

John Paul II's days are numbered

Could his death be the end of Catholicism as we know it?

It seems that John Paul II is nearing the end of his sojourn on earth, as his bouts with various health problems requiring hospitalization continue and his weakened condition becomes more obvious.

While this is no surprise considering John Paul's advanced age, the staggering repercussions that could be occasioned by his (possibly sudden) death cannot be underestimated. This is especially true where Traditionalist Catholics are concerned, but those repercussions could also create shock waves that would send Catholics reeling worldwide.

Certain developments over the past several years have offered clues to what might be in store for the Novus Ordo Church once John Paul II expires. The hierarchy's resolute attempt to conceal the sex scandals in the church over the past 20-30 years and has seriously damaged the faith of many, and this has led to a growing uncertainty about the future of the church following the death of John Paul.

Also, the effort launched by conservative Catholics and some Traditionalists to lobby for a parity of rites within the Novus Ordo that would include the Latin Tridentine Mass has gained ground. Liberal theologians first discussed this possibility in the early 1970s while planning Vatican III, a future council that would basically make the pope only a figurehead and reduce the Church to one grand, ecclesiastic democracy. Other recommendations by the Vatican III committee included the basic dismantling of all dogma, married priests, women priests and other strange innovations.

In other Traditionalist circles, attempts to elect a "Traditionalist" pope or unite Traditionalists to constitute some sort of congress lobbying for such an election have been fraught with bitter dissension and disillusionment. John Paul II's quasi-papal status leaves many Traditionalists stranded in a sea of uncertainty, while the majority of sedevacantists (those who believe John Paul II is not a true pope) do not believe a papal election is possible, even desirable.

In short, not since the crucifixion of Christ has Catholic unity been rent asunder as it has in the 21st century. The Church presently faces an unprecedented juncture in history that will spell either Her ruin or ultimately, Her glorious restoration. Press reports over the past two decades and the recent increase of terrorism across the globe make it possible to project a scenario for the Church's future that could well become historic fact.

The ascendancy of Muslimism and the continued strife in the Mideast scarcely bode well for the Church. Last year press releases indicated that the Hinduism ecumenically tolerated by John Paul during his reign had created a backlash that inspired one Muslim

leader to call for a jihad against the church in Rome and a crusade by Muslim fundamentalists to seize Rome for its own political center of operations.

It is not a far stretch to conjecture that at the time of the next conclave, terrorists could disrupt the election, bomb Vatican City, inundate Rome and make good on their threats to establish headquarters there. This would effectively destroy even the external presence left of the Church. And should this actually happen, where would the present Roman church relocate?

Incredibly, the answer to that question may have issued from the mouth of no less than the late Yasser Arafat during secret negotiations with the Vatican in 1993.

According to a 1997 report issued by Barry Chamish, Arafat guaranteed John Paul II perpetual control of several sites in the Holy City, including “political power over the old City of Jerusalem by the end of the millennium. “ This “unwritten understanding” was first agreed upon in 1993, Chamish reported, and all further negotiations were to be kept secret. Since the publication of Chamish’ article and Arafat’s death, no additional information on the agreement between the Vatican and Arafat have become available.

At least one commentator on the Apocalypse writing in the 20th century alluded to a relocation of the papal see to the Holy City, but only following the death of Antichrist and the subsequent physical destruction of Rome. Other commentators and certain Catholic prophecies indicate a translation of the Holy See to another country, and one commentator points to “The Great Eagle” (America) as the country intended by St. John.

The determinations which Catholics now must make are daunting, to say the least. First they must ascertain whether they indeed are living in the end times. Modern Catholics discredit this theory, many Traditionalists assume it, but the majority of these Traditionalists fail to draw out its consequences. For Apocalypse commentators also are agreed that Antichrist will rule from Jerusalem.

Secondly they must decide if a Novus Ordo conclave can produce a true pope. Sedevacantists will say no; others are undecided. And thirdly, they must ponder the possibility that if a subsequent Novus Ordo pontiff reigns from Rome, is it possible that this pontiff could be construed as at least one of the beasts of Antichrist’s system?

A recently written book could make the determination process much easier, if Traditionalists and others could bring themselves to declare a truce long enough to consider and prepare for these dreadful possibilities. Imposter Popes and Idol Altars provides a history of the subversion of the papacy and the assault launched against the Catholic Church throughout the ages. It details the progress of this assault, its sources and identifies the reasons for the confusion now engulfing the Church. To download this e-book, go to <http://www.betrayedcatholics.com/>

No one knows the day nor the hour of John Paul II's demise, or of their own demise for that matter. But as Apocalypse itself predicts, one day the eagle shall appear announcing, "Time shall be no more."

Will you be ready to greet the Bridegroom?

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