

# A Candid History Of The Jesuits – Joseph McCabe



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## **PREFACE**

It is the historic custom of the Church of Rome to enlist in its service monastic or quasi-monastic bodies in addition to the ordinary clergy. In Its hour of greatest need, at the very outbreak of the Reformation, the Society of Jesus was formed as one of these auxiliary regiments, and in the war which the Church of Rome has waged since that date the Jesuits have rendered the most spirited and conspicuous service. Yet the procedure of this Society has differed in many important respects from that of the other regiments of the Church and a vast and unceasing controversy has gathered about it. It is probable that a thousand times, or several thousand times, more books and pamphlets and articles have been written about the Jesuits than about even the oldest and most powerful or learned of the monastic bodies. Not a work of history can be opened in any language, but it will contain more references to the Jesuits than to all the other religious orders collectively. But opinions differ as much today as they did a hundred or two hundred years ago about the character of the Jesuits, and the warmest eulogies are chilled by the most bitter and withering indictments.

What is a Jesuit? The question is asked still in every civilised land, and the answer is a confusing mass of contradictions. The most learned historians read the facts of their career so differently, that one comes to a verdict expressing deep and criminal guilt, and another acquits them with honour. Since the foundation of the Society these drastically opposed views of its action have been taken, and the praise and homage of admirers have been balanced by the intense hatred of an equal number of Catholic opponents. It would seem that some impenetrable veil lies over the history and present life of the Society, yet on both sides its judges refuse to recognise obscurity. Catholic monarchs and peoples have, time after time, driven the Jesuits

ignominiously over their frontiers; Popes have sternly condemned them. But they are as active, and nearly as numerous, in the twentieth century as in the last days of the old political world.

No marshaling of historical facts will change the feeling of the pronounced admirers and opponents of the Jesuits, and it would be idle to suppose that, because the present writer is neither Roman Catholic nor Protestant, he will be awarded the virtue of impartiality. There seems, however, some need for an historical study of the Jesuits which will aim at impartiality and candour. On one side we have large and important works like Creineau-Joly's *Histoire religieuse, politique, et litteraire de la Compagnie de Jesus*, and a number of smaller works, written by Catholics of England or America, from the material, and in the spirit, of the French historian's work. Such works as these cannot for a moment be regarded as serious history. They are panegyrics or apologies: pleasant reading for the man or woman who wishes to admire, but mere untruth to the man or woman who wishes to know. Indeed, the work of M. Creineau-Joly written in conjunction with the Jesuits, which is at times recommended as the classical authority on the Society, has worse defects than the genial omission of unedifying episodes. He makes the most inflated general statements on the scantiest of material, is seriously and frequently inaccurate, makes a very generous use of the "mental reserve" which his friends advocate, and sometimes embodies notoriously forged documents without even intimating that they are questioned.

Such works naturally provoke an antagonistic class of volumes, in which the unflattering truths only are presented and a false picture is produced to the prejudice of the Jesuits. An entirely neutral volume on the Jesuits does not exist, and probably never will exist. The historian who surveys the whole of the facts of their remarkable and romantic career cannot remain neutral. Nor is it merely a question of whether the writer is a Roman Catholic or no. The work of M. Creineau-Joly was followed in France by one written by a zealous priest, the Abbe Guettee, which tore its predecessor to shreds, and represented the Society of Jesus as fitly condemned by Pope and kings.

It will be found, at least, that the present work contains an impartial account both of the virtue and heroism that are found in the chronicles of the Jesuits, and the scandals and misdeeds that may justly be attributed to them. It is no less based on the original Jesuit documents, as far as they have been published, and the work of Creineau-Joly, than on the antagonistic literature, as the reader will perceive. Whether or not it seems to some an indictment, it is a patient endeavor give all the facts, within the compass of the volume, enable the reader to form a balanced judgment on Society. It is an attempt to *understand* the Jesuits: understand the enthusiasm and fiery attachment of half of the Catholic world no less than the disdain detestation of the other, to employ the white and black, not blended into a monotonous grey but in the respective places and shades, so as to afford a truth picture of the dramatic fortunes of the Society during nearly four centuries, and some insight into the character of the men who won for it such ardent devotion and such intense hostility.

J. M.

In the early summer of the year 1521, some months after Martin Luther had burned the Pope's bull at Wittenberg and lit the fire of the Reformation, a young Basque soldier lay abed in his father's castle at the foot of the Pyrenees, contemplating the wreck of his ambition. Inigo of Loyola was the youngest son in a large family of ancient lineage and little wealth. He had lost his mother at an early date, and had been placed by a wealthy aunt at court, where he learned to love the flash of swords, the smile of princes, the softness of silk and of women's eyes, and all the hard deeds and rich rewards of the knight's career. From the court he had gone to the camp, and had set himself sternly to the task of cutting an honourable path back to court. Fearless in war, skillful in sport and in martial exercises, refined in person, cheerful in temper, and ardent in love, the young noble had seen before him a long avenue of knightly adventure and gracious recompense. He was, in 1521, in his thirtieth year of age, or near it – his birth-year is variously given as 1491 or 1493; a clean built, sinewy little man, with dark lustrous eyes flashing in his olive-tinted face, and thick black hair crowning his lofty forehead. And a French ball at the siege of Pampeluna had, at one stroke, broken his leg and shattered his ambition.

It took some time to realise the ruin of his ambition. The chivalrous conquerors at Pampeluna had treated their brave opponent with distinction, and had, after dressing his wounds, sent him to the Loyola castle in the Basque provinces, where his elder brother had brought the surgeons to make him fit for the field once more. The bone, they found, had been badly set; it must be broken again and re-set. He bore their operations without a moan, and then lay for weeks in pain and fever. He still trusted to return to the camp and win the favour of a certain great lady probably the daughter of the Dowager-Queen of Naples whose memory he secretly cherished. Indeed, on the feast of the Apostles Peter and Paul, he spoke of it with confidence; he told his brother that the elder apostle had entered the dark chamber and healed him on the eve of the festival. Unhappily he found, when the fever had gone, that the second setting of his leg had been so ill done that a piece of bone projected below the knee, and the right leg was shorter than the left. Again he summoned the mediaeval surgeons and their appalling armoury, and they sawed off the protruding piece of bone and stretched his leg on a rack they used for such purposes; and not a cry or curse came from the tense lips. But the right leg still refused to meet its fellow, and shades gathered about Inigo's glorious prospect of life. A young man who limps can hardly hope to reach a place of honour in the camp, or the gardens of the palace, or the hearts of women. Talleyrand, later, would set out on his career with a limp; and Talleyrand would become a diplomatist.

Inigo lay in the stout square castle of rugged stone, which is now reverently enclosed, like a jewel, in a vast home of the Jesuits. It then stood alone in a beautiful valley, just at the foot of the last southern slopes of the Pyrenees, about a mile from the little town of Azpeitia. The mind of the young Basque heaved with confused and feverish dreams as he lay there, in the summer heat, beside the wreck of his ambition. He called for books of knight-errantry, to while away the dreary days, but there were none in the Loyola castle, and someone – a pious sister, perhaps brought him a *Life of Christ* and a *Flowers of the Saints*. For lack of anything better he read them: at

first fingering the leaves with the nearest approach to disdain that a Christian soldier dare admit, then starting with interest, at length flushing with enthusiasm. What was this but another form of chivalry? Nay, when you reflected, it was the only chivalry worth so fierce a devotion as his. Here was a way of winning a fair lady, the Queen of Heaven, whose glances were worth more than the caresses of all the dames in Castile: here was a monarch to serve, whose court outshone the courts of France and Spain as the sun outshines the stars: here were adventures that called for a higher spirit than the bravado of the soldier.

The young Basque began to look upon a new world from the narrow windows of the old castle. Down the valley was Azpeitia, and even there one could find monsters and evil knights to slay in the cause of Mary. Southward were the broad provinces of Spain, full of half-converted Moors and Jews and ever-flourishing vices. Across the hills and the seas were other kingdoms, calling just as loudly for a new champion of God and Mary. One field, far away at the edge of the world, summoned him with peremptory voice; after all the Crusades the sites in the Holy Land were still trodden by the feet of blaspheming Turks. The blood began to course once more in the veins of the soldier.

During the winter that followed his friends noticed that he was making a wonderful chronicle of the lives of Christ and His saints. He was skilled in all courtly accomplishments – they did not include learning – and could write, and illuminate very prettily, sonnets to the secret lady of his inner shrine. Now he used his art to make a pious chronicle, with the words and deeds of Christ in vermilion and gold, the life of Mary in blue, and the stories of the saints in the less royal colours of the rainbow, and his dark pale face was lit by a strange light. There were times when this new light flickered or faded, and the fleshly queen of his heart seemed to place white arms about him, and the sunny earth fought with the faint vision of a far-off heaven. Then he prayed, and scourged himself, and vowed that he would be the knight of Christ and Mary; and so he told his followers long afterwards the heavy stone castle shook and rumbled with the angry passing of the demon. He told them also that he had at the time a notion of burying himself in the Carthusian monastery at Seville, and sent one to inquire concerning its way of life; but such a design is so little in accord with his knight-errant mood that we cannot think he seriously entertained it

By the spring the struggle had ended and Ignatius – he exchanged his worldly name for that of a saint-model – set out in quest of spiritual adventure. The “sudden revolution,” as Cretineau-Joly calls his conversion, had occupied about nine months. Indeed, friends and foes of the Jesuits have conspired to obscure the development of his feelings: the friends in order that they may recognise a miracle in the conversion, the foes in order that they may make it out to have been no conversion at all, but a transfer of selfish ambition from the camp to the Church. Whatever be the truth about Inigo’s earlier morals, he had certainly received a careful religious education in boyhood, and he would just as certainly not learn scepticism at the court set up by Ferdinand and Isabella. His belief that he had a vision of St. Peter, a few weeks after receiving his wound and before he read the pious books, shows that he had kept a vivid religious faith in the camp. Some looseness of

conduct would not be inconsistent with this, especially in Spain, but the darker descriptions of his adolescent ways which some writers give are not justified. "He was prone to quarrels and amatory folly" is all that the most candid of his biographers says. Let us grant the hot Basque blood a quick sense of honour and a few love-affairs. On the whole, Inigo seems to have been an officer of the stricter sort, and a thorough Catholic. Hence we can understand that, as earth grows dark and cheerless for him, and the casual reading brings before him in vivid colouring the vision of faith, his fervent imagination is gradually won, and he sincerely devotes his arms to the service of Christ and Mary.

Piously deceiving his brother as to his destination, he set out on a mule in the month of March. He would go to the shrine of Our Lady at Montserrat, to ask a blessing on his enterprise, and then cross the sea to convert the Mohammedans in Palestine. His temper is seen in an adventure by the way. He fell in with one of the Moors who had put on a thin mantle of Christian profession in order that they might be allowed to remain in Spain, and talked to him of Our Lady of Montserrat. Being far from the town and the ears of Inquisitors, the Moor spoke lightly of the Mother of Christ, and, when the convert showed heat, fled at a gallop. Ignatius wondered, with his hand on his sword, whether or no his new ideal demanded that he should follow and slay the man. He left the point to God, or to his mule, and was taken on the road to Montserrat.

At last he came to the steep mountain, with saw-like peaks, which rises out of the plain some twenty miles to the north-west of Barcelona, with the famous shrine of the Virgin on its flank. In the little town of Iguelada, at the foot of the mountain, he bought the rough outfit of a pilgrim a tunic of sackcloth, a rope-girdle, a pair of rough sandals, a staff, and a gourd and made his way up the wild slopes, among the sober cypresses, to the Benedictine monastery which guarded the shrine. For three days he knelt at the feet of one of the holiest of the monks, telling, with many tears, the story of his worldly life. Then he went again to the town, took aside a poor-clad beggar, as Francis of Assisi had done in his chronicle, and exchanged garments with him, putting the sackcloth tunic over his rags. It was the eve of the great festival of Mary, the Annunciation (March 25th), and he spent the night kneeling before the altar, as he had read of good knights doing before they took the field. In the morning he hung his sword in the shrine and set forth. From that moment we shall do well to forget that Ignatius had been a soldier, and seek some other clue to his conduct.

The next step in his journey toward Rome is described at great length in lives of the saint, yet it is not wholly intelligible. Instead of going to Barcelona, where one took ship, he went to Manresa, and his pilgrimage was postponed for nearly a year. He did not take the high road to Barcelona, says his biographer, lest he should meet the people coming to the shrine: a theory which would not only require another theory to explain it, but which gives no explanation of the year's delay. Others think that he heard there was plague in the port; though the plague would not last a year, and one may question if Ignatius would flee it. The truth seems to be that the idea of spending his life in the East was already yielding in his mind to another design: the plan

of forming a Society was dimly breaking on him. He had studied the monastic life in the Benedictine monastery at Montserrat, and had brought away with him a book, written by one of their abbots, over which he would brood to some purpose. He had a vague feeling that the appointed field of adventure might be Europe.

However that may be, he took a road that led away from Barcelona, and as he limped and suffered, for he had discarded the mule and would make his pilgrimage afoot, he asked where he could find a hospital (in those days a mixture of hostel and hospital). He was taken to Manresa, a picturesque little town in one of the valleys of the district, where he lodged in the hospital for a few days, and then, instead of going to Barcelona, found an apartment and became a local celebrity. The beggar to whom he had given his clothes had, naturally, been arrested, and Ignatius was forced to tell his strange story, in order to clear the man and himself. The story grew as it passed from mouth to mouth, and it was presently understood that the dirty, barefoot, ill-clad beggar, who asked a little coarse bread at the doors, and retired to pray and scourge himself, was one of the richest grandees of the eastern provinces. Children followed "Father Sackcloth" about the streets; men sneered at his uncut nails and his long, wild black locks and thin face; women wept, and asked his prayers.

After a few months he found a cavern outside the town, at the foot of the hills, and entered upon the period of endless prayer and wild austerity in which he wrote his book, the *Spiritual Exercises*. He scourged himself, until the blood came, three times a day: he ate so little, and lived so intense a life, that he was sometimes found unconscious on the floor of the cave, had to be removed and nursed; his deep black eyes seemed to gleam from the face of a corpse. Thus he lived for six months, and wrote his famous book. I need not analyse that passionate guide to the spiritual life, or consider the legend of its miraculous origin. We know from Benedictine writers that Ignatius had received at Montserrat a copy of the *Exercitatorium* of their abbot Cisneros, and anyone familiar with Catholic life will know that similar series of "meditations" are, and always have been, very common. There is an original plan in Ignatius's book, and the period during which the mind must successively brood over sin and hell, virtue and heaven, Christ and the devil, is boldly extended to four weeks. These are technicalities;<sup>1</sup> the deeply original thing in the work is its intensity, and for the source of this we need only regard those six months of fierce inner life in the cave near Manresa.

In later years Ignatius claimed that the general design of his Society, and even the chief features of its constitution, were revealed to him in that cavern. "I saw it thus at Manresa," he used to say when he was asked why such or such a feature was included. In this he is clearly wrong. His Society was, in essence and details, a regiment enlisted to fight Protestantism, and Ignatius certainly knew nothing of Protestantism as a formidable menace to the Pope's rule in 1522; one may doubt if he was yet aware of the existence of Luther. We may conclude again that he had in mind a vague alternative to his mission to the Mohammedans. Those who are disposed to believe that the Society of Jesus was in any definite sense projected by him at Manresa will

find it hard to explain why for five years afterwards he still insisted that his mission was to the Turks.

<sup>1</sup> A good study of the controversy as to the indebtedness of Ignatius to the Benedictines, and even the Mohammedans, from the point of view of an outsider, will be found in H. Muller's *Les origines de la Compagnie de Jesus* (1898).

In January 1523 he set out for Barcelona, trimming his nails, combing and clipping his hair, and exchanging his sack for clothes of coarse grey stuff. He did not wish to attract too much attention, he said. He was detained a few weeks at Barcelona, and begged his bread, and served the poor and the sick, in the way which was to become characteristic of the early Jesuits. On Palm Sunday he entered Rome, lost in a crowd of other pilgrims and beggars, and from there he walked on foot to Venice, whence he sailed in July. Within six months he was back in Venice. The Franciscan monks who controlled the Christian colony at Jerusalem had sent him home very quickly, fearing that his indiscreet fervour would lead to trouble with the Turks. The whole expedition was Quixotic, if it was really meant to be more than a pilgrimage, as Ignatius knew not a word of any language but Basque and Castilian. He returned to Venice in a thin ragged coat, his legs showing flagrantly through his tattered trousers, and in this guise he crossed on foot to Genoa, in hard wintry weather. By the end of February he was again in Barcelona.

