

IS THE POPE A CON-MAN?

Written during the reign of John Paul II

DO NOT LET THIS EVIL MAN TRICK YOUR FRIENDS. THE PEOPLE HE HAS FOOLED ARE THE REASON HE HAS POWER. SEND A COPY OF THIS MATERIAL TO THEM.

The pope claims that Jesus founded one true Church and put one man in office to lead the Church. The first leader was the apostle Peter and the pope is his successor and the rock the Church is built on. The pope cannot err when he teaches infallibly and obedience in matters of faith, morals and Church administration is due to him. He is the Vicar of Christ, the earthly head of the Church who takes Christ's place.

Eastern Orthodoxy preserves the original Catholic doctrine that all bishops are the successors of Peter. Jesus never actually said there would necessarily have to be only one rock at a time. Peter was the first Church leader so he was the rock but it did not mean the rock couldn't expand. Peter was the rock alone until new rocks or leaders came along such as Paul. Paul actually sounds more like the rock the Church was built on than Peter. The pope knows of the Orthodox interpretation and ignores it.

The New Testament never says that God meant for Peter to have a successor and it warns that as soon as the apostles go false Christian teachers will come along. If the early Church accepted a pope as soon as Peter was dead that does not make the Church right. Roman Catholics say that the Church would not have been allowed by God to fall into such an error. Why not? It was only a minor error after all for the pope did not become something big and infallible until centuries later and free will when abused is supposed to block what God wants for us. Peter could have been the rock the Church was built on for he was the first proper Christian and Jesus needed a convert to help him convert the rest. Perhaps all true Christians are the rock and Peter was just the first person to become this rock. This fits in better with Jesus' insistence on equality and egalitarianism for he said there must be no Lords but only servants in his following.

Theologian popes - John Paul II and Benedict XVI were theologians - are the biggest cons of the lot. Like top Mormons and top Jehovah's Witnesses, it is easily suspected or seen that they know fine well their religion is false.

Benedict XVI only started talking about zero tolerance for child abusing clerics after the scandals broke. He virtually ran the Church under John Paul II and he never asked him to do much about it. John Paul II's record on handling clerical sex abuse was appalling and callous. Benedict XVI winces and grimaces when he hears about clerical abuse. He is as fake as his dentures.

Many believe that by every test, simple and hard, the pope is a fraud and fully aware of it.

Catholics must read these questions and decide for themselves.

1. Is the pope sincere when he says that he does what he does for God? It is because he judges that God did miracles and spoke in Christ and because he feels its true. It is really his judgement, what he wants to see, and NOT GOD he is serving. It is extreme pride and arrogance of him for he knows, as we all do, that when I say I know you I mean I have opinions of you that are my work and may not even be right? To love God is impossible. What is loved is what one decides to believe about him and feel. It's all selfish.

2. Is the pope sincere when his law excommunicates people who deny the immaculate conception of the Virgin Mary and not those who say homosexuality or killing people of different religions is right? Is doctrine more important than morality? Immoral religions like to control people's thinking more than their actions. After all, would it be helpful for the Church to have saints running dioceses who would do the decent thing and unleash the archives relating to clerical sex abuse to the media?

3. Is the pope sincere when the so-called first pope was told by the Son of God that he was the rock the Church would be built on which need not mean he had to be leader or head of the Church and yet this rock stuff is the only excuse the papacy can rely on, being the word of Christ? Rock can mean main support and adviser not leader or pope.

4. If the pope is sincere then why does he not admit that if Jesus made Peter the rock he would build the church on that he might not have meant Peter to have a successor but that on Peter's death it could have been that the office of the rock was given to the bishops as a whole?

