable to that of Eisenhower.

Later, he became the head of the **“Opus Dei Secret Lodge”**, and he was Governor of the **Rochefeller Clan.**

John Paul II, of Jewish blood, is pseudo-ruler of the “New World Church ...”

His mission was to:



Assisi, October 1986. **John Paul II** with all the representatives of false religions, at an inter-religious prayer meeting.

It was on this occasion that the Pope would not allow the statue of Our Lady of Fatima to enter the Basilica of Assisi, so as not **“to offend”** the guests, but instead agree to put **a statue of Buddha on the altar, above the tabernacle in which the Blessed Sacrament was present!**

- **Subjugate the Catholic Church to the Jewish religion;**
- **Recognize the “secular guilt” of Catholicism toward the Jewish people;**
- **Recognize the participation of the Christian Religion to the Holocaust;**
- **Weaken the Orthodox Church** by proposing “the union of Christian beliefs” to the Orthodox.»

Pierre Mariel, in his book: “**The Occult Power That Dominates the World,**” on page 7, writes that the **Rotary Club** was founded on February 23, 1905, in Chicago, by a high-ranking Mason, the Attorney **Paul Harris** and also **three other Masons** like him. It is the best known and oldest of the clubs that serve as a **provision** for the initiated.

Omero Ranelletti, in the “**Rotary and the Catholic Church,**” reports that in 1981 **John Paul II** received the insignia of “**Paul Harris Fellow**” from the hands of the International President of the Rotary Club and is now among the Italian Rotarians that also include **5 cardinals, 10 archbishops, 19 bishops** and many prelates.

On November 4, 1986, at the ceremony to celebrate the 40th anniversary of UNESCO, there was a giant photo of **Pope John Paul II**, situated in a place of honor, next to the author of “**Integral Humanism,**” **Jacques Maritain** and the Socialist Mason and President of Senegal, **Leopold Sedar Senghor**.

It is worth remembering that in the UNESCO booklet, on its aims and philosophy, it is written: «**UNESCO will have to eliminate any beliefs exclusively or primarily based on the hereafter, and must be founded on “a global humanism” that must be scientific. To this end it is essential for UNESCO to adopt an evolutionary approach.**»

In **Henryk Pajak’s** book, “**Nowotwory Watykanu,**” in the chapter: “**You’ve Elected Me,**” the author writes that in the last days of 2002 and early 2003, Canadian TV broadcasted a documentary series on **Pope John Paul II**. On one tape, there were two sequences, which detailed the bewildering papal election of **Cardinal Karol Wojtyla**.

In the first sequence, the camera cuts to **General Woichiech Jaruzelski** who said in Polish: «**Brezhnev told me: “That’s your Brzezinski!.. It was your Brzezinski who chose Wojtyla as Pope!”**»

Then, in the second sequence, **Zbigniew Brzezinski** appears on the screen, and speaks of the Pope as a world political authority. Then, suddenly, he adds: «**The Pope told me: “You’ve elected (chosen) me, then you must come to see me.”**» Now if this statement is true, it does not need any further comments!

Again, it should be noted that **Zbigniew Brzezinski**, of Polish origin, was the theoretician and architect of the **Trilateral Commission**, whose members went en masse into the **Carter administration**. **Brzezinski** was the “**guru**” and the educator of **Carter** and whose authority preserved the **Foreign Affairs and National Security**.

Brzezinski was also a member of the **CFR**, the **Bilderberg Group**, the **Atlantic Institute**, the **Aspen Institute**,

the **IISS** of London, etc ... and, for these prestigious positions, he was one of the leading men to develop the plan of the “**World Government**” of the **Illuminati of Bavaria**.

In the book by **David A. Yallop**, “**Habemus Papam,**” on the election of **John Paul II**, on page. 36, we read: «... October 15, 1978, a long and very bitter struggle began **between the supporters of Benelli and the faction of Siri.**»



Zbigniew Brzezinski, an ideologue of the **Trilateral Commission** and belonged to different global Institutions. According to statements made by **W. Jaruzelski** and by the same **Brzezinski**, he would be the man who chose **Karol Wojtyla’s** as the new Pope.

At the end of the first day, after four consultations, no agreement had been reached. The next day ... **Giovanni Benelli** ... had just nine votes from the majority but did not get any more. At lunch on the second day, thanks to strong pressure by **Franz König** and **John Krol**, **Karol Wojtyla** was presented as a compromise candidate. At the eighth vote, the Church elected the first non-Italian Pope after 450 years.»

It is important to remember that **Karol Wojtyla**, when he visited Italy, usually stopped in Vienna at **Card. Franz König’s**. **Card. König**, **Archbishop of Vienna**, was a Mason and “**had two civil cases in which his membership in Freemasonry was acknowledged.**” The official historian of Freemasonry, **Prof. Aldo Mola** indicated that **König** belonged to **Freemasonry**, based on information obtained at the highest level.

JOHN PAUL II (ANTI) “COMMUNIST”?

After 1945, while persecution raged in Poland, **Karol Wojtyla** was among the Jews and Communists of high rank. Why? Perhaps because he was of Jewish descent? (His mother, in fact, was of Jewish origin). Or perhaps, because he was a priest that was considered Progressive, close to the **Znak and Pax** movements, **crypto-communists**, and disciple of the existentialists, **Max Scheler** and **Hussert**, admirer of the pantheistic Mason and apostate **Teilhard de Chardin** and anthropologist **Rudolf Steiner**?

The writer **David A. Yallop**, in his book: “**Habemus Papam**”, in his first chapter, describes in great detail the omissions and silences of **Karol Wojtyla** against Communism.

Yallop writes: «In 1941, **Yadwiga Lewaj**, the woman who for nearly two years gave French lessons to **Karol Wojtyla**, became his trusted friend. Aware of his need to find a job, she put in a good word for him with **Henryk Kulakowski**, a member of the cultural circle that she frequented. In addition to his love for the arts, he was President of the Polish division of the Solvay Empire and could give a job to Wojtyla ...



Paul VI with Card. Wojtyla, in 1974.

Paul VI, in 1954, was driven from Rome by **Pius XII** because of the secretly dealings with the secret services of the USSR unbeknownst to the Pope. **Paul VI** became the pope who opened to the Communist world, starting with what became known as the Ostpolitik of the Vatican.

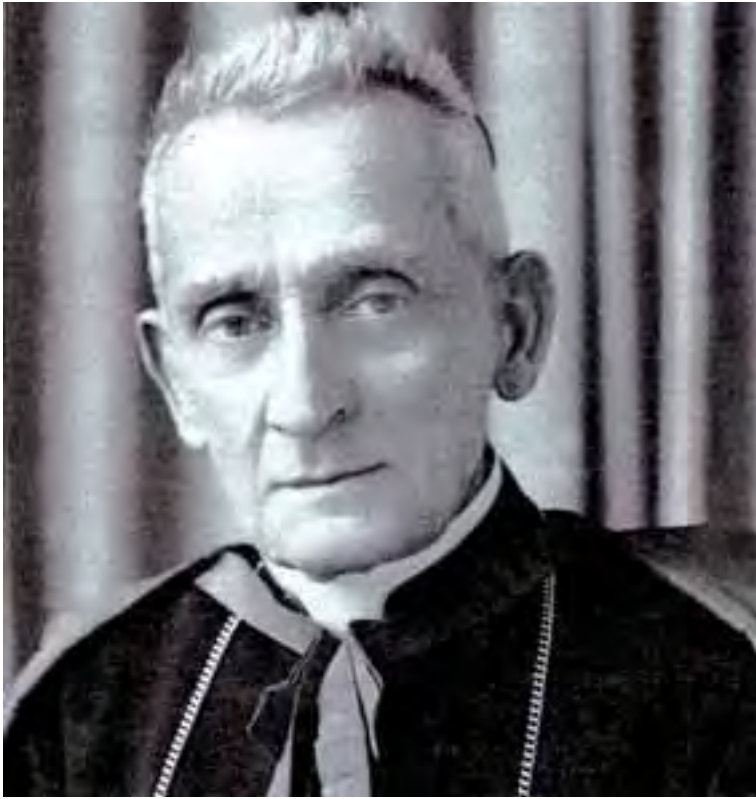
Working at Solvay involved a number of advantages. In some ways, the factory was like a village unto itself, with residential buildings, with an ever-present medical doctor, a canteen, a shop and a gym. In addition to the pay and fringe benefit of good vodka, employees were always assured that they would survive the war unscathed.»

«It was during these war years at Solvay, that the idea of a vocation manifested itself for the first time, in **Karol Wojtyla**. Eventually, the Archbishop of Krakow, **Archbishop Sapiiha** created a secret seminary and moved Wojtyla and many other young people to safety at his residence.»

On November 1, 1946, **Archbishop Sapiiha** ordained Wojtyla to the Priesthood. In 1951, **Archbishop Sapiiha** died, and **Archbishop Eugeniusz Baziak** took his place and looked after Wojtyla.

«At that time, the repression of the Catholic Church by the Communists was very strict everywhere. The Communists tried to introduce into many diocese vicars, **who in reality were members of the secret police. Any bishop who did not obtain their consent was forcibly removed or arrested and jailed.**

In November 1952, **Archbishop Baziak** was arrested with



Archbishop of Krakow, **Card. Adam Stefan Sapieha**, consecrated priest **Karol Wojtyla**. Indeed, Wojtyla was a very progressive Prelate and favorable to the coexistence with communism. Why did Cardinal Sapieha send Wojtyla to France to spend time as a “worker priest?”

his **Auxiliary Bishop Stanislaw**. This arrest was an action that deeply shook the Catholic community of Krakow. **Karol Wojtyla made no statement, either privately or in public. Two days after the arrests, he went on a skiing vacation in the mountains.»**

Two weeks later, **Archbishop Wyszynski** was made **Cardinal**. After denouncing the arrest of Archbishop Baziak from the pulpit, the archbishop was refused an exit visa, preventing him to go abroad.

«**Wojtyla never became involved at all in the struggle for survival and for fundamental freedoms of the Church.** The arrests and detentions did not incite a protest in him.»

«In the ‘50s, in the face of Communism, **Karol Wojtyla**, was again withdrawn. **He remained silent** even when his professor and longtime friend, **Father Kurowski**, was arrested. In his writings and his sermons, **Karol Wojtyla never openly attacked Communism; he did not think he had to.»**

«At the age of 38 years (1958) **Wojtyla** was nominated auxiliary bishop. (But this provoked) attack within the Polish Catholic hierarchy can be seen in the reports of **Sluze Bezpieczenstwa-SB** - the secret police. The regime was kept well informed. **There were more than 1,000 priests who served as spies and informers for the Communist government of Poland. The confidentiality of**

the confessional was violated regularly, with a shocking betrayal of trust.

The informant who was most appreciated by the secret police was **Father Wladyslaw Kulcycki** ... The Polish secret police discovered that he was involved in a passionate love affair and blackmailed him - forcing him to become a spy. **He was one of several priests who not only regularly drew up reports on Karol Wojtyla, but also on many other members of the clergy.»**

«**Archbishop Baziak** died on June 15, 1962, but his suc-



The young **Karol** interrupted his holidays on the lakes, where he enjoyed fishing in a canoe with students, to receive the appointment of auxiliary bishop from Archbishop Baziak, in 1958.

cessor was not announced until **January 9, 1964**. This delay was due to the intransigence of two individuals: the **Primate of Poland, Cardinal Wyszynski**, and Number two in the Communist regime, **Zenon Kliszko, President of the Polish Parliament and the main ideologue of the Communist Party. Card. Wyszynski did not want to further promote Wojtyla, since he viewed him as little more than an overly ambitious man who was very busy establishing relationships and informal contacts.** In particular, the Primate was worried about the overbearing attitude that **Wojtyla**, as auxiliary bishop, had toward other members of the Archdiocese of Krakow. **Wyszynski** and his opponent **Kliszko**, however, agreed on one aspect of **Wojtyla’s** character and personality: **politically, he did not exist.»**

Now, as the election of a Bishop in Poland must have the approval of **Zenon Kliszko**, the Primate was to submit to Rome a series of names for approval of the Pope, and later these names were then submitted to the Polish Communist government.

Card. Wyszynski delivered the first list of names that had to be passed by Rome, then, passed by, **Kliszko**. After two months, the three names were rejected. A second attempt had the same result.

Then, **Zenon Kliszko** had a meeting with the representa-

tive of a small Catholic party of opposition, **Prof. Stanislaw Stomma**, to whom he asked who, in his opinion, would be the best candidate for Bishop of Krakow. **Stomma** replied: “**Wojtyla is the best, indeed the only choice.**” And **Kliszko**, beaming, replied: “**So far I have vetoed seven names. I’m waiting for Wojtyla and will continue to veto until I will have him.**”

«**Why Wojtyla? Kliszko judged him a man willing to compromise.** It was largely based on the series of reviews - information received from the best spy of the regime, worming into the beating heart of the Archdiocese of Cracow.»

It was early 1964 and it was the pontificate of **Pope Paul VI**.

«**Kliszko’s** channel of dialogue worked wonderfully: he received an additional list of candidates that included the name of **Wojtyla**.

On March 8, 1964, **Karol Wojtyla** was installed in the Archdiocese of Cracow.»

In May 1967, **Paul VI** announced the Consistory and **Karol Wojtyla** was among the names chosen. The news was greeted with surprise in Poland. **It was the first time that Poland had two Cardinals. Why?**

The two radically anti-communist Cardinals of Eastern Europe, **Mindszenti** and **Sljpij**, were punished by **Paul VI** for not wanting to open the door to Communism, but was it possible to treat **Card. Wyszynski** in the same way, when he was so loved by all Polish people? Wasn’t it better to create another Cardinal a bit more sensitive to his Ostpolitik, and gradually isolate the other irreducible anti-Communist?

Two months later, **Card. Casaroli** delivered another very positive report on **Wojtyla** to **Paul VI**. **Paul VI** received **Wojtyla** in private audience. Later, from 1973 to 1975, **Pope Paul VI** received **Wojtyla** **11 times in private audience**. This had never happened to any foreign Cardinal!

«**Card. Wojtyla was in the good graces of the Communists**, in fact, very much so, due to the following topics:

- He was advanced in the church hierarchy with **no anti-Communist history**;
- **Wojtyla** was a character who so far had **never engaged in any openly hostile activity against the State**;
- **Wojtyla** had a **cautious attitude toward anything heroic**;
- Previously, **he highly praised the virtues of peaceful coexistence with Communism, sympathizing with the efforts of Paul VI on Ostpolitik, that is, good relations with the Communist bloc.**

Then, the Communists favored **Wojtyla** and recommended that **he receive all necessary support and was treated with extreme kindness.**»

Whilst **Card. Wyszynski** couldn’t leave his diocese, as he could not get authorization from the Polish Communist government, **Card. Wojtyla was free to travel to any country without any difficulty.**

When **Wojtyla** would become Pope with the name **John**

Paul II, what would become of the Vatican Ostpolitik policy?

In one of his first speeches, **John Paul II** said:

«**I accept with gratitude the special congratulations and best wishes, full of warmth and kindness, sent to me by the highest authorities of the People’s Republic of Poland. On this occasion of selecting a son of Poland to the throne of St. Peter, I identify with all my heart with my beloved Poland, the homeland of all Poles. I sincerely hope that Poland will continue to grow spiritually and materially, in peace, justice and respect for mankind.**»

Ostpolitik, therefore, would continue at a good pace!



A beaming **Brzezinski**, accompanied by the Canadian **Senator, Stanislaw Haidasz**, leaves the diplomatic reception at the Vatican with the new **Pope John Paul II**.

