

MOTHER TERESA WAS NOT A SAINT!

By David Lee Burris



THIS WOMAN IS NO SAINT

"BECAUSE OF HER BELIEF THAT SUFFERING LED TO HEAVEN HUNDREDS OF THOUSANDS OF DYING PEOPLE WERE DENIED MEDICAL TREATMENT AND PAIN RELIEF AND WERE MADE TO SUFFER EVEN MORE IN THE NAME OF GOD.

JESUS SUPPOSEDLY HEALED THE SICK, CURED THE AFFLICTED, AND ALLEVIATED SUFFERING. YET THIS WOMAN PROMOTED PAIN, AND FOSTERED SUFFERING

DON'T ALLOW THE CHURCH REVISE HISTORY. THIS PERSON SHOULD NOT BE PROMOTED AS A SAINT."

TERESA THE TORTURER OF CALCUTTA

LEARN THE TRUTH THEY DONT WANT YOU TO KNOW ABOUT THIS 'SAINT'

Mother Teresa - Saint or Sinner?
~ Loy Machado

In a Filmed Interview
Mother Teresa says with a smile
what she told a patient
suffering unbearable pain
from terminal cancer:
"You are suffering like Christ on the cross.
So Jesus must be kissing you.
" The patient's response:
"Then please tell him to stop kissing me."

She ignored Medical Aid & made others suffer,
because she believed in the myth
of 'Christ's' Suffering & Poverty
Endorsed Dictators & Evil Tyrants
Accepted money from them as 'awards',
Kept misappropriated funds not for the poor
But to spread the Catholic Propaganda
Secretly baptized dying non-Christians,
Recycled Needles - without sterilizing them
Used them until they became blunt,
Disapproved Safe Sex &
Encouraged Unwanted Pregnancies
Even Prevented Abortion for Rape Victims.

To the Ignorant Community, she is a Saint.
But to the Educated Community, she is a Sinner.





“Mother Teresa was not a friend of the poor. She was a friend of poverty. She said that suffering was a gift from God. She spent her life opposing the only known cure for poverty, which is the empowerment of women and the emancipation of them from a livestock version of compulsory reproduction.”

—Christopher Hitchens

An author, Christopher Hitchens wrote a book called "The Missionary Position: Mother Teresa In Theory And Practice" this book exposes the real conditions of Mother Teresa's "Home for the Dying", despite Mother Teresa making a lot of Money.



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“Mother Teresa was not a friend of the poor. She was a friend of poverty. She said that suffering was a gift from God. She spent her life opposing the only known cure for poverty, which is the empowerment of women and the emancipation of them from a livestock version of compulsory reproduction.

Everything everyone thinks they know about Mother Teresa is false. It must be the single most successful emotional con job of the twentieth century.”

— Christopher Hitchens



When I asked the electronic index at the Library of Congress to furnish me with a list of books on Mother Teresa, it printed out some twenty titles. There was *Mother Teresa: Helping the Poor*, by William Jay Jacobs; *Mother Teresa: The Glorious Years*, by Edward Le Jolly; *Mother Teresa: A Woman in Love*, which looked more promising but turned out to be by the same author in the same spirit; *Mother Teresa: Protector of the Sick*, by Linda Carlson Johnson; *Mother Teresa: Servant to the World's Suffering People*, by Susan Ullstein; *Mother Teresa: Friend of the Friendless*, by Carol Greene; and *Mother Teresa: Caring for All God's Children*, by Betsy Lee—to name but the most salient titles. Even the most neutral of these—*Mother Teresa: Her Life, Her Works*, by Dr. Lush Gjergji—proved to be a devotional pamphlet in the guise of a biography, composed by one of Mother Teresa's Albanian co-religionists. Indeed, the overall tone was so strongly devotional that it seemed almost normal for a moment. Yet if you review the above titles out loud—*Mother Teresa, helper of the poor, protector of the sick, servant to the suffering, friend of the friendless*—you are in fact mimicking an invocation of the Virgin and improvising your own “Ave Maria” or “Hail Mary.” Note, too, the scale of the invocation—the world's suffering people, all God's children. What we have here is a saint in the making, whose sites and relics will one day be venerated & who is already the personal object of a following that is not much short of cultish.

The present Pope is unusually fond of the canonization process. In sixteen years he has created five times as many saints as all of his twentieth-century predecessors combined. He has also multiplied the number of beatifications, thus keeping the ante-room to sainthood well stocked. Between 1588 and 1988 the Vatican canonized 679 saints. In the reign of John Paul II alone (as of June 1995), there have been 271 canonizations and 631 beatifications.