5. Is the pope sincere when he won't bring the world's experts together to ascertain the truth about whether or not he really is or should be the head of the Church by divine authority coming from Jesus Christ a claim that all honest and competent experts doubt?
6. Is the pope sincere and honest when he won't admit he would step down and pay back all the money taken from the people if a historical theological investigation showed that the papacy was founded on an error and was never meant to lead the Church?
7. Is it kind of the pope to promote his authority for which there is no evidence and his own role as Peter's successor when that something is an extra excuse for people to fight about and whole countries used to be laid waste over this idea due to religious conflict?
8. Is it kind of the pope to claim that the bishop of Rome which he is, is the head of the Church for the first head was Peter the first bishop of Rome when there is no evidence that Peter was bishop of Rome but just hearsay and Clement of Rome, an alleged pope, who may have started the legend about Peter dying in Rome through lack of clarity in his writing does not actually say that he died there and certainly never indicates that he was any kind of bishop?
9. Is it sincere of the pope to claim to head the Church of the apostles when there is no evidence that the twelve apostles accepted Paul as a true apostle and his Church accepts Paul and that they may just have tolerated him as an eccentric who was better than nothing and wouldn't anybody who was serious about following the apostles check Paul out?
10. Is the pope sincere when he says that God and Jesus come first and that we must love the Lord with all our hearts though he cannot provide great proof that he really was appointed head of the Church by God and shouldn't that be as verifiable as the resurrection?
11. Is the pope sincere when he condemns and forbids heretical books by Catholics and says nothing about orthodox books that twist scriptures and facts and twists and takes them out of context to bolster up the credibility of the Roman Catholic Church?
12. Is the pope sincere when he allows people to use the truth in a deceiving way to avert a great evil though if his God allows lies and has such mysterious ways then how can we be sure that God is being straight with us and trust either Catholicism or God?
13. Is the pope sincere when he says that doubt is a sin against faith (question 177, A Catechism of Christian Doctrine, CTS, London) and that we should only read orthodox Catholic material so that we don't doubt which forbids us to see if it is wrong for we all know that faiths that have something to hide are unsure of themselves and afraid of the truth?
14. Is the pope sincere when he says that the highest goodness is doing good with no reward except the thought that it is the will of God and then says God rewards in Heaven which would mean you are getting rewards that are not rewards at all but insults for they mean nothing to you but doing what God wants and receiving nothing does?
15. Is the pope sincere when he says unbaptised babies are deprived of the sight and presence of God but are made happy naturally even though when God being goodness itself and the supreme good would mean that not being with him is the worst punishment possible? What kind of man would look at a baby and think it is unfit for Heaven for its not baptised? Even a child molester could have a better attitude towards a child than that! Baptism makes us children of God according to the pope. That is in effect saying that we are God's bastards until we are baptised. Recognise hatred when you see it.
16. Is the pope sincere when he considers it right to make babies members of his Church bound to obey him which isn't right for there are many different religions so the child should have the religion that suits her or him best rather than being conditioned in his or her impressionable state?
17. Is it sincere of the pope to want infants in his church when he is the spiritual teacher of a faith that commands that we pretend that others are better than us (Philippians 2:3), that we see ourselves the way God sees us which is totally negative (Romans 3; Mark 10:18) and then to say that he really cares about what is best for people?
18. If the pope is sincere why does he say that God is perfect and then that God is influenced by the saints praying for us for a perfect God always does what is best whether asked to or not and cannot be influenced? – if the saints influence God then they are gods not saints and often better natured and wiser than him!
19. Is the pope sincere when he says asking God for a favour is not asking for something but that we become worthy of the favour even if he won't grant it for prayer does not change God which still amounts to making God do something? If prayer

does nothing to change God then what do we pray to saints to influence him for?

20. If the pope is sincere then why does he say that grace, a word meaning free gift, is the love of God which he freely gives us, is not our right but is a gift? He says that we need grace to make us live holy lives for it empowers us when the truth is you do deserve to be helped to live a better life and this is not grace. Grace is about trying to run people down.