David A. Yallop in his book “**Habemus Papam**” devotes in the appendix, a chapter to “**Polish Revolution**” of 1980-81 and shows how, in this tragic moment for Poland, constantly threatened by Soviet invasion, **Pope John Paul**



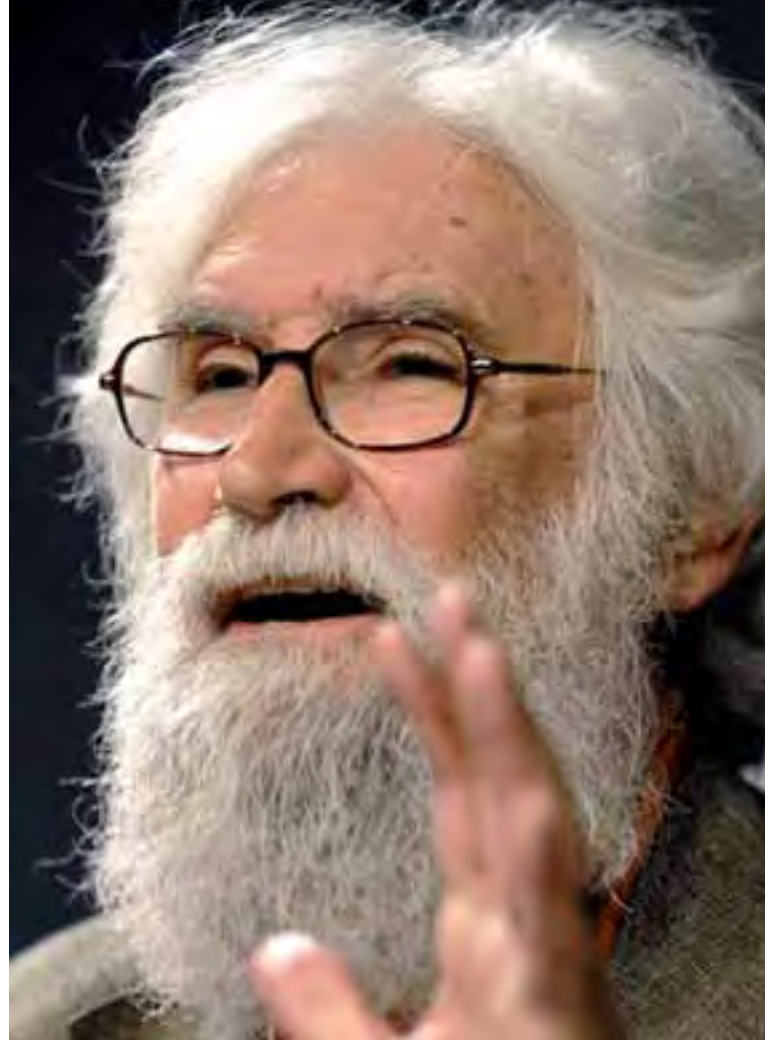
In a public speech in which he acted as an official representative of Pope **John Paul II**, **Cardinal Casaroli** said that «in its relations with the Soviet Union, the Catholic Church hoped to offer a growing and effective cooperation ... for the further development of the great Soviet society.» (“Osservatore Romano,” June 6, 1988).

II was silent and almost absent, limited merely to vague speeches.

The highlight of the Polish crisis was his meeting in Moscow on December 5, 1980, with the leaders of Communist countries of Eastern Europe, where the decision of



John Paul II and the communist dictator Fidel Castro. Did John Paul II know that Fidel Castro is the Grand Master of the Grand Lodge of Cuba, as was reported by “Corriere della sera?”



The Franciscan, **Father Leonard Boff**.

On April 13, 1986, in a letter to the Brazilian Bishops, **John Paul II** declared that “**liberation theology**” was not only “**desirable, but necessary,**” consecrating, thus, the nature of the “**New Evangelization**”, which is Communism. Note that shortly before, he had pretended to sanction the Franciscan **Leonard Boff**, the father of “**liberation theology**” for six months!

the invasion of Poland was on the table; an invasion that was canceled.

Yallop writes: «It is claimed that the Pope’s intervention was crucial. As demonstrated in this chronicle of events, however, **the Pope never intervened in the period before the meeting in Moscow on December 5.**

It is assumed that the Pontiff threatened to leave the Vatican and to lead the Polish army to deal with hordes of invading Soviets. **This misinformation spread by the Vatican is completely baseless.**

The only action taken by **John Paul II** was a letter to **Brezhnev**, on December 16, written in Vatican diplomatic language, which was an application for the Soviet Union’s accession to the principle of nonintervention. **Brezhnev** ignored it.»

Nevertheless, **John Paul II** was attacked on May 13, 1981 at St. Peter’s and it is said that the secret services of the East were involved. And, yet, on November 11, 1989, the “**Berlin Wall**” fell!

To understand the fears of the Communist leaders of Eastern Europe, in the first period of **Wojtyla’s** papacy, one should read the following.

In his book, “**Non Serviam**” (Edition 999, Toronto 1987,



The Berlin Wall fell on November 11, 1989. Did the perestroika of **Mikhail Gorbachev** and the “shoulder” of **John Paul II** caused it to fall, as was heralded by the media? Or simply put, did it fall when the World Summit on Freemasonry believed that, as **Zbigniew Brzezinski** said, «... **Communism no longer possesses any historical mission ... I predict that within a period of time, historically predictable, Communism, which our century has experienced, will cease to exist?**»

p.. 66), **Dr. Roman Gladkowski** writes: «**The Yalta Conference** was also a success of Freemasonry. **F.D. Roosevelt** concluded an agreement with **Stalin** and American people knew nothing about it. In this agreement he was helped by Czechoslovakian President, **Benesz**, who was the future father-in-law of **Zbigniew Brzezinski**. **Roosevelt and Benesz both belonged to the highest degrees of Freemasonry. Having served the Soviet Union throughout his life ... Benesz became the most valuable instructor for Roosevelt in regard to the Soviet Union. These lessons began quite early from 1939, and included the preparation of the U.S. President for the meetings in Tehran and Yalta.**»

So with the help of **Brzezinski's father-in-law, Benesz, Roosevelt** created the Soviet Empire handing over to **Stalin** hundreds of millions of people with their countries, without asking anything in return!

And here, now, the statements by **Zbigniew Brzezinski** on Communism, made in two different periods:

«**The time of the American, deeply rooted and attached to his country, has passed. The proletarian forces are the wave of the future.**»

«**We must seek cooperation with Communist countries towards a political agreement first, but later on, a philosophical one.**»

But then he wrote:

«... **Communism no longer possesses any historical mission ... I predict that within a period of time, historically predictable, Communism, which our century has experienced, will cease to exist.**»

Now, in the occult societies there is no “**Christian obedience**” that is bound to obedience to God. There is only **blind obedience to the superior as if he was God!** Thus, persons in Freemasonry, **just obey!**

The meeting of Wojtyla-Gorbachev: The Conversion of Russia?

The event is important, but “*Intelligenti pauca*” (Intelligent people need little to understand).

The Modernists, deluded or in bad faith, exulted him: «**Gorbachev**, he is Man's realist, asks the support of the Pope and implicitly recognizes him as the sole moral authority in the world capable of give him back credibility and authority in his difficult journey. Indeed, he must escape from the clutches of the conservative Leninists, who consider him a traitor and from the follies of daring innovators, who believe an illusion: they believe that Communism cannot change, it can only die. Spontaneously then they refer to the promises of Our Lady of Fatima: “**Russia will be converted and in the end my Immaculate Heart will triumph**”. Have we entered, perhaps, the season of

great hope?» (Antonio Ungenti on “**Mother of God**” and other magazines Marian, November 1989).

Is Gorbachev a man of Providence, as an Italian “Bishop” did not fail to ask? And is **John Paul II** the one who fulfills the requests of Our Lady on the conversion of Russia, as is written in high places?
Let others speak:

The writer **Zinoviev** does not believe that Communism has changed: «**Communism - he says - is like a snake, every so often he sheds its skin.**»
And if it was really dying? The news there does not welcome it, however, since in any case, such as East to West,



Vatican City, November 18, 1990. The meeting between **John Paul II** and **Mikhail Gorbachev**, accompanied by his wife Raisa.
We wonder: Did **John Paul II** know that **Mikhail Gorbachev** in 1989, was a member of the **Trilateral Commission**, conceived and directed by his great “elector” **Zbigniew Brzezinski**, and that Gorbachev was a member, no less, of that Masonic and satanic “**Lucis Trust**” formerly called “**Lucifer Trust**” (The Court of Lucifer), which is the world’s most powerful satanic cult that runs the United Nations?

the idolatrous motto «**Everything for Man; everything in the name of Man,**» remains the only truth in place of the old: «**Everything for the greater glory of God.**»
The “(Second Vatican) Council” is quoted: «**Believers and unbelievers agree on this: everything on earth should be ordained to man as its center and its top.**» (Gaudium et Spes, 12,1).
John Paul II echoes: «**We affirm man for himself, and not for any other reason, only for himself.**» (UNESCO, 06/02/1980). The Communists (and not only them), reading these documents of the Council have been converted ... to this “**NEW religion,**” even for the mere fact that **this has always been their “religion!”**
Read what they say about themselves in the newspaper of the Youth Daily of the Soviet Union. We quote verba-

tim the news agency, and we leave these words to you, **certain that Russia was NOT converted.**

Moscow. A biographical portrait of political and markedly positive tone of **John Paul II** was published yesterday by the Soviet Communist youth newspaper “**Komsomolskaia Pravda,**” on the **eve of Gorbachev’s visit in Italy** and his encounter with the Pope, thus breaking a taboo respected for decades:

«**The current Pope is an active initiator of the changes announced in 1962 with the Second Vatican Council - the newspaper continues - The Catholic Church has decided to modernize their proclaimed principles and support the ongoing dialogue with non-Catholics, including Communists.**»

Indicating the points of contact between the political philosophy of the new leadership of the Kremlin and the moral teachings of the Pope, the newspaper states: «**at first position in the teachings of the Pope is Man and his rights: an eternal truth that our society dared to write on its banner: “Everything for the Man; everything in the name of Man.”** Alas, to date we have not succeeded.»

«**The Vatican has stopped launching appeals for a Crusade against Communism, as we no longer define religion as “an opium”. The best thing is to come together to meet with one another. The next meeting of Gorbachev with John Paul II will be the proof.**» (Ansa-La Stampa, 11/22/1989)

We wonder: Did **John Paul II** know that **Mikhail Gorbachev** was a member of the **Trilateral Commission** in 1989, conceived and directed by his great “elector” **Zbigniew Brzezinski**, and that Gorbachev was a member, no less, of that Masonic and satanic “**Lucis Trust**” formerly called “**Lucifer Trust**” (The Court of Lucifer), which is the world’s most powerful satanic cult, who heads the UN? The founder of the “**Lucifer Trust,**” **Alice Bailey**, the priestess of the **New Age** had outlined the plan, the creation of a **New Universal Religion** with these words:

«**The “Resurrected Christ” and not the “Crucified Christ” is the distinctive mark of the New Religion;**»

«**... And a new Church of God, drawn from all religions and all spiritual groups, will end the heresy of separateness;**»

«**Dissolve all religions, rejecting resolutely, as fomenters of discord and war, the dogmas, namely the statements by which alleged truth are claimed to be formulated;**»

«**... And at this point, there will be no separation among the One Universal Church, the Sacred Interior Lodge of all true Masons, and the smaller circles of the esoteric societies.**»

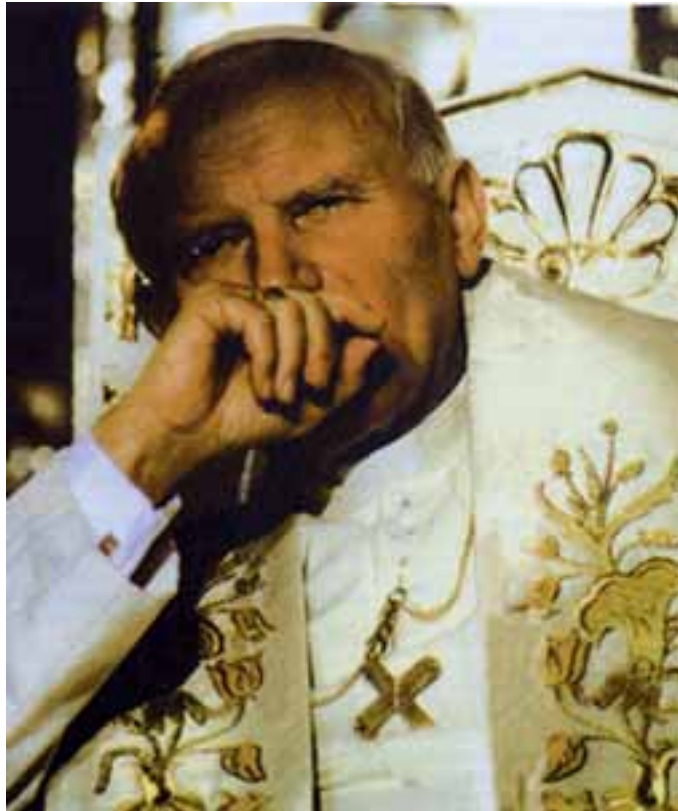
HIS “FACTS” AND “STATEMENTS”

These “facts” and “statements” formed the texture of the papal ministry of **John Paul II** in all fields: dogmatic, moral, liturgical, pastoral.

Let us give some examples: **He denounced abuses and desecrations of the Eucharist, yet then allowed the appropriate departments to sit back and not intervene against the aberrations, the banal “liturgical creativity”, that, also, when used, is invalid; he allowed multiple Canons, and he also remained silent on grave sacrileges such as giving permission to distribute Holy Communion in the hand, thus granting permission to any sacrilegious profanation. And why was he silent on the abortion “referendum” even allowing himself to be photographed with Mr. Andreotti who, as Prime Minister, had signed the law allowing abortion? And why did he leave the Seminaries in the hands of the destroyers, leaving Cardinal Garrone in charge, with his nefarious management?**

And why did **he remove from the “New Code” of “Canon Law” Article 2335 that inflicted the “excommunication” against the Masonic sect?**

About **John Paul II**, we should say that his pontificate was all his own “**particular theology**,” which was made of a “**new ecclesiology**,” that identified with all humanity and was a “**new concept of Revelation**,” a “**new faith**” contrary to the past and the **Tradition of the Church of all times**.



John Paul II.

John Paul II worked for the triumph of the ideas that **Pius XII** had severely sanctioned because Vatican II had renewed them, as a “**new theology**.” Here, then, is what he said: «**It’s the Council who helped me find a synthesis of my personal faith.**» (Laffont 1982).

In 1965, as Bishop of Krakow, **Karol Wojtyla** discussed with a friend the phenomenon of inculturation, saying: «**Certainly, we preserve the basic elements: the bread and wine, but everything else will be changed, according to local tradition: words, gestures, colors, clothing, songs, architecture, decoration ... The problem of liturgical reform**

is immense!»

On May 8, 1972, at the **Synod of Krakow**, **Pope John Paul II** had published in “**Aux sources du renouveau**” that the Church should have a “**self realization**” that the Church must have “**a new consideration for man**,” a “**new ecumenical concern**” and a “**new apostolic cure**.” They were then the four keys of his apostolate. He wrote clearly in the encyclical “**Redemptor Hominis**”: «**Man is the way of the Church.**»

Here, then, the true face of the “**revision**” of **John Paul II**: to unequivocally reduce the Liturgy, to make a pan-Christian ecumenism an “**irreversible path**,” to make of humanity a place of God’s Word.

Now this was a “**farewell to the supernatural!**”

In 1983, **John Paul II** had promulgated his “**New Canon**



Vatican. **John Paul II** with half-naked dancers.



Semi-nude dancer performs at the Vatican.

soul,» is certainly wrong! In Sacred Scripture and, therefore, in Catholic theology, the Holy Spirit dwelling in the soul is necessarily linked to the reception of sanctifying grace.»

On February 15, 1994, the “**Osservatore Romano**” published an **unctuous** approval of the “**Neo-Catechumenal Way**” (although it is a **secret sect** that denies even **the Divinity of Christ, the Real Presence of Jesus in the consecrated Host** and promotes many other heresies!).

In his encyclical “**Redemptor Hominis et Vivificantem Dominum,**” **John Paul II** states that «**Our Lord has assured the salvation of “all flesh” with His Incarnation ... since His conception**» ... Assuming, thus, the independence from the Cross, the Faith, Baptism and by good works!

John Paul II incredibly stated «**Eternal damnation remains a real possibility, but we don’t have the knowledge to ascertain ... if human beings are effectively in-**



During the Mass, indigenous women appear topless in front of **John Paul II**. A new concept of morality?