Several hundred cases are pending, including the petition to canonize Queen Isabella of Spain. So rapid & general is the approach it recalls the baptism by firehose with which Chinese generals Christianized their armies; in one 1987 ceremony a grand total of 85 English, Scottish, Welsh & Irish martyrs were beatified in one day. Sainthood is not a small claim, because it brings with it the power to make intercession & it allows prayer to be directed at the said saint. Many popes have been slow to canonize, as the Church is generally slow to validate miracles and apparitions, because if divine intervention in human affairs is too promiscuously recognized, then an obvious danger arises. If one leper can be cured, the flock may inquire, then why not all lepers? Allow of a too-easy miracle and it becomes harder to answer questions about infant leukemia or mass poverty and injustice with unsatisfying formulae about the Lord's preference for moving in mysterious ways. This is an old problem, and it is unlikely to yield to mass-production methodology in the canonization division.

Although a "saint" traditionally is required to have performed at least one miracle, to have done "good works" & possessed "heroic virtues," and to have demonstrated the logistically difficult quality of ubiquity, many people who are not even Roman Catholics have already decided that Mother Teresa is a saint. Sources in the Vatican's "Congregation for Sainthood Causes" (which examines thorny cases) abandon their customary reticence and reserve in declaring Teresa's beatification and eventual canonization to be certain. This consummation can hardly displease her, but it may not have been among her original objectives. Her life shows, rather, a determination to be the founder of a new order—her Missionaries of Charity organization currently numbers some 4,000 nuns & 40,000 lay workers—to be ranked with St. Francis and St. Benedict as the author of a "rule" and a "discipline."

Mother Teresa has a theory of poverty, which is also a theory of submission and gratitude. She has also a theory of power, which derives from St. Paul's neglected words about "the powers that be," which "are ordained of God." She is, finally, the emissary of a very determined and very politicized papacy. Her world travels are not the wanderings of a pilgrim but a campaign which accords with the requirements of power. Mother Teresa has a theory of morality too. It is not a difficult theory to comprehend, though it has its difficulties. And Mother Teresa understands very thoroughly the uses of the biblical passage concerning what is owed to Caesar.

As to what is owed to God, that is a matter for those who have faith, or for those who at any rate are relieved that others have it. The rich part of our world has a poor conscience & it is no fault of an Albanian nun that so many otherwise contented people should decide to live vicariously through what they imagine to be her charity.

What follows here is an argument not with a deceiver but with the deceived. If Mother Teresa is the adored object of many credulous and uncritical observers, then the blame is not hers, or hers alone. In the gradual manufacture of an illusion, the conjurer is only the instrument of the audience. He may even announce himself as a trickster and a clever prestidigitator and yet gull the crowd. Populus vult decipi—ergo decipiatur.

Teresa's "Miracle" En Route to "Sainthood"

By [Wayne Jackson](#)

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According to recent news reports, the Roman Catholic nun, who was affectionately known as "Mother" Teresa (cf. Mt. 23:9), is being given the "rush" status *en route* to her expected "sainthood." The highly acclaimed lady, so applauded for her work in poverty-stricken India, died in 1997.

Normally at least five years must pass before the process leading to "sainthood" is initiated. However, John Paul II, the current pontiff, has been accelerating Teresa's passage.

In the Catholic system, becoming a "saint" is reserved for one whose holiness of life and heroic feats were exceptional. The prospective "saint" must be confirmed, however, and then recognized by the Church's official processes of beatification and canonization.

Beatification involves an investigation into the supposed sanctity of a deceased Catholic. An enquiry probes the past of the candidate, looking at his or her deeds, writings, alleged miracles, etc. Usually, this phase lasts for several years. The pope makes the final decision as to the beatification confirmation. Once beatified, the candidate is acknowledged as "Blessed."

Canonization is the subsequent procedure in which a public & official declaration of the virtue of the proposed "saint" is made. It must be established that two miracles have been effected at the behest of the candidate, subsequent to the beatification process. In Teresa's case, a woman who prayed to the deceased "sister," allegedly was cured of her cancer. Apparently this episode will constitute the nun's first miracle.

This alleged "miracle" is discussed in a recent article in **Time** magazine (October 21, 2002). It involved a woman in India who was diagnosed with an abdominal tumor within a year after Teresa's death. She was, in fact, undergoing medical treatment, and making improvement, according to her doctors. They even insist that she did not have a "full-grown tumor."

Nonetheless, supposedly, she applied a sacred medallion to her “tummy,” and was cured. Her doctors have not authenticated the miracle (in spite of the fact that the Church has been pressuring them for a declaration of that nature), and the woman’s husband flatly denies that anything supernatural happened. He dubs the episode as “a hoax.” The medical records have mysteriously disappeared (having been taken by a nun associated with the Missionaries of Charity —the order to which Teresa belonged). Catholic officials have “clammed up” about the matter.

