



The Burning Bush—Online article archive

Pope John Paul to be processed into a saint!



Just after the death of the last pope, Archbishop of Armagh, Sean Brady, called for his 'canonisation.' He made the comments after a special Mass in St. Patrick's Cathedral in Armagh. The congregation included Cardinal Cahal Daly, the Church of Ireland Archbishop, Robin Eames, and Secretary of State Paul Murphy. Dr. Brady said canonisation would help the Pope's work to continue and mean he would be venerated by the church. "My hope is that he would be canonised," he said. It looks like he will get his wish

for the Vatican has announced that Pope Benedict XVI has begun the process of 'beatifying' his predecessor John Paul II, the first step to sainthood. In normal circumstances, five years must pass between the death of the person proposed for beatification and the start of the procedure, to avoid emotion playing a part. However, John Paul II dispensed with this rule himself when in 2003 he beatified Mother Teresa of Calcutta. The entire process was completed just six years after her death. The whole procedure is a mere invention of man without the slightest basis in Holy Scripture and has no bearing whatever on the eternal destiny of the subject of the tomfoolery. Some 130 years ago, the godly Scottish minister, Horatius Bonar, wrote a brief article on the making of a saint. His words are worth reprinting.

The Romish Church has so long perverted this name, and spread the false use of it so widely, that the original signification of the word has been lost sight of. Certainly it ought to be restored. God's designation for His people must be the best. In nearly all the epistles the word 'saint' occurs as the common name for Christians. 'Brethren', 'called ones' (Romans 1: 7), 'the sanctified in Christ Jesus' (1 Corinthians 1:2), 'beloved of God' (Romans 1:7), 'elect' (1 Peter 1:2), 'the faithful' (Ephesians 1:1), 'sons of God' (1 John 3:1) are designations frequently found; but the most usual is 'saints' as when Paul writes 'to the SAINTS which are in Ephesus', 'to all the SAINTS in Christ Jesus which are at Philippi', 'to the SAINTS and faithful brethren in Christ which are at Colosse'. A saint then, is one set apart for God by the sprinkling of the Blood of Christ upon him, through faith in the name of Jesus. It is not used in Scripture to signify an 'advanced Christian' or a 'peculiarly holy man'; but simply one who has accepted God's testimony regarding the Blood of His Son. It is a name not merely applicable to spiritual character, but to condition or standing, in the sight of God. Having received the Divine record or good news concerning the great propitiation, we are transferred from the ranks of the 'unclean' to the 'clean'; we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, . and by the Spirit of our God (1 Corinthians 6:11). We become 'saints', not indeed according to the Romish use of the name, but according to that of the apostles and the early church. Being thus personally accepted of God, through the belief of the truth, we receive the indwelling Spirit, and the inward process of purifying begins. And with the purifying the discipline; for our whole life is one con-



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tinuous training, one unceasing process of learning. We are placed in Christ's school, with the Holy Spirit for our teacher. Nor is it training or education merely which we undergo; we are called on to do, to fight, to suffer, to run, to watch, to serve, to 'withstand', and to 'stand'.