Law,” in which the “**dogmatic marks**” of the Church: **One, Holy, Catholic, Apostolic,** disappeared and became “**communion, ecumenism, collegiality.**”

John Paul II, on page. 35 of his book “**Crossing the Threshold of Hope,**” wrote «**man is a priest of all creation.**» It is a sentence like that of **Luther,** which does not make a distinction between “**ministerial priesthood**” (which belongs only to the ordained) and “**participated priesthood**” (which is of all men baptized or not). But these are the ravings of **Teilhard de Chardin** who, with his “**Mass on the world,**” affirms that **man no longer offers the consecrated Host, but the world, itself, would offer it as a new host, pleasing God.** For this, **John Paul** says: «**Man was created to become a Priest, Prophet and King of every creature on earth**» (p. 17), as if Man, himself, was **Jesus or the Pope, the only ones who have the power to sanctify, teach, govern!**

The statement of **John Paul II** «**Every true prayer comes from the Holy Spirit who dwells mysteriously in each**



May 1984. **John Paul II** accepts the Offertory gifts from half-naked women.

cal “Kabbalah” which denied Christ’s divinity and the **Trinitarian Mystery**. This spurious tradition, then, was revived by **Islam** which is a condensed version of **Talmudism**.

On the dogma of eternal damnation, John Paul II with his moderate viewpoint (page 80) said that the **resurrection is victory over death, and embraces every man** (p. 81), without explaining whether or not it is prior or subsequent to the will. Later, then, **John Paul II**, while returning to the discussion of **eternal damnation**, almost nullifies it. On p. 81, he writes: «**Eternal damnation ... to what extent is it implemented in the life beyond the grave? This is a great mystery. We can’t, however, forget that God wants all to be saved and come to know the truth.**» (I Tim. 11, 4)

Sure, God wants all to be saved, but what is the number of the elect? Jesus, himself, reveals that: «**Broad is the road that leads to damnation, and many who take this road, and narrow is the one that leads to salvation and “few” who take it.**» So, Hell is full, not empty, as John Paul II had said and as that other fop, **von Balthasar**, had written!



Vatican. Asian dance at the beginning of a Eucharistic celebration presided over by Pope **John Paul II**.

voled.» So, hell would be empty, contradicting thus the explicit statements of Scripture about it!

John Paul II in his book “**Crossing the Threshold of Hope,**” besides some beautiful pages, he also has erroneous statements and even material “heresy.”

For example:

According to him, Jesus is the Son, consubstantial with the Father, yes, but you can reject it. «You can reject all this, and write in capital letters “God has no Son”.» «Jesus Christ is not the Son of God, but only one of the prophets.» (p. 9)

John Paul II speaks of a physical or moral possibility of **rejecting the Revelation of the Divinity of the Word**. And as if to apologize he adds: «**Should we be surprised about these positions when we know that Peter, himself, had difficulties in this respect?**» (p. 9) Using the sin of **Peter, John Paul II** does not question **Judaism and Islam** for only believing that Jesus was just a man. Indeed, he continues: «**Is it any wonder that even those who believe in one God ... find it difficult to accept the faith in a Crucified God? ... So therefore at the heart of this great monotheistic tradition, this deep laceration has been opened.**» (p. 9)

But the “**laceration**” is not the fault of Christianity for **having introduced the idea of the Trinity in the “monotheistic tradition,”** but it is the fault of the rabbinic-



John Paul II distributes the Eucharist to **half-naked women** during an outdoor Mass. The news reports did not specify if those who had received Communion were Catholic or pagan.

John Paul II argues that the Holy Spirit is “somehow” present in all of the other religions, forgetting that the Holy Spirit is one of the Three Persons of the Holy Trinity. He deliberately confuses the “**natural religious feeling**” of man with what, in Christian religion, is **the divine presence of the Holy Spirit** in the souls of the baptized. He also argues that there are “**three monotheistic religions,**” which is a sham. (See Don Villa’s: “**Christians, Muslims and Jews have the same God? No!**” Edizioni Civiltà, Brescia).

John Paul II had made his “**personal theology,**” his “**new ecclesiology**” identified with all of mankind, a “**new concept of Revelation**” that wants all men in possession of it, albeit in varying degrees; his “**new faith**” which is simply to become aware of the “**supernatural,**” existing in all, since birth.

John Paul II calmly affirmed: «... just as this primordial human openness toward God created the different religions. Not infrequently, their origins are the foundations that have achieved, **with God’s help, a deeper religious**

experience. Transmitted to others, such experience took the form of doctrines, rites and precepts of the various religions.» So, according to **John Paul II, Buddha, Lao-Tse, Zoroaster, Mohammed and his companions,** were the true prophets inspired by God to found their false religions.

This argument, was already propagated by the modernists, who, Pope **St. Pius X** had accurately denounced: «**they do not deny but actually admit, some confusedly, others in the most open manner, that all religions are true, for it was the work of those religious geniuses whom we call prophets, and of whom Christ was the greatest.**» (cfr. Encyclical “Pascendi”)

John Paul II wrote 14 encyclicals, but not all without “**errors**” such as “**Splendor Veritate**” which was of a individualistic, naturalist spirit, of course, never distinguishing the difference between **Grace** and the **natural order**. His “**Redemptor Hominis**” revolves around Man rather than around God. In fact, the text has the words “**man**” and “**human**” mentioned more than 354 times.

Man ... This man, for John Paul II, is the first path on which the Church has set out to fulfill its mission; then,



In Korazin, **John Paul II**, during the Holy Mass for youth, at Lake Genezareth in 2000. The Pope is placed on a satanic armchair with an upside-down cross, the “**cross of Nero**” on its back.



October 19, 2003. **John Paul II** with Mother Theresa of Calcutta. In her last book, Mother Theresa had boasted that she never baptized anyone in all the years of her apostolate!



John Paul II with **Kiko Argüello** and **Carmen Hernandez**, founders of the Neo-catechumenal. The secret Catechism of Kiko contains the following important heresies:

man is the first and fundamental path for the Church ... and that «**“human rights”** must become, worldwide, the basis for all efforts **aimed at the good of man** ... because peace depends on respect for the inviolable rights of man. Therefore, **“the daily path of the Church is man and will always be so”** ...»

Prof. Wigand Siebel, of Saarbrücken, in **“Bedakreis”** No 184, October 1979, made this analysis:
«This encyclical not only represents an idea no longer compatible with the Catholic faith, that is smacks of heresy, because the Church also separates the confessions one from another one, but the encyclical makes a reversal of the Church itself. It makes the Church turn its back on Christ and gears toward Man and opens Herself to the world.»

This ideal of **John Paul II** toward man is the opposite of the program of **St. Pius X**: **«To renew all things in Christ.»** The **Holy Pope** had foreseen everything that would have happened today, condemning, for this reason, with the encyclical, **“Pascendi Gregis,”** in which he defines **Modernism as the synthesis and the poison of all heresies**, because **«it attempts to undermine the foundations of the Faith and to destroy Christianity.»** The Church of Vatican II, instead of occupying Herself, first, with the **“rights of God,”** occupies Herself with **“human rights”** ... the goal that Masonry has always wanted and pursued to arrive at, which is the **“world religion,”** cemented by human brotherhood. For this, **John Paul II** was also called a **“liberal Pope”** even more progressive than he appeared. And **Indro Montanelli** defined him as **“a subversive Pope!”**

- By virtue of God’s mercy, in the end, all will be saved;
- Jesus may not have satisfied the justice of God, for He is only all-forgiving mercy;
- Jesus offered Himself as a victim for the sins of the world; on the cross, however He did not complete a “sacrifice;”
- Jesus did not redeem us;
- Jesus saved the world by virtue of His resurrection;
- There is no sacrifice offered on the Altar
- The Church is not a hierarchical society, but charismatic;
- The Church does not confer the priesthood with the Sacrament of Holy Orders; Baptism is enough to incorporate all to Christ, the sole priest;
- There is no Eucharist without the assembly proclaiming it ... It is from this assembly that the Eucharist flows;
- “Transubstantiation” is not a dogma of faith, but a mere attempt of theologians to explain the “how” of Christ’s presence;
- The true and real presence of Christ in the Eucharist can’t be accepted, for the alleged miracle of “transubstantiation is not credible;
- There is no sin, because man can’t avoid it;
- Penance is omitted, as the sacrament of Baptism is sufficient;
- The important thing is not absolution ... ;
- Confession is a public, community event.

John Paul II was the ideal of that **“modernism”** which was desired by **Paul VI**; a **“modernism”** that led to the demolition of the Church. Just compare the many encyclicals and other writings of **John Paul II** with the other Popes, like these:

- As **Pope Leo X** had excommunicated **Luther**, **John Paul II**, instead, repeatedly rehabilitated him in various ways;
- While the **Holy Office** condemned the heretic and **Masonic Jesuit Teilhard de Chardin**, **John Paul II** praised him and made another Jesuit, **de Lubac**, a Cardinal.
- **During the Council**, he focused on a book that was the **“Theory of Marx!”**



The text of the “**Declaration of Rights of Man and the Citizen**,” in an apologetic printing. The authoritative jurist Mason Ernest Nys says that the “**Declaration of the Rights of Man and Citizen**” is part of the Masonic teachings which “are in opposition to any positive religion” and “deny the legitimacy of every priesthood and every hierarchy.”

Before Vatican II, the path was set for Christians in **Jesus Christ, the Way, Truth, Life**. With **John Paul II**, instead, from his first encyclical, he said: «**The Church’s path is man!**» **Replace the Son of God made Man with man, now this is real godlessness!**

The secular anthropocentrism of John Paul II made him abandon the Church to embrace a “**new humanism**” that would allow modern man to find himself, to activate



Moses receives the **Tablets of the Ten Commandments** on Mount Sinai. The “**Rights of Man**,” therefore, have their roots in carrying out their “**duties**” toward the “**Rights of God!**”

the claim of “**human rights**” and a “**new consciousness**” a common destiny that we must build together, if we want to avoid a catastrophe for everyone!

But the “new humanism” of John Paul II was a **humanism independent from Grace of God, from Jesus, Himself, from liturgical worship, from the sacraments, from the Holy Spirit**, so that human life is not the glory of God, because the new function of the Church is only to bring peace between men and any earthly good, **and this is presented as the path to the eternal destiny.**

In his various pastoral expressions, **John Paul II** emphasized that the traditional expressions such as: “**under the earth, in Heaven, in Hell, in Purgatory, in Paradise**” are **inappropriate images** and that, for the Church, **Hell, Purgatory and Paradise, have always been a state**



This image, released by the **Grand Orient of France**, summarizes the **New Man** born from the French Revolution. The man with the mason’s trowel and apron is, of course, a “**free mason**” or “**Mason**.” He is leaning against a pillar with two tables of the “**Declaration of the Rights of Man and Citizen**” engraved on it, replacing the two **Tables of the Ten Commandments** given by God to Moses. Resting on this “**Declaration**,” which is the foundation of the **Atheistic State**, the **New Man** crushes and kills the priest, throwing to the ground the **Tiara and the Crown**. Above, in bold print is the Triple motto of Freemasonry “**Liberté, Egalité, Fraternité**” [**Liberty, Equality, Fraternity**].

of “**conditions of the soul**.” Finally, after he changed **Social Doctrine, Catechism, Canon Law, Mass, Ecclesiology, Exegesis, Liturgy**, he also changed the **Marian doctrine**.

The growing popularity of John Paul II, lasted 26 years. We saw a huge decline of priestly and religious vo-

cations and the collapse of the sense of the sacred, almost to the point of disappearing, especially at his papal Masses in Rome, which were characterized by a stadium-like atmosphere: vast crowds, exaltations of applause, that he favored and promoted, with a multitude of concelebrants with “creative” liturgical vestments, Sisters with backpacks, and tennis shoes.

Pope John Paul II was a super-star Pope, who was hailed by a mass of easygoing, and sentimental people that followed him, even in “**pastoral outings,**” but who left the churches empty. A Pope who often ran away to ski, even during the Christmas season; a travelling Pope, who was always presenting his poems, his plays and his other literary works while concealing the spiritual elements that misted his duties as Supreme Pontiff, more muddled with secularism and increasingly faded, until they disappeared under the bourgeois forms of his behavior. A religion, therefore, his, that increasingly became a performance, hand in hand with the media.



Vatican City, January 6, 2001. **John Paul II** closes the Great Jubilee of 2000, celebrating the feast of Epiphany.



Pope Pius IX.

While **Pius IX** as well as **Gregory XVI** had called “**Freedom of conscience,**” “**pure madness,**” **John Paul II** had this to say about it: «**I hope that you develop respect for “freedom of conscience and worship” for every human being.**» “**Freedom of conscience**” is nothing but man’s freedom to decide what is good and evil. Like the “**Freedom**” that caught Adam and Eve eating from the tree of Good and Evil, committing Original sin!

It is a “fact,” however, that **John Paul II** had lost all his battles. Consider the failure of his appeals, the failure of his struggle against Communism, the failure of his war against war, the failure of his exhortations to faith, and religious practice, the growing secularization, the half-empty churches, and the presence of a minimum percentage of practicing Catholics in many dioceses. In his appeals to the family, there was a continued growth in divorce, and homosexual couples, an impressive reduction in the birth rate, the defeats of sexual morality, and so on. All of this suggests the deep void of his religious life. The manifestations of his consistency in his failures overshadows his person, which suggests that he had too many windows **opened to let all the heresies and errors into the Church that have destroyed souls redeemed by Christ.**

Here, now, is a news flash on the “**ecumenical mind**” of **John Paul II:** at the Council, he was one of the most advanced in the discussions on “**religious freedom.**” When acting as Pope, he signed “**Concordats**” that no longer protected the Church, or religion, or Christian values, but, instead, they put everything at the same level. It was his “**religious relativism**” that led to the conclusion that “**all religions are valid and lead to salvation!**” But it is a doctrinal error that **John Paul II** repeated in his encyclical “**Redemptor Hominis,**” where he dared to say that “**The various religions are all reflections of the truth,**” ignor-



Symbolic representation of “**Masonic Ecumenism**” as the meeting of all religions, under the direction of leaders of Freemasonry. The only religion that would lose its identity in this crowd, would be the Catholic Religion, the only true religion, founded by God Himself! “**Masonic Ecumenism**” is thus the most powerful weapon for the destruction of the Catholic Church.

It is well to remember that this “**freedom of conscience and religion**” are the basic ideas of the “**Masonic Priesthood.**”

John Paul II had traveled for a quarter of a century, arranging a worldwide religious agreement between the revealed Faith and all other human faiths - including the Satanic ones! **He praised the “theologian” Martin Luther** and sought compromise with the “**Protestant Reformation.**” **He humiliated the Holy Church before the world**, condemning Her actions in History, in defending the true Faith and apportioning blame on individuals.

He prohibited the proselytizing, rejecting thus the Church’s missionary activity, reducing it to a social engagement, and this, so as not to offend other faiths!

He admitted that Christ was no longer the Kings of the Nations, forgetful of our Christian song: “**Te NATIONUM Praesides honore tollant publico,**” appealing to the voice of conscience!

The first religious conference in the history of the Church, was held in the Vatican, **with the personal intervention of John Paul II**, as President of an assembly of nearly a thousand representatives from **15 different faiths**, including indigenous religions of Africa, Australia and Oceania. For the first time in the the Vatican, in the presence of the Pope, for two hours we listened to the **verses of Koran** and verses from the Jewish race and then appeals for peace by Shinto, Buddhist and Hindu, interspersed with African blues!



June 1984. **John Paul II** at a meeting of the **World Council of Churches**, an organization founded in 1937 with a Conference in Oxford, England. From the documentation published on this Conference, it is clear that the purpose of the “**World Council of Churches**” is to reorganize the world political affairs under a **World Government**. **Lord Lothian**, the person chosen by the “**World Council of Churches**” to represent their ideas for the world, wrote the influential article, entitled: “**The Demonic Influence of National Sovereignty!**” **Lord Lothian** had met with **Hitler** in 1935 and 1937 to discuss the best way to defeat the opposition to Hitler in the Western world. **Lord Lothian** saw in Hitler’s war machine a formidable weapon to overthrow national sovereignty.

ing that the doctrine of the Church always taught that different religions have been founded by Satan, in order to destroy the one true religion!