For several years yet Ignatius will continue to speak of the conversion of the Turks as his chief mission, but his actions suggest that the alternative in his mind was growing larger. The year's experience had taught him that the knight of the Lord needed education, and he sat among the boys at Barcelona learning the Latin grammar and startling them by rising into literal ecstasies over the conjugation of the verb "to love." He now dressed in neat plain clothes, but begged his bread on the way to school and took every occasion to preach the gospel. Once, when he had converted a loose community of nuns, the fast young men of Barcelona, who were angry at this interference with their pleasures, sent their servants to waylay him. They nearly killed him with their staves. Many jeered at him as a hypocrite or a fanatic: many revered him, and a few youths became his first disciples. With three of these he went, after two years study in Barcelona, to the University of Alcala, and began his higher studies. But he was so eager to make an end of this intellectual preparation, and so busy with saving souls and gaining proselytes, that he tried to take simultaneously the successive parts of the stately medieval curriculum, and learned very little.

His first attempt to found a Society also ended in disastrous failure. Opinion in Alcala was divided about "the sackcloth men." Some picturesque figures were known in the religious life of Spain, but no one had yet seen such a thing as this little band of youths, led by a pale and worn man of thirty-two, who went barefoot from house to house, begging their bread, and passed from the schools in the evening to the hospitals or the homes of the poor, or stood boldly in the public squares and told sinners to repent. It was an outrage on the dignity of ecclesiastical life, and so they were denounced to the Inquisition, and two learned priests were sent from Seville to examine them. Mystics were hardly less obnoxious to the Inquisition than secret Jews and Moors, and then there was this new device of Satan which was

said to be spreading in Germany. Ignatius and his grey-coated young preachers were arrested and brought before the terrible tribunal. Their doctrine was found to be sound, but they were forbidden to wear a uniform dress and were ordered to put shoes on their feet. They dyed their coats different colours, and returned to their work; as Jesuits have often done since.

Four months afterwards, the officers of the Inquisition fell on them again and put them in prison. Among the women who sought the spiritual guidance of Ignatius were some ladies of wealth, who wished to follow his example. It is said that he did not consent, and they; set out, against his will, to beg their bread and tend the sick. This was too much for respectable folk in Alcalá; and Ignatius was closely examined to see whether he was not a secret Jew, since Christians did not do these things. The inquiry ended in the companions being ordered to dress as other students did, and to forbear preaching for four years. It is important to notice how from the first Ignatius, relying on his inner visions, will not bend to any authority if he can help it. He and his youths walked to Salamanca, and resumed the ways, but the eye of the Inquisition was on them, and they were imprisoned again. The authorities now fastened on them a restriction which may puzzle layman: they were forbidden to attempt to distinguish between mortal and venial sin until their theological studies were completed. It meant, in practice, that they must not disturb the gay sinners of Spain with threats hell, and for the time it entirely destroyed the design Ignatius. His disciples fell away, and Ignatius fled to a land where there were no Inquisitors. He crossed the Pyrenees and went the whole length of France on foot

The seven years which he spent at Paris were of the greatest importance in the life of Ignatius. Of studies little need be said. He now took the universal courses in proper succession, and won his degree 1534. But these studies were only a means to an end and he never became a scholar. He discarded books, wrote a very poor Latin, and took long to master Italian. For secular knowledge he had a pious disdain. His followers were to be learned just in so far as it was needed to capture and retain the control of youth and promote the authority of the Pope. The chief interest of the long stay in Paris is that he there founded his Society, and the manner of its foundation is of great importance.

He had not been long at the University before his strange ways set up the usual conflict of opinion. Was he a hypocrite, or a fool, or a saint? From the youths who took the more complimentary view of his ways he picked out a few to form the little band of disciples he was always eager to have, and put them through the Spiritual Exercises. They came out of this fiery ordeal in heroic temper, sold their little possessions, and began to beg their bread; to the extreme indignation of their friends in the Spanish colony. In order to save time for study, Ignatius used to go to the Low Countries in the holidays and beg funds for his "poor students" among the Spanish merchants. One year the year before Henry VIII set up the Church of England he went to London, but we know only that the city was very generous to him. On these alms Ignatius and his disciples maintained their life of prayer, austerity, and philanthropy, living in one of the colleges among the other students and angling prudently for souls. The irritation against Ignatius among the



Spaniards became so great that the Rector was persuaded to inflict on him a public flogging, the last disgrace of an unpopular student. He was not flogged, however; nor is there anything really miraculous, as some think, in the Rector's change of mind. Ignatius feared the effect on his disciples and had a private talk with the Rector before the appointed hour. He had a marvellous power of persuasion and penetration.

These earlier followers seem in time to have fallen away, or never been admitted to his secret designs, and it was not until 1530 that he began to gather about him the men whose names have been inscribed in the history of Europe. In 1530 Ignatius shared his room with gentle and deeply religious youth from Savoy, Peter Favre, a peasant's son who had already won the doctor cap and priestly orders, as pious as he was clever. He had made a vow of chastity in his thirteenth year, and was now, in his twenty-fifth year, as eager to keep clean conscience as to advance in learning. He acted as a philosophical coach to Ignatius. From Aristotle and Aquinas they passed, in their nightly talk, to other matters, and Favre presently made the Exercises.

Francis Xavier, a Navarrese youth of high birth was a friend of Favre, and, like him, a brilliant student and keen hungerer for knowledge. He was a young man of great refinement, and his large soft blue eyes looked with disdain on the eccentricities of Ignatius. He was not a little vain of his learning, his handsome person, and his skill in running. Who but Ignatius could have seen the Francis Xavier of a later day wearing out his life in the conversion of savages, in the elegant and self-conscious scholar? Francis Thompson speaks with admiration of the "holy wiles" by which Ignatius secured this gifted and elusive pupil. He lay hold of him by his vanity. Xavier taught philosophy and was ambitious to have his lecture-room full. Ignatius sat at his feet, brought others to the lecture and gave them generous praise. After a time Xavier made the Exercises, and, in a secret conversation with Ignatius, was won to the plan of devoting his life to the conversion of the Mohammedans or to some other religious campaign.

One by one the early Jesuits were captured by the skillful fisher of men. To the first two were soon added Diego Lainez, a Castilian youth of great ability and quiet strength of character, a future General of the Society; Alfonso Salmeron, a fiery and eloquent youth from Toledo, then in his twentieth year, who would become one of the most learned opponents of the Protestants; Nicholas Alfonso, from Valladolid, commonly known, from his native village, as Bobadilla, a fearless and impetuous fighter; and Simon Rodriguez, a handsome Spanish youth of noble birth, who would prove an admirable courtier when kings were to be won. Many others whom Ignatius sought refused to accept his stern ideal, and many were kept in the outer courts of his temple, as it were, and not admitted to share his secret design. The features of the coming Society were singularly foreshadowed. Only these six out of all the friends and companions of Ignatius knew anything of the great plan which filled his mind, and not one of the six knew which of the others were admitted, like himself, to the inner counsels of the master. Each was initiated in the strictest confidence, and forbidden to speak of it to his most intimate friend. It was wholly unlike the foundation of any other religious body.

At last, in July 1534, the six youths were permitted to know each other as comrades in arms. It was time to discuss what form their crusade should take, and Ignatius proposed that, after a week or two of increased austerity and prayer, they should make the vow of self-dedication and decide upon their future. There is the characteristic impress of Ignatius on every feature of the enterprise. The ceremony was not to be in one of the churches of Paris, but away across the meadows in the quiet little chapel of St. Denis on Montmartre; in fact, in the crypt underneath the chapel. And on August 15th they went out from the city gates in the early morning for what proved to be the historic foundation of the Society of Jesus. Paris was still, at that time, a comparatively narrow strip of town on either bank of the Seine centering upon the island which bore the cathedral and the palace. A mile or two of meadows and vineyards lay between it and the green hill of Montmartre, on the slope of which was the old chapel of St. Denis. Underneath the choir was a small vault-like chapel, and in this, on the Feast of the Assumption of the Virgin, the little band of fervent southerners gathered to hear Peter Favre, the only priest amongst them, say the Mass of the Virgin. At its close they knelt in turns before the altar, and each vowed that he would live in poverty and chastity, and either go out to convert the Turks or go wherever the Pope should direct. No rumbling of angry devils was heard on this occasion: the life of Paris flowed on its sparkling way; yet there was born in that dim vault on that August morning one of the most singular and formidable forces in the religious life of Europe.

The Society of Jesus was thus formed, though the seven men did not know it, or adopt any corporate name. They broke their fast and spent the day on the slope of the hill, elated with the joy of brotherhood and the promise of mighty enterprise, talking of the adventurous future. What should be the next step? Again we find the stamp of the peculiar genius of Ignatius on their decision: the features which would degenerate into what is called Jesuitry in the hearts and minds of less sincerely religious men. They were to return to their studies, their philanthropy, and their secrecy, for two years, and they would meet at Venice at the beginning of 1537. Ignatius never hurried. He lived as if he intended to quit the world very speedily; he acted as if he were assured of long life. He was founding a body whose supreme and distinctive aim should be to serve the Pope, yet he concealed his work from the Pope's representatives as carefully as if he were really forming an auxiliary troop for Martin Luther. Let it be carefully noted, too, that they vowed either to go to Palestine or to serve the Pope in some other way appointed by him. It seems clear that, if Ignatius had not already abandoned the idea of a mission to the Turks, he held it lightly. In Paris he had learned that the spirit of the Reformation was spreading over Europe as fire spreads over a parched prairie. Men talked much of Luther and Calvin, little of Mohammad.

They returned to their colleges and their hospitals for two years, and were known to their companions only as monks who were too ascetic to enter a monastery. Ignatius practised fearful austerities, and his followers fasted and scourged themselves. Xavier looked back with such contrition on his former fame as a runner that he tied cords round his legs until they bit into the flesh and caused a dangerous malady. Probably the long delay was proposed

by Ignatius in the hope that he might add to the number of his followers, but he found no more at Paris worthy or willing to be initiated; though three – Le Jay, Paschase Brouet, and Codure– were added after his departure. He had gone to Spain in the spring of 1535. Those of the youths who had property to sacrifice had talked of going to Spain to arrange their affairs, but Ignatius took the work on himself. His health was poor, he said, and he would try his native air; he was also eager to keep them from their native air and disapproving families. In March he walked afoot from Paris to Loyola, begging his bread by the way.

The report of his life had reached the quiet valley at the foot of the Pyrenees, and he found his brother and many admirers waiting in the last stage of his journey. He remained three months in Azpeitia, and, as no one could now interfere with his fiery preaching, he urged his townsmen to repent and startled the province. His sanctity was now beyond question, because a woman had recovered the use of a withered arm by washing his linen. Then he arranged the affairs of his disciples and went to Venice. Here Hozes and the Eguia brothers were added to the secret fraternity, and a year was spent in tending the sick and other work of edification. The year 1537 broke at last, and in its first week the six disciples, worn and ragged from the long journey, joined their master. Walking in demure pairs, a staff in one hand and a chaplet in the other, begging their bread and exhorting all they met to virtue and repentance, the six learned students of the Paris University had covered afoot, in the depth of winter, the hundreds of miles that lay between Paris and Venice; flying before the advances of bold women, beaming under the abuse of the new heretics, facing the Alps more bravely than a Hannibal or a Napoleon. Strong efforts had been made to keep them at Paris. Why abandon their precious work at the University for an unknown world? They had a secret vow, they said; though they probably had little more idea than Ignatius of going to Palestine. None of them learned Arabic or Turkish, or studied the Koran: what they did learn was the Catholic doctrine assailed by the followers of Luther.

For a month or two the strange missionaries mystified and edified Venice. It was known that some of them were nobles, and all brilliant scholars, yet they performed the most repulsive offices for the sick, and at times put their mouths to festering wounds. Cardinal Caraffa, a stern Neapolitan reformer, asked Ignatius to join the new Theatine order which he had just founded, and Ignatius replied that they had vowed to go to Palestine. They would remember their refusal when Caraffa became Pope. At last, in the middle of Lent, Ignatius sent his followers to Rome to ask the Pope's blessing on their mission. He would not go himself, as he feared the enmity of Caraffa and of the Spanish envoy Ortiz, who had opposed them at Paris. There was, in fact, little danger of Ignatius going without the Pope's blessing, as a new war with the Turk had broken out, and it would not be unjust to conclude that the real object of Ignatius was to bring his little troop to the notice of Paul III. Ortiz himself procured them an audience, and they received the papal blessing to accompany them to Palestine if they could get there, the Pope lightly said. It is singular that Ignatius, after waiting so long, should choose a time for their departure when the seas were closed against them.

They were ordained priests at Venice, and then they scattered over Northern Italy, to allow a year's grace to the Palestinian mission and let other cities see their ways. Bologna, Ferrara, Siena, and Padua all university towns now witnessed the strange labours of the nameless knights of Christ. The years were not far distant when men would start with suspicion at the coming of a "Jesuit" and wonder what dark intrigue brought him amongst them, but in those early days they seemed the plainest and most guileless of ministers. Two soberly dressed, barefooted youths, their pale faces warmed by the smile which the master bade them wear under the eyes of men, would enter the gate one evening, covered with the dust of long roads, and mount some stone in the busy street or square; and, when men and women gathered round to see the tricks of these foreign jugglers or tumblers, they would be startled to hear such fiery preaching as had not been heard in Italy since the fresh spring-time of the followers of Francis and Dominic. Then the preachers would beg a crust of bread and a cup of water, and ask for the hospital, where they might serve the sick. They had no name, the inquirer learned, and belonged to no monastic body; they were simple knights-errant in the cause of Christ and the poor. The one feature by which they might, to some close observer, have given an inkling of the future was that they hung about the universities and impressed youths with their learning; or that, while they served the poor, they were pleased to direct the consciences of noble and wealthy women. Yet who would suppose that within twenty years these men would be intriguing for the control of the universities and shaping the counsels of kings?

Ignatius, Favre, and Lainez went to Vicenza, and found a lodging in a ruined monastery near the town. From this they went out daily to beg, and tend the sick, and startle townsfolk and villagers with explosive exhortations, in broken Italian, to lay aside their sins. Again the Inquisition summoned them, and dismissed them. At last, when it was clear that the road to the East was indefinitely closed, Ignatius called his followers from their several towns, and a council was held in the old convent. The events of these early days are known to us only from Jesuit writers of the next generation, and, discarding only the miracles with which they unnecessarily adorn the ways of their founders, we may follow them with little reserve. These men were, beyond question, in deadly earnest, though we shall see that some of them sheltered little human frailties under their hair-shirts. But it is quite plain that, however high and pure their aim was, they formed and carried their plans with a diplomacy, almost an astuteness, of which you will not find a trace in the founding of other monastic body. One monastic virtue is conspicuously absent from the aureole of St. Ignatius – holy simplicity.

It was decided that Ignatius, Favre, and Lainez should go to Rome, and the others should return to work in their university cities until they were called to Rome. Before they parted, however, they gave themselves a name, since people demanded one. We are, said Ignatius, the "Compania de Jesu," the "Company of Jesus"; although the prose of a later generation has translated it the "Society of Jesus." Then Xavier and Bobadilla went to Bologna, Rodriguez and Le Jay to Ferrara, Salmeron and Brouet to Siena, Codure and Hozes to Padua, to tend the sick, and instruct the children, and angle for recruits; and Ignatius and his companions went on foot, in the depth of winter, to Rome.

Paul III occupied the papal throne in the year 1537, and looked with troubled eyes to the lands beyond the Alps, where the Reformation was now in full blast. He was by temperament a Pope of the Renaissance, a man of genial culture and artistic feeling, a man who owed his elevation to his sister's intimacy with a predecessor, and who might, if the age had not turned so sour, have carried even into the papal apartments the graceful vices of his youth. But there was now no mistaking the roll of the distant thunder; Rome was sobered and disposed to put its house in order. Paul, knowing that the appalling corruption of the Vatican, the clergy, and the monks must cease, or else the Vatican and clergy and monks would cease, had appointed a commission of the sterner cardinals to examine Luther's indictment of his Church, and one of the clearest points of agreement was that the unquestioned degradation of the monks throughout Christendom must be severely punished. The general feeling was that most, if not all, of the monastic orders should be suppressed. It was therefore a peculiarly inopportune time to propose the establishment of a new order. Was Ignatius more holy than Benedict, or Bruno, or Francis, or Dominic? And had not every order that had yet been founded fallen into evil ways within fifty years?