Of course, another “miracle” is needed still, and doubtless it will be forthcoming eventually. The desire sometimes begets the happening!

How is it that Catholics, Mormons, Christian Scientists, Pentecostals, etc., all claim that “miraculous signs” are confirming their teachings, when they are so egregiously in conflict with one another —light years apart in theology?

In the event that Teresa passes all the test criteria, the pope will finalize the event in a ceremony in St. Peter’s Cathedral, and a Mass will be sung in honor of the new “saint.”

The conscientious Bible student will recognize nothing in this ceremonial phenomenon that even remotely resembles the scriptural teaching regarding the topic of “saints.”

In the New Testament, the term “saint” is derived from the Greek word *hagios* meaning “separated.” Consider these biblical facts relating to this expression.

1. The term refers to an ordinary member of Christ’s church; one who has previously submitted to the conditions of gospel obedience. Paul addressed some of his letters to the “saints” in various places. These were living Christians, not corpses (see: Phil. 1:1; 4:21; 2 Thes. 1:10).

2. A “saint” is one who has gone through the process of sanctification (*hagiasmos*). This noun denotes that which has been “set apart” for a special purpose in the service of God. Gold in the temple was said to be “sanctified” (Matt. 23:17). When a person becomes a Christian, he is set apart from the world for divine service (cf. 2 Cor. 6:17); moreover, the child of God enjoys special relationship with the Lord (Acts 20:32; Rom. 15:16).
3. The process involved in becoming a “saint” includes the following simple steps in the plan of redemption. First, one must believe in Christ as Lord and Savior (Jn. 8:24; Mk. 16:16). Second, he must repent of all his past sins (Acts 2:38 & 17:30-31). Third, he must consummate these initial acts of obedience by the “washing of water” (Eph. 5:26; 1st Cor. 6:11 – Note the use of “sanctified” in these latter two passages.) The “water” is an allusion to baptism (a burial in water — Rom. 6:3-4; Col. 2:12).

All Christians, therefore, who walk worthily of their calling (Ephesians 4:1), are “saints.” The Roman Catholic concept of “sainthood” is foreign to the New Testament. No process implemented upon this earth (religious or secular) can alter the status of those who have died already. Superstition must be laid aside, and replaced with Scripture, if one is to please the Creator.

Mother Theresa's Sainthood

By Steve Curtis

Information contained in this article is taken from "Mother Theresa's Sainthood Not Automatic," written by Philip Pullella (Reuters via Internet, Sept. 6, 1997). Since the death of Mother Theresa, several things have been written and said about her sainthood. Those who loved her want to pressure the Catholic church to elevate her to sainthood immediately. However, being recognized as a saint by the Catholic church is no automatic thing.

If most people got their way, sainthood for Mother Theresa would be automatic. People already considered her to be a "living saint" and "Saint of the Gutters." So, why not just go ahead and say she is a saint? The Catholic church will not let Mother Theresa be called a saint until she satisfies all its human doctrines and commandments. Despite the feelings and emotions of the grieving, only time (a lot of time) and the Catholic Church will tell whether Mother Theresa will be a saint.

If one ignored issues like the infallibility of the Pope, infant baptism, the doctrine of transubstantiation, etc. and just considered the issue of sainthood alone, one could easily see that the Catholic Church doesn't teach what the Bible teaches. **Thus, regardless of whether Mother Theresa is ever recognized as a saint or not, she won't be a saint as recognized in the word of God.**

Let us compare the Catholic saint with the biblical saint.

Does It Take Years and Does The Church Decide?

According to the above mentioned article, “People the world over considered Mother Theresa of Calcutta a ‘living saint’ but `years or decades may pass before the Roman Catholic Church can elevate her to sainthood.’ Where in the Bible can one read that it takes years or decades before a person can become a saint? In Ephesians 1:1, Paul addressed the “saints who are in Ephesus.” What process taking years or decades did the Ephesians go through before Paul recognized them as saints?

Furthermore, where does the Bible say that in order to be a saint the Catholic Church must elevate you to that position? In the first place, the Catholic church cannot be found in the Bible. In the second place, the New Testament church never elevated anyone to sainthood. **The New Testament church was made up of those who were saints** (1st Cor. 1:2).

Why does the world allow such to go unchallenged? If a gospel preacher was to state that Mother Theresa is not a saint because she was not a member of the New Testament church, he would be booed and hissed. Unfortunately, some of his own brethren would be in that number. Yet, the Catholic Church can declare that sainthood is a process that takes years, at the end of which the church will decide the outcome, and people think nothing of it.

Does Death Precede Becoming A Saint?

The next statement in the article is this. “Despite a person’s reputation during his or her life, the process that leads to saint-hood cannot begin until after death.” Read Ephesians 1:1.