Consider also that black mark of his pontificate, as evidence, which was his obvious cover-up of the heretical **Neo-Catechumenal Movement** of **Kiko Argüello** and **Carmen Hernandez** his associate, who openly denied in their catechisms, the ministerial priesthood, the sacrifice of the Cross and of the Altar, the Real Presence, the Redemption, etc. etc..

While “**freedom of conscience**” was defined as “**pure madness,**” by **Gregory XVI** and **Pius IX**, in their encyclicals, **John Paul II** spoke out about it in this way: «**I hope that respect for “freedom of conscience and worship” will be developed for every human being.**» (Conakry - Guinea, 02/25/1992, in “Osservatore Romano” R 02/27/1992, p. 5).

On February 7, 1982, at the Sunday Angelus, **Pope John Paul II** said: «... **At the same time, I insert in this prayer, for our Muslim brothers, who live on this same land, and also for the many Animists, witnesses of the African traditional religion.**»

The gesture by John Paul II to gather in Assisi in 1986 and to preside over the major world religions for a prayer for peace, was a gesture that caused a widespread outrage and condemnation, because it was an insult to God in His First Commandment; because that gesture has denied the unity of the Church and Her mission of salvation; because that gesture has definitely opened indifferentism to the Catholic faithful; because that gesture has also misled the infidels followers of other religions.

Didn't **St. Paul** say that these false "gods" are fallen angels, or demons? «**Now, I do not want you to go in communion with demons. You can not drink the cup of the Lord and the cup of demons; you can not participate in the Lord's table and the table of demons.**» (1 Cor. 10, 20-21).

And more **St. Paul** writes: «**Don't let yourself be tied to the yoke of foreign infidels. What relationship can there be between justice and impiety, or what fellowship has light with darkness? What accord has Christ with Belial? As an association between a believer with an unbeliever? What agreement has the temple of God and the infidels?**» (II Cor. 6. 14-15)

In this **Congress of many religions, symbiotically joined**, the Voodoo serpent worshippers (therefore Satan worshippers!) were also present. And included were those who do not believe in any precise "god," profaning thus, **the Basilica of St. Francis**. In addition, so as to "not offend" these false religions, the statue of Our Lady of Fatima was prevented from entering the Basilica but a statue of Buddha was allowed on the altar, just above the Tabernacle! Unfortunately, **such a desecration (desired by Wojtyla!)** occurred also in the Basilica of St. Peter's in Rome and then in **Brussels, Bologna and other dioceses like the Cathedral of Amiens**.

In the **Osservatore Romano**, Feb. 3, 1990, it reads: «**With Vatican II, we have entered an ecumenical era ... the task is not easy. The task of rebuilding that which had been built diametrically over a long period of time, cannot be done quickly.**»

So it's clear that **John Paul II** was opposed to the "past," i.e. the "Tradition of the Church," in work done by his predecessors.

But we have seen, however, the consequences, such as **the apostasy of the Catholic nations, the spread of sects, the gradual but continuous disappearance, of the priesthood: the "dialogue" that killed the imperative of Christ with his "Docete" [Teach!]** and so on, so that we can say that **John Paul II was the most secular Pope of our modern times!**



Assisi, October 27, 1986. **John Paul II** presided over the meeting of representatives of major world religions for a prayer for peace. It was a gesture that caused a widespread outrage and condemnation, because **it was an insult to God in His First Commandment, because that gesture has denied the unity of the Church and its mission of salvation; because that gesture has definitely opened indifferentism to the faithful Catholics;** because that gesture has also misled the infidelfollowers of other religions. Finally, why pray for a peace among human beings that God never promised us? Isn't this one, instead, the false promise of the Antichrist?



Assisi 1986. So as **not to “offend”** the false religions, that had gathered in Assisi for the Peace prayer, **John Paul II** prevented the entry of the statue of Our Lady of Fatima in the Basilica, but, at the same time, allowed a **statue of Buddha** to be placed on the altar ... just above the Tabernacle containing Our Lord Jesus Christ!

John Paul II, during a sermon in front of a crowd of 100,000 young people, reiterated **the need for “dialogue” between the monotheistic religions**, an obsession that, in essence, coincides with the strategy of the **Order of the Il-**



Assisi, October 1986. The sacrilege of **the statue of Buddha** placed above the **Tabernacle** in the Basilica of St. Francis of Assisi.

luminati to create a **satanic “one world religion,”** directed by the leaders of Freemasonry, to achieve a **“world government.”** From this “one world religion,” however, the only one to lose its identity will be the Catholic Religion!

Therefore, as Pope, **Karol Wojtyla** would continue to travel around the world giving social lectures, forgetting the silence of the **Christian Martyrs**, and leaving everything as it was, even leaving the crowds thirsty, **instead**, for eternal truths!

All his gestures, called “ecumenical,” were actions that have puzzled: as the encounter with the Jewish sect of the High Masonry of **B’nai B’rith**, as the meeting with members of the Masonic **Trilateral Commission**, as the meetings with the Protestant monks of Taizé, as the encounter with Hassan and Islam, in Rabat Morocco, on August 18, 1985, as the encounters with Dimitrios I in December 1987 and Bartholomew I, on June 29, 1987.

Disconcerting was his speech to Muslims youth in the stadium of Casablanca; in which he said: «... **We believe in the same God, the one God, the living God.**» « **it is of God, Himself, that, above all, I wish to speak to you; of Him, because it is in Him that we believe, you Muslims and we Catholics,**» « **The Church shows particular attention to the believing Muslims, given their faith in the one God, their sense of prayer, and their esteem for the moral life ...**»

No comment!



Assisi, October 27, 1986. Then it was also the turn of the Indians who prayed to **Manitou** to obtain world peace. **John Paul II** ended by saying that «**Never before in human history has the intrinsic link between an authentic religious attitude and the great good of peace become evident to all.**»



Assisi, October 27, 1986. At the Peace meeting the Voodoo priests were not missing. **While practicing black magic, sexual orgies, sacrificing of children,** they too received the same treatment as was accorded to other religions and were assigned a place to practice their worship service.



Assisi, October 27, 1986. **John Paul II** with the **Dalai Lama**.

The **Dalai Lama**, the most famous man at the Assisi meeting after **John Paul II**, is the supreme hierarch of Tibetan Buddhism, which is an atheistic religion. He says himself: «**From my point of view we can say with certainty that the socialist theory is very close to Buddhist doctrine ... Buddhism and socialism both deny the existence of a higher being who created the universe.**»

For Buddhism, the absolute vacuum is real and the whole being is a phantasmagorical illusion of our ego, which, in turn, is self-delusion, therefore the liberation at which the Buddhist is aiming is the in the annihilation of the “**ego**” in the “**Nirvana**,” as one who is under the illusion of salvation through good works is in the same deception of those who are unscrupulous in regards to indulging in the passions and vices.

In this paradoxical teaching, which represents the Good as a more subtle deception, and therefore more dangerous and evil. Evil is connected to the Buddhist Tantrism: the “**way**” for **higher Bud-**

dhist “**salvation**” called “**Vayarayana**” (which means “**via male sex organ**”), fits in the category of perverse practices that use the desires and passions under the control of Buddhist detachment reached with practices of obscene and orgiastic rites. While not all the Tantric Buddhist schools arrive, in practice, to these extreme consequences, i.e. justifying murder, lust, ritual drunkenness, sexual intercourse outside of conjugal tie, and “**ritual copulation**,” it, exactly, constitutes a fundamental practice of initiation to Buddhism and Lamaism in particular. Another “**way**” that is a very important part of Tantric Buddhism, which contains the whole impregnation of magic, demons and obscenity is the “**Kalachakra**.”

This initiation, as a whole is considered very secret and the **Dalai Lama**, who is currently the custodian of it, transfers it very parsimoniously, given the characteristics and the psychic forces that are unleashed in the disciple, and the dark and devouring forces that can easily lead those who evoke it to get lost in the maze with no return from a madness populated by demonic forms.

The work in verse lines that convey the message of “**Kalachakra**” at verses 151 and 152, points out to its practitioners the contempt of **Jesus of Nazareth**, as a heretical master of the Barbarians!

In this inter-religious meeting, the Franciscans of Assisi, in an overabundant spirit of ecumenicalism, ecologism and pantheism, prepared to set up around the Basilica of San Francesco, an “**Ara Viridis**”, a “**Green Altar**,” a kind of altar to the **Great God Pan**, that had to be ready for 1992, the year of birth of “the Europe of the Bankers and Holdings”.

In the ritual of the 32nd degree of Freemasonry of the Ancient and Accepted Scottish Rite, the Grand Master turns to the initiate with these words: «When the harvest time will come, when the deepest foundations on which all religions rest will be released, perhaps these foundations will be used again for asylum, as once the catacombs and crypts of our cathedrals. To those who, in one cult or another, aspire to something more pure, than what they have found in their rituals, sacrifices, in offices and in the prayers of those religious circles where fate has brought them ... you will leave behind the things you worship or teach in the Hindu pagodas, in the Buddhist monasteries, in Muslim churches and in Christian churches. However each will bring with him, into the quiet of the crypt, that which he holds in highest esteem, the most precious jewel of his legacy. This crypt, close and yet so obscure, nevertheless, has been visited by a number of those who have **contrasting opinions**. fleeing the tumult of the crowds, the glare of the lights. How many-Who knows? **In time perhaps it will grow in size and will become brighter, until the crypt of the past will become one day the Church of the Future.**»

The day in Assisi on October 27, 1986 was perhaps the **dawning of that day?** Perhaps it was then, that, in the wake of the ecumenism and irenicism of Vatican II, the “**contrast of opinons**” began to fail and the **crypt of the Masonic Lodge began to expand to become the universal Temple of the New World Order?**



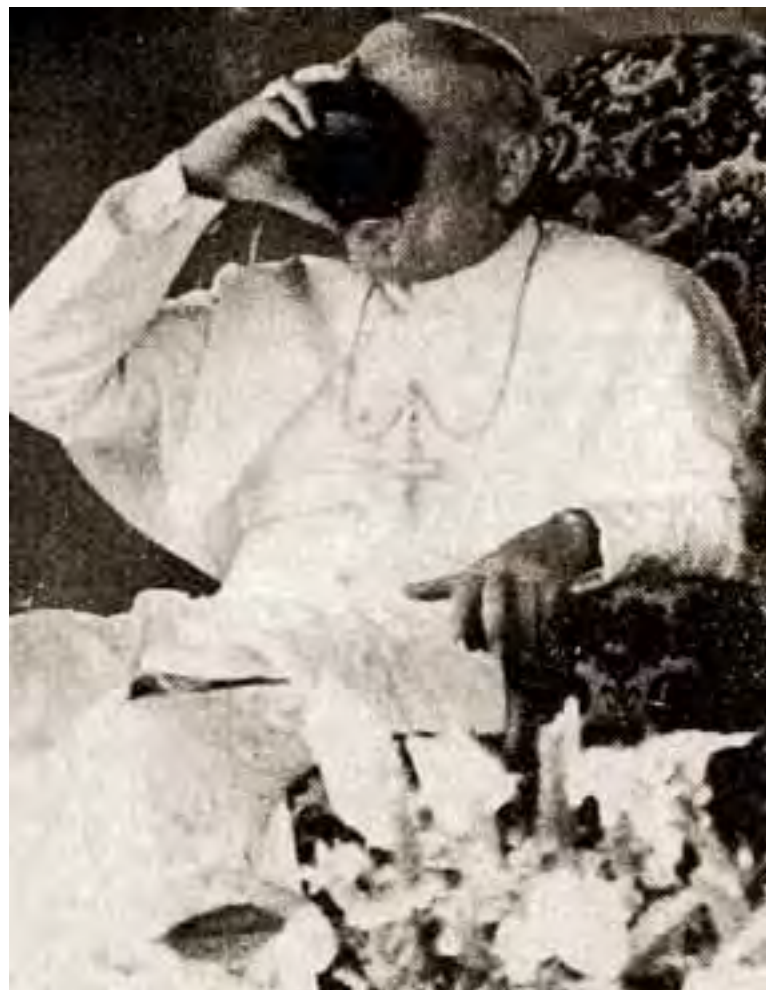
Assisi, January 24, 2002. **John Paul II** convened 250 delegates from 12 major religions. **John Paul II**, one month from the meeting, sent a letter to the Heads of State, to make his plans for the great Jubilee of 2000 known. The **“Decalogue of Assisi for Peace”** that revolves around Man and a Terrestrial Heaven to be erected on the earth, the New Tower Babel, in which there is no place for the God of Love that gave His life to redeem man from sin.

In June 1994, at a **secret Consistory**, **Pope John Paul II** made his plans for the great Jubilee of 2000 known. That is, **the Catholic Church will join with representatives of Jewish and Muslim religions to pray to God at the foot of Mount Sinai and ask forgiveness for Her passed “crimes:” the Inquisition, the Crusades ...** In addition, **the Roman Martyrology will be revised, adding past heretics and schismatics.** At an Easter ceremony at the Colosseum, Wojtyla, celebrated the immoral and suicidal Martin Luther by **putting him at the same level as the Martyrs of the faith!**



Assisi, January 24, 2002. Another moment of inter-religious prayer for peace. With the heresy that **“all religions lead to salvation,” John Paul II** realizes the plan of Freemasonry to transform the Catholic clergy into a **“political class”** in the service of **“Babylon,”** ie the **New World Government.**

On October 28, 1999, during an inter-religious meeting, **John Paul II** wanted to be called **“guide and guardian of all religions of the world”** and condemned **“Catholic fundamentalism!”**



Fiji, November 1986. **John Paul II** drinking from a coconut, a toxic potion called **“Kava.”**



Assisi, January 1993. **John Paul II** presides over a strange prayer with all sorts of heretics holding ... an “Aladdin’s lamp!”



May 1, 1987. Ecumenical celebration in the Catholic Basilica of St. Ulrich and St. Afra in Augsburg (Germany).

On November 10, 1999, during an inter-religious meeting held in Rome, **John Paul II** declared: «**No culture (religious) can claim the right to be exclusive.**»

This is a real denial of the affirmation of Jesus Christ: «**I AM THE TRUTH, born into the world to bring it.**»

In New Delhi, India, **John Paul II** prayed in the mausoleum of Gandhi, calling him an “**extraordinary man**” and urging the bishops of the place to ponder the values of other religions and to express the Gospel in the culture and spirit of the peoples of India ... Then he said: «**We are far from the cultural and religious imperialism of the West that is trying to impose its norms on how to think and believe.**»

One can say that **John Paul II** nullified the “**Mission**” and the apostolate of the Church, telling the Bishops of Indonesia that «**the Church teaches that all forms of religious intolerance and proselytism, undermines the fundamental right to “Freedom of religion.”**»

But this is a dismantling of the “**Euntes Docete omnes gentes**” [teach to all people] of Jesus Christ. However, “**Nostra Aetate**” requires it!

On March 24, 2000, at the church of the “**Beatitudes**” in **Korazim**, the place where Jesus Christ gave the “**Sermon on the Mount**”, **John Paul II** chose to sit on a throne with an “**inverted cross,**” carved in the back.

Now, the “**inverted cross**” is a classic symbol of the worst enemies of the Catholic Church that mocks the redemption given by Christ; in addition, this is the symbol most commonly used by “**Satanists!**”

But then, what might one say about this behavior of **John Paul II**, if he indirectly supports Satanism?



John Paul II in the garden of St. Catherine, surrounded by Israeli flags.



Rome, April 13, 1986. The historic visit of Pope **John Paul II** to the synagogue in Rome. In the presence of chief rabbi, **Elio Toaff**, the Pope said that the Jews are our “**elder brothers.**” Even Cain was an “**elder brother**” of Abel.