Ignatius was not more holy than Dominic and Francis, but he was shrewder and more alert to the circumstances. He did not propose to rush into the presence of Paul III. He and his companions settled at the Spanish hospital, and began to tend the sick and instruct the children. They began also to have influential admirers. "Let us," Ignatius had said, as they entered Rome, "avoid all relations with women, except those of the highest rank." In later years he said of their early work at Rome: "We sought in this way to gain men of learning and of position to our side or, to speak more correctly, to God's side." This identification of "our" side and God's is the clue to early Jesuitism. Men who were convinced of it might be intensely earnest and unworldly, yet act as if they were ambitious. In fact, they were ambitious to win the wealthy and powerful Ignatius says it repeatedly "for the greater glory of God." And the work went forward with great speed. They received a poor little house in a vineyard at the foot of the Pincian Hill, and went out daily to minister and to edify. One of their first friends was Codacio, a wealthy and important official of the papal court. The better disposition of Ortiz, the Spanish envoy, was also encouraged. Ignatius put him through the Exercises in the old Monte Cassino Abbey, and, when the strain nearly drove him mad, entertained him by performing some of the old Basque dances: a subject for a painter, if ever there was. After a time the Pope received Ignatius very affably, encouraged him to preach, and found academic chairs for Favre and Lainez. Within a month or two Ignatius had made so much progress that Roman gossip marked him as an intriguer for the red hat, which he was not wealthy enough to buy.

Within four months, or at Easter 1538, Ignatius summoned the whole of his followers to Rome. The poor little house in a vineyard was now too small, and Codacio gave them a large house in the Piazza Margana. From this they went out daily to beg and teach and preach, and to visit "ladies of the highest rank." These eleven eloquent and learned preachers, these nobles who begged their bread and washed verminous invalids, soon divided the Roman world into ardent admirers and ardent critics. An Augustinian friar, in particular,

opened fire on them from his pulpit. Ignatius was "a wolf in sheep's clothing," he insisted; let people inquire at Alcala, and Salamanca, and Paris, and Venice, and see whether he was not wanted by the Inquisition here and there. Friends at the Vatican were reminded that this sort of thing interfered with their good work, and the Pope was induced to inquire into the charges; but even the Pope's acquittal of them did not silence their critics, and for a time they bore much poverty and anxiety. Half of Rome, if not half of Catholicism, hated the Jesuits from their first year; and it would be absurd to think that this was due to their fervour in denouncing sin. It was due in a very large measure to the diplomatic character of the work of Ignatius, which we perceive so clearly even in the discreet narratives of the early Jesuit historians.

The infant Society was delivered from its perils by returning from the cultivation of the rich and powerful to service of the weak and powerless. We shall constantly find the fortunes of the early Jesuits vacillating according as they practise one or other of these incongruous activities, and we can quite understand that their critics came to see an element of calculation even in their philanthropy. **By their brave ministration to the poor they win the favour of the rich: by the favour of the rich they rise to political and educational work, and the poor are almost forgotten until some epidemic of criticism threatens their very existence.** It is quite useless to deny that there was calculation in their humbler ministration when we find Ignatius admitting it from the outset; yet it would be equally untrue to deny that they served the poor with a sincere and often heroic humanity, and that the favour and power they trusted to obtain by doing so were not sought for their personal profit, but for the better discharge of what they conceived to be a high mission.

So it was in the winter which closed the year 1538, in which their project ran some risk of being buried under the stones of their critics. The terrible cold of that winter led to a famine in Rome, and the followers of Ignatius spent day and night in relieving the sufferers and begging alms for them. Their house in the Piazza Margana was converted into a hospital, and no less than four hundred destitute men found a home in it. The sympathy of the pious slowly returned to them. "So happy a diversion had to be put to account" says Cretineau-Joly, and Ignatius began to draw up the rules of his Society for presentation to the Pope. Night by night the eleven priests sat in council to determine the broad features of their association: to say, especially, in it they would add a vow of obedience to their vows of poverty and chastity and thus become a monastic body. In April they decided that they would have a Superior and vow obedience to him; in May they resolved to adopt that masterpiece of the "holy wiles" of Ignatius, the most distinctive and most serviceable feature of the Society the vow to put themselves at the direct disposal of the Pope. Naturally there was, and is, no religious body in the Catholic Church whose members would not leap with alacrity to obey any order of the Pope, and think it an honour to be selected for such a distinction; indeed, we shall see that no other religious ever ventured to defy or evade the commands of Popes as Jesuits have done. But we must observe how happily this parade of obedience fitted the circumstances. The Pope had entered upon a war against half of Christendom. Heresy was, like an appalling tide,

invading even his southern dominions, and it was inevitable that he should be attracted by the proposal to put at his service a body of men of high culture and heroic purpose, who would be ready, at a word, to fly to a threatened point, to penetrate in disguise into the lands of the heretics, to whisper in the ears and fathom the counsels of kings, or to bear the gospel to the new countries beyond the seas.

This was the beginning of the famous Jesuit Constitutions, which were not completed and printed until 1558. A short summary of their proposals was handed by Ignatius, in September, to Cardinal Contarini, who would present it to the Pope. It was read and approved by one of the Pope's monk-advisers, and Contarini then read it himself to Paul III. "The finger of God is here," the Pope is reported to have said, and he appointed three cardinals to examine the document with care. Unfortunately for Ignatius, one of the three, Cardinal Guiddiccioni, was so disgusted with the state of the monastic orders that he would not even read the document. It seemed to him preposterous to add to their number at a time when their corruption was ruining the Church. In that sense he and his colleagues reported to the Pope, and Ignatius betook himself, by prayer and good works, to a strenuous assault upon the heavens, that some miracle might open the eyes of the cardinal. And about a year later, the Jesuit historians say, the hostility of Guiddiccioni was miraculously removed. He read the document, and was enchanted with it; and on 27th September 1540 the bull "Regimini militantis Ecclesiae" placed the Society of Jesus at the service of the Counter-Reformation.

It need hardly be added that the "miracle" is susceptible of a natural explanation. There is a curt statement in Orlandini, one of the first historians of the Society, that during the year 1540 letters came to Rome from all the towns where the followers of Ignatius had already worked, telling the marvellous results of their preaching. Ignatius had done much more than pray. Many a time in the course of the next few chapters we shall find a shower of testimonial-letters falling upon a town where there is opposition to the admittance of the Jesuits, and they were not "unsolicited testimonials." Contarini, too, would not lightly resign himself to defeat by his brother-cardinal. Codacio, Ortiz, and many another, would help the work, under the discreet guidance of Ignatius. Long before the Society was authorised, the Pope was induced to employ the Jesuits for important missions. He had chosen Rodriguez and Xavier, at the pressing request of the King of Portugal, to carry the gospel to the Indies; he had sent Lainez and Favre, at the prayer of a distinguished cardinal, to fight the growth of Protestantism in Parma. Other members of the little group had gone to discharge special missions, and glowing reports of their success came to Rome. The Pope was won, and, when the Pope willed, it would hardly need a miracle to induce Cardinal Guiddiccioni to read a document which it was his office to read. Indeed, the statement that he refused for twelve months to read a paper which the Pope enjoined him to read is incredible; it was a good pretext for a change of mind, and for a miracle. The Society of Jesus was founded on diplomacy.

FROM this account of the influences which shaped the character of the Society of Jesus before and during its birth we may derive our first clue to the

singular history of the Jesuits. They might not implausibly make a proud boast of the fact that they have always borne the intense hostility of heretics and unbelievers, but the very reason they assign for this their effective service to the Church prevents them from explaining why they have, from their foundation, incurred an almost equal enmity on the part of a very large proportion of the monks, priests, and laymen of their own Church. "Jealousy," they whisper; but since no other body in the Church, however learned or active, has experienced this peculiar critical concentration of its neighbours, we are bound to seek a deeper explanation. There are distinctive features of the Jesuit Society which irritate alike the pious and the impious, the Catholic and the non-Catholic.

We begin to perceive these features at the very birth of the Society. Its founder has the temper of a monk, but the times will not permit the establishment of a monastic order of the old type; a new regiment of soldiers of the Church must engage in active foreign service, not degenerate into fatness in domestic barracks. The success of Ignatius was due to the fact that he had other qualities than those of the monk, and he met the new conditions with remarkable shrewdness. It seems to me a mistake to conceive him as a soldier above all things. He was preeminently a diplomatist. He infused into the Society the energy and fearlessness of the soldier, but he also equipped it with the weapons of the diplomatist, or, one might say, of the secret-service man. He was a most sincerely and unselfishly religious man, but he used, and taught others to use, devices which the profoundly religious man commonly disdains. The Jesuits were Jesuits from the start. It is a truism, a fulfilment of the known command of Ignatius, that they sought the favour of the rich and powerful; it is a fact lying on the very surface of their history, as written by themselves, that they accommodated their ideals to circumstances as no other religious order had ever done in the first decades of its life; it is the boast of their admirers that they used "holy wiles" in the attainment of their ends. This stamp was impressed on them by inheritance from their sire and the pressure of their surroundings. These things were consecrated by the undoubted sincerity of the early Jesuit ideal; they wanted power only for the service of Christ and the salvation of men. What happened later was that the inner fire, the glow of which sanctified these worldly maneuvers in the mind of the first Jesuits, grew dim and languid, and the traditional policy was developed until **even crime and vice and hypocrisy were held to be lawful** if they contributed to the power of the Jesuits.

An examination of the rules and the activity of the early Jesuits will make this clear. The Constitutions of the Society were not completed by Ignatius until several years after the establishment, and they were afterwards modified and augmented by Lainez, a less religious man than Ignatius, but it will be useful to consider at once their distinctive and most important features. In the main they follow the usual lines of monastic regulations, and many points which are ascribed to the soldier Ignatius and usually held to be distinctive of his Society are ancient doctrines of the monastic world; such are, the duties of blind obedience, of detachment from family and country, and of surrendering one's personality. The famous maxim, that a Jesuit must have no more will than a corpse, is familiar in every monastic



body, and is even found in the rules of Mohammedan brotherhoods. Some writers have conjectured that Ignatius borrowed much from the Moorish fraternities, but it is difficult to see how he could have any knowledge of them, and the parallels are not important. In any case, the story of the Society will very quickly show us that this grim theory of blind obedience and self-suppression was not carried out in practice; even the earliest Jesuits were by no means will-less corpses and men who sacrificed their affections and individuality.

Omitting points of small technical interest, I should say that the most significant features of the Jesuit Constitutions are: the establishment of a large body of priests (Spiritual Coadjutors) between the novices and the professed members, the extraordinary provisions by which a superior gets an intimate knowledge of his subjects, the stress on the duty of teaching, the distinction between a "house" and a "college," the deliberate recommendation to prefer youths of wealthy or distinguished families (*caeteris paribus*) to poor youths, the despotic power and lifelong appointment of the General, the fallacious and imposing vow of direct obedience to the Pope, and the absence of "choir." These primitive and fundamental features of the Society, taken in conjunction with the special privileges which the Society gradually wheedled from the Popes, go far toward explaining its great material success and its moral deterioration. Some of these points need no explanation, or have already been explained, and a few words will suffice to show the effect of the others.

First as to the Spiritual Coadjutors. One who aspires to enter the Society passes two years of trial as a "novice" then takes "simple" (or dissolvable) vows and becomes a "scholastic" (student). In the other monastic bodies, which now have simple vows, the aspirant takes his "solemn" (or indissoluble) vows three years afterwards, before he becomes a priest. The peculiarity of the Jesuits is that they defer the taking of the "solemn" vows for a considerable number of years, and they thus have a large body of priests who are not rigidly bound to the Society and cannot hold important office in it. This gives the General, who has a despotic power of dismissing these Spiritual Coadjutors, a very lengthy period for learning the intimate character of men before they are admitted to the secrets of the Society.

Then there is the remarkable scheme of spying, tale-bearing, and registering by which this knowledge of men is secured. The aspirant must make a general confession of his life to the superior, or some priest appointed by him, when he enters the Society. He is from that day closely observed and subjected to extra-ordinary tests, and a strict obligation is laid on each to tell the faults and most private remarks of his neighbour. The local superiors then send periodical full reports on each man to the headquarters at Rome, where there must be a bureau not unlike the criminal intelligence department of a great police-centre: except that the good and the mediocre are as fully registered as the suspects.

The important place assigned to teaching in the programme of the Society also leads to serious modifications of the monastic ideal. Every order has some device or other by which it escapes the practical inconveniences of its vow of poverty, but the Jesuits have gone beyond all others. They have drawn a casuistic distinction between a "college" and a "house of the professed" and

have declared that the ownership of the former is not inconsistent with their vow of poverty. The result is that they may heap up indefinite wealth in the shape of colleges and their revenues, yet boast of their vow of poverty. The various devices of the monastic bodies to, at the same time, retain and disclaim the ownership of their property are many and curious. This is the one instance of a monastic body boldly saying that its vow is consistent with the ownership of great wealth. Hence the mercantile spirit which will at once spread in the Society.

The deliberate counsel to prefer rich or noble youths to poor, when their other qualifications are equal, is a further obvious source of material strength and moral weakness; we shall soon find them making wealth, or social standing, or talent, the first qualification. The exemption from "choir" (or chanting the psalms in choir for several hours a day) falls in the same category. When we add to these elements of their Constitutions the extraordinary privileges they secured from the Popes in the course of a decade or two, we have the preliminary clues to the story of the rise and fall of the Society. They were allowed to grant degrees in their colleges (and so ruin and displace universities); they were declared exempt from the jurisdiction of the local authorities, spiritual or secular; they might encroach on the sphere of any existing monastery; and they received many other powers which enabled them to pose as unique representatives of the Papacy.

The tendency which we thus detect in the legislation of the Society is equally visible in much of the personal conduct of its founder, and soon shows its dangers in the lives of his less fervent followers. We have seen how the sanction of the Society was secured, and we must note that Ignatius was not more ingenuous in obtaining control of it. The conventional account of his appointment to the office of General is edifying. About Easter 1541 he summoned to Rome, for the purpose of electing a General, the nine fathers who had taken the solemn vows. Four were unable to come, but they sent, or had left at Rome, written votes, and Ignatius was unanimously elected. He protested, however, that he was unworthy to hold the office, and compelled them to hold a second ballot. At this ballot he received two-thirds of the votes, three being cast for Favre. He then consulted his confessor, and was told to accept the office; and for several days afterwards he washed the dishes and discharged the humblest offices.

Orlandini naively confesses, however, that at the election Ignatius gave a blank vote, and we can hardly suppose that he was so far lost in contemplation as to be unaware that a blank vote was a vote for himself. Further, the result of the second ballot plainly suggests that, if Ignatius had again refused to accept the office, Favre would have been appointed. It is difficult to doubt that he intended from the first to hold the office of General, and indeed it would have been ludicrous for them to appoint any other. But Ignatius knew his young followers, and he seems to have acted in this way in order that they might place the authority in his hands in the most emphatic manner. They are described in the chronicles as little less than angelic, but we shall presently find that some of them were very human, especially in the matter of obedience, and that at the

death of Ignatius they quarrel like petty princes for the succession. Ignatius was piously diplomatic. He would use his power unreservedly in the cause of Christ and the Pope, but it is important to note how from the start the **founder of the Society employs casuistry or diplomacy in getting power.**

During the next fifteen years Ignatius remained at Rome, making only three short and relatively unimportant missions into Italy. They had moved from the house in the Piazza Margana to the foot of the Capitoline Hill, where the famous church of the Gesu now is. The old church of Sta Maria della Strada had been given to them, and Codacio (who had joined the Society and given his wealth to it) had built a house beside it for them. When Sta Maria proved too small, they proposed to build a larger church, and nearly secured the services of Michael Angelo; but the actual Gesu was begun in 1568 by Cardinal Alexander Farnese.

From their house beside the old church the keen eyes of the General followed the travels of his subjects to the ends of the earth and kept watch on Rome. He was now approaching his fiftieth year: a bald, worn man, with piercing black eyes in his shallow face, concealing an immense energy and power of intrigue under his humble appearance. Under his eye the novices were trained, and it was characteristic that he used to protest, when others urged him to expel an unruly brother, that to put it in modern phrase he liked a little "devil" in his novices. One of the first was young Ribadeneira, a cardinal's page, a noble by birth. He had come to their house one day when he was playing truant, and had been caught by the romance of the life. He was only fourteen years old, yet Ignatius received him and bore his fits of temper and rebellion until he became a useful and obedient member. Between the fiery Spanish boy and the aged and simple Codacio, the former papal official, there was every shade of character to be studied and humoured. The younger novices they went down to the age of eleven were encouraged to laugh and play, and come to the General's room to have fruit peeled for them; perhaps on the very day on which he was stirring the Pope to set up an Inquisition on the Spanish model at Rome or in Portugal. He loved the flowers of their garden, and tender ladies had no more sympathetic confidant. Great austerities, of the Manresa type, he rigorously forbade. The Jesuit was to be neat, clean, cheerful, strong, industrious, guarded in speech and obedient. When it was necessary to strike, he struck at once. One night, when the prefect of the house came to make his report, it appeared that one of the novices (a young nobleman) had ridiculed the excessive zeal of another. Brother Zapata was at once summoned from bed and put out of doors.