Paul addressed his letter to “the saints who are in Ephesus.” He didn’t write to “the saints buried in Ephesus.” If one then accepts the Catholic doctrine of sainthood, he must necessarily accept the fact that Paul wrote to a group of dead people in Ephesus.

What would be the purpose of writing to a group of dead people instructing them in the way of the Lord? Exactly how would the dead saints at Ephesus “walk worthy of the calling” (Eph. 4:1)? In what way could the dead at Ephesus have “fellowship with the unfruitful works of darkness” (Eph. 5:11)? It is clear that the Bible’s concept and the Catholic Church’s concept of a saint are not the same. This isn’t hard-heartedness or sarcasm. Friends, the obvious truth is the Catholic Church, its doctrine, and its practices, are not from God.

Miracles And Sainthood?

Now, according to the process of becoming recognized as a saint by the Catholic Church, miracles have to be attributed to the deceased. Here is the statement. “And whatever Mother Theresa did during her lifetime, two miracles after her death have to be recognized by the Church.” This is amazing! If a gospel preacher was to get up and read directly from the word of God, the very words of Jesus in Mark 16:16 without adding comment “He that believes and is baptized shall be saved,” there would be some who would get upset, angry and make all kinds of accusations against him. “He’s preaching his opinion. He believes in water salvation. He does not believe in faith and grace.” On the other hand, a religious group can decide that in order to be a saint two miracles have to be attributed to the individual after his death, which is not even hinted at in the Bible, and no one gets upset at all.

Friends, if this was God's will, it would be in the Bible. In 2 Peter 1:3, Peter said, "as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue." Peter said we have all things, not some, not a few, not a lot, but all things. If miracles were necessary to be a saint, God would have told us. Not only can we see that the Catholic Church makes it harder for a person to be a saint than God does, but we can see that Catholicism is a man-made religion.

Earning A Reputation of Sanctity?

"If a person has earned a 'reputation of sanctity' among people, the local bishop can begin the process but he must wait at least five years after the person has died." If the Catholic Church believes what the Bible teaches, according to them, the apostle Paul did two things before penning his epistle to the "saints at Ephesus." The Apostle considered their previous reputation and waited five years after the death of everyone at Ephesus before he referred to them as saints.

What was the reputation of the Ephesians? The Bible says it was far from "sanctity." Before they obeyed the gospel, they were "dead in trespasses and sins" (Eph. 2:1). Even after obeying the gospel, "many who had believed came confessing and telling their deeds" of practicing magic (Acts 19:18-19). The reputation of the Ephesians was just like my reputation, your reputation, and everyone else's. We are all sinners (Rom. 3:10, 23). Without Christ the Ephesians, like you and I, were without hope (Eph. 2:12). How were the Ephesians elevated to sainthood? Paul said it was "in one body, through the cross" (Eph. 2:16). Why did Paul not consider the minimal five-year waiting period? Why did Paul not take into account the reputation of those who were once sinners? The reason why Paul did not consider these things is there was no such thing as the Pope and the Catholic church in his day. If there had been, the inspired apostle would have condemned them for such human doctrines.

The Process Of Sainthood

After waiting five years, what does this process involve according to the Catholic Church? “A ‘postulator’ is appointed to help gather information from people who knew the candidate, seeking evidence of holiness.” Then, “the evidence usually amounting to many, many volumes is sent under seal to the Vatican’s Congregation for the Causes for Saints. A ‘relator’ is appointed. His job is to evaluate the evidence and make a recommendation in the form of a ‘positio,’ or position paper.” May the gospel preacher have a strong backbone and thick skin who would dare suggest trying to find evidence of anyone’s holiness, not to mention Mother Theresa’s. Yet, the Catholic Church can look at someone like dear, Nobel prize winning Mother Theresa and question her holiness. Before they can take an official position they have to appoint special investigators and gather volumes and volumes of material. This is not found in the Bible. It just is not there.

What happens after this investigation? The referenced article states, “If the investigation ends positively, a papal decree recognizing the person’s heroic virtues is published and the person is granted the title of ‘venerable.’ One miracle is required after a candidate’s death for the cause to move on to Beatification. The candidate can then be beatified and declared a ‘blessed’ of the Church. This allows a limited form of veneration . . . Another miracle is needed between Beatification and Canonization, or the conferring of sainthood.” If this is in the Bible, I simply have missed it. What if the Catholic Church’s investigation for saint-hood ends negatively? Is dear, Nobel prize winning Mother Theresa declared unholy? Will the “living saint,” “Saint of the Gutters” be lost eternally? What if she is recognized as having “heroic virtues,” but no miracles follow? An honest heart can see two things. First, the Catholic church makes it harder to be a saint than God does. So, why not just follow God’s word? Second, one can see that the Catholic Church does not teach what the Bible teaches.