John Paul II has fallen too much for the world, therefore the Church of **John Paul II** has left a spiritual void that is being filled by all religions and the most diverse sects such as: **Buddhism, New Age, Islam, Protestant sects, occultism, Satanism.**

But the man of today does not need the world, because he is already fed up with it! ... and, in a few years, leaving the sentimental enthusiasm that accompanied his entire

life and his death behind, **Wojtyla’s pontificate will be remembered as the pontificate that dealt the final blow to a dying Church!**

On September 17, 1980 in Mayence, **John Paul II** said: «**The Old Covenant has not been revoked by God.**» But this is a heresy denounced by **St. Peter** and **St. Paul** and also by **St. Thomas Aquinas.**

On March 6, 1982, in Rome, **John Paul II** urged Catholics to «**find themselves beside their Jewish brethren, at their common heritage.**» But didn’t the Pope know that the Jews are Talmudic and, therefore, are the “**Synagogue of Satan**” ... those who have rejected, slandered and crucified **Jesus Christ?**

On June 24, 1985, an official document of the Vatican called on Christians to «**join the Jews together to prepare the world for the coming of the Messiah**» (sic - DC 1900), namely the coming of the Messiah of the Jews, the **Antichrist Lucifer!**

On April 13, 1986, in the **Great Synagogue of Rome**, **John Paul II** recited a psalm together with **Chief Rabbi** (sworn enemy of Christ) who professes and preaches all the aberrations of the Talmud.



John Paul II with the former chief rabbi of Rome, **Elio Toaff.**



Vatican. The historic meeting between Pope **John Paul II** and the chief rabbi of Israel, **Israel Meir Lau**. The Pope has asked the Rabbi to visit Jerusalem on a pilgrimage of faith and from the Holy City to launch an alliance of peace between the religions.



Israel, 2000. The Chief Rabbi of Israel, **Meir Lau**, welcomed Pope **John Paul II** during the Pope's historic visit in 2000.



March 21, 2000. **John Paul II** arrives in Tel Aviv and is greeted by President **Ezer Weizman** and Prime Minister **Ehud Barak**.



Israel, March 23, 2000. **John Paul II** during his visit to Israel, said: «**We must fight everywhere to always present the true face of the Jews and Judaism.**»



Israel, March 2000. **John Paul II**, at the **Holocaust Museum**, assisted by Card. Edward Cassidy and Card. Roger Etchegaray, who deposited a wreath of flowers.



Jerusalem. **John Paul II** placed in a crack in the “**Wailing Wall**,” a letter containing a prayer of supplication to God for forgiveness for the wrongs committed to the Jews by the Catholic Church.

This visit to the Synagogue was defined by **John Paul II**, himself: «**An event that transcends the boundaries of the year and is measured in centuries and millennia.**» (see the newspaper of Jan. 2, 1987 p. 2)

In April 2000, **John Paul II bore witness to his Judaism**, by posting in the “**Wailing Wall**” in Jerusalem, a message in which he accused the Church of the alleged crimes against the Jews and declared «**Jerusalem, the mother of all Churches.**»

John Paul II, a champion of Vatican II, after renouncing what is remembered about Muhammad, an absolute histor-



March 12, 2000. **John Paul II** made a solemn act of “**asking for forgiveness**” for the Church’s past. On the seven-branched candelabrum, each candle, lit by a different Prelate, symbolized one of the seven major sins committed by the Church.



The Menorah, the seven-branched candelabrum is also a symbol of the **Jewish High Freemasonry of B’nai B’rith**. In a secret meeting held in Paris in 1936, members of the secret Lodge of Jewish B’nai B’rith, among other things, said:

- «**Not until all moral conception of social order is eliminated among Christians and not until all religion, all patriotism and all dignity is destroyed, will our reign over the world be realized.**»
- «**We offered to Christians new theories impossible to be realized, like communism, socialism and anarchy, which are currently our projects ... The Christians have foolishly accepted with great enthusiasm, not realizing that these are our theories and that they are our most dangerous weapon against them.**»
- «**We’ve covered the Catholic Church with the most abominable slanders, we have falsified Her history and we have soiled Her noblest activity, we attributed the wickedness of Her enemies to the Church.**»
- «**We have already accomplished most of our work, but we can’t claim to have achieved the goal of our work. The Catholic Church is still alive ... We must destroy it, without the least delay and without mercy.**»
- «**May our children become Bishops and Cardinals, so they can destroy the Catholic Church!**»



Damascus, May 6, 2001. **For the first time a Pope entered a mosque!**
John Paul II has at his right the **Grand Mufti, Shick Ahmad Kufaro**, during his historic visit to Omayya, which is the home of the tomb of St. John the Baptist.

ical truth, he **waved the festive red flag with the star and crescent in order to invite the Turks to come to Europe in great numbers**, with the aim of making a conquest. By the way, **about the roots of Europe**, he was convinced that **the roots were not really Christian**, but “**Judeo-**

Christian.”

John Paul II always expressed esteem for Islam itself; has always referred to the Muslim books as our “**holy books**,” he even **kissed the Koran**, he visited the sacred place with them and sat as equals with them, even giving them, the impression that he apostatized.

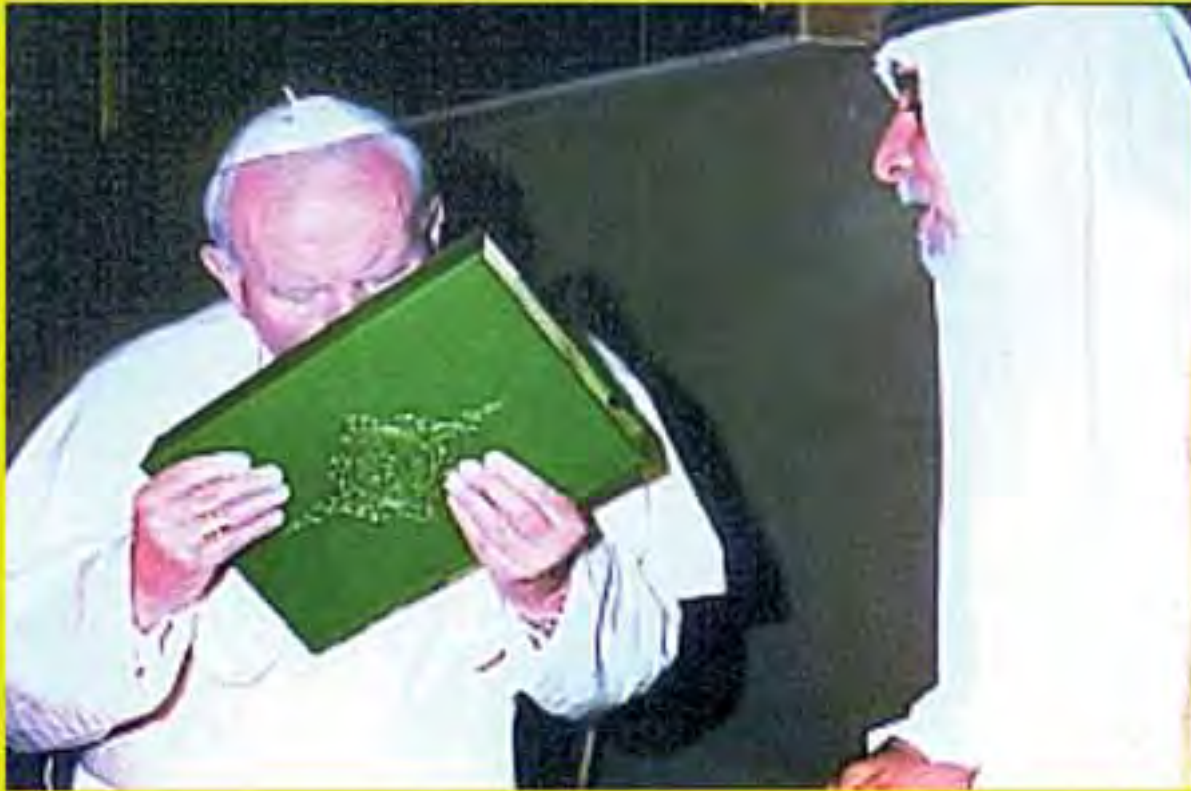
The December 11, 1984, **John Paul II** sent his representative to preside over the laying of the corner stone of the mosque in Rome, (almost endorsing the false religion of Islam, which denies the Divinity of Christ and has always persecuted and killed Christians!)

Here’s an ecumenical secret of December 12, 1986, made by **John Paul II** to Syria’s **Grand Mufti Ahmed Kaf-taro**, the most important Muslim religious authority who never came to Italy: **«Every day I read a passage from the Koran!»**

On February 23, 1992, Banjue (Africa) **John Paul II** said: **«All of you, Christians and Muslims are called to make of your families and of society itself, places where God is truly present, where justice and peace really exist, and where people are motivated by a spirit of love and mutual respect. My message to the young people of Gambia is this: “Be the salt of the earth! Be the light of the**



Another photo of an ecumenical meeting with **Pope John Paul II** with Rabbi Toaff and a Muslim religious leader.



Giovanni Paolo II bacia il Corano

Rome, May 14, 1999.
John Paul II kissed the Koran, in which the Holy Trinity is called an “abomination”
 Christians are called infidels and unclean and incites to subdue and kill them.



Rome, May 14, 1999. **John Paul II kisses the Koran**
 in the presence of a Prelate and an Iraqi Muslim dignitary.



Rome, May 14, 1999. Another photo of the Pope meeting
 with the two Iraqi dignitaries.



Khartoum, February 1993. **John Paul II** meets with several smiling Muslim leaders in Sudan. After this meeting, the same religious leaders have continued to incite the leaders of the Sudanese government to persecute Catholics who refused to renounce their religious beliefs and apostatize from their faith. The killings, massacres, crucifixions and barbarous cruelty, that occurred after the Pope's visit, including the creation of a new market of Christian slaves, were **their responses to the proposals for a "dialogue" between religions for John Paul II's world peace.**

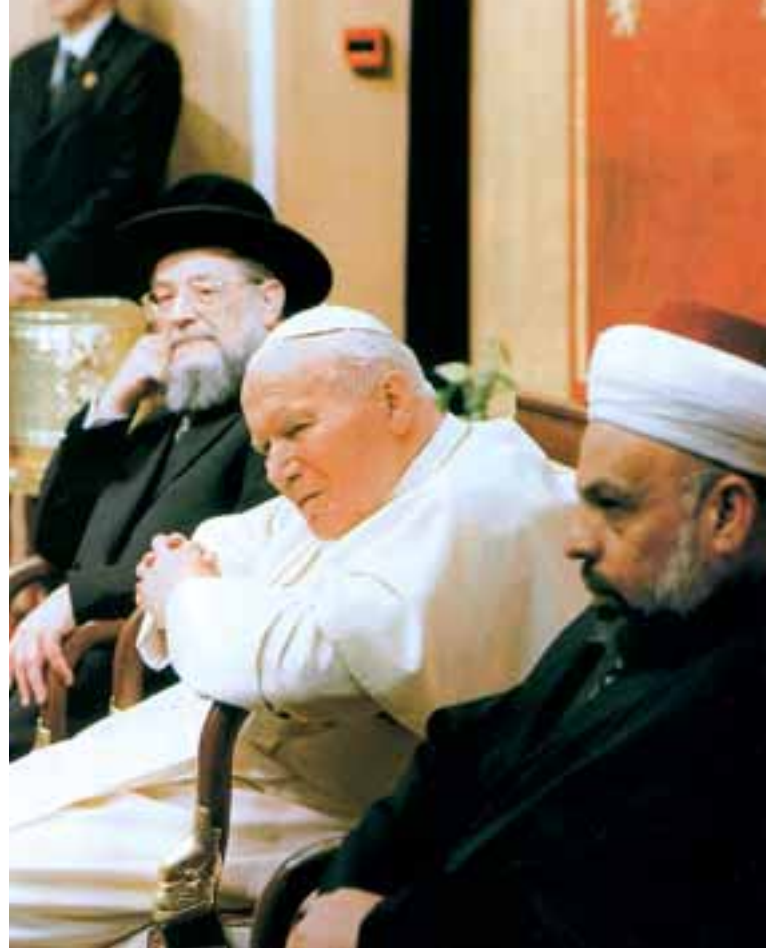
world.» («Osservatore Romano» 24 and 25.2.1998, p. 8).

On May 14, 1999, he receiving two Iraqi Muslim dignitaries in Rome, **John Paul II kissed the Koran** (even though the Koran incites them to kill Christians!).

On November 17, 1980, in Germany, in a Lutheran church, **John Paul II declared: «I come to you toward the spiritual legacy of Martin Luther, who displayed a**



Rome. **John Paul II receives the descendant of the Prophet Muhammad, the young king and spiritual leader of Morocco, Mohammed VI, son of the late King Hassan II.**



Another meeting between **John Paul II** with the chief rabbi of Israel, **Israel Meir Lau** and a Muslim representative.

“profound spirituality.”»

But didn't **John Paul II** know that **Luther was a heretic, a persecutor of the Catholic Church, a debauchee, a model of vices and suicide?** And didn't he know that



The decapitated head of **Nick Berg**. **Islam's response to proposals for a "dialogue" between religions for world peace.** Could it be any different than this? Reading the Koran, it seems not!



Rome, December 11, 1983. **John Paul II** visited the Lutheran church. It is the first time in history that a Pope prays with a Lutheran community.



Martin Luther.

Luther declared: «**I've been a great villain and a murderer.**» From the deposition of the home of Luther, Kutfeld: «**... I found my master literally hanging from his bed, strangled.**»

About the temptations of the flesh Luther said: «**These idiotic asses (Catholics) do not know about the temptations of the flesh ... In reality, for these temptations, the remedy is easy: there are still women and girls.**»

But the hatred of Luther was concentrated on the Mass. He wrote: «**When the Mass has been overthrown, I am convinced that we will have it overturned with Popery ... I declare that all the brothels, murders, thefts, assassinations and adulteries are less evil than the abomination which is the Mass of the Popes.**»

Luther hated the Catholic Mass, put to the sword people in Germany and Europe, **destroyed and desecrated thousands of churches and murdered thousands and thousands of Catholics, priests, religious?**

On May 25, 1982, **John Paul II** participated in worship at the Anglican Canterbury Cathedral, by doing so, **caused a serious infringement of Canon Law.**



The emblem of the **Rose-Cross of Martin Luther.**

The Rosicrucian is a cult which dates back to 1188. In the Ancient and Accepted Scottish Rite, the 18th degree is called "**Knight Rose-Croix**" [In its secret meaning, this degree represents the heart of Freemasonry].

In fact, **the task of the Knight of the Rosicrucian is obliterate the sacrifice of Christ on the Cross from the face of the earth.**



Canterbury, 1982. **John Paul II** prays in the Anglican cathedral of Canterbury, continuing the policy of **Paul VI** to “dialogue” with the Protestant sects.



December 17, 1983. **John Paul II** and the Lutheran pastor **Crystof Meyer** leaving the evangelical church, celebrated together after the worship service.

On December 11, 1983, **John Paul II** preached in a **Lutheran Church in Rome**, expressing the desire to conduct a re-trial of **Luther**, in such a way as to make it more objective, even denying, the infallibility of the Church in matters of religion and insulting the memory of **Leo X!**

On December 17, 1983, **John Paul II** visits the Evangelical Church.

On February 24, 1986, **John Paul II** had the Catholic Church join the World Council of Protestant Churches (completely in the hands of Masonry!)

On October 15, 1986, in France, **John Paul II** went among the community of **Taizé** and then to the **charismatic Pentecostals in Paray le Monial**, where he even said that **the cult of the Sacred Heart was not in use any more!**

On November 20, 1994, in Rome, **John Paul II** concelebrates the Lutheran “Supper,” with Lutheran Archbishop **Verman**, in the Lutheran church of “**Santa Caterina.**”

In 1999, **John Paul II** had signed an agreement with the Lutherans, that “**justification**” **faith alone would be enough, without works!**

On August 8, 1985, **John Paul II** assisted at pagan ceremonies, in Lome’s “**holy forest**” in Togo (West Africa). A few days later, he took part in satanic rituals, at **Kara and Togoville.**



John Paul II and the Anglican Primate, **George Carey**, impart a common blessing.



John Paul II with the Archbishop of Canterbury, **Runcie.**
«The ordinations conferred in the Anglican rite have been and are completely null and void» (Bull “**Apostolicae Curae**” of **Leo XIII**).



Padua, September 12, 1982. **John Paul II** embraces Brother **Roger Schultz**, founder of the Protestant Taizé Ecumenical Center.



Vatican City May 7, 2000. **John Paul II** embraces, one by one, the Orthodox representatives gathered in Rome for the Ecumenical Commemoration of Martyrs of the Coliseum.



Above: Russian **President Gorbachev** decorates the **Orthodox Patriarch Pimen** with the “**Order of the Red Banner**,” one of the most prestigious awards of Communist honor.

