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## Editorial: The Note of Holiness Is Missing

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Dear Friends and Benefactors,

*Be ye holy, because I am holy, saith the Lord.* (Lev. 11:44)

Some recent events urge me to dedicate these opening lines of our Apostle to one of the four marks that makes the Catholic Church the one true Church: the note of holiness. The very purpose of the Church founded by Our Lord Jesus Christ is the same as that of creation: *ut essemus sancti et immaculati in conspectu ejus in caritate*— *that we should be holy and unspotted in his sight in charity* (Eph. 1:4). The Good Lord made us *to enter into (His) joy* (Mt 25:21), to share with us his infinite happiness in heaven, to see what *the eye hath not seen, nor the ear heard, to enjoy the things God hath prepared for them that love him.* (I Cor 2:9).

Everything in the Church, its supreme **raison d'être, its supreme law, is the salvation** – or sanctification – of our souls. All: the doctrine, the morals, the discipline, the sacraments, the sacramentals. **And to prove that this “good tree does bring forth good fruits” (Mt 7:17), from day one the Church has produced in season and out of season saints, men, women, children, of all conditions and backgrounds who have practiced virtues at a heroic degree.**

If Our Lord was able to say: *My Father worketh until now; and I work* (Jo 5:17), it also applies to the Holy Ghost, the “other Paraclete” which the Son sent after His Ascension. **Indeed He too “worketh until now”, He produces fruits of holiness, *semper et ubique*, at all times and in all places.** The canonization process which Holy Mother Church elaborated over the centuries has no other purpose but to

manifest this note of holiness which needs to be confirmed at its various stages by divine interventions, the miracles, through the intercession of the person to be canonized.

The beatification of John Paul II last May 1, sad to say and in spite of the appearances, gravely undermines this note of holiness. In short, there was a clear precipitation in the whole process – “*Santo subito*” :

- the process starting one short month after his death, contrary to the 50 years required in the old code or even the 5 years in the new code;
- the refusal, both in the diocesan process in Poland and in the one in Rome, to consider testimonies objecting to the heroicity of the virtues of John Paul II which the Society of St Pius X presented to the proper tribunals in due time;
- questions concerning the single miracle now required in the process,
- these and more manifest a spirit which is not the Spirit of truth and holiness.

Contrary to the clear teaching of Scripture (which lists sins preventing the entrance in the kingdom of God) and the constant tenets of the Faith, John Paul II, in his papal office, constantly preached universal salvation, i.e. sanctifying grace given to all souls, from the moment of their conception, forever, and that cannot be lost. This undermines the notion of sin, of baptism, of the Immaculate Conception and of the mystery of salvation which requires our free consent.

Contrary to the nature of the virtue of

hope which aims at the possession of God and seeks His supernatural grace to reach this goal, John Paul II preached a “**civilization of love**” which is **nothing else** than mere humanism, a man-centred world, world peace obtained by the efforts of man.

Contrary to the virtue of charity which seeks to bring to the one fold of Christ those who are out of it, John Paul II not only respected other religions as such, but even encouraged them in their false beliefs, as he did with the Jews, confirming them in their belief that the Old Testament had not been fulfilled and was continuing in parallel to the New Testament.

These three points, these serious objections against the three theological virtues supported by more than 397 quotes, have been presented to the various processes in Poland and in Rome, and in view of their not being considered, have now been published in book form by the Society’s French publisher Clovis, under the title: “**John Paul II – doubts on a Beatification**” (March 2011).

Reading this study is enough to make one understand that the Conciliar Church has another purpose in canonizing its “**saints**”, a **purpose clearly different from** and not expressing the note of holiness which has accompanied the Church for 2000 years. As Cardinal Ratzinger wrote in 1984: “**The problem of the 1960s was to acquire the best values expressed by two centuries of liberal culture.**” (Interview with Vittorio Messori, in monthly Jesus, November 1984, p.72). The modern canonizations have that aim.

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