Once men leave the Bible, though “they draw near to God with their mouths and honor Him with their lips,” it is nothing more than vanity (Matt. 15:7-9). The end result for those who follow such man-made religions is damnation (Matt. 15:12).

What Does The Bible Teach Concerning Becoming A Saint?

The word “saint” or “saints” appears several times in the Scriptures. Basically, the idea behind the word saint is “set apart.” To be a saint is to be “set apart for God, to be, as it were exclusively His” (Thayer). When the Scriptures speak about saints, it speaks of those who are set apart to God (Rom. 1:7; Phil. 1:1; 1 Cor. 1:2). One is separated or set apart to God when he is called by the gospel. God calls men today through the gospel (2 Thess. 2:13-14; 2 Tim. 1:9-10). One does not become a saint through Catholicism.

In Acts 8:1, a great persecution arose against the church which was at Jerusalem. In Acts 9:13, Ananias was afraid to go to Saul because he had persecuted and done much harm to the saints in Jerusalem. Thus, to speak of saints is to speak of the church, to speak of the church is to speak of the saints. The conclusion is whatever is necessary for one to be a member of the church is that which is necessary to be a saint. From Acts 2, we know that this is obedience to the gospel. Those who have obeyed the gospel call (hear, believe, repent, confess, and are baptized for the remission of sins) are saved and added to the church (Acts 2:38, 41, 47). Therefore, the saved are the saints, the church.

If the Catholic Church ever elevates Mother Theresa to sainthood, it would not mean that she is a saint in view of what the Bible teaches. If Mother Theresa was not a saint before her death, it is too late now. Death has robbed her of that opportunity regardless of feelings, human judgments, or the Catholic church. On the day of judgment, it will only matter if one is a saint according to the Bible definition. – Guardian of Truth

Mother Teresa Was Not A Saint! *She Wasn't Even a Nice Person!*

Teresa's "Exorcism"

By Wayne Jackson

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A news article from 2001 caught my eye that is deserving of some comment.

The late Roman Catholic nun, commonly known as "Mother Teresa," reputedly had an "exorcism" performed on her while she was hospitalized in 1997. This was reported recently by Henry D'Souza, "Archbishop" of Calcutta. The disclosure was made during the celebration of the fourth anniversary of the famous lady's death.

But "Archbishop" D'Souza has assured his flock that the exorcism will not affect the nun's candidacy for "sainthood." He insisted the need for the exorcism (expulsion of demons) was merely a sign of her human side. He claims the exorcism took place in a hospital where Teresa was admitted just before her death on September 5, 1997 — at age eighty-seven.

Several thoughts come to mind when reflecting upon this episode.

First, we must make this observation regarding the gentleman who made the announcement. The only office equivalent to an “archbishop,” mentioned in the New Testament, is that occupied by Jesus Christ. Peter refers to the Lord as *tou archipoimenos*, “the chief shepherd” (1 Pet. 5:4; cf. Heb. 13:20). The use of the definite article excludes others from assuming such a grandiose position. The pyramidal ecclesiastical structure of the Roman church is without the authority of New Testament law.

Second, it is acknowledged that this *respected* lady was dedicated to her profession at an admirable [**reputed**] level of self-sacrifice. Nonetheless, the careful Bible student knows that works and self-deprivation are not substitutes for humble submission to the conditions of the Lord’s plan of redemption (Eph. 2:8-9). Jesus is not the Savior of those who merely pile up charitable deeds; rather he is the author of salvation to those who obey him (Heb. 5:9).

Third, the “mother” status bestowed upon the venerable lady is contrary to the spirit of the Lord’s instruction. Jesus forbade the adoption of clerical titles, e.g., “Rabbi,” “father,” and “master” (Mt. 23:7-10). Such nomenclature stratifies people into levels of varying importance, and is antagonistic to the disposition of truly “serving” others. Of this passage, professor Robert Mounce has said: “What Jesus is speaking against is the tendency to develop ecclesiastical hierarchies that elevate certain person above others. The only hierarchy that the church is to know is Jesus as Teacher and God as Father” (“Matthew,” **New International Biblical Commentary**, Peabody, MA: Hendrickson, 1991, p. 215).

Fourth, the matter of “exorcising” demons is but another reminder that the Roman Church remains steeped in superstition. While demon-possession was a reality of the first century (cf. Mt. 12:22ff; Mk. 16:17; Acts 19:11ff), such was a *temporary* phenomenon. This circumstance provided Christ and his apostles with the opportunity to demonstrate the superiority of divine power over that of the satanic (cf. 1 Jn. 4:4). Both demon-possession, and corresponding gift of expulsion, were designed to confirm the *revelatory process*, and they were to “cease” when the New Testament documents were completed (1st Corinthians 13:8ff). For further study see: Archives — “Miracles” and “Demons: Ancient Superstition or Historical Reality?”.