Next to right: **President Vladimir Putin** with the **Orthodox Patriarch Alexis II**. At the request of the Orthodox religious representatives, the Duma (Russian Parliament) passed a resolution in early March 2001, calling for measures to limit the growth of the Catholic Church in the country. By the way, in the past, several reports were published about Alexis II written by the KGB. **He was a KGB agent.** In an interview with the newspaper, “Izvestia” in July 1991, **Alexis II recognized his “sins:” his acts of loyalty to the Communist regime.** Today, Alexis II is the supreme authority of the Russian Orthodox Church.

“Chiesa viva” *** September 2010



The Russian **Orthodox Patriarch, Alexis II**, the successor to Pimen, blesses the successor to Gorbachev, **Boris Yeltsin**.





Above: The Metropolitan **Kirill of Smolensk**, a suspected **KGB agent**.

Top left: The newspaper, “Glasnost,” **Filaret of Kiev** is also a **KGB agent**. In the recent past, the religious authority of Kiev was subject to the Patriarch of Moscow, but a few years ago, a Kiev Patriarch Filaret declared independence and founded another schismatic **Orthodox Church in Ukraine**.

Next: **Filaret of Minsk**, a suspected **KGB agent**.

The Russian Orthodox Church asked for two conditions to cooperate in ecumenical meetings with the Catholic Church:

1. From 1962 to 1989 **the condemnation against Communism had to be abolished**. This agreement was signed with the Pact of Metz in August 1962;
2. After the opening of the Iron Curtain, there could be **no more Catholic proselytism among the Orthodox**.

During the 2001 visit of **Pope John Paul II**, Cardinal **Walter Kasper** said: «**We want the Orthodox to remain Orthodox, to become better Orthodox. We want to help them, we absolutely do not want to convert them.**»

With the prohibition of visiting Russia, **John Paul II** sent a delegation of nine cardinals to the festivities celebrating the 1,000th anniversary of the Orthodox Church. In a public speech, the official representative, **Card. Casaroli** said that the Catholic Church «**had hoped to offer a growing and effective cooperation ... to encourage the further development of the great Soviet society.**»



The Grand Master Giuliano di Bernardo.

Above: Bartholomew I of Constantinople Athenagoras II's successor. Constantinople is the only Orthodox Church that seems to follow the Vatican during its Masonic Ecumenism.

Athenagoras was the main partner of John XXIII and Paul VI; John Paul II and Bartholomew I form the new couple. On June 29, 1995, the Feast Day of St. Peter and Paul, John Paul II embraced Bartholomew I on the balcony of St. Peter's Basilica, from where they have blessed the crowd. (See photo below).

Bottom right: Athens, May 4, 2001. During his visit to Athens, John Paul II offered an icon as a gift to Christodoulos, head of the Orthodox Church in Greece.

According to reliable sources, many religious leaders belong to Freemasonry. The Grand Master of Bernard, in his book "The Philosophy of Freemasonry," says literally that «Many Anglican bishops, Orthodox and Lutherans are members of Freemasonry ... The Primate of the Anglican Church, Fisher, and the patriarch of Constantinople II Athenagoras were Masons.

And Pope John XXIII had opened an ecumenical dialogue with them in an atmosphere of fraternal understanding.»



On February 2, 1986, in Madras (India), **John Paul II** received “**chrism**” - **holy cow dung!** – Imprinted on the forehead by a “**priestess**” of all those devils who call themselves collectively “**Shiva,**” ie: Benevolence!

He had to know that this gesture was an initiation ceremony of **phallic religion of Shiva,** which was a “**Luciferian sacrament**” of the **Trinity of Brahman!** And the Pope, on this occasion, was wearing the “**miter,**” and in the left hand, “**Pastoral Cross!**”

Also in India, in a speech in Madras, **John Paul II** recognized the “**truths**” (?) **contained in the Indian religions** (The Journal, 02.06.1986).

November 1986, in Fiji, **John Paul II** drank from a coconut, “**kava**” - a very toxic ritual potion.

In September 1988, Togo (Africa), **John Paul II** met and befriended the **Voodoo witches, worshipers of snakes, practitioners of sexual orgies and murderers of children.**

On June 1, 1990, **John Paul II** received for the fifth time **Tenzin Gytro,** who said, “**Dalai Lama**” is a self-styled reincarnation of Buddha. **John Paul II** had provided an “**Abbey**” for this Buddhist!

On February 25, 2000, in Cairo, **John Paul II** organized an “**Ecumenical Mass,**” with six other prelates of various cults!

On May 10, 1984, in Thailand, **John Paul II** bowed before the supreme head of **Buddhism,** seated on his throne. **He, the Pope, the Vicar of Christ on earth!**



John Paul II with the Dalai Lama.



John Paul II always showed a great friendship for the **Dalai Lama,** who he met several times:

Above: The Vatican in 1996;

Next: Rome, 1986;

Below: in Assisi in 1986.



Bangkok, May 10, 1984. Upon his arrival at the capital of Thailand, **John Paul II** visited the High Buddhist Priest, **Vassana Tara.** This pagan was sitting on his throne with his legs crossed. He did not rise even to receive the Pope, but only gave him a simple chair to sit on.



Above: Cotonou, Benin, in February 1993. Another picture of the meeting of **John Paul II** with a variety of Voodoo sorcerers.

It's even hard to believe that **John Paul II** at the end of the meeting turned to these pagans and Satanists saying to them, «**You are strongly attached to the traditions which have been handed to you by your ancestors. It is right to be grateful towards your ancestors who have passed a sense of the sacred, faith in one God and godness, the appreciation for celebration, the consideration for a moral life and harmony in society**»

The voodoo rituals are complex as there are many gods. **Demonic possession, sexual orgies, ritual sacrifices, wild dances with deafening noise of drums, rum and tobacco consumption, resulting in "ecstasy"** are experienced.

But it is also the norm in the practice of Voodoo, that **children are consecrated to the gods (demons), children become slaves of evil spirits, to which all must obey, otherwise the spirits will kill them. Even today, babies are also offered to demons, burning them alive, in secret.**



Cotonou, Benin, in February 1993. In this African country, **John Paul II** met two "High Voodoo Priests" who were accompanied by other Voodoo sorcerers. Their religion worships snakes, the souls of the dead, the forces of nature and even the Devil!



Above: John Paul II visiting a tribe of Indians.

Opposite: Cape Verde, Guinea Bissau, in January 1980.

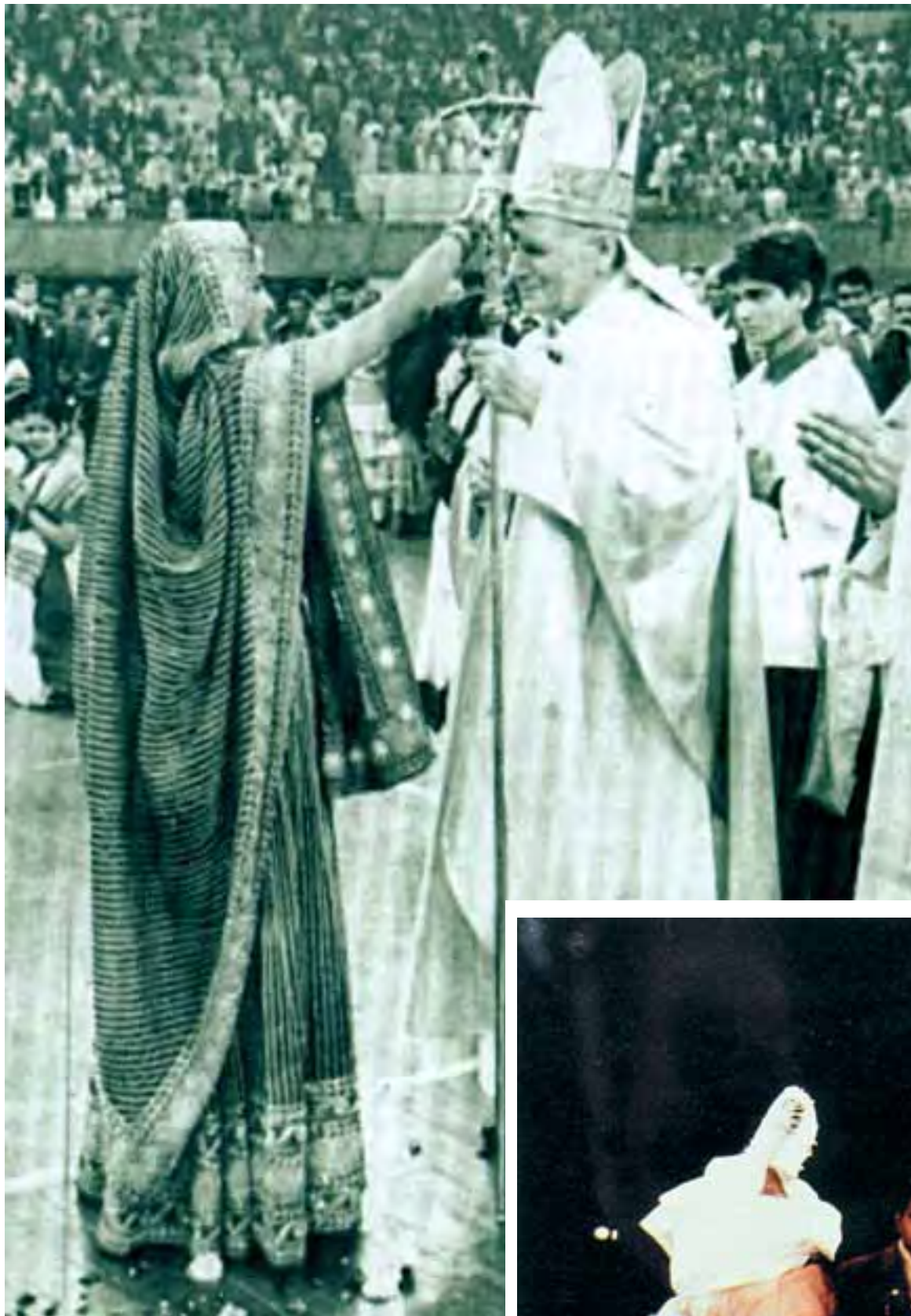
John Paul II wearing a traditional African headdress. While taking photos in these unusual poses, **John Paul II** stressed that there can be no cultural barrier for the Church, precisely because, as he said himself: «**Christ values all cultures, because he loves Man!**»



Above: John Paul II during a meeting with the savages in Africa, in his ecumenical intent to become the Head of all the religions of the world.

*Under: John Paul II in another example of **Masonic Ecumenism** which seeks to unite all world religions into one religion.*





Next: On February 2, 1986, in Madras - India, **John Paul II** receives the “**Chrism**” - holy cow dung! – Impressed on his forehead by a “**priestess**” of all those devils who call themselves collectively “**Shiva,**” namely: Benevolence! That gesture was an initiation ceremony of the **phallic religion of Shiva**, which is a “**Luciferian sacrament**” of the trinity of Brahman! And the Pope on this occasion, had on his head the “**miter,**” and in his left hand, the “**Pastoral Cross!**”

Also in India, in a speech in Madras, **John Paul II** recognized the “**truth**” (?) contained in the Indian religions (The Journal, 06/02/1986).



Next: Pakistan February 1981.
 «**Christ values all cultures,
 because he loves Man!**»
John Paul II with
 a Pakistani shawl,
 only a few months
 after an Islamic attack.

THE “MARIAN DOCTRINE” of John Paul II

After changing the social doctrine of the Holy Mass, the Catechism, Canon Law, Ecclesiology, Exegesis, Liturgy, Pope John Paul II also changed the doctrine of the Virgin Mary. The “Marian Pope” (!) In his last years, he departed from Catholic Tradition on “Marian doctrine.”

In the General audience of January 25, 1996, Pope John Paul II said:

«The commentators are now unanimous in recognizing that the text of Genesis, according to the original Hebrew, attributed the action toward the snake, not directly to the “Woman”, but to Her descendants.»

Again, John Paul II was always against the doctrine of the Church, Pius IX, in fact, (4/23/1845), wrote: «... The Most Holy Virgin, with Her Immaculate foot, crushes his head.» And St. Pius X (9/8/1903) wrote: «Mary, who crushes the serpent’s head.» Also, Pius XII



John Paul II.

(26/07/1954), in Pont. § 652, wrote: «The Immaculate crushes with Her foot the infernal serpent.» (See “Osservatore Romano” on July 26, 1954)

In the General audience of May 30, 1996, Pope John Paul II said:

« The 12th chapter of Revelation, which speaks of the “woman clothed with the sun” (12:1), is often cited too as biblical testimony on behalf of the Immaculate Conception. Current exegesis agrees in seeing in this woman the Community of God’s People, giving birth in pain to the risen Messiah.»

It is another twist of the doctrine that the Church had always taught. Pius XII, in fact, (1/1/1950) in Pon. par. 597, expressed it in this way, differently: «The scholastic Doctors have seen the Mother of God in this woman clothed with the sun.» (See “Osservatore Romano” on January 1, 1950).



«A definition of “Marian titles” of “Advocate,” “Co-redemptrix,” “Mediatrice” is not in line with the guidance of the great Marian texts of Vatican II.» (See “Osservatore Romano” 05/04/1997)

Again, **John Paul II** was against the doctrine taught by the Church before Vatican II.

For example, 2/19/1805, **Pius VII** wrote: «... she approaches Her Divine Son’s throne, as **Advocate** she begs, as **Handmaid** she prays, but as **Mother** she commands.»

Even **Pius XI** (08/05/1928) in his speech that he gave to the pilgrims of Vicenza, said: «... The Redeemer, inevitably, involved His Mother in His own work. That’s why we call upon Her with the title of **Co-redemptrix**. She gave us the Savior, She led Him to His work of Redemption on the Cross.»

And **Pius XII** wrote: «... He wanted to make his Mother **advocate** for sinners and the dispenser and **mediatrix** of grace.»



In the General audience of April 24, 1997, **John Paul II** said:

«**Jesus on the cross, has not formally proclaimed the Universal Motherhood of Mary, but established a maternal relationship, anointed between Her and the favorite disciple**» (See “Osservatore Romano” on 4/24/1997)

Also, this erroneous bizarre blow of **John Paul II** is against the Marian doctrine from time immemorial. **Leo XIII**, for example, “**Octobre Canteen**” (9/22/1891) wrote: «... **Jesus proclaimed Her from the cross when He entrusted to Her care and love the whole of the race of man in the person of His disciple.**»

Even on “**Marian titles,**” **John Paul II**, on June 4, 1977, the Pontifical International Marian Academy, had this to say:

THE PRIMACY OF PETER

In 1967, Paul VI had said that the Papacy is the major obstacle to Ecumenism.

In 1993, Card. Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, in a meeting at the “Evangelical Center,” on the theme of unity in diversity, which provides for a reform of the Primacy of Peter, spoke of “reconciled diversity,” namely «in getting together ... It consists in the willingness to learn from each other and to accept each other’s corrections, in joy and thanksgiving for each one’s spiritual treasures, in a permanent essentialization of one’s own faith, doctrine and practice.»

In 1997, John Paul II declared that it was necessary to reform the Primacy of Peter (of divine institution) and this was confirmed on February 25 2000, in Egypt, demanding that the Orthodox and Protestant authorities “redefine” his role as Pope (Incredible!).

John Paul II openly declared to “Protestants” and “orthodox” his full willingness to change the way of exercising the primacy of jurisdiction, declining to put it into practice (see Enc. “Ut unum sint”)

John Paul II, in fact, betrayed the mandate given to Peter and his successors when he claimed to take note that: «The question of the primacy of the Bishop of Rome has now become the immediate object of study» and adheres, therefore, to the recommendation of World Coun-



cil of Churches (Protestant body) that the Commission on Faith and Order “give impetus to a new study on the question of a “minister” (the text is in lower-case) of universal Christian unity,” which may not necessarily be the Pope of the Catholic Church. In 1993, John Paul II released his “Canon Law,” which took away the “Dogmatic Marks” of the Church: One, Holy, Catholic, Apostolic, to make them: “Communism, Ecumenism, Collegiality.”