21. Is the pope sincere when his god limits most grace to the seven sacraments meaning he can't love those who don't have the sacraments or are delayed from attending them very much?

22. Is it sincere of the pope to condemn Calvinist Christianity as inhuman for saying that God works to keep some people from being saved when his God does nothing to make the damned in Hell able to convert? If you can condone Hell you can condone anything for it is the worst possible thing. You wouldn't think of condoning anything like child molestation so why this? Is sexually molesting a child worse than sending the child to Hell for sin forever? It must be the sexual element that is so horrific then. Hell says more about the believer than about God. And more so when we know from our own experience, our psychologists and psychiatrists that no matter how evil a person is that evil is only a small part of them - their deeds are a mixture and nobody could reject God entirely to rot in Hell. The pope knows this and still he warns about Hell betraying his delight in believing people can go there!

23. Is it sincere of the pope to condemn Calvinist Christianity as inhuman for saying God would be right if he never tried to save anybody for nobody deserves it when his own idea that grace which saves is a free gift that God is under no obligation to give us says the same thing?

24. If the pope is sincere then how can he say that God made Mary stay free from sin by keeping her from original sin and that sin is not God's fault though he lets us be born in original sin?

25. Is the pope really compassionate when he says it would not be good if God protected us all from suffering when he argues that dead baptised babies go to Heaven without suffering and adds to the insult by saying that unbaptised babies who suffer and die are penalised and barred from Heaven because they are not baptised?

26. Is it not true that the pope by teaching things that show God has no purpose for evil is admitting that he does not believe in compassion but in fake compassion so we should take him at his word?

27. Is the pope sincere when he advocates care of the sick when he says that free will justifies God allowing evil and suffering though consciousness is more important than free will for it is the one essential for life and happiness meaning that nothing ever justifies tormenting consciousness with free will?

28. If the pope is sincere why does he make it a duty to believe that Mary had no children besides Jesus when even his own Church admits it cannot prove that this doctrine is true from the Bible which gives the opposite impression?

29. If the pope really cares for your good then why does he justify Jesus refusing to run away from the cross but walking right into it in the name of obedience to God which encourages those who say God commands some seemingly bad things and disaster follows?

30. If the pope is sincere then why does he want us to believe in Catholicism with all those doctrines that seem like absurdities and contradictions which he says are really mysteries when we could have a more understandable creed and what has too many mysteries lacks convincing power?

31. If the pope is sincere then how could he who is so intelligent and who reads and studies theology and philosophy and consults with theologians and philosophers believe in his Roman Catholic religion? How can he call his religion Catholic when it is so complicated and hard to defend and totally beyond the scope of many people who wish to know if it could be true or not?

32. If the pope is sincere then why does he say we must obey his creed of mystery or seeming contradiction even if it brings great suffering and even death on us for we are in God's hands and when we could have a faith with less mystery and then condemn fanatics who say it is a mystery why God wants us to kill unbelievers?

33. Is the pope sincere when he says it is okay to ask questions and can't tell us why God lets us suffer and makes and sends deadly viruses which is the most important question of all and how can it be good to ask questions unless you are going to get answers?

34. Is the pope honest when he says that religion cannot justify 9/11 when he knows his own Bible and Jesus say that God commanded that homosexuals and adulterers and idolaters must be slain by stoning to death without pity and Jesus risked

his own disciples lives?

35. Is the pope sincere when he says that capital punishment may never be the will of God nowadays even though he knows that his God commanded it a lot even for small crimes in the Bible?

36. If the pope is sincere then why does he promote Catholicism which must thrive on wishful thinking for it is not a credible faith for then he knows it must be about feeling not faith?

37. Is the pope sincere when he says venial sin does not cut you off God and make you his enemy but mortal sin does for it is offensive to God who hates sin infinitely so it is very serious when God must hate venial sin as much meaning it is really mortal sin?