His personal life was simple, to the eye. A Bible, a breviary, and an *Imitation of Christ* were the only books in his poor chamber, which is still shown to the visitor; and of these the breviary was not used, as he wept so much in reading the office that he endangered his sight, and the Pope excused him from reading it. He spent the first four hours of his early day in meditation and the saying of Mass, then worked until noon, when all dined together, in silence, and afterwards spent an hour in conversation under his observant eye. Then he returned to his desk, or took his stick and his sombrero, and limped to the hospital, or to the houses of the very poor or the rich, or to the chambers of cardinals or papal officials. Many a jeer and

curse followed him as he walked, in neat black cloak, with downcast eyes and grave smile, courteous to every beggar or noble who addressed him. Rome was rich with monuments of his philanthropy schools, orphanages, rescue-homes, etc.; but the fierce hostility never died, and at times it rose to the pitch of a gale. After his round of visits he limped back, grave and humble, to the house for the silent evening meal. When the novices were abed, the prefect came to give him a minute account of the day's life in the house, and, when the prefect was abed, the large eyes still flashed in the worn, olive-tinted face. He slept only four hours a night.

But all these pages of the written biography of Ignatius are of less interest than the unwritten. To understand his real life during those fifteen years of twenty-hour workdays you have to study the adventures of his colleagues far away: to mark how the hostility of bishops and doctors and princes is disarmed by a papal privilege or a papal recommendation, how **the Protestant plague cannot break out anywhere but a Jesuit appears**, how the most nicely fitted man is sent for each special mission, how the man disappears when there is, rightly or wrongly, a cry of scandal, how the long white arms of Ignatius Loyola seem to stretch over the planet from Sta Maria della Strada, near the Pope's palace. This vast and obscure activity of the General will be best gathered from a short survey of the fortunes of the Jesuits during his reign.

The first mission of interest to us, though not quite the first in point of time, was the sending of two Jesuits to the British Isles. It seemed that England was lost, and all that could be done was to resist Henry's attempt to stamp out the old faith in Ireland and persuade James v. to follow his profitable example in Scotland. The mission was perilous, for, on the word of these Jesuits of the time, nearly every chief in Ireland had gone over to Protestantism, and in Scotland the nobles and officials were looking with moist lips at the fat revenues of the monasteries. The Archbishop of Armagh, who had fled to Rome, asked the Pope to send two Jesuits to his country, and Codure and Salmeron were appointed. Codure died, however, during the negotiations, and Paschase Brouet was named in his place. As usual, Ignatius chose his men with shrewdness. Brouet, the "angel of the Society," was the counterpart of Salmeron's vigour and learning. They were granted the privileges of Nuncios by the Pope, though Ignatius directed them to mention these privileges only when the success of the mission required. In fact, he gave them a written paper of instructions as to their personal behaviour when, on 10th September 1541, they left for Paris and Edinburgh. They were to travel as poor Jesuits but the wealthy young noble Zapata was permitted to accompany and care for them.

What the precise aim of this mission was we do not know, but it was from every point of view a complete failure. It is, of course, represented as a success, and its purpose is said to have been merely to hearten the suffering Irish people in their resistance and convey to them indulgences and absolutions. But from the circumstances of the time and the duration of the mission we may be sure that the two Jesuits learned very little English, and less or no Gaelic, so that the idea seems absurd. In Scotland, certainly, their mission was political. They saw James at Stirling Castle, and easily

got from him an assurance that he would resist the allurements of Henry VIII. What they trusted to do in Ireland we are not informed, and it seems most reasonable to suppose that they were to see the chiefs and stiffen them in their opposition to England. This they wholly failed to do, for the leading men would have nothing to do with them. The customary Catholic version of the enterprise is that they happily accomplished their mission, traversed "the whole of Ireland" (as even Francis Thompson says), consoling and absolving, and went home to report success. One fears that this account may be typical of these early Jesuit reports of missions. To learn Gaelic and traverse the whole of Ireland, or any large part of it, in thirty-four days (Orlandini), in the sixteenth century, and in circumstances which compelled them to travel with the greatest prudence, would assuredly be a miracle, especially when we are told that for some time even the common folk shrank from them, and it is hinted that the scattered Irish priests were unfriendly.

Apparently they travelled a little in disguise, or hid in the farms here and there, for a few weeks, granting indulgences and dispensations, probably through some Gaelic interpreter, until the English officials heard of their presence and put a price on their heads. The Jesuit narrative credits them with the bold idea of going to London and bearding the wicked Henry in his palace. Their behaviour was singularly prudent for men with such exalted ideas. Leaving Ireland, possibly at the entreaty of the Irish, as soon as the search for them grew hot, they returned to Scotland, and finding that country also aflame, they went on at once to Paris. There they received orders to return to Scotland and discharge a secret mission similar to that they had had in Ireland. They "hesitated and informed the Pope of the state of things in Scotland," says the Jesuit historian; in fact, they remained in Paris until the Pope allowed them to return to Rome. If any be disposed to criticise their conduct, he may be reminded that Brouet and Salmeron had spent several weeks in Ireland at the risk of their lives. However, it is plain that we have to look closely into these early Jesuit accounts of missions which covered the infant Society with glory. A prudent examination of them discovers features which have been carefully eliminated from later Jesuit, or pro-Jesuit, works on the subject

As Henry VIII. died in 1547, and Edward VI. in 1553, it may seem singular that Ignatius did not, when the Catholic Mary acceded to the throne, at once dispatch a band of his priests to help in restoring the old faith. Neither Orlandini nor his discreet follower, Cretineau-Joly, throws any light on the mystery, but a few important hints may be gathered from the more candid early Jesuit historian Polanco, a close associate of Ignatius, and the full solution is indicated in Burnet's *History of the Reformation* (ii. 526, in the Oxford edition). This rare discovery of an independent document suggests that the early story might read somewhat differently in many particulars if we were not forced to rely almost entirely on Jesuit authorities.

From the brief statements scattered over the various volumes of Polanco's *Historia Societatis* it appears that from 1553 until his death Ignatius made the most strenuous efforts to secure admission into England. Cardinal Pole, it seems, asked the prayers of Ignatius for his success when he was summoned to England, and, when Ignatius died and Lainez again approached Pole, the

cardinal pointedly replied that the only way in which the Jesuits could aid him was by their prayers. In the meantime (1554) Ignatius pressed Father Araoz, who was in great favour at the Spanish court, to urge Philip, and induce ladies of the court to urge him, to take Jesuits to England. In 1556 he sent Father Ribadeneira, a courtly priest, to join Philip in Belgium and press the request, but the reply was always that Pole was opposed to admitting the Jesuits, Polanco makes it quite clear that Pole resisted all the efforts of Ignatius from 1554 to 1556.

Burnet supplies the solution of the mystery. A friend of his discovered a manuscript at Venice, from which it appears that Ignatius had overreached himself and aroused the hostility of the cardinal. He had written to Pole that, as Queen Mary was restoring such monastic property as had fallen to the throne, it would be advisable to entrust this to the Jesuits, since the monks were in such bad odor in England; and he added that the Jesuits would soon find a way to make other possessors of monastic property disgorge. Pole refused their co-operation and left the Jesuits angry and disappointed. The historian cannot regard an anonymous manuscript as in itself deserving of credence, but the statement very plausibly illumines the situation. I may add that in 1558 Father Ribadeneira was actually smuggled into England in the suite of Count Gomez de Figueroa, who had gone to console the ailing Queen.<sup>1</sup> The count was a warm patron of the Jesuits, but Queen Mary died soon after his arrival, and the last hope of the Jesuits was extinguished.

We cannot examine with equal freedom all the chronicles of early Jesuit activity, and must be content to cull from the pages of the *Historia Societatis Jesu*, the first section of which is written by Father Orlandini, such facts as may enable us to form a balanced judgment of the Society under Ignatius. Italy was, naturally, the first and chief theatre of their labours, and in the course of a few years they spread from the turbulent cities of Sicily to the foot of the Alps. I have already described the work of Ignatius at Rome, and need add only that, as Orlandini tells us, he was one of the most urge at in pressing the reluctant Pope to "reform" the Roman Inquisition, or to equip it with the dread powers of the Spanish tribunal. At the very time when he was devising pleas for toleration in Protestant and pagan lands, he was urging that in Italy and Portugal there should be set up the most inhuman instrument of intolerance that civilisation has ever known. The psychology of his attitude is simple; he was convinced that he was asking tolerance for truth and intolerance for untruth. The liberal-minded Romans were not persuaded of the justice of his distinction, and the opposition to the Society increased. The hostility, which at times went the length of breaking Jesuit windows, is ascribed by his biographers chiefly to his zeal for the conversion of prostitutes. He founded a large home for these women, and would often follow them to their haunts in the *piazze* and lead them himself to St. Martha's House. On the whole, his great philanthropic services and personal austerity secured respect for his Society at Rome, and it prospered there until his later years.

<sup>1</sup>See Ribadeneira's *Historia Ecdesiastica del Stisma del Reyno de Inglaterra* (1588), L, ii. ch. xxii.

In the south of Italy the Society met little opposition in the early years.

Bobadilla had done some good work in troubled Calabria before the Society was founded, and within the next ten years colleges were opened at Messina (1548), Palermo (1549), and Naples (1551). The poet Tasso was one of the first students of the Naples college. It was in the north that the more arduous work had to be done. The seeds of the Reformation were wafted over the Alps and found a fertile soil in the cities of the Renaissance. Hardly anywhere else were **monks and clergy so corrupt and ignorant, and nowhere was there so much familiarity with the immorality of the Vatican system. Rome itself lived on this corruption and regarded it with indulgence**, but in the university towns of the north educated men, and even women, who almost remembered the lives of Sixtus iv., Innocent viii., Alexander vi., Julius ii., and Leo x., were but provoked to smile when they were exhorted to cling to the "Vicar of Christ"

(To be continued? Maybe.)

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## [Charles Spurgeon's views on the Pope](#)



Charles Haddon (CH) Spurgeon (/ˈhædən ˈspɜːrdʒən/; 19 June 1834 – 31 January 1892) was a British Particular Baptist preacher. Spurgeon remains highly influential among Christians of various denominations, among whom he is known as the "Prince of Preachers". He was a strong figure in the Reformed Baptist tradition, defending the Church in agreement with the 1689 London Baptist Confession of Faith understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day. (Source: [https://en.wikipedia.org/wiki/Charles\\_Spurgeon](https://en.wikipedia.org/wiki/Charles_Spurgeon) )

"Popery is contrary to Christ's Gospel, and is the Antichrist, and we ought to pray against it. It should be the daily prayer of every believer that Antichrist might be hurled like a millstone into the

flood and for Christ, because it wounds Christ, because it robs Christ of His glory, because it puts sacramental efficacy in the place of His atonement, and lifts a piece of bread into the place of the Saviour, and a few drops of water into the place of the Holy Ghost, and puts a mere fallible man like ourselves up as the vicar of Christ on earth; if we pray against it, because it is against Him, we shall love the persons though we hate their errors: we shall love their souls though we loath and detest their dogmas, and so the breath of our prayers will be sweetened, because we turn our faces towards Christ when we pray.”

“It is the bounden duty of every Christian to pray against Antichrist, and as to what Antichrist is no sane man ought to raise a question. If it be not the popery in the Church of Rome there is nothing in the world that can be called by that name. If there were to be issued a hue and cry for Antichrist, we should certainly take up this church on suspicion, and it would certainly not be let loose again, for it so exactly answers the description.”

“Her idolatries are the scorn of reason and the abhorrence of faith! The iniquities of her practice and the enormities of her doctrine almost surpass belief! Popery is as much the masterpiece of Satan as the Gospel is the masterpiece of God! There can scarcely be imagined anything of devilish craftiness or Satanic wickedness which could be compared with her—she is unparalleled as the queen of iniquity.”

“Behold upon her forehead the name, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. The Church of Rome and her teachings are a vast mountain of rubbish covering the Truth of God! For weary years good men could not get at the Foundation because of this very much rubbish.”

This article is inspired from a Facebook post by my friend David Nikao.

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## [The Vatican Role in the Ustasha Genocide in the Independent State of Croatia](#)





Roman Catholic Croatian guards at the Jasenovac concentration camp prepare to execute an inmate. Source: US Holocaust Memorial Museum.

I am posting this because I've been told by some friends that the Roman Catholic Church and policies of the Pope and the Vatican have changed to that of moderation and tolerance in modern times. No longer are they killing and torturing people merely because of non-acceptance of the Pope as the supreme leader of the Church – or so they think. I submit to you that the Vatican and its policies have *not* changed. In areas the Roman Catholic Church is in the minority, they want equality. When they get equality, they want superiority. And when they get superiority, they rule with an iron hand and show no tolerance to Protestant, Orthodox, or another religions. Why? Because **the Roman Catholic Church is a political organization above all!** Like the governments of Communist countries, they do not tolerate opposing parties to their system.

**By Carl Savich**

What role, if any, did the Vatican play in the genocide committed in the Independent State of Croatia, a Roman Catholic state sponsored by the Vatican? This has been a controversial topic regarding World War II historiography. Renewed debate was stirred in 1999 with the publication of *Hitler's Pope: The Secret History of Pius XII* (New York: Viking, 1999) by John Cornwell.

## **Vatican Knowledge**

The nature of the Ustasha NDH regime was well-known by the Vatican and by the US government as early as 1941. It was no secret that the Ustasha government sought to exterminate the entire Serbian, Jewish, and Roma populations of Croatia and Bosnia-Herzegovina. There was never any intention to deny or to hide this policy by the NDH government itself. In fact, the Ustasha documented the genocide with photographs and even film. Education Minister in the NDH regime Mile Budak openly announced that the policy was to kill a third, deport a third, and forcefully convert a third of the Serbian population of Croatia and Bosnia. (1) Budak stated in 1941: "Thus, our new Croatia will get rid of all Serbs in our midst in order to become one hundred per cent Catholic within ten years." A policy of mass murder and genocide was openly declared. In a speech made in Zagreb, NDH leader or Poglavnik Ante Pavelic stated: "A good Ustase is one who can use his knife to cut a child from the womb of its mother." (2)

Pope Pius XII defended Ante Pavelic as “a much maligned man” and sent Papal Nuncio Giuseppe Ramiro Marcone (1882-1952) to the NDH regime during World War II as his personal representative. The Vatican did not de jure recognize the NDH state but did send Giuseppe Ramiro Marcone as a delegate or emissary of the Holy See to the Zagreb Episcopaly on August 5, 1941. Marcone was publicly seen and photographed with Ante Pavelic and prominent Ustasha religious, political, and military leaders.



Ante Pavelic, center, with Vatican Nuncio or legate Ramiro Marcone, left, and Vatican Secretary to the Nuncio Giuseppe Masucci, at a ceremony in Zapresic, a town northwest of Zagreb.

The Vatican did, however, de facto recognize the NDH. The countries which recognized de jure the NDH, legally, diplomatically, and officially, were: Finland (July 2, 1941); Hungary (April 10, 1941); Germany, Italy and Slovakia (April 15, 1941); Bulgaria (April 21, 1941); Romania (May 6, 1941); Japan (June 7, 1941); Spain (June 27, 1941); Japanese-occupied China (July 5, 1941); Denmark (July 10, 1941); Japanese-occupied Manchuria in China, Manchukuo (August 2, 1941); Japanese-occupied Burma, Japanese-occupied Philippines, the “Free Indian” government, and, Thailand (April 27, 1943). (3) Vichy France did not de jure recognize the NDH state but sent a trade representative, Andre Gailliard, to Zagreb. Vichy negotiated a trade agreement with the NDH on March 16, 1942, thus establishing de facto recognition. Switzerland established a trade agreement with the NDH on September 10, 1941 through trade representative Friedrich Kaestli. The Vatican established immediate and direct diplomatic relations with the NDH Ustasha regime in 1941. What prevented the Vatican from legally recognizing its puppet and proxy NDH state was the potential backlash from the Allies, particularly Great Britain and the US.

The Vatican also had unofficial diplomatic relations with the NDH government through contacts with Croat representatives of the NDH regime Nicola Rusinovic and Erwin Lobkowicz. “These arrangements were semi-secret”. (4) But “by March 1942, despite the abundance of evidence pointing to mass killings, the Holy See was nevertheless drawing the Croatian representatives toward official relations.” (5) With Germany and Italy poised to win the war in 1942, the Vatican was moving closer to establishing official diplomatic relations with the NDH.

Did the Vatican know of the mass murders and genocide being committed in the NDH? The three heads of the Vatican Secretariat of State, Domenico Tardini, Giovanni Battista Montini, later Pope Paul VI, and Luigi Maglione, knew of the atrocities in the NDH but did nothing to stop them, remaining passive.