In this vein, he downgraded then, the “the One, Holy, Catholic, Apostolic and Roman Church,”

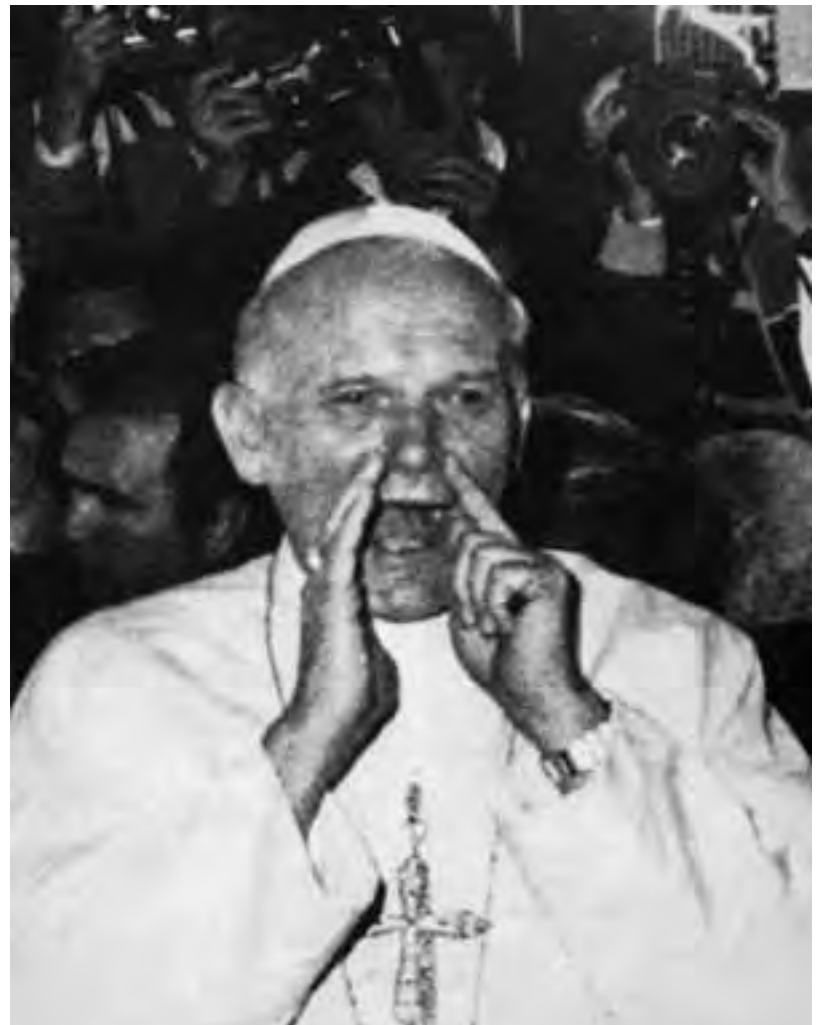
to “Church of Rome, the Church of Peter and Paul.” (See “Ut unum sint” - 05/05/1995)

John Paul II, also signed “Concordats” that no longer protects the Catholic Church, religion, or Christian values, which were all made equal.

But Pope Pius XI, however, in his “Mortalium animos,” said that this ecumenism provides for the reform of the Primacy of Peter, and that this ecumenical theory «paves the way to naturalism and atheism» and prepares «a pretense of Christian religion which is a thousand miles away from the one Church of Christ» and that «it is an quick and easy step toward the neglect of religion or indifferentism and to modernism» and that «it is nonsense and stupidity!»



Above, below and on the following pages: several examples of “papal dignity.”







Above: John Paul II with an Indian headdress.



Top left: Vatican, May 12, 1980. John Paul II smiling in an Alpine hat.

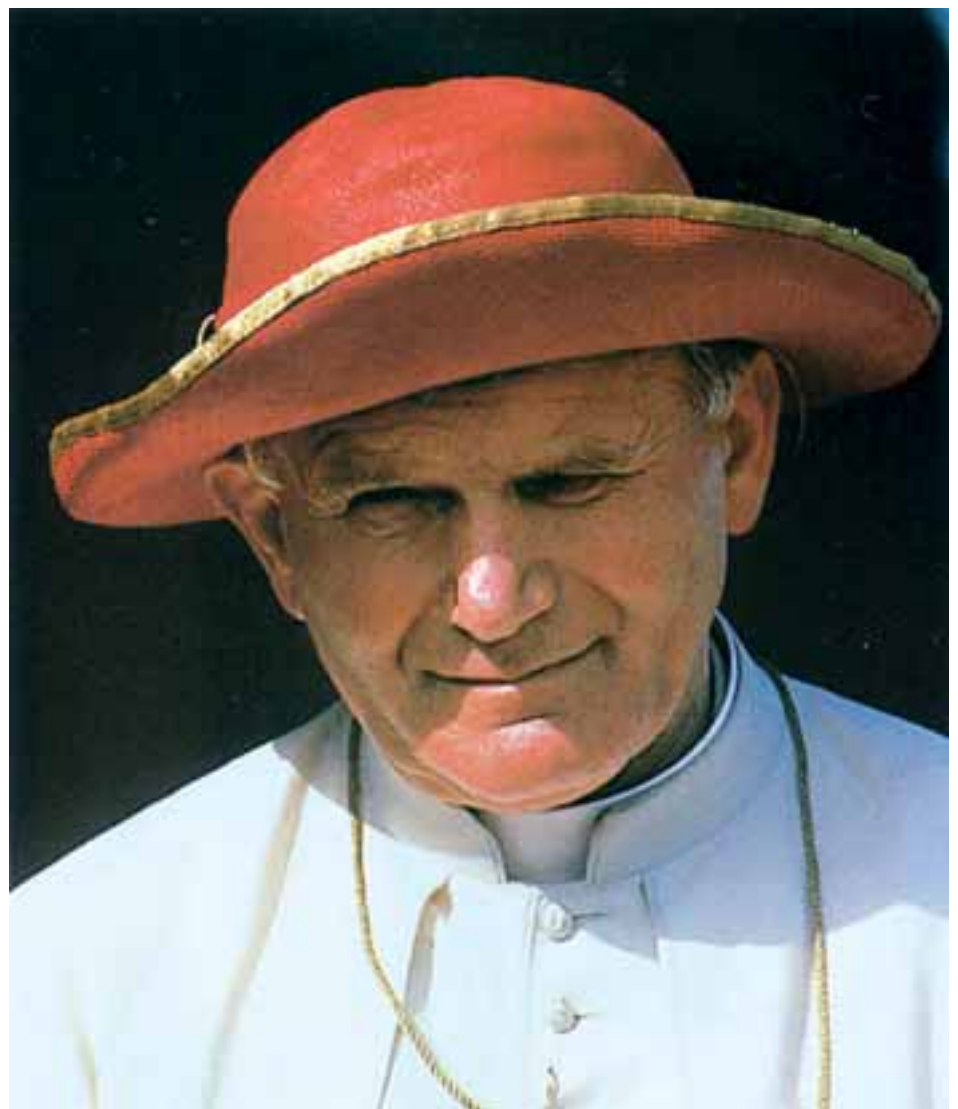
Left: John Paul II puts a straw hat on his head.

Below: Puebla, January 27, 1979. John Paul II wears a straw sombrero, as protection from the sun.

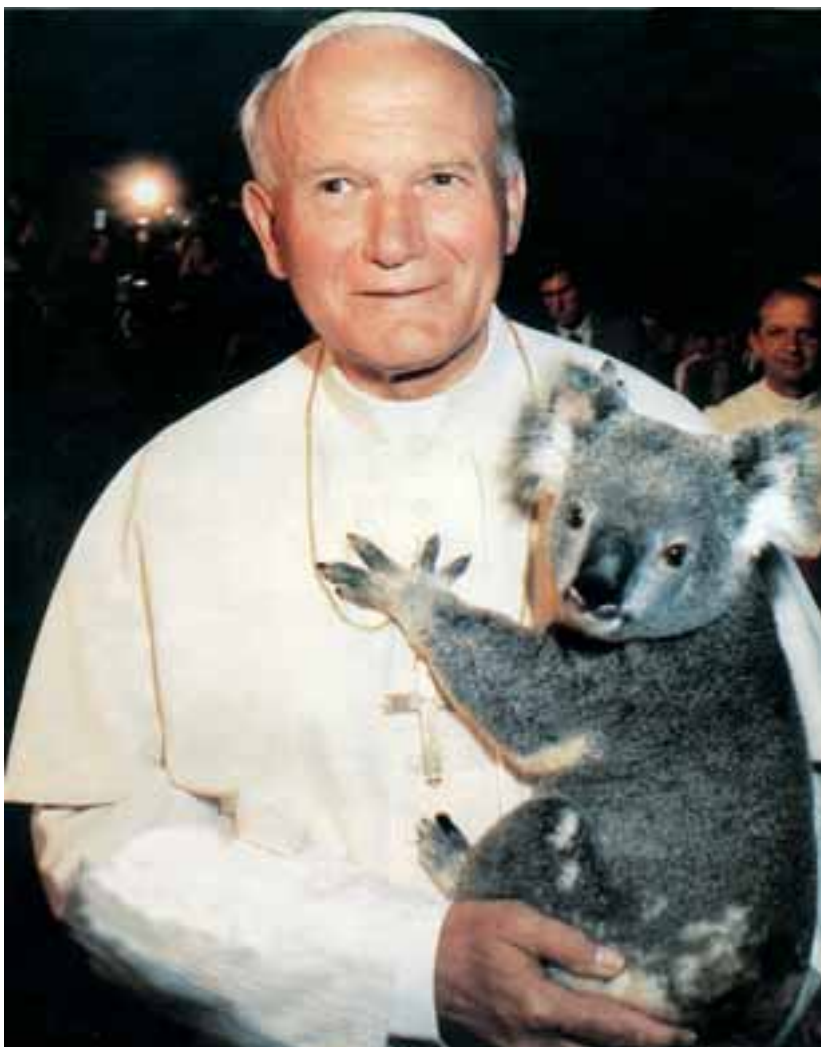




Top: Mexico, May 1979. **John Paul II**, returning from a trip to Mexico, wearing a sombrero that was given to him in Monterrey.



Next: Equatorial Guinea, in February 1982. During his visit, **John Paul II** is protected from the sun with a straw hat.





Above: John Paul II dressed as an American Indian posing as if he is getting out of a tepee.

Next: Philippines, 1981.
Yet another curious pose of **John Paul II** in his ninth apostolic journey.

Page 76, Top left: On his trip to Pakistan in February 1981, **John Paul II** dressed in a Pakistani robe.

Page 76, Top right: Nairobi, May 7, 1980. With the traditional colorful feathered headdress of the Masai warrior waving a traditional staff of a tribal chief, **John Paul II** greets millions of Kenyans hurrying to Uhuru Park to attend the Pontifical Mass then, to be recited in Latin, English and in Swahili, one of the most widely spoken languages of East Africa.

Page 76, Bottom left: Alice Springs - Australia, 1986. **John Paul II**, during a pastoral visit to Australia, having pictures taken with a **koala** in his arms, a typical teddy bear in that continent.

Page 76, Bottom right: In his trip to Cape Verde, **John Paul II** wearing a traditional African headdress.







Mount "Adamello," Brescia.
John Paul II's love for the mountains is evident from this other picture, taken on the "Adamello glacier," where, by his expressed will, the altar was placed at the highest point in Europe, more than three thousand meters of altitude.



Page 78, Top: the Maiella Mountain - Abruzzo. In the quiet of the forest on a tree trunk, his head supported by a limb, **John Paul II**, tired after a walk, sleeps a peaceful slumber. It was not the first time that the Pope secretly left his residence in the Vatican, without papal robes, to devote himself to his favorite sports.

Page 78, Bottom left: Lobbia Alta, Adamello - Pinzolo, Trento, 1984. John Paul II (first on the left) making the sign of the cross with his companions, before beginning a descent on the glacier, Lobbia Alta. The Pope kept his passion for the mountains and even kept in his closet, his skis, boots and even his sneakers. Because he said once: "Sports can greatly influence the behavior of people."

Page 78, Below right: **John Paul II**, dressed for skiing, is ready to embark on the snow. Sometimes the Pope left the Vatican in secret to go skiing, like the time he went with his secretary, Stanislaw. Then everything came to light because his secretary broke his leg and had to be hospitalized.

Val d'Aosta, 1986. **John Paul II** has just gotten out of the helicopter that brought him to the glacier peaks of Val d'Aosta, for a few vacation days of summer. The Pope has never cared that his sporting attitude perplexed some prelates of the Curia, so that one day, he jokingly confided to his friend Sandro Pertini "I'm scandalous."



Top left: As a young man, **Wojtyla** loved sports, a passion maintained by Pope This is a great photo that shows him in tennis shoes, in the Vatican.

Top right: Wadowice, Poland. **Cardinal Karol Wojtyla** walking in a field. It was the habit of the pope to take walks and hiking tours.

Next: Castel Gandolfo. **John Paul II** climbing down the ladder to the pool that he had wanted, which cost over two billion and where he entertained himself for an hour a day.

HIS THEOLOGY OF THE BODY

You can see the true “Wojtyla” in the apostasy of Catholic Nations, you see him in the flourishing of sects, the gradual disappearance of the priesthood, the utopia of “dialogue” as opposed to the truth. **John Paul II**, in short, has been the most secularized Pope of all time, and certainly he is far from being a Saint, or ascetic, or mystic, because **he liked human love. He loved the body, reaching up to embrace and kiss children, girls and young ladies. He was always eager and happy to see them dance before him, often creating embarrassing and deplorable scenes, and coming up to dance with them, himself, as he did during his trip to Australia where he even praised “Rock ‘Roll.”**

He desired these scandals in St. Peter’s as well, even changing the style of the Synods of the Continents, with dancing, singing, African chanting and beating of the tom-tom’s, always including half-naked dancers, such as what happened at the opening of the African Synod of Bishops; but this also occurred in all Synods. There were always scenes of dancers and semi-nude dancers ... And these types of events even occurred during the “Jubilee” year in Rome, such as when the



John Paul II.

pope allowed naked Polynesian men to dance.

His key points of thought on the “theology of the body” were from a very broad understanding of “sex,” which he confused with love for all men, disregarding or not acknowledging their conversion to the one eternal truth of the Gospel, and forgetting that Jesus said «Heaven and earth will pass away but My words shall not pass away.» (Mark XIII, 31)

In 1983, on speaking of the “theology of the body”, John Paul II said: «“virginity” as such, is not superior to marriage, because spirituality is given from the exercise of charity.»

On May 8, 1984, in “New Guinea”, John Paul II allowed a “topless” woman student to read the epistle at Mass.

John Paul II began his apostolate, not of faith and virtue, but

of sexual relations. This was the topic that he always had at heart, both in his speaking and writing.

On January 13, 1982, at a Wednesday public audience, John Paul II revealed that the mutual and personal discovery, i.e. the masculinity and femininity of the naked body, are for him the greatest revelations of the human being for themselves and for others.



Karol Wojtyla, at 34 years of age, with his students in Krakow during a hike in the mountains.

Galatians and Romans of the anathema and curse on those errors and their proponents, for «in Heaven there will be neither male nor female, but all will be one in Christ.» (Gal. 3) John Paul II, however, abandoned himself to his erotic obsession, until he made it his doctrine by constant preaching. It is impossible to accept this foolishness of John Paul II; that is, that eroticism in Paradise will be the foundation of the communion of Saints, when Jesus Himself said in His Gospel: «At the resurrection shall neither marry nor be married, but will be like angels in heaven.» (Mark 12,25) And in St. Matthew and St. Luke: «... they are like Angels, being children of the resurrection, they are children of God.» (Luke 20,36)

Speaking of **the resurrection of the body**, he said that human beings would rise still retaining its attributes of masculinity and femininity, each with their own sex. So, for **John Paul II**, the new state of eternal life will be in the same line of life that men had in Paradise Lost. While **Jesus** said that marriage and procreation will cease with the resurrection, **John Paul II**, however, **said that the duality of marriage is the image and likeness of the Blessed Trinity.**

But then, sex would be the image and likeness of the **“proceeding” of the Divine Persons within the meaning of life of the Trinity, and as God is three in One, man and woman are only one flesh.**

Honestly, this rant of **John Paul II is the rambling of a lunatic.** In fact how could it be possible to experience marital love outside marriage, outside of procreation? And how can it be the same union of **“two”** in only one flesh? And how can it be the Beatific Vision of God with erotic joy? But **John Paul II** said: **«Our heritage will be an eternal eroticism, eroticism is our current task, celestial eroticism is our goal.»**

But what will it be, then, love in Heaven? ... This nonsense of **John Paul II ignores that St. Paul spoke to the**

children of the resurrection, they are children of God.» (Luke 20,36)



“John Paul II loved her all his life.”