Finally, the road to “sainthood” is not by means of a fabricated process called “beatification” and “canonization,” as alleged by the Roman Church. The word “saint” is derived from a Greek word meaning “separated.” The term refers to an ordinary member of Christ’s church who has submitted to the conditions of gospel obedience (Phil. 1:1; 4:21; 2 Thes. 1:10).

A saint (*hagios*) is one who has gone through the process of sanctification (*hagiasmos*). It thus denotes one who has been “separated” from the world, and who enjoys a special relationship with the Lord. The process of being “sanctified,” or becoming a “saint,” includes: believing in Christ (Mk. 16:16), repenting of sin (Acts 2:38), and consummating those acts of obedience by the “washing of water” (Eph. 5:26; 1 Cor. 6:11) — which is an allusion to baptism. Note the use of “sanctified” in the two passages just cited.

While one may admire the **[reputed]** dedication of a person who unselfishly serves others, it remains a grim, spiritual reality that — zeal without knowledge and obedience is valueless (Rom. 10:1-3).

Mother Teresa: Anything but a Saint...

1-Mar-2013 5:00 AM EST, by [Universite de Montreal](#)

Newswise — The myth of altruism and generosity surrounding Mother Teresa is dispelled in a paper by Serge Larivée and Genevieve Chenard of University of Montreal's Department of Psychoeducation and Carole Sénéchal of the University of Ottawa's Faculty of Education. The paper will be published in the March issue of the journal *Studies in Religion/Sciences Religieuses* and is an analysis of the published writings about Mother Teresa. Like the journalist and author Christopher Hitchens, who is amply quoted in their analysis, the researchers conclude that her hallowed image—which does not stand up to analysis of the facts—was constructed, and that her beatification was orchestrated by an effective media relations campaign.

"While looking for documentation on the phenomenon of altruism for a seminar on ethics, one of us stumbled upon the life and work of one of Catholic Church's most celebrated women and now part of our collective imagination—Mother Teresa—whose real name was Agnes Gonxha," says Professor Larivée, who led the research. "The description was so ecstatic that it piqued our curiosity and pushed us to research further." As a result, the three researchers collected 502 documents on the life and work of Mother Teresa. After eliminating 195 duplicates, they consulted 287 documents to conduct their analysis, representing 96% of the literature on the founder of the Order of the Missionaries of Charity (OMC).

Facts debunk the myth of Mother Teresa In their article, Serge Larivée and his colleagues also cite a number of problems not taken into account by the Vatican in Mother Teresa's beatification process, such as "her rather dubious way of caring for the sick, her questionable political contacts, her suspicious management of the enormous sums of money she received, and her overly dogmatic views regarding, in particular, contraception, and divorce."

The sick must suffer like Christ on the cross At the time of her death, Mother Teresa had opened 517 missions welcoming the poor and sick in more than 100 countries. The missions have been described as "homes for the dying" by doctors visiting several of these establishments in Calcutta. Two-thirds of the people coming to these missions hoped to find a doctor to treat them, while the other third lay dying without receiving appropriate care. The doctors observed a significant lack of hygiene, even unfit conditions, as well as a shortage of actual care, inadequate food, and no painkillers. The problem is not a lack of money—the Foundation created by Mother Teresa has raised hundreds of millions of dollars—but rather a particular conception of suffering and death:

“There is something beautiful in seeing the poor accept their lot, to suffer it like Christ’s Passion. The world gains much from their suffering,” was her reply to criticism, cites the journalist Christopher Hitchens. Nevertheless, when Mother Teresa required palliative care, she received it in a modern American hospital.

Questionable politics and shadowy accounting Mother Teresa was generous with her prayers but rather miserly with her foundation’s millions when it came to humanity’s suffering. During numerous floods in India or following the explosion of a pesticide plant in Bhopal, she offered numerous prayers and medallions of the Virgin Mary but no direct or monetary aid. On the other hand, she had no qualms about accepting the Legion of Honour and a grant from the Duvalier dictatorship in Haiti. Millions of dollars were transferred to the MCO’s various bank accounts, but most of the accounts were kept secret, Larivée says. “Given the parsimonious management of Mother Theresa’s works, one may ask where the millions of dollars for the poorest of the poor have gone?”