Eugene Tisserant, a French cardinal prominent in the Vatican hierarchy, told

Rusinovic on March 6, 1942 that he was aware of Croatian Roman Catholic clerical involvement in the mass murders:



Vatican legate, or personal representative from the Pope to the NDH from 1941 to 1945, Ramiro Marcone, right, with Ustasha leader Ante Pavelic, center. The Vatican Secretary to the Vatican legate is Giuseppe Masucci on left. The Vatican de facto recognized the Independent State of Croatia and established diplomatic relations.

"I know for a fact that it is the Franciscans themselves, as for example Father [Vjekoslav] Simic of Knin, who have taken part in attacks against the Orthodox populations so as to destroy the Orthodox Church. In the same way you destroyed the Orthodox Church in Banja Luka. I know for sure that the Franciscans in Bosnia and Herzegovina have acted abominably, and this pains me. Such acts should not be committed by educated, cultured, civilized people, let alone by priests." (6)

In a meeting of May 27, 1942, Tisserant informed Rusinovic that based on German figures, "350,000 Serbs had disappeared" in the NDH and that "in one single concentration camp there are 20,000 Serbs." (7)

The full extent and nature of the genocide committed in the NDH was fully known by the Vatican by early 1942. The role and complicity of the Roman Catholic Church in Croatia and Bosnia in the genocide was also fully known. And yet Eugenio Pacelli, Pope Pius XII, did absolutely nothing. In fact, "Pacelli was never anything but benevolent to the leaders and representatives of the Pavelic regime." (8) As late as 1943, he expressed to Lobkowitz "his pleasure at the personal letter he had received from our Poglavnik." (9) And Ante Pavelic was Pacelli's Poglavnik or Fuehrer in the NDH. Pacelli was not only Hitler's Pope. He was also Pavelic's Pope.

The objectives of the Ustasha regime were known by the Italian government and by the Vatican. Cornwell described "the campaign of terror and extermination conducted by the Ustashe of Croatia against two million Serb Orthodox Christians" that occurred in the Nazi puppet state of Greater Croatia, which included Bosnia-Herzegovina, from 1941-1945:

"An act of 'ethnic cleansing' before that hideous term came into vogue, it was an attempt to create a 'pure' Catholic Croatia by enforced conversions, deportations, and mass extermination. So dreadful were the acts of torture and murder that even hardened German troops registered their horror. ... Pavelic's onslaught against the Orthodox Serbs remains one of the most appalling civilian massacres known to history." (10)

What knowledge did the Vatican have of these atrocities? Could it have intervened to lessen or to stop them? What actions did the Vatican take after the war?



NDH Poglavnik Ante Pavelic, left, with the Papal Emissary Ramiro Marcone.



NDH Poglavnik Ante Pavelic, left, with the Papal Emissary Ramiro Marcone.

What did Pope Pius know about the Ustasha? In 1939, "Pacelli had warmly endorsed Croat nationalism and confirmed the Ustashe perception of history" according to Cornwell when in November, 1939, Alojzije Stepinac came to Rome to meet with the Pope in an attempt to promote the canonization of Nicola Tavelic. Tavelic was a Croat martyr who had been killed in 1591 in Jerusalem and who was canonized by Pope VI in 1970. At that time, Pacelli reiterated a term that Pope Leo X had used to describe the Croats as "the outpost of Christianity", meaning, the outpost of Roman Catholicism. They were seen as a spearhead and as a bulwark against not only the Serbian and Greek Orthodox, but against the Russian Orthodox as well. The Croats were the Vatican's ramrod against the Orthodox.

Immediately after its inception, the NDH engaged in a policy of genocide. On April 25, 1941, the NDH promulgated legislation banning the Cyrillic script. By June, Serbian Orthodox primary and pre-schools were shut down. In May, anti-Jewish laws were passed defining Jews in racial terms, prohibiting the marriage of Jews and Aryans, and sending Jews to the Croat concentration camp of Danica. The Croat Roman Catholic Church immediately sought to convert the Orthodox Serbs to Roman Catholicism. Official statements from the NDH government, however, showed that the policy was to be exclusion, deportation, and extermination, genocide, rather than assimilation. Did the Vatican know of these objectives?

Cornwell wrote that the nature of the Ustasha regime was well-known to the Vatican from the beginning:

"From the outset, the public acts and statements concerning ethnic cleansing and the anti-Semitic programs were well-known to the Catholic episcopate and Catholic Action... These racist and anti-Semitic programs were therefore also known by the Holy See, and thus by Pacelli, at the point when he greeted Pavelic at the Vatican. These acts were known, moreover, at the very point when clandestine diplomatic links were being forged between Croatia and the Holy See." (11)

On May 18, 1941, Pavelic met Pope Pius XII at the Vatican in what Cornwell described as "a 'devotional' audience" with the Pope. At this meeting, the Vatican de facto recognized the so-called Independent State of Croatia, which

included Bosnia-Herzegovina, even though the NDH was an occupied Nazi puppet state, or the creation of Adolf Hitler and Benito Mussolini, maintained not by popular will but by military force. Moreover, Abbot Ramiro Marcone was appointed the apostolic legate or Nuncio to Zagreb, the personal representative of the Pope to the NDH. Marcone was a priest of the Benedictine Monastery of Montevergine. He was the personal emissary or ambassador of the Pope to the NDH regime. Marcone and his Secretary, Giuseppe Masucci, would visit the NDH and be photographed with Ante Pavelic, Andrija Artukovic, Alojzije Stepinac, and German and Italian military officers. He was photographed with Pavelic in the town of Zapresic northwest of Zagreb with his secretary Giuseppe Masucci. He was also photographed with Stepinac together with Roman Catholic priests and fascist military officers who are shown giving a fascist salute.

Giuseppe Ramiro Marcone was born in 1882 in Italy. He was ordained a priest of the Order of St. Benedict in 1906. In 1918, he was appointed the Abbot of Montevergine monastery in Italy. He lectured in philosophy at the college of San Anselmo in Rome. According to Cornwell, Marcone "had clearly been selected to soothe and encourage" the Ustasha leaders by Pacelli himself. Marcone died in 1952.

At the time the Vatican de facto recognized the Ustasha NDH state, did it know of the massacres against Serbs? The atrocities were described by Carlo Falconi in his documentation of the crimes in *The Silence of Pius XII* (London: Faber, 1970). On April 28, 1941, Ustasha troops attacked the Bjelovar district where 250 Serbs were killed by being buried alive. In Otocac, several days later, 331 Serbs were murdered. On May 14, in Glina, hundreds of Serbs were murdered in the Orthodox Church after being forcefully converted to Roman Catholicism. There is no evidence that the Vatican or Pope Pius knew of these mass murders.

What did the Vatican know and when? The Vatican knew that Ante Pavelic was "a totalitarian dictator", a fanatical Croat ultra-nationalist zealot and Roman Catholic who was sponsored and installed in power by Adolf Hitler and Benito Mussolini. They knew Pavelic was a hardcore fascist who supported and endorsed Nazi Germany and fascist Italy. They knew about the anti-Serbian, anti-Jewish, and anti-Roma laws that the NDH had passed. They knew Pavelic was committed to the policy of forceful conversions of Orthodox Serbs to Roman Catholicism. Moreover, the Vatican knew that the NDH was a Nazi puppet state created by Nazi Germany that was under German military occupation and control. The NDH was not recognized by the US, Great Britain, or the Soviet Union. The NDH declared war against the Soviet Union and sent Croatian volunteers to participate in Operation Barbarossa. The NDH had even declared war on the Allies, declaring war against the US and Britain on December 12, 1941, and had sent 8,000 troops to the Russian Front, even sending troops to Stalingrad. The Allies did not recognize the NDH, an Axis belligerent or enemy state. The Vatican, however, did, even if de facto.

The genocide committed in the NDH was open and common knowledge. In *The Catholic Church and the Holocaust, 1930–1965* (Indianapolis: Indiana University Press, 2000), historian Michael Phayer concluded that "it is impossible to believe that Stepinac and the Vatican did not know that the

Ustasha murders amounted to genocide". (12)

The massacres and atrocities, indeed, the planned and systematic genocide, were known to the Croatian Catholic clergy and to the episcopate. As Cornwell noted, "the clergy often took a leading part." Not only did the Croatian Church and clergy know, they were at the forefront of the genocide. The Croatian Roman Catholic priests organized and led the mass murders. As Cornwell noted, priests were in many instances the instigators and leaders of the genocide: "Priests, invariably Franciscans, took a leading part in the massacres. ... Individual Franciscans killed, set fire to homes, sacked villages, and laid waste the Bosnian countryside at the head of Ustashe bands." (13) He cited an Italian reporter who described an attack in September, 1941 south of Banja Luka in northern Bosnia. A Franciscan priest was exhorting Ustashe troops with a crucifix. It was the intervention of Italian troops that prevented a larger bloodbath. The Italian Army provided protection to Serbs, Jews, and Roma, saving thousands of lives.

The Vatican could plead ignorance with what was occurring in Poland and elsewhere in Europe, but not in Croatia. According to Cornwell, Pacelli was "better informed of the situation in Croatia" than he was of anywhere else in Europe other than Italy. His legate Marcone made repeated visits to Croatia and brought back eyewitness accounts. Croatian bishops, some of who sat in the Ustasha parliament, communicated with the Pope and the Vatican on a regular basis. Pacelli also had access to the BBC, which was monitored and translated for the Vatican by Francis Osborne, the British minister to the Vatican. The BBC broadcast news reports on the atrocities in Croatia which no one could miss. On February 16, 1942, the BBC broadcast the following report attacking Zagreb archbishop Stepinac for his complicity in the mass murders:

"The worst atrocities are being committed in the environs of the archbishop of Zagreb. The blood of brothers is flowing in streams. The Orthodox are being forcibly converted to Catholicism and we do not hear the archbishop's voice preaching revolt. Instead it is reported that he is taking part in Nazi and Fascist parades." (14)



Vatican Nuncio or legate Ramiro Marcone, center, with Poglavnik Ante Pavelic, right, and Vatican Secretary to the Nuncio Giuseppe Masucci.

How was it possible for the Vatican not to know of these mass murders and forceful conversions when the Roman Catholic Church was hierarchical in organization? As Cornwell asked: "How was it that despite the strictly authoritarian power relationship between the papacy and the local Church—a power relationship that Pacelli had done so much to establish—no attempt was made from the Vatican center to halt the killings, the forced conversions, the appropriation of Orthodox property?" Why didn't Pacelli "dissociate" the

Vatican from the Ustasha genocidal policies? Why didn't Pacelli "condemn the perpetrators", attacking the genocide? If the Vatican took a more forceful stance, could lives have been saved? The answer to this question can be found in the actions of the Vatican, before, during, and after the Roman Catholic-sponsored genocide in the NDH. What is most revealing is the position of the Church after the war, when the full extent of the genocide was fully known.

What was the extent of the genocide in the NDH? Cornwell remarked: "The tally almost defies belief." He offered these numbers from *The Final Solution: Origins and Implementation*, edited by David Cesarini (London: Routledge, 1996): 487,000 Orthodox Serbs and 27,000 Gypsies were murdered between 1941 and 1945 in the NDH. (15) Out of a population of 45,000 Jews, approximately 30,000 were murdered during the same period. 20,000-25,000 were murdered in the Croatian death camps, such as Jasenovac and Nova Gradiska, while 7,000 were sent to the gas chambers. Even if we assume these figures are inflated and subject to debate, the extent of the genocide was not minimal or insignificant. This was a genocide.

## **Operation Barbarossa and the Tisserant Plan**

The Vatican regarded the Soviet Union and the spread of Communism as their greatest threats. (16) The Balkans were seen as a buffer between the Vatican and Soviet Russia, Eastern Orthodox Russia. As Cornwell noted, Benito Mussolini's invasion and occupation of Greece and Yugoslavia was supported. The Italian war against Greece was seen with "a measure of optimism" by the Vatican. Benito Mussolini had provided bases and training camps to Ante Pavelic before the war. Croat and Bosnian Muslim troops from the NDH would join Italian and German troops on the Eastern Front, in the Soviet Union.

The Vatican saw the conquest and destruction of Yugoslavia and Russia by Nazi Germany and fascist Italy as opportunities for the expansion of Roman Catholicism into the East. (17) Eugene Tisserant was appointed in 1936 the Vatican Secretary of the Congregation for the Eastern Churches, holding the post until 1959. He was a French priest who held several prominent high level positions at the Vatican. He was infamous for the so-called Tisserant Plan which was a plan to convert Eastern Orthodox to Roman Catholicism.



The decisive battle of World War II: Russian Red Army troops with T-34 tanks attack German positions at Kursk, 1943.

The Tisserant Plan was documented by Reinhard Heydrich, head of the RSHA, in his report "New Tactics in Vatican Russia Work". For the Vatican, the destruction and dismemberment of Yugoslavia was an opportunity to expand Roman Catholicism in the Balkans and Eastern Europe. The weakening, and even outright destruction, of the rival Orthodox Church was planned and expected. The Vatican had its sights on Russia and Eastern Europe as well. In *The Entity: Five Centuries of Secret Vatican Espionage* (New York: St. Martin's

Press, 2008) by Eric Frattini, translated by Dick Cluster, the Tisserant Plan is analyzed. Tisserant and Father Robert Leiber devised the plan to use the German conquest and occupation of the Soviet Union to expand Roman Catholic influence. Testifying at the Nuremberg Trials on October 12, 1945, Franz von Papen stated: "The reevangelization of the Soviet union was a Vatican operation, whether carried out through its missionary department or its secret service." In the Soviet Union, the plan was led by Niccolo Estorzi and Holy Alliance agents. Heydrich wrote in his report: "The pope's agents are taking advantage of the situation, and this must be stopped." Vatican agents were infiltrating Nazi-occupied areas of Russia to convert them to Catholicism.

The decisive battle of World War II was on the Eastern Front in 1943 at Kursk. This battle broke the back of the German Army and forced it into a strategic retreat for the remainder of the war. Germany would lose the war. What the Vatican did was to prepare for the military defeat of Germany. The Vatican began to disassociate itself from the more extreme elements of fascism. It was at this time that Krunoslav Draganovic settled at the Vatican, leaving his position in the NDH regime, and preparing the way for the escape of the leaders of the NDH regime and the plundered property and assets they had seized from murdered Serbs, Jews, and Roma. Investigators after the war determined that \$80 million was smuggled out of the NDH. (18) The Vatican provided help in storing the proceeds and in allowing it to be laundered.

## **American Knowledge**

When did the US government learn of the massacres and systematic genocide in the NDH? The US knew of the mass murders and genocide in the NDH in 1941. Yugoslav ambassador to the US Konstantin Fotich met with FDR on December 20, 1941 and informed him of the massacres in the NDH. Fotich had sent a memorandum to FDR on December 5 which described the massacres with a request that he be allowed to present further documentation and support. According to Fotich, on August 19, 1941, the chief of the Balkans desk of the US State Department had given him a report on the NDH's "comprehensive policy of extermination of the Serbian race in the Independent State of Croatia". (19) FDR was "deeply shocked by the atrocities perpetrated against the Serbs". He expressed to Fotich "his great sympathy" for the Serbs. FDR "spoke with admiration of the resistance". He told him after the war "the Serbs will rise again as a great people." (20)



From left, Andrija Artukovic, the Interior Minister of the NDH, Vatican Legate Ramiro Marccone, and Zagreb Archbishop Alojzije Stepinac, at an Ustasha ceremony.



Eleanor Roosevelt had also learned of the mass murders and atrocities in the NDH in 1941-42. (21) The author Avro Manhattan met Eleanor Roosevelt at a



private dinner party in Upper Brook Street, Mayfair, London in the late 1940s. At the time he was researching and writing his book on the Ustasha massacres in the NDH. In 1953, he published *Terror Over Yugoslavia: The Threat to Europe*, (London, UK: C.A. Watts, 1953). In 1986, he published *The Vatican's Holocaust: The sensational account of the most horrifying religious massacre of the 20th century* (Springfield, MO: Ozark Books, 1986).

He asked her if she had ever heard of the massacres and atrocities in the NDH. She replied: "One of the worst, if not the worst, crimes of the war. I heard of them in the winter of 1941-2. Neither I nor my husband [FDR] at first believed them to be true."

"I did not believe them either," Manhattan told her. "I assumed them to be propaganda."

"We thought the same," replied Mrs. Roosevelt. "The Catholic lobby was the most successful at the White House for years."



He asked her if she was familiar with Slovenian Roman Catholic author Louis Adamic. She replied that she was. Adamic had been one of the many who had persuaded her husband that the atrocity stories from Croatia had been concocted by the Nazi propaganda machine.

He inquired if she could explain why the Catholic atrocities were not as well known as the Nazi ones?