Vatican City. One of the many meetings between Wojtyla and his close friend and “colleague,” actress, **Halina Królikiewicz.**



Philippines, 1981. Young dancers celebrate the presence of **John Paul II**.



Pacific Islands, November 1986.

Another photograph shows, once again, **John Paul II's** passion for women. The Pope attends a dance in his honor. The dance is performed by young Samoan woman with skirts made of leaves. Even in this situation, John Paul II does not seem to feel any embarrassment.



Brazil, 1980. **John Paul II** with children ... in dance!



Above: In one stadium, 1200, dancers dancing, showing their best to **John Paul II**, because of his taste for beauty.



Vatican. Young acrobats perform in front of Pope **John Paul II**.

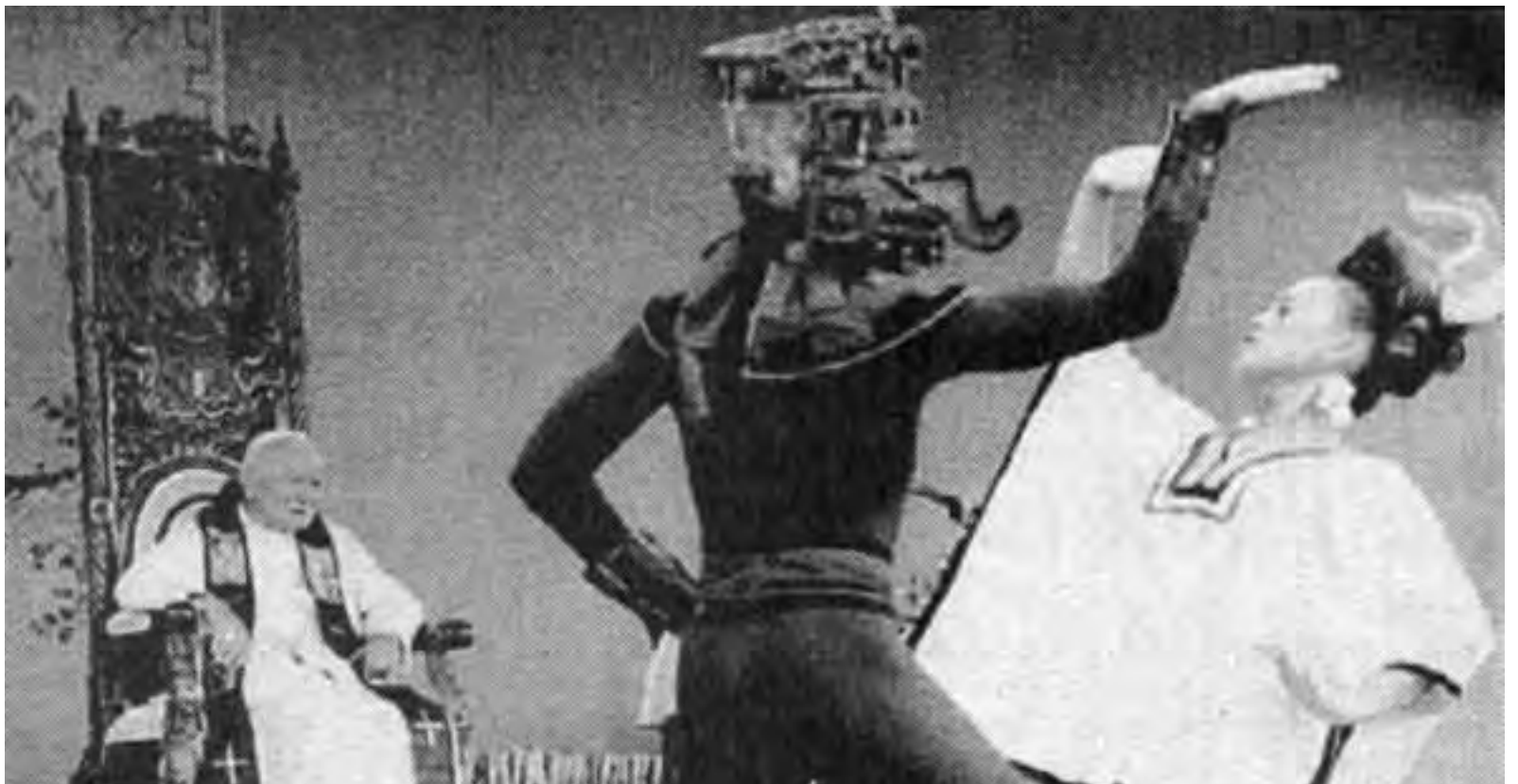


Santiago de Compostela, Spain, August 19, 1989. With rapid steps and choreography and exuberant rhythms of rock, dozens of young dancers are performing for **Pope John Paul II**. With a new style of preaching, the Pope made short speeches in the intervals between the different dances. The theme was the theatrical performance: **The Way, the Truth and the Light**.



«We would have preferred not to be placed in a situation to publicly disagree with the photo above, but the photo was published by the Magazine “Gente” on August 22, 1980, and especially since we have no other way to send our voice to the Pope, in this as in other cases. **For centuries we have grown accustomed to the very different types of holiday of the Pope – which were more appropriate, namely, with the dignity of the Vicar of Christ.**

Nothing bad, but not very fitting and **St. Thomas teaches that comeliness is one of the essential characteristics of Goodness.** Is it possible that, , there is no one around the Holy Father who will put aside all boot-licking servility, and feel compelled to point out what we are finding? If the Pope does not appoint a trusted person to review in advance the details of the people and events that he intends to put on display, sooner or later, he will be in situations far more embarrassing and deplorable. **Honestly, we just can’t imagine Jesus Christ attending a dance such as the Andalusian dance - with or without music.»**



Izamal. **John Paul II** attends a traditional Mayan dance show, during his visit to Izamal.



Above: the Vatican. **John Paul II** in St. Peter's with half-naked dancers.

Left: **John Paul II** caresses a woman.

Bottom left: **John Paul II** kisses the forehead of a woman.

Below right: **John Paul II** embraces a girl.





Above: Papua, New Guinea, May 8, 1984. **John Paul II** greets a topless woman.

Next: Bologna. **John Paul II** attends a performance by singer, Bob Dylan.

Below: the Vatican. Asuncion. **John Paul II** kisses a child.



Vatican. **John Paul II**, in a pose, attempting to kiss a girl.



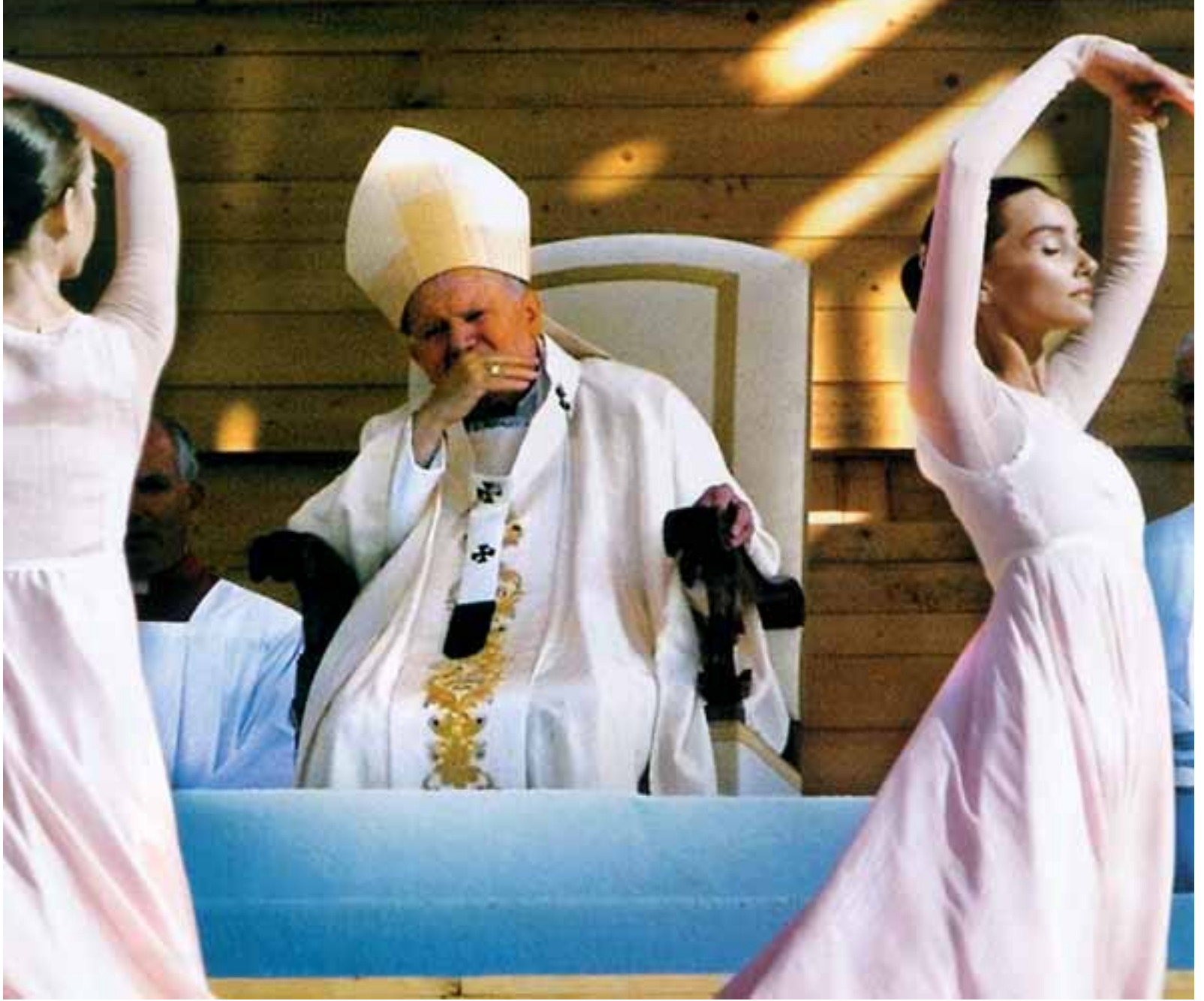


Above: Sydney, October 26, 1988. **John Paul II** dances with young people.

Next: Vatican. **John Paul II** admires a circus exhibition with lots of monkeys and dogs.

Below: the Vatican. **John Paul II** attends the exhibition of an acrobat who, with a cigarette in her mouth, slowly arches her back, brings her legs forward, and grabs the cigarette with her toes.





John Paul II attends a performance by young dancers.



John Paul II caresses a young woman.



Above: Rome, August 19, 2000. On the fields of “Tor Vergata,” 2 million young people gathered for the “Jubilee of Young People.”

Next: More than a million young people of both sexes, had been camping for five days in the fields of the University of “Tor Vergata” on the outskirts of Rome. The Vatican was the promoter of this event. At the end of the event, the media reported that, in the work of cleaning the areas where young people had camped, **enormous quantities of used condoms were collected**

Below, left and right: The same moral principles that prevailed in the vicinity of Krakow, in the ‘70s, thanks to **John Paul II**, became a general rule for the Catholic youth of the 90s, throughout the world.





Above: New Guinea, May 8, 1984. A “topless” student with a skirt made of leaves, reads the Epistle during the mass in front of the Pope.



Left: Rome, April 12, 1984. At the opening of the Jubilee of Sports, **John Paul II** admires an exhibition of young women in tights, on the stadium field.” Sports are “festive occasions,” the Pope said in his speech.

Below: the Vatican January 24, 1985. Italian acrobat of the American Circus leaves, after kissing the ring of **John Paul II**.





Above: Brussels, 1985. Girls in leotard waiting to perform at an outdoor Mass celebrated by **John Paul II**, at the Basilica of Koekelberg, Brussels.



Left: Montreal, 1984. Representing peace, young dancers in billowing white skirts, are performing for **John Paul II** on the playing field of the Olympic Stadium. Based on the testimony of spectators, the clothes became transparent under the stadium lights.

Below: Vatican, October 1989. “An unusual papal audience,” reads the caption of “**Chicago Sun Times**” to describe young women who appeared in dances by **John Paul II**, in Nervi Hall. The girls were received in audience by the Pope, that he had reserved for athletes of the “**Youth Games**,” in Rome.





Rome, April 12 , 1984. 1200 women in leotards performing a synchronized dance for John Paul II in Rome.

(“Gennet Dispatch Newspaper”, April 14, 1984).

CONCLUSION

These “facts” and “statements” of John Paul II are good reasons to judge the proposal for “beatification,” as being superficial, and simplistic, lacking serious investigation and thorough analysis into his personality, both recent and past, despite the fact that it was declared “desirable” by the current Pope Benedict XVI.

I think it is sufficient to now conclude these historical “facts” and “statements.” Many others could be added to this highly questionable Polish Pope. A Pope who so abused Christianity, by dragging it to serve Man and not God. Let us remember the prophecy of Pius XII: «There will come a day when the civilized world will renounce God.»

I close with the words the famous Italian writer, Indro Montanelli, who, after a conversation he had with John Paul II and after calling him “a subversive Pope”, asked himself: «... but what Church does he have in mind? ... Toward what kind of Church, will Pope John Paul II set off the Catholic one?»

Here are the words of Indro Montanelli:

«In a conversation with John Paul II in his private apartment ... I knew, or thought I understood, that this Pope would leave behind a pile of rubble: that of the authoritarian and hierarchical structure of the Roman Curia. Now I understand that this perception was a vaguely cata-



John Paul II.

strophic error, yes, but by default; as that which Pope John Paul II will leave behind, is not only the ruins of the Roman Curia but of the Church, at least of that one which we have been accustomed to for two thousand years and regard as such and that which we, the laity, ourselves, have in our blood.» (Indro Montanelli – “Corriere della Sera”, March 9, 2000).

JOHN PAUL II IN FLAMES

Now, after reading this Special Issue on John Paul II, I believe that no one will cry out with that naive and superficial “SAINT NOW!” but, will reflect, instead, on the “picture” taken in Beskid Zywiecki, a Polish village near the birthplace of John Paul II, at 21.37 on the same day, and at the exact hour when the then Pope John Paul II died.

It is a “sign,” moreover, for the place and for the time it was taken, when the image of John Paul II was seen in the flames of fire,

which is a manifestation of the souls of demons in hell! If this vision were true, that Wojtyla does not enjoy the beatific vision, would it be wrong to say that the Pope, in life, lost all his battles and that all his travels accompanied by vast crowds, only covered the deep voids of his mission as Vicar of Christ!



March 22, 2000. **Indro Montanelli** [one of the most brilliant journalists of Italy] talking with the director of the Magazine "Oggi."
Montanelli asks: «**Is John Paul II the greatest restorer or greatest gravedigger of the Catholic Church?**» And then affirms: «**With the prostrated Church of John Paul II we are faced with situations of epochal dimensions, or better Biblical. This is life or death situation of the oldest institution in the world, loaded with two thousand years of history, in front of which we, laymen, (and no one, I can assure you, is more than I) are trembling with our hats in hands.**»

**«In a conversation with John Paul II
in his private apartment ...**

**I knew, or thought I understood, that this Pope
would leave behind a pile of rubble:
that of the authoritarian and hierarchical
structure of the Roman Curia.**

Now I understand that this perception
was a vaguely catastrophic error, yes, but by default;
**as that which Pope John Paul II will leave behind,
is not only the ruins of the Roman Curia
but of the Church, at least of that one
which we have been accustomed to
for two thousand years and regard as such
and that which we, the laity, ourselves, have in our blood.»**

(Indro Montanelli - Corriere della Sera, March 9, 2000).



This photograph was taken in Beskid Zywiecki, Polish village near the birthplace of Karol Wojtyla, at the time 21.37 of the same day and at the exact hour in which the current Pope John Paul II died.