The grand media plan for holiness Despite these disturbing facts, how did Mother Teresa succeed in building an image of holiness and infinite goodness? According to the three researchers, her meeting in London in 1968 with the BBC’s Malcom Muggeridge, an anti-abortion journalist who shared her right-wing Catholic values, was crucial. Muggeridge decided to promote Teresa, who consequently discovered the power of mass media. In 1969, he made a eulogistic film of the missionary, promoting her by attributing to her the “first photographic miracle,” when it should have been attributed to the new film stock being marketed by Kodak.

Following her death, the Vatican decided to waive the usual five-year waiting period to open the beatification process. The miracle attributed to Mother Teresa was the healing of a woman, Monica Besra, who had been suffering from intense abdominal pain. The woman testified that she was cured after a medallion blessed by Mother Teresa was placed on her abdomen. Her doctors thought otherwise: the ovarian cyst and the tuberculosis from which she suffered were healed by the drugs they had given her. The Vatican, nevertheless, concluded that it was a miracle. Mother Teresa’s popularity was such that she had become untouchable for the population, which had already declared her a saint. “What could be better than beatification followed by canonization of this model to revitalize the Church and inspire the faithful especially at a time when churches are empty and the Roman authority is in decline?” Larivée and his colleagues ask.

Positive effect of the Mother Teresa myth Despite Mother Teresa’s dubious way of caring for the sick by glorifying their suffering instead of relieving it, Serge Larivée and his colleagues point out the positive effect of the Mother Teresa myth: “If the extraordinary image of Mother Teresa conveyed in the collective imagination has encouraged humanitarian initiatives that are genuinely engaged with those crushed by poverty, we can only rejoice. It is likely that she has inspired many humanitarian workers whose actions have truly relieved the suffering of the destitute and addressed the causes of poverty and isolation without being extolled by the media. Nevertheless, the media coverage of Mother Teresa could have been a little more rigorous.”

In the 1950s, Mother Teresa helped found a ‘home for the dying’, where “people who lived like animals” could come to “die like angels”. She told those in pain that they were being “kissed by Jesus”, **yet on her own deathbed was happy to accept the very best medical care on offer to her.** (When it came to her own suffering, however, Mother Teresa took a different stance. The ailing altruist received care for her failing heart in a modern American hospital.)

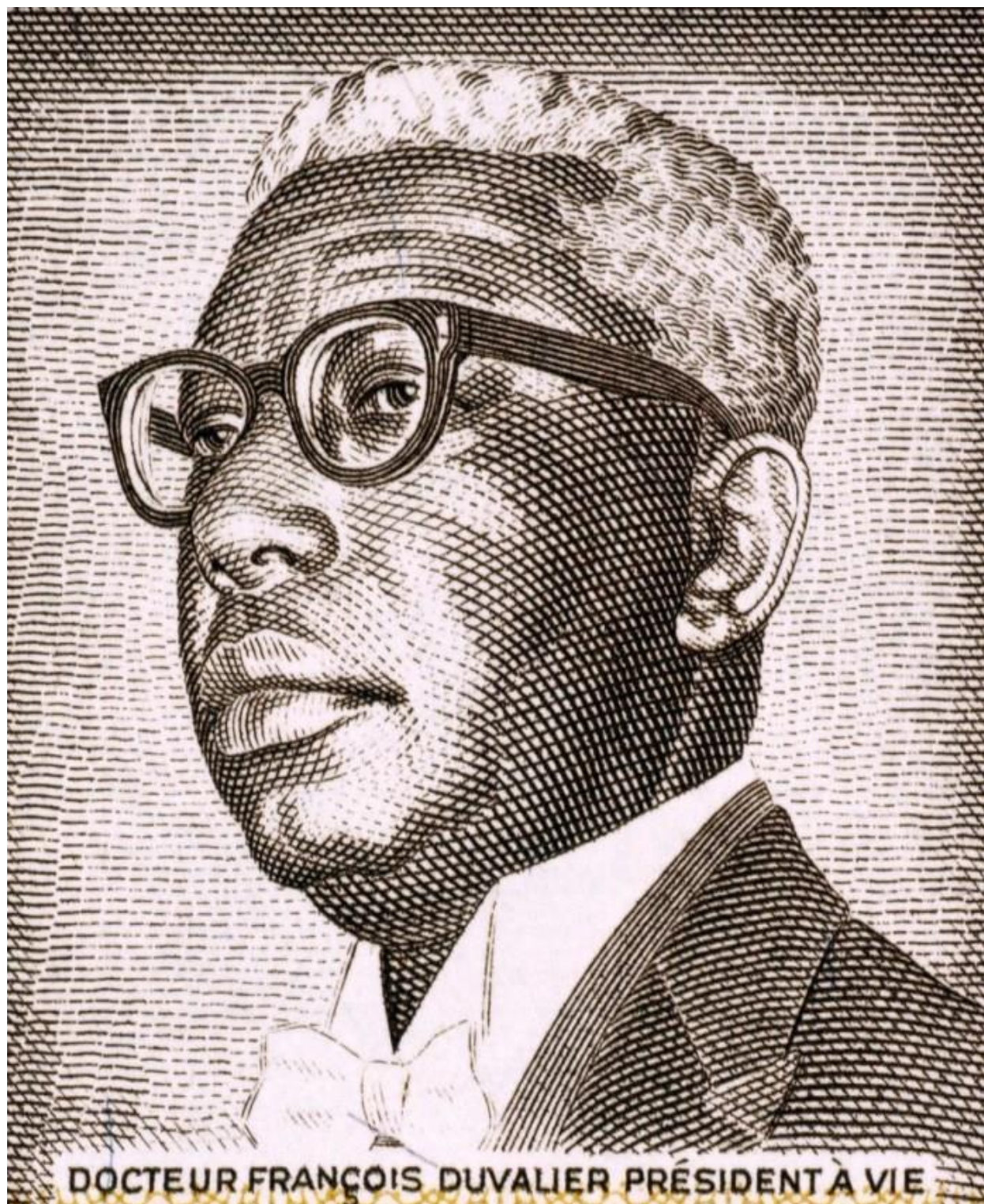
Though Mother Theresa’s medical centers were meant to heal people, patients were subjected to conditions that often made them even sicker. In the same documentary, **an Indian journalist compared Mother Teresa’s flagship location for “Missionaries of Charity” to photographs he had seen of Nazi Germany’s Bergen-Belsen concentration camp.**