"Nazi Germany is no more," replied Mrs. Roosevelt. "The Catholic Church is still here with us. More powerful than ever. With her own Press and the World Press at her bidding. Anything published about the atrocities in the future will not be believed. . ."

Manhattan then informed her that he was writing a book on the Vatican role in the atrocities in the NDH.

"Your book might convince a few," she commented. "But what about the hundreds of millions already brainwashed by Catholic propaganda?"



Manhattan recalled: "A few years later, in 1953, when the book was eventually published, although two editions were sold within weeks, no part of the British or American Press dared even to mention it." Adamic wrote that "the atrocities were all propaganda ... to stir up anti-Catholicism..."

FDR knew of the genocide in Croatia and Bosnia and was appalled to the point that he did not think it possible for Serbs and Croats to live in the same country. In *Roosevelt and Hopkins: An Intimate Biography* (New York: Harper & Brothers, 1948) by Robert E. Sherwood, Harry L. Hopkins, one of FDR's closest advisers, took notes on the meeting held on March 15, 1943 between FDR and Anthony Eden, the British Foreign Secretary. They discussed the post-war European landscape. Regarding Serbia, FDR was adamant that Serbs and Croats

should not be in the same country:

“The President expressed his oft repeated opinion that the Croats and Serbs had nothing in common and that it is ridiculous to try to force two such antagonistic peoples to live together under one government. He, the President, thought that Serbia, itself, should be established by itself and the Croats put under a trusteeship. At this point Eden indicated his first obvious objection to the Trustee method which the President is going to propose for many states. Eden did not push it but it was clear to me that the British Government have made up their minds that they are going to oppose this. Eden thought the President’s opinion about the inability of the Croats and the Serbs to live together a little pessimistic and he, Eden, believed it could be done.” (22)

## **Vatican Reaction**

How did the Vatican react to the genocide committed in the NDH? Not only did the Vatican deny and ignore it, but took an active part to hide and suppress it and to protect the perpetrators from prosecution and justice. After the war, the major planners of the genocide, Ante Pavelic and Andrija Artukovic, were helped to escape by the Vatican through the Ratlines. Dinko Sakic and Vjekoslav Maks Luburic also escaped. A Croatian Roman Catholic priest, Krunoslav Draganovic, who himself had been a part of the Ustasha NDH regime, organized and masterminded the escapes. In addition, he was able to launder the assets that were seized from Serbs, Jews, and Roma in the NDH. The Vatican has never acknowledged its role in the genocide committed in the NDH. This is genocide denial. It is denial of the Holocaust.

The Vatican protected the accused Ustasha war criminals and assisted them in escaping prosecution for war crimes. In Pius XII, The Holocaust, and the Cold War (Indianapolis: Indiana University Press, 2008), Phayer showed that the Vatican put diplomatic pressure on the US and the UK not to apprehend Ante Pavelic or any other wanted Ustasha war criminals. (23) US intelligence had located Pavelic but was prevented from arresting him. Why would the US not arrest arguably one of the most notorious mass murderers of World War II? Why would the US help to shield an accused war criminal suspected of committing genocide? Why and how could such a fanatical fascist accused of genocide escape arrest and prosecution? Why was Ante Pavelic allowed to escape to Argentina by the US government?

The answer is that the Vatican orchestrated his escape. Why? Phayer quoted US Counter Intelligence Corps agent William Gowen (the son of Franklin Gowen, a US diplomat in the Vatican), who reported in 1947 that Pavelic’s “contacts are so high and his present position is so compromising to the Vatican, that any extradition of the subject would be a staggering blow to the Roman Catholic Church”. Pavelic and the other Ustasha war criminals guilty of genocide were allowed to escape to protect the Vatican.

Both Britain and the US could have arrested Pavelic and the other Ustasha war crime suspects but chose not to, enabling them to escape and to elude prosecution for war crimes and for genocide. In *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to Bring Them to Justice* (New York:

Broadway Books, a division of Random House, 2009), Guy Walters documented a US CIC report that stated that the British had allowed Ante Pavelic to escape. In October, 1946, a CIC report stated that "there can no longer be any doubt that the British aided the escape of Dr. Ante Pavelich." The US also knew of Pavelic's location but refused to arrest him. (24) Walters showed that the US knew where Pavelic's daughter lived as she reported regularly to US occupation authorities. According to Walters, the British reported that: "It's no use trying to get Pavelic, the Yanks are backing him." (25) In August, 1947, US CIC agent William Gowen reported that Pavelic was "receiving the protection of the Vatican." (26) Why were Britain, the US, and the Vatican all helping Pavelic to elude capture? Gowen wrote that the Vatican opposed the extradition of Pavelic because his capture would only "weaken the forces fighting against atheism and Communism in its fight against the Church." (27) In other words, the Serbs would only benefit. The Orthodox would benefit. The Russians would benefit. And ultimately Communism and the USSR would be the beneficiaries. It was a zero sum game.

Cui bono? Who benefits? Who would gain if Pavelic was arrested and prosecuted for war crimes and genocide? Certainly not the Vatican. Only the Orthodox would benefit. Only the Serbs would benefit. Only Communism would benefit. Only the USSR would benefit. This is how the Vatican sold the idea to the US government. Arresting Pavelic would be detrimental in the Cold War against the USSR. This had much wider political implications. If the Vatican were discredited, the Communist Party in Italy would benefit, which might allow it to win the elections. The US supported democracy in Italy only if a non-Communist party won the elections. Because the Italian Communist Party was poised for victory in Italy, the US did everything it could to rig the elections, to deny democracy.

Moreover, this had the potential to set off a chain reaction for other parts of Western Europe. More importantly, it would reveal the true core of Roman Catholicism to the mass public. People would see that the Vatican was corrupt and hollow at its center, obsessed with power at any price, even genocide. It would show the moral bankruptcy of the Vatican, or the Roman Catholic Church. And this could not be allowed to happen. Especially not during the ideological conflict of the Cold War, which was ultimately a contest for the hearts and minds of the people.

The Vatican could never acknowledge that it was complicit in genocide, even though the evidence is abundantly clear that it was. The largest religious denomination in the US is Roman Catholicism at 23% of the population. There are over a billion Roman Catholics globally. The decision was an easy one for the US. As a result, Pavelic was allowed to settle in Argentina and live a comfortable life there, while Artukovic was allowed to settle in the US itself, living in Seal Beach, California as a model American citizen.

The Vatican continues to suppress information on its role in the NDH. John Cornwell noted that "more than half a century after the war, the Vatican has still failed to make a clean breast of what it knew about the Croatian atrocities and the early stages of the Final Solution, and when it knew it."



Vatican Legate Ramiro Marcone, third from right, Alojzije Stepinac, first on right, and Ante Pavelic, partially obscured, far left, at the 1944 funeral for Marko Dosen, the President of the Ustasha Parliament.

## Conclusion

The Vatican denied and ignored the role it played in the genocide committed in Croatia and Bosnia during World War II. Moreover, it took an active part in concealing and suppressing not only the genocide itself, but its role in that genocide. Finally, it acted to protect the perpetrators and to shield them from prosecution and justice. The Vatican has never addressed these issues.

## Footnotes

1. Vladimir Dedijer, *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs During World War II* (New York: Prometheus, 1992), p. 141. Mile Budak made this statement in a July 22, 1941 speech.
2. Ronald H. Bailey, *Partisans and Guerrillas* (Time-Life Books, 1978), p. 87. "A good Ustashi," he told his men, "is he who can use his knife to cut a child from the womb of its mother."
3. Mato Rusic, Croatian State Archives, Zagreb, Croatia.
4. John Cornwell, *Hitler's Pope: The Secret History of Pius XII* (New York: Viking, 1999), p. 258.
5. Ibid.
6. Ibid., p. 259.
7. Ibid., pp. 259-260.
8. Ibid., p. 260.
9. Ibid.
10. Ibid., p. 249.
11. Ibid., p. 251.
12. Michael Phayer, *The Catholic Church and the Holocaust, 1930–1965* (Indianapolis: Indiana University Press, 2000), p. 38.
13. Cornwell, p. 254.
14. Ibid., p. 256.
15. Jonathan Steinberg, "Types of Genocide? Croats, Serbs and Jews,

1941-45", in *The Final Solution*, edited by David Cesarini (London: 1996), p. 175.

16. Cornwell, p. 260. Pope Pius XII regarded the Soviet Union as the "one, real and principal enemy of Europe".

17. *Ibid.*, pp. 264-65. "The potential for enticing mass conversions of the 'schismatic' Orthodox, through their close proximity to the Catholic Eastern rite, explains Pacelli's indulgent policy toward Pavelic and his murderous regime."

18. *Ibid.*, p. 266.

19. Constantin Fotich, *The War We Lost: Yugoslavia's Tragedy and the Failure of the West* (New York: Viking Press, 1948), pp. 117-118.

20. *Ibid.*, pp. 128-129.

21. Avro Manhattan, *The Vatican's Holocaust* (Springfield, MO: Ozark Books), 1986, pp. 107-108.

22. Robert E. Sherwood, *Roosevelt and Hopkins: An Intimate Biography* (New York: Harper & Brothers, 1948), p. 711.

23. Michael Phayer. *Pius XII, The Holocaust, and the Cold War* (Indianapolis: Indiana University Press), 2008, p. 220..

24. Guy Walters, *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to Bring Them to Justice* (New York: Broadway Books, a division of Random House, 2009), p. 122.

25. *Ibid.*, p. 120

26. Norman J. W. Goda, "The Ustasha: Murder and Espionage", pp. 203-226, in Richard Breitman, Norman J. W. Goda, Timothy Naftali, Robert Wolfe, *U.S. Intelligence and the Nazis* (Cambridge University Press, 2005), pp. 214-215.

27. *Ibid.*

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## [The Evangelical Ecumenical Return to Rome Movement Exposed](#)



John Fullerton MacArthur, Jr. (born June 19, 1939) is an American pastor and author known for his internationally syndicated radio program *Grace to You*. He has been the pastor-teacher of Grace Community Church in Los Angeles, California since February 9, 1969 and also currently is the president of The Master's College in Newhall, California and The Master's Seminary in Los Angeles, California. (Source [https://en.wikipedia.org/wiki/John\\_F.\\_MacArthur](https://en.wikipedia.org/wiki/John_F._MacArthur))

# The Pope and the Papacy

And for tonight I want to talk about the Pope and the Papacy because it's been in the news so much. This isn't really going to be a sermon, I'm just going to try to take you through a little bit of an understanding of it. I want to talk about the Pope himself and then talk about the Papacy in general. I want to tell you at the beginning what is at stake, because what I am going to say will surely offend those who are devout Catholics. It will surely offend those who believe that Catholics are brothers and sisters in Christ. Some will read it as unkind and unloving, but nothing is more loving than the truth. To let somebody perish in a false system isn't loving at all. To rescue people out of a damning and false religion is the only loving thing to do.

And there's a lot at stake here. Not too many years ago, some evangelical Protestants got together, Chuck Colson and some others, Bill Bright and some others, and they met with some Roman Catholics and they came up with a document called "Evangelicals and Catholics Together." And in that document they celebrated a common faith and a common mission. They said we need to embrace each other and carry out this gospel mission together. This was shocking, to put it mildly, to many – to all of those people who affirm clearly a Biblical gospel. There was immediately a counter to that and all kinds of things brought to bear upon the signers of ECT. Perhaps the most notable, at least in my experience, was a special private session called in Florida where I was locked up with a very formidable group of people for a period of seven hours, including those on the other side, J.I. Packer, Charles Colson being the notable ones; Bill Bright from Campus Crusade.

There was myself and R.C. Sproul, Michael Horton representing the biblical side and reformed theology, and for seven hours we talked about this. What is the gospel? Are the Catholics saved or not saved? That's really important. It became a discussion of are the Anglicans saved or not saved? Is everybody who's within "Christendom" automatically saved? Are they saved because they're baptized? Are they saved because they "believe in Jesus?" It was a very heated discussion at many points. What was at stake? I'll tell you what was at stake. What was at stake is whether or not we evangelize Roman Catholics. That's what's at stake. One billion of them in the world, are they a mission field or are they our co-laborers for Christ? That changes everything. Everything.

On the other side one of the leading evangelicals said, "I think it's so wonderful that we can now see Catholics as Christians because that means millions and millions of people are Christians." As if somehow by them deciding they were Christians they became Christian. I was absolutely incredulous. I almost fell off my chair. It was like what a monumental meeting this is. We just redeemed millions of people without leaving the room. But that is what is at stake in this. Are Roman Catholics the mission field or do we embrace them as fellow believers in Jesus Christ?

The mood of Evangelicalism today is to embrace them. That's what all the spokesmen, self-appointed spokesmen for Evangelicalism keep saying in the

media; some of them evangelists, most of them evangelists by their own definition. These people are our brothers and sisters in Christ, indeed the Pope is our brother in Christ, indeed the Pope is the greatest spiritual and moral leader of the past 100 years in the world. Is the Pope in heaven? Of course the Pope is in heaven. He was good and he suffered, etc.

Reclassifying the Pope, reclassifying Roman Catholics as believers isn't that simple. It has massive implications. It has implications that literally overturn centuries of missionary effort. It has massive implications that overturn centuries, if not millennia, of martyrdom. In the long war on the truth, the most formidable, relentless and deceptive enemy has been Roman Catholicism. It is an apostate, corrupt, heretical, false Christianity. It is a front for the kingdom of Satan. The true church of the Lord Jesus Christ has always understood this. And even through the Dark Ages, from 400 to 1500, prior to the Reformation, genuine Christian believers set themselves apart from that system and were brutally punished and executed for their rejection of that system.

It's not my purpose tonight to go into all that is Roman Catholicism and we will do that in the fall. We will do that. We'll take a look at it from many angles, but those believers throughout those centuries along with genuine and discerning believers today understand this is a false system. It has a false priesthood. It has a false source of revelation, tradition in the magisterium. It has illegitimate power granted to it by this magisterium, this papal curia. It engages in idolatry by the worship of saints and the veneration of angels. It conducts an horrific exultation of Mary above Christ and even God. It conducts a twisted sacrament of the Mass by which Jesus is sacrificed again and again.

It offers false forgiveness through the confessional. It calls for the uselessness of infant baptism and other sacraments. Motivated by money, it has invented Purgatory. And by the way, Purgatory is what makes the whole system work. Take out Purgatory and it's a hard sell to be a Catholic. People hang in there because of the deception of Purgatory. Purgatory is the safety net. When you die you don't go to hell, you go there and get things sorted out and finally get to heaven if you've been a good Catholic. Take away that safety net, that's a hard sell because in the Catholic system you can never know you're saved. You can never know you're going to heaven. You just keep trying and trying. As the priest said on a television program the other night, we are all engaged in a long journey toward perfection. Well, if you're engaged in a long journey toward perfection it's pretty discouraging.

People in that system guilt-ridden, fear-ridden, no knowledge of whether or not they're going to get into the kingdom. The threat of a mortal sin which throws you back out again, and the only thing that makes it work is Purgatory. If there's no Purgatory, if there's no safety net to catch me, then give me some opportunity to get into heaven. It's a second chance. It's another chance after death. I can't buy into this. So they had to invent Purgatory. It's just too much without it.

The harm of indulgences, selling forgiveness for money, the false gospel of works – you participate in your salvation by your good works – the



abomination of idols and relics, prayers for the dead, the perversion of forced celibacy, and so it goes. But at the top of the pile of all of this is the amazing, amazing Papacy. The Pope is the one at the top of the Roman Catholic Church who has, in a word, usurped the headship of Christ over his church. The reformers have always understood this. With unashamed boldness, they understood this and they declared this and they faced death for it. Martin Luther, 1483-1546, Luther proved by the revelations of Daniel and John, by the epistles of Paul, Peter and Jude, says the historian D'Aubigné, that the reign of antichrist predicted and described in the Bible was none other than the papacy and all the people said, "Amen." "A holy terror seized their souls. It was the antichrist whom they beheld seated on the pontifical throne. This new idea which derived greater strength from the prophetic descriptions launched forth by Luther in the midst of his contemporaries inflicted the most terrible blow on Rome."

Based on his study of scripture, Martin Luther finally declared, "We here are of the conviction that the papacy is the seat of the seed of the true and real antichrist. I owe the Pope no other obedience than that I owe to antichrist." Luther said, "I am persuaded that if at this time St. Peter in person should preach all the articles of Holy Scripture and only deny the Pope's authority, power and primacy and say that the Pope is not the head of all Christendom, they would cause him to be hanged." Yet if Christ himself were again on earth and should preach, without all doubt the Pope would crucify him again.

