Dear Friends and Benefactors,

With the recent news for the plans of “canonization” of the late John Paul II, we take this opportunity to review one aspect of his life—his false ecumenism and his violation of the 1st Commandment of God, “I am the Lord, Thy God, thou shalt not have strange gods before Me.” Prior to the Second Vatican Council, the Catholic Church consistently taught that it is forbidden for Catholics to join in the worship with other churches and other religions.

Catholic catechisms have always taught that it is a sin against Faith for Catholics to worship with other churches and religions. One example is from the catechism My Catholic Faith (1949):

“Why does a Catholic sin against faith by taking part in non-Catholic worship?

“A Catholic sins against faith by taking part in non-Catholic worship, because he thus professes belief in a religion he knows is false.

“It is wrong to be present at Protestant or Jewish services even when we do not participate in them, because such services are intended to honor God in a manner He does not wish to be honored in. If He instituted a Church of His own, He must wish to be honored in the ways of that Church. In addition, we then give bad example, and expose ourselves to the danger of losing our faith.”

The 1917 Code of Canon Law (the codification begun by St. Pope Pius X and promulgated by Pope Benedict XV) forbids Catholics to actually participate in the worship of non-Catholics:

“It is forbidden to actively participate in the worship of non-Catholics.” (communicatio in sacris; Canon 1258)

“One who cooperates communicatio in sacris contrary to the provision of Canon 1258 is suspected of heresy.” (Canon 2316)

Furthermore, Pope Pius XI in 1928 explicitly declared that acts of false ecumenism are “tantamount to abandoning the religion revealed by God.” (Mortalium Animos)

Robert Letourneau ordained to the Minor Order of Lector

The reason he gives is that: “They presuppose the erroneous view that all religions are more or less good and praiseworthy, inasmuch as all give expression, under various forms, to that innate sense which leads men to God and to the obedient acknowledgment of His rule.”

Almighty God has revealed the one true religion to mankind through Jesus Christ, and He, the Son of God, founded one Church.

Pope Pius XI concludes with the statement:

“This being so, it is clear that the Apostolic See can by no means take part in these assemblies, nor is it in anyway lawful for Catholics to give such enterprises their encouragement or support... For it is indeed a question of defending revealed truth. Jesus Christ sent His Apostles into the whole
The Bi-annual Priests’ Meeting at Mary Immaculate Church in Omaha

world to declare the faith of the Gospel to every nation and to save them from error... Moreover, He enforced His command with this sanction: ‘He that believeth and is baptized shall be saved; he that believeth not shall be condemned’ (Mark 16:16).”

In contradiction to these clear teachings of the Catholic Church, Vatican Council II (1962-1965) in its Declaration Nostra Aetate, explicitly praised the Hindus, Buddhists, Moslems, and Jews and declared:

“The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men.”

John Paul II, in his Catechesis ‘Seeds of Truth’ in the World Religions, publicly stated:

“It must first be kept in mind that every quest of the human spirit for truth and goodness, and in the last analysis for God, is inspired by the Holy Spirit. The various religions arose precisely from this primordial human openness to God. At their origins we often find founders who, with the help of God’s Spirit, achieved a deeper religious experience. Handed on to others, this experience took form in the doctrines, rites and precepts of the various religions...

“The Holy Spirit is not only present in other religions through authentic expressions of prayers. ‘The Spirit’s presence and activity,’ as I wrote in the encyclical letter Redemptoris Missio, ‘affect not only individuals but also society and history, peoples, cultures and religions.’”

Based on these false teachings, John Paul II frequently participated in the false worship of other religions, so much so as to implicitly deny the 1st Commandment of God to not have strange gods before the true God. How else can one explain John Paul II’s convocation of the “prayer meeting” at Assisi in 1986 in which 150 religious leaders of the various world religions were invited by him to pray to their false gods for world peace? What other explanation for this can be given other than that John Paul II recognized the value of prayers to false gods and invited such “worship” in the very churches of Assisi?

So the very thought of a “canonization” of a man who blatantly violated divine law and radically departed from the Catholic Faith is offensive to anyone with the least amount of Catholic sense.

It is truly amazing that two months have passed since we have concluded our classes for the seminary and academy, and that a new scholastic year will begin in just over a month. May God protect all of you and keep you safe and sound this summer.

With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI
Mater Dei Academy Archery Team at the International Competition
(the team placed 21st out of 48 high schools)

Our seminarians — Fishermen who will become Fishers of Men
Question: According to the common teaching of theologians, a Catholic who devotes two and a half hours or more to servile work on Sunday, without any dispensation or excusing cause, is guilty of mortal sin. When a person works with the aid of a machine which relieves him of much of the physical labor, is the time thus spent to be reckoned as a period of servile work?

Answer: We must distinguish between various types of machine. When a machine needs only to be set in operation, the time during which it operates would not seem to constitute servile work for the operator. This is particularly applicable to the modern washing machine. The housewife puts the clothing into a receptacle, presses a button, and then nothing more is required on her part than to return some time later and remove the clothes, washed and ready to be hung up for drying. I believe that in such a case she is to be accounted as performing servile work only during the period needed to put the clothing into the machine, to remove it and to hang it up. Perhaps a week’s washing for a large family could be done with the aid of such a machine, the process being repeated several times in the course of three or four hours, while actually less than an hour’s manual work is required on the part of the housewife. In the event that no dispensation has been obtained and that there is no excusing cause, a venial sin is committed, but not a mortal sin. For, although the machine is operated much longer than the period of two and a half hours, which, as the questioner states, constitutes grave matter in respect to servile work, the labor expended by the operator of the machine lasts only a short period.

However, there is another type of machine, such as that used for farm work, which requires the constant supervision and activity of the operator. Machines used for harvesting, winnowing, threshing, etc., are of this type. Such machines, though they expedite the work considerably and render it less onerous than when it is performed merely by hand, do not seem to render the work of the operator non-servile. Sometimes, indeed, his labor is quite strenuous in the task of operating the machine; but even supposing his expenditure of energy be slight, it must be accounted as servile work. In this latter case, however, we could accept the opinion that for light servile work a period of three hours is necessary before a person is to be considered guilty of mortal sin (Cf. Merkelbach, Summa theologiae moralis [Paris, 1938], II, n. 688).