It wasn’t just a select few cynical journalists who criticized Mother Teresa’s hospice care, either. In her hospice care centers, Mother Teresa practiced her belief that patients only needed to feel wanted and die at peace with God — not receive proper medical care — and medical experts went after her for it. In 1994, the British medical journal *The Lancet* claimed that medicine was scarce in her hospice centers and that patients received nothing close to what they needed to relieve their pain.

Doctors took to calling her locations “homes for the dying,” and such a name was warranted. Mother Teresa’s Calcutta home for the sick had a mortality rate of more than 40 percent. But in her view, this wasn’t a bad thing, as she believed that the suffering of the poor and sick was more of a glory than a burden. One reporter who went undercover in one of her Kolkata homes described the conditions as “squalid” with nothing on the walls but pictures of their “mother” and attendants that laughed at children who had soiled themselves after being tied to beds all day. There was no dignity in the supposed care of these white-robed nuns.

The Church made sure there were plenty of pictures of her holding these children, though. She claimed that God had told her to help the poor whilst living amongst them, but in the peak of her career she spent very little time in Kolkata — the city she has become so synonymous with. She was jetted off to country after country; being photographed with victims of natural & industrial disasters; none of which saw any share of the millions of pounds of funding her charity was receiving at the time. Mother Teresa claimed her mission was wholly apolitical, but on reaching the heights of fame, she spent most of her time directly intervening in political affairs across the globe. Her charity received money from known-fraudsters, and when they were convicted in a criminal court, she tried to use her large personal influence to change the outcome of the trial. The German magazine *Stern* estimated that only *seven* percent of the millions of dollars Teresa received was used for charity. But seven percent of what total figure, exactly? The world will never know, since the new leader of Missionaries of Charity, Nirmala Joshi, said that the donations were “countless,” and there was only one person with the actual numbers: God. “God knows,” Joshi said. “He is our banker.” Sources suggest that the majority of money she received was sent straight to the Vatican bank...

Christopher Hitchens once famously dubbed Mother Teresa "a lying, thieving Albanian dwarf."



Mother Teresa associated with really shady characters like those of Haiti's Duvalier regime.

However, it may explain why she was able to make so many friends in high places. Often shown photographed with Princess Diana, the Clintons and Pope John Paul II, very few touch on her close relationship with the Duvalier regime in Haiti. The Duvalier family lived in luxury whilst most the country suffered in poverty, they tortured and murdered political rivals, and were involved in the underground trading of drugs and body parts. **Their brutal regime was no secret at the time, but all Mother Teresa had to say was that they were full of love. In her home country of Albania, she laid flowers on the grave of former Communist dictator, Enva Hoxha.**

Despite her international fame, when Mother Teresa died in Kolkata few people — rich or poor — came to visit her body, left alone in her room for two days until moved by her fellow missionaries. There have been plenty of resources denouncing the memory of Mother Teresa, and they are incredibly important in this time of unquestioned celebration. Believing that you are helping those you harm will never be enough of an excuse. Mother Teresa may not have been one of the most evil people to have walked this earth, but she was no saint. Agnes Gonxhe Bojaxhiu was a very real, very flawed human being who often doubted her faith and failed those she aimed to assist. – *Internet*