John Calvin, 1509-1564, "Some persons think us too severe and censorious when we call the Roman Pontiff antichrist, but those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself after whom we speak and whose language we adopt. I shall briefly show that Paul's words in 2 Thessalonians 2 are not capable to any other interpretation than that which applies them to the papacy." They saw in the antichrist the papacy, the Pope. Why? Because they had some special insight that, in fact, the final antichrist was actually to be a Pope? No. Because the Pope personified everything that the scripture described the antichrist to be.

John Knox, 1505-1572, the great Scottish Presbyterian sought to counteract the tyranny which the Pope himself had for so many ages exercised over the church. He himself said the Papacy is the very antichrist, the Pope being the son of perdition of whom Paul speaks. Thomas Cranmer, one of the great martyrs in England, died in 1556, said, "Whereof it follows Rome to be the seat of antichrist and the Pope to be the very antichrist himself, I could prove the same by many scriptures." The Westminster Confession was written in 1647. The Westminster Confession, the confession of the reformers says, "There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalts himself in the church against Christ and all that is called God."

And again I say it isn't that he is the final antichrist, but he is in his time and in this age the very embodiment of antichrist. And there are, says John, many antichrists in the world before the final one. Cotton Mather,

again an American Puritan who died in 1728, "The oracles of God foretold the rising of an Antichrist in the Christian Church: and in the Pope of Rome, all the characteristics of that Antichrist are so marvelously answered that if any who read the Scriptures do not see it, there is a marvelous blindness upon them." And Spurgeon, "It is the bound and duty of every Christian to pray against this Antichrist, and as to what Antichrist is, no sane man ought to raise a question. If it be not the popery in the Church of Rome there is nothing in the world that can be called by that name." Again, I say John said there are many antichrists. Here is the supreme embodiment of it to these great leaders, these great reformed leaders through the ages.

Spurgeon went on to say, "Popery is contrary to Christ's gospel and is the antichrist and we ought to pray against it. It should be the daily prayer of every believer that the antichrist might be hurled like a millstone into the flood and for Christ, because it wounds Christ, because it robs Christ of his glory, because it puts sacramental efficacy in the place of his atonement and lifts a piece of bread into the place of the Savior and a few drops of water into the place of the Holy Spirit. And puts a mere fallible man like ourselves up as the Vicar of Christ on Earth. IF we pray against it, because it is against him, we shall love the persons though we hate their errors. We shall love their souls though we loathe and detest their dogmas. And so the breath of our prayers will be sweetened because we turn our faces toward Christ when we pray."

It was 1553-1558, a terrible five years in England, the reign of Bloody Mary and all that began seven years after Luther's death. Mary came into England and restored the Pope's authority in England and immediately all Bibles were removed from the churches. All Bible printing ceased and was forbidden. It became a capital crime. Eight hundred English ministers fled to Geneva. Three hundred Protestants were burned at the stake. The first martyr to Mary was John Rogers, a London minister who translated the wonderful Tyndale-Matthews Bible – I've held one of those first editions in my own hand. Ridley and Latimer, the two famous martyrs burned at the stake at Oxford. And William Tyndale, blessed William Tyndale; chaste for years and finally martyred for the crime of translating the Bible into English. All this under the leadership of, and for the satisfaction, of the Roman system and the Pope.

Luther, in the small called articles wrote this, "All things which the Pope, from a power so false, mischievous, blasphemous and arrogant has done and undertaken, have been and still are purely diabolical affairs and transactions for the ruin of the entire Holy Christian Church and for the destruction of the first and chief article concerning the redemption made through Jesus Christ." Luther didn't mince words. He said further, "The Pope is the very antichrist who is exalted himself above and opposed himself against Christ because he will not permit Christians to be saved." Further Luther said, "It is nothing else than the devil himself, because above and against God he urges and disseminates his papal falsehoods concerning Masses, Purgatory, monastic life, one's own works, fictitious divine worship, which is the very papacy, and condemns, murders and tortures all Christians who don't exalt and honor these abominations of the Pope above all things. Therefore just as little as we can worship the devil himself as Lord and God

we can endure his apostle the Pope. For to lie and to kill and destroy a body and soul eternally, that is wherein his papal government really consists."

Back to Spurgeon, "Of all the dreams that have ever deluded men, and probably of all blasphemies that ever were uttered, there has never been one which is more absurd and which is more fruitful in all manner of mischief than the idea that the bishop of Rome can be the head of the church of Jesus Christ." No, these popes die and how could the church live if its head were dead? The true head ever lives and the church ever lives in him. And Spurgeon said, "A man" – this is very interesting – "A man who deludes other people by degrees comes to delude himself. The deluder first makes dupes out of others and then becomes a dupe to himself. I should not wonder but what the Pope really believes that he is infallible and that he ought to be saluted as "His Holiness." It must have taken him a good time to arrive at that eminence of self deception. But he's got to, I daresay, by now and everyone who kisses his toe confirms him in this insane idea. When everybody else believes a flattering falsehood concerning you, you come, at last, to believe it yourself or at least to think it may be so.

"The Pharisees, being continually called to learned rabbi, father, the holy scribe, the devout and pious doctor, the sanctified teacher, believed the flattering compliments. They used grand phrases in those days and doctors of divinity were very common, almost as common as they are now. And the crowd of doctors and rabbis helped to keep each other in countenance by repeating one another's fine names until they believed they meant something. Dear Friends," says Spurgeon, "It's very difficult to receive honor and expect it, and yet to keep your eyesight, for men's eyes gradually grow dull through the smoke of the incense which is burned before them. And when their eyes become dim with self conceit, their own great selves conceal the cross and make them unable to believe the truth."

Spurgeon said, "Christ did not redeem his church with his blood so the Pope would come in and steal away the glory. He never came from heaven to earth. He never poured out his very heart that he might purchase his people. That a poor sinner, a mere man, should be set upon high to be admired by all the nations and to call himself God's representative on earth, Christ has always been the head of his church." Spurgeon knew what the reformers knew, what any true student of scripture knows. The Pope stood at the top of an illegitimate system, particularly and specifically at the top of an illegitimate priesthood. And Spurgeon wrote this, "When a fellow comes forward in all sorts of curious garments and says he's a priest, the poorest child of God may say, "Stand away and don't interfere with my office. I am a priest. I know not what you may be. You surely must be a priest of Baal." For the only mention of the word vestments in scripture is in connection with the Temple of Baal.

"The priesthood belongs to all the saints. They sometimes call you laity, but the Holy Ghost says of all the saints, "you are God's klēros." You are God's clergy. Every child of God is a clergyman or a clergywoman. There are no priestly distinctions known in scripture. "Away with them," said Spurgeon, "away with them forever." The prayer book says, "Then shall the priest say." What a pity that word was ever left there. The very word priest has the smell

of the sulfur of Rome about it, that so long as it remains, the Church of England will give forth an ill savor. Call yourself a priest, sir. I wonder, men are not ashamed to take the title. When I collect what priests have done in all ages, what priests connected with the Church of Rome have done, I repeat what I have often said. I would sooner a man pointed at me in the street and called me a devil than call me a priest, for bad as the devil has been, he has hardly been able to match the crimes and cruelties and villainies that have been transacted under the cover of a special priesthood.

From that may we be delivered, but the priesthood of God's saints, the priesthood of holiness which offers prayer and praise to God, this we have because thou hast made us priests. That is what the saints are. The Roman Empire then is, in the view of these men of God through the ages, a front line for Satan. And for Spurgeon Rome is a deadly enemy, first of all, as well as a mission field. Spurgeon said we must have no truce and make no treaty with Rome. He said this, "War. War to the knife with her. Peace there cannot be. She cannot have peace with us, we cannot have peace with her. She hates the true church and we can only say that the hatred is reciprocated. We would not lay a hand upon her priests. We would not touch a hair of their heads. Let them be free, but their doctrine we would destroy from the face of the earth as the doctrine of devils.

"So let it perish, O God, and let that evil thing become as the fat of lambs, into smoke let it consume. Yay, into smoke let it consume." You can just hear him preaching that in the tabernacle in London. He went on to say, "We must fight the Lord's battles against this giant error, whichever shape it takes, and so must we do with every error that pollutes the church. Slay it utterly. Let none escape. Fight the Lord's battles even though it be an error that is in the evangelical church, yet we must smite it." We stand on those shoulders. What is our response to this current issue, a truce with Rome? Are we going to betray the martyrs? Are we going to betray the history of our faith? Are we going to betray those who lived and died to get us the truth? Are we going to betray the Tyndales and the Luthers and the Calvins and all the rest? Are we so senseless, are we so blind, are we so ignorant, are we so faithless, are we so cowardly that we will not fight?

The doctrinal ignorance of the evangelical church is shocking, matched only by its cowardice, I fear. That has certainly been revealed to everybody in the recent response to the death of the Pope and the installation of his successor. The promotion of Catholicism that we've seen in the media in the last couple of months has had no equal in history. This is the single greatest promotion of the Roman Catholic system in the history of that system. The world media has set aside the sickening pedophilia, the abuse issues, to parade the pomp and circumstance of this false system as if it were truly all glorious. It is a classic illustration of the old story of the emperor's new clothes. Spiritually it's naked. And here we are at the very time when Roman Catholicism is receiving through the devil's medium – since he controls both – its greatest exposure, it is perpetrating on the world its greatest seduction. It is bringing to the world its damning delusion as never before and protestants and evangelical representatives are just embracing it and its damnable heresies.

The media, have you noticed how uncritical they are? Have you noticed how they don't ever bring up the scandal of the priests? We hear people say, "Well, Catholicism is a different denomination." Catholicism isn't a different denomination, it's a different religion. I don't think people know the difference between a denomination and a religion. Has Rome changed? No. Oh, Rome morphs. Rome is chameleon. Whatever it needs to be in any nation at any time it will become. Whatever it takes. That's how the devil always works. He moves, changes, to become whatever wins over people. But here is protestant evangelicalism abandoning sound doctrine, shaming the name of Christ, and all in bold relief so the whole world can see. And the world was watching the death of Pope John Paul II in an unrivaled spectacle of worship given to a man.

The question came up is the Pope in heaven? And you hear all these people say yes, yes. People have asked me, "Is the Pope in heaven?" And my answer is, "Is the Pope Catholic?" Isn't that the answer? I think he is. I think the Pope is Catholic. Does he believe Catholic theology? Yes. He is the guardian of Catholic theology. You get in by works, by Mary, by penance, by baptism, by confession, by rosary. No, this is another gospel. This is not the true gospel. A couple of weeks ago, two messages, we talked about the nature of saving faith and we reminded you salvation is by faith alone. Not in Catholicism, by a combination of grace and faith and works. But we know what the New Testament teaches.

"No one," Romans 3:20 says, "Will be declared righteous in God's sight by observing the law." Romans 3:26, "God justifies those who have faith in Jesus." Faith alone, Christ alone. Romans 3:28, "We maintain that a man is justified by faith apart from observing the law." Romans 4, "Abraham was justified not by works. If he was justified by works he had something to boast about." But what does scripture say? He believed God and it was credited to him as righteousness. When a man works his wages are not credited to him as a gift, but as an obligation. However to the man who doesn't work but trusts God, who justifies the wicked, his faith is credited as righteousness.

Romans 4, "It was not through the law that Abraham and his offspring received the promise," verses 13 and 14, "it was through faith." Romans 9:30-32, "The gentiles who didn't pursue righteousness have obtained it; righteousness, that is, by faith." Romans 10:4, "Christ is the end of the law so there may be righteousness for everyone who believes." Romans 11:5-6, "There's a remnant chosen by grace and if by grace it is no longer by works. If it were, grace would no longer be grace." Galatians 2:16, "A man is not justified by observing the law, but by faith in Jesus Christ. So too we have put our faith in Jesus that we may be justified by faith, not by observing the law, because by observing the law no one will be justified."

Galatians 3:10, "And all who rely on observing the law are under a curse because cursed is everyone who doesn't continue to do everything written in the book of the law." "The righteous will live by faith," Ephesians 2:8-9, "For by grace you are already saved through faith and that not of yourselves. It is the gift of God and not of works, so that no one can boast." Paul in Philippians 3 gives his testimony. He says, "Not having a righteousness of my

own that comes from the law but a righteousness which is through faith in Christ; the righteousness which comes through God and is my faith." Titus 3, "God saved us not because of righteous things which we have done, but because of his mercy having been justified by his grace. We have become heirs of the hope of eternal life."

You know all those verses. Salvation is by faith alone, in Christ alone, through God's grace alone. When you put your trust in Jesus Christ, God declares you righteous not because you are, but because he imputes the righteousness of Christ to you, because he imputes your sin to him. Christ bears your sin, you receive his righteousness. This is the glory of the great doctrine of justification. Roman Catholicism does not believe that. The Council of Trent, 1545-1563, came out with statements. Listen to some of them.

"To those who work well unto the end and trust in God, eternal life is to be offered." That doesn't sound like anything I just read. "To those who work well unto the end and trust in God, eternal life is to be offered." Listen to this. "It is given as a reward promised by God himself to be faithfully given to their good works and merits. By those very works, which have been done in God, fully satisfied the divine law according to the state of this life and to have truly merited eternal life." Eternal life in the Catholic system is something you earn by your works. You merit it and you receive it because of your merit. That is absolute and total contradiction. That is another gospel.

There are hundreds of canons that came out of the Council of Trent. I'll just share a few. I did a few of these two weeks ago, but some of the Canons, just listen. This is what Trent, this is Catholic dogma. "If anyone says that the sinner is justified by faith alone," – meaning that nothing else is required to cooperate – "in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema." And the pronounced damnation on anybody who said salvation was by faith alone. These were directed directly at the reformers.

Another one, "If anyone says that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema." And they keep saying it again and again. Another one, "If anyone says that the righteousness received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained and not the cause of its increase, let him be anathema." In other words, the reformers understood the Bible as well, as all true believers had, that works are the results of justification not the cause. But if you say that you're cursed by Roman Catholicism and the Council of Trent.

Here's the final one. "If anyone says that the good works of the one justified are in such a manner that gifts of God that they are not also the good merits of Him justified or that the one justified by the good works that he performs by the grace of God and the merit of Jesus Christ whose living member he is, does not truly merit an increase of grace, eternal life and in

case he dies in grace the attainment of eternal life itself and also increase in glory, let him be anathema." The idea is you keep doing more works, more works, more works. You increase grace. God increases grace. You increase works and together you achieve a higher and higher rate of sanctification, which they call justification, until finally you have obtained eternal life. That's what it says. "The attainment of eternal life." If you don't believe that you attain your eternal life by your works, you're cursed.

Did Pope John Paul II believe that? Of course he believed that. Why? Because the church is infallible. Catholic theology can't be amended because it's infallible and he is the faithful guardian of that system. We should grieve for that man because he gained the whole world and lost his soul. The most loved and admired man by Catholics in the world, blinded by the prince of this world, never saw the light of the true gospel. I grieve for the many who are deceived by this Pope and his religion. It breaks my heart to see so many people in that system who can't discern truth from error, genuine Christianity from its counterfeit. And my heart really breaks to hear from protestant evangelicals that this man was a true Christian, leading others to true Christianity.

The religious corruption of Rome has been on constant display for the whole world to see. Literally, the splendor and pageantry are extraordinary; people standing in long lines for hours to virtually worship a dead man with a rosary in his hand and a twisted crucifix by his side. One man said on the television, one Catholic bishop, "We prayed for him and now we're going to pray to him," meaningless repetition of prayers which are an abomination of God. Twenty-six years in that position, never knew the truth. And the princes underneath him in their purple and scarlet robes are disguised as angels of light along with him. The magnificence and grandeur of this corrupt religion that has become so rich at the expense of people, at the impoverishing of people, as bewitched a gullible world. They preach another gospel. How can we not see that? And for any man to be called Holy Father and accept it – Jesus called God "Holy Father" in John 17 in his high priestly prayer. Jesus said, "Call no man Father as if any man is the source of spiritual life." Call no man Father, yet the whole priesthood, they're all called Father. Occasionally I'm even called Father, which is no small offense to me. He is called Holy Father. He has usurped the title intended for God. He's called the head of the church. He's usurped a title intended for Christ. He's called the Vicar of Christ, vicar connected to the word vicarious – the one who stands in the place of Christ. And he has stolen that from the Holy Spirit. He has set himself in the place of God, he has set himself in the place of Christ and he has set himself in the place of the Holy Spirit and that is overstepping your bounds.

I don't think Jesus or God the Father or the Holy Spirit would go to a meeting with Muslims, say they share a common spiritual bond and kiss the Koran. I'm reminded of Luke 16 where there is a rich man dressed in purple and fine linen living in splendor every day. He dies and he finds himself in Hades, tormented and begging for people to go back and warn them. I think the Pope is in that very situation. But what did he actually believe? What did he actually say, this Pope John Paul II, that was just buried? We know that he

believed salvation was not in Christ alone, and there in is another gospel that damns. But let me ask the question what did he believe about Mary? "In Christ alone," we heard it and we sang it. After the death of his mother when he was eight years old. Karol Wojtyła, that's how you say his name – the Pope that died – after the death of his mother when he was eight he developed an intense devotion to Mary. When he became Pope in 1978 he formally rededicated himself and his whole pontificate to Mary. He traveled around the world making visits to numerous Marian shrines around the world so he could venerate her in the fashion that Catholic theology calls him to. That's hyperdulia or a higher dulia or higher veneration than for angels.

An example of his preoccupation and devotion to Mary motivated thousands, if not millions, of Roman Catholics to make Mary the primary focus of their lives, the primary focus of their prayers. He had a papal crest that was developed and a simple coat of arms that in the middle was a huge M for Mary. When he died his coffin was decorated with a large M. His personal slogan, which he embroidered into all his papal robes in Latin, "Totus tuus ego sum, Maria," – I am totally yours, Mary. "Totus tuus ego sum." By the way, those are the opening words in his last will and testament, and in that will and testament after devoting himself to Mary he said, "I place this moment," referring to the moment of his death, "in the hands of the mother of my master, totus tuus. In the same eternal hands I leave everything and everyone to whom I have been connected by my life and my vocation. In these hands I leave above all the church and also my nation and all of humanity." He put his own life, the church and the whole world in the hands of Mary. That is ridiculous. That is ludicrous. He says, "Each of us has to keep in mind the prospect of death. I, too, take this into consideration constantly and trusting the decisive moment to the mother of Christ and of the church; to the mother of my hope." That's paganism. That would nauseate Mary if she knew about it, and she doesn't. She never heard a prayer from anybody ever. Neither did any other saint.

In notes included in his will, John Paul II quoted the words of a former Polish cardinal, "Victory, when it comes will be a victory through Mary." And if you closely follow the preaching of this man, you can see that intense devotion to Mary in a message to the general audience in May of 1997. John Paul said, and I quote, "The history of Christian piety teaches that Mary is the way which leads to Christ." When the assassination attempt, if you remember, failed in 1981 I think it was, he credited Mary with saving his life. On the anniversaries of that assassination attempt in 1992 and 1994, he made a special pilgrimage to the shrine of Our Lady of Fatima in order to offer ceremonial prayers of thanksgiving to Mary.

He wrote a book. John Paul II's Book of Mary. The ad copy inside the book says the book is for people "who seek a deeper relationship with Jesus and his mother." The table of contents lists all the titles that the Pope applied to Mary: Gate of Heaven, Mediatrix of all Graces, Mirror of Perfection, Mother of the Church, Mother of Mercy, Pillar of Faiths, Seed of Wisdom. Let me just tell you what some of the things in the book say. I'm quoting here, "Mary shares our human condition but in complete openness to the grace of God. Not having known sin she is able to have compassion on every kind of



weakness." Not having known sin. Why, then, in her magnificat did she call God her savior?

He says, "She understands a sinful man and loves him with a mother's love. Precisely for this reason she is on the side of truth and shares the church's burden in recalling always and to everyone the demands of morality." He says, "For every Christian, for every human being, Mary is the one who first believed. Precisely with her faith, as spouse and mother, she wishes to act upon all those who entrust themselves to her as her children. And it is well known that the more her children persevere and progress in this attitude, the nearer Mary leads them to the unsearchable riches of Christ." Again here's this whole life of effort and effort and you're trying to get to Christ and you can't. You're trying to get to Christ and it's hard to get to Christ and Christ is a tough guy, but he can't resist his mother, so you get to his mother and she gets on his case about you and you get in. That's it.

He says further, "According to the belief formulated in the Psalm documents of the church, the glory of grace referred to in Ephesians 1:6 is manifested in the mother of God, to the fact that she has been redeemed in a more sublime manner. As Christians raise their eyes with faith to Mary in the course of their early pilgrimage, they strive together to increase in holiness. Mary, the exalted daughter of Zion, helps all her children wherever they may be and whatever their condition to find in Christ the path to the Father's house." The Father's house is just really hard to find. Christ knows the way, but you can't get Christ's attention so you work on his mother and he can't resist her and that's how the whole deal works.

He further says, "Nobody else can bring us, as Mary can, into the divine and human dimension of the mystery of the gospel." Let me stop here and say Mary has nothing to do with the salvation of anybody. This pope wrote, "We can turn to the blessed virgin trustfully imploring her aid in the awareness of the singular role entrusted to her by God, the role of cooperator in redemption, which she exercised throughout her life and in a special way at the foot of the cross." This new Pope, Benedict XVI, Ratzinger is his given name, in his first statement as Pope said, "I place the church and myself into the hands of Mary." Both of them make Mary responsible for everything. If you go to Catholic churches around the world – I've been to them all over the place – you'll see the paintings or the décor and at the top is always Mary; rarely ever God – the image of God – rarely ever Christ, almost always Mary.

What about the issue of salvation? How did Pope John Paul II view salvation, being an informed Catholic? Well, he was a modified universalist, okay, a modified universalist. He stopped short of saying plainly that he believed everybody in the world would eventually be in heaven, but he used the phrase universal salvation hundreds of times in his writings. And he often expressed uncertainty about whether any human being would ever go to hell. In a message to the general audience in July of 1999, the Pope said this, "This images of hell that sacred scripture presents to us must be correctly interpreted. They show the complete frustration and emptiness of life without God." So he transports hell into now and says hell is just a way to describe living your life now without God. "Rather than a place" – this is his book, this is what

he said in his speech, "Rather than a place, hell indicates the state of those who freely and definitively separate themselves from God who is the source of all life and joy." So hell is your life now without God.

"Eternal damnation remains a real possibility, but we're not granted, without special divine revelation, the knowledge of whether or which human beings are affectively involved in it." We have no idea who's going to go there. It is a possibility, but we have no idea who's going to go there. And then he said, this, "The thought of hell must not create anxiety or despair." Well, isn't that kind? That is so kind. And you know the devil would want to minimize hell, wouldn't he? Make it go away? In his encyclical titled *Redemptoris Mater*, the Pope said, "The eternal design of God the Father, his plan of man's salvation in Christ as a universal plan. Just as all are included in the creative work of God in the beginning, so all are eternally included in the divine plan of salvation." It sounds like universalism to me.

In a 1995 message he said, "Christ won universal salvation with the gift of his own life. For those, however, who have not received the gospel proclamation as I wrote in encyclical *Redemptoris Missio*, salvation is accessible" – these are people who have never heard the gospel – "salvation is accessible in mysterious ways in as much as divine grace is granted to them by virtue of Christ's redeeming sacrifice, without external membership in the church. It is a mysterious relationship. It is mysterious for those who receive the grace because they do not know the church and sometimes even outwardly reject her."

Ah, so you don't know the church, you don't know the gospel, but in some mysterious way you get saved. There are evangelicals who have written books and said the very same thing. The Pope wrote, "Followers of other religions can receive God's grace and be saved by Christ apart from the ordinary means which he has established." From the same document about *Redemptoris Missio*, he says, "The redemption that brings salvation to all." He says, "The Holy Spirit offers everyone the possibility of sharing the paschal mystery in a manner known only to God. Salvation always remains a gift of the Holy Spirit. It requires man's cooperation both to save himself and to save others." So what you have is this: salvation by works in which you cooperate with God, but not necessarily knowing the gospel or knowing about Christ.

So he denies the exclusivity of salvation through Christ, affirms a universal kind of salvation by which people can get there by doing good in whatever way they know to do good. This is something else he says – it's just amazing – "The universality of salvation means that it is granted not only to those who explicitly believe in Christ." Since salvation is offered to all it must be made concretely available to all, but it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the gospel revelation or to enter the church. Since Christ died for everyone and since the ultimate calling of each of us comes from God and it's there for a universal one, we are obliged to know that the Holy Spirit offers everyone the possibility of sharing in this paschal mystery, again in a manner known only to God.

One of his best-known books is called *Crossing the Threshold of Hope*, an

aggressive and ecumenical manifesto really. He said this: "The Muslims worship the one true God. Hinduism is another means of taking refuge in the one true God. Buddhists have God's help in reaching true enlightenment." He said that there is much that is holy and true in all false religions and even animism can prepare a person's heart to receive the truth of Christ. Basically he said God helps every man create his own personal salvation by doing good, and the Holy Spirit, he said, operates in every religion. This is the message everybody would like to hear, right? Stay where you are and do your best.

You say how can he ever draw this conclusion out of scripture? It doesn't come out of scripture. If you want to know what he believes about scripture, I'll give you a little of it. John Paul II, like all Roman Catholics since the Council of Trent, flatly deny that scripture is supreme authority in all matters of faith, conduct and doctrine. The words of Vatican II, "The Roman Catholic Church does not draw her certainty about all revealed truth from the holy scriptures alone, but both scripture and tradition must be accepted and honored with equal feelings of devotion and reverence." What it really comes down to is you deny what the scripture says, you twist and pervert what the scripture says, and you invent another religion based upon tradition.

The Catholic Church says tradition is equal to scripture and the Catholic Church determines what is tradition. He also says of the church that the popes determine the true meaning of scripture and they alone know the true meaning of scripture and the meaning that they determine to be the true meaning is infallible. So you have a man who claims to be the head of the church, the Vicar of Christ. He arrogates to himself an authority that belongs to God alone. He feels free to interpret scripture any way he wants to and it is infallible. And in the process, of course, abandons the plain sense of scripture that teaches Christ alone is the way to salvation by faith alone.

Well enough about him. Let me just kind of conclude by looking at the papacy itself, because he's representative of it. He's not as deadly as some popes have been, not as immoral as some popes have been. He's a nobler soul, humanly speaking, than many. Let me just talk about what the papacy affirms for itself. I have a source for this, The Fundamentals of Catholic Dogma by Ludwig Ott written in 1952 and into English translated in 1955. It's been a staple in my own understanding of Catholic theology for years. Here are statements of Catholic dogma from the primary source, "The Pope possesses full and supreme power of jurisdiction over the whole church, not merely in matters of faith and morals, but also in church discipline and the government of the church."

The Vatican Council declared, interpreting that, "If anyone shall say that the Roman pontiff has the office merely of inspection and direction and not a full and supreme power of jurisdiction over the universal church, not only in things which belong to faith and morals but also in those which relate to the discipline and government of the church spread throughout the world, or asserts that he possess merely the principal part and not the fullness of this supreme power, or that this power which he enjoys is not ordinary and immediate, both over each and all the churches and over each and all the

pastors and the faithful, let him be anathema.”

You question his authority in any sense and you're cursed. It's a mortal sin. He's unassailable. It goes on to say a true power, a universal power, a supreme power and a full power is possessed by any pope who can “rule independently on any matter without the consent of anyone else, he himself is judged by nobody because there is no higher judge on earth than he.” He is the king of the earth. That's why the Vatican is its own nation, because he can't submit to any monarch. He is the king of the world. Further Catholic dogma says the Pope is infallible when he speaks ex cathedra. Ex cathedra is when he speaks out of his seat. When he speaks as Pope, he is infallible. Catholic dogma says, “God in heaven will confirm the Pope's judgment in his capacity as supreme doctor of the faith, he is preserved from error.”

By the way, papal infallibility was voted in in 1870. That was convenient. It was voted in by a split vote. Interesting. They had to vote several times to finally get it through and it never was unanimous. John Paul II apologized for the historical failings of Catholics in a very vague way because when he was confronted with some of the issues of the past, some of the embarrassing things like forced conversion and anti-Semitism and some of the horrible things that were done, he apologized in a vague way. And you have to understand this. How can you apologize if you're infallible? How can an infallible church apologize? But listen to what they believe. They do not believe that the church consists in the laity. The church does not consist in the laity. The laity are the sons and daughters of the church, but the church is the Roman curia, the papal court of cardinals, bishops and priests. And when John Paul apologizes for the short failings of the Catholics, he is not meaning the infallible church that consists of the papacy and the curia. “They are not guilty, for they are always to be held as immaculate.” The sins have been committed by the sons and daughters of the church who make up the laity. This is absolutely ridiculous given the sexual perversion of the priesthood, which even Benedict XVI tried to sweep under the rug with a silly comment about the percentage of perverted priests – he wouldn't use that word – but the percentage of pedophile priests is no different than the normal population.

All of this is brushed under the carpet as fast as it can be in an effort to protect the illusion of holiness. Really it's hard to say whether the claim to infallibility is more ridiculous or more wicked – wicked because it attributes to man what belongs only to God, ridiculous because popes have been so wrong so often and because the whole system is so wrong. One might conclude that they are infallible when it comes to being wrong. Let me just conclude with three thoughts. 1. The papacy is unbiblical. It is unbiblical. There's not one tiny shred of evidence in scripture for the papacy nor is there any evidence for cardinals, bishops, priests, nuns. It's all an invention of men and demons to create an illusion of spirituality and an illusion of transcendentals. It was all developed by evil people Satanically led to create a false religion that would be the enemy of the truth. The appeal is because of the power, the prestige and the money.

Do they try to support the papacy from the Bible? Yes. Listen to this. Again, this is their theology from Ludwig Ott, *The Fundamentals of Roman Dogma*.

"Christ appointed the apostle Peter to be the first of all the apostles and to be the visible head of the whole church by appointing him immediately and personally to the primacy of jurisdiction." What they do is go back and say Peter was the first pope appointed by Christ. "If," says the Vatican Council, "If anyone says" – this is back in 1823 – "If anyone says that he, the blessed apostle Peter, was not constituted by Christ our Lord, prince of all the apostles and visible head of the church militant, or that he directly Peter and immediately received from our Lord Jesus Christ the primacy of honor only and not one of true and proper jurisdiction, let him be anathema." If you deny the papacy of Peter, you are cursed. You are cursed. So if you say the Pope is not the successor of Peter, you are also cursed, says Ott.

Here's another test of biblical fidelity that the Roman Catholic system fails utterly. No student in the New Testament would deny that Peter was important. He is important; important apostle, leader, spokesman for the 12, at the top of all four lists of the 12 – he's always at the top. He was a spokesman. I wouldn't want to call him Holy Father or Holy anything. He was weak and selfish and sinful and cowardly and unfaithful. He may have been in Rome. He may have died in Rome, but there's no evidence. They say he went to Rome, was the pastor of a church in Rome, died in Rome, was buried in Rome. St. Peter's is supposed to be built where he was buried. There's no evidence for that at all. One thing is certain, he never pastored a church in Rome, if he ever went there. How do you know that? Well, Paul wrote Romans in the year 56 and made no reference to Peter. If Peter was in Rome there was already a church there. If Peter was the pastor of the church in Rome why doesn't he refer to Peter? He greets a whole bunch of people in chapter 16. He just keeps greeting one after another, after another, after another. It would be pretty serious to overlook Peter.

When Paul was later imprisoned in Rome in the year 60-62 he wrote four letters and he included in those letters all who came to him. Never mentions Peter. In his last letter, 2 Timothy written in the year 64 or about that, he gives greeting to 10 people in Rome; not Peter. Not Peter. Galatians 2:7-8, you might want to look at that for just a minute. Galatians 2:7-8, "I have been entrusted," Paul says, "with the gospel to the uncircumcised" – to the gentiles – "just as Peter had been to the circumcised." Peter was never called to pastor a gentile congregation, to take the gospel to the gentiles. Never. Galatians chapter 2 talks about, verses 11 to 14, when Peter came to Antioch, Paul had to oppose him to his face because he stood condemned because of his terrible, terrible compromise. It was he who denied the Lord, as you know. It was he who disobeyed the Lord. It was he who was cowardly.

By the way, the head of the Jerusalem church – you might think at least Peter would be the head of the Jerusalem church, but he's not. According to Galatians chapter 2 and Acts chapter 15, the head of the Jerusalem church was James. It was James, not Peter at all. There's no indication whatsoever that Peter had anything to do with the city of Rome. In 1 Corinthians 1, the apostle Paul addresses the factions in the Corinthian church. He says, "Some of you say I am of Paul, Apollos, I am of Cephas or Peter and I of Christ." He doesn't sort Peter out. He doesn't make any great thing of him at all. In fact, he makes it very clear that none of these people are particularly

significant. They're not the ones who deserve the credit for the work of God. Go to chapter 3, "What, then is Apollos? What is Paul? Servants to whom you believe. I planted, Apollos watered, God was causing the growth." It's a very low-key way to treat yourself. He doesn't give any elevation to anybody. Furthermore, Paul went to Rome to preach and in Romans 15:20, he says, "I aspire to preach the gospel not where Christ was already named." If Peter had been there and planted a church then that would not be true. He didn't go where somebody else had been. Peter was already the bishop of Rome. Why would