38. Is the pope sincere when he tells you that you can do good works that please God while you have some sin in you when that is telling God, "God I have these sins but I won't repent of them for I want to do good when it suits me," meaning your good works insult him?

39. If the pope is insincere in his faith does that not mean that when he teaches that certain sins take you to hell forever that he is vindictively wishing that will happen to those who die unrepentant? He wishes it as well if he is sincere for he doesn't have proof and that is bad. You need absolute proof before you can accuse people of being able to sin so much. The level of his vindictiveness depends on the amount of evidence he has. The less evidence and the more doubts then the more vindictiveness. Also, to have the right to be able to teach such incredible and fantastical doctrines you need to know all the pros and cons which nobody can do. How can he claim that even if his religion is man-made that it is a good thing to think it is not but was made by God when he has doctrines like the irrevocable sentence to the torment of Hell forever to mention just one?

40. If the pope means it that human life is the most important thing to look after then what right has he to put faith before people by approving of a faith that says people should be eternally damned for relatively harmless sins like fornication?

41. Is the pope sincere when he won't excommunicate Catholic dictators though they murder many Catholics and isn't a Church that won't do that associating itself with their crimes?

42. Is the pope sincere when his laws force young children to tell their private sins to priests and is this not inappropriate and a form of child-abuse for children are fragile? Every second you commit a sin say of gossip is a fresh sin so the sins have to be told in detail which is so degrading.

43. Is the pope sincere when he says the confessional can forgive sins even though you have some small sins you are not sorry for when Christ said that you need to forgive others and by implication yourself before you can expect pardon of God?

44. Is the pope sincere when he tells you to forgive your enemy (which is really loving your enemy more than yourself because it is acting as if the evil he did is forgotten and exposing yourself to more danger) and when not forgiving can be harmless as long as you avoid being eaten up by your bad feelings?

45. Is the pope sincere when he says that when Jesus said if you forgive the sins of any they are forgiven and if you don't they are retained that he commanded confession for the priest needs to hear all before he can decide whether to forgive or not and then accepts the absolution of people who haven't confessed as valid?

46. Is the pope sincere when he welcomes venial sinners to communion even though what they are saying is, "God I will eat your body and drink your blood but I will not give up these sins" which means there is nothing praiseworthy in their act?

47. Is the pope sincere when he acts lovingly towards children while advocating a doctrine that claims that you need to be baptised to be accepted by God no matter how good you are or even if you are a baby?

48. Is the pope sincere when he says we must love sinners and hate their sins even though to say that your sin is evil and hateful is to say that about you? The sin is not evil for it is not a thing or entity. You are what is evil. You created the act of your own free will for you sin because you are a sinner. Therefore sin is in your nature and is a part of you. It is you. It is obvious that you cannot sincerely condemn the sin without also condemning the person that committed it and our feelings about sin are not feelings for sin strictly speaking but feelings about the person doing the sin. Your sin reveals you so to condemn it, is to condemn you. Condemning sin is personal. It feels personal. It looks even worse when you read how the Church says it teaches that homosexuality is a disorder but homosexuals are not disordered. So if you have the flu you can equally be said not to have the flu. The hypocritical claim that you can love the sinner not the sin is foundational to the

Catholic system so the whole system is based on a lie. Would you believe a person who said to you, "I have nothing against you. It is just your sin I have something against"? Love the sinner and hate the sin means love the sinner in spite of the sin which you hate so it is grudging love - if it can be called love at all. It can hardly mean you must love the sinner because of the sin you hate for that is impossible - you can't both hate the sin and love it. Religious love is fake love.

Last: The pope is a thief as well as a liar and who gets more respect from the world than he should and certainly should not be given a penny. The good he does is done to attract people to his evil, which he would call God-given virtue, and is really just a cynical bait for the unwary. We will not be impressed by it or him. The pope does not seem to know many things and this lack gives him a deeply flawed and deeply threatening moral compass that disqualifies him from getting any prestige or faith on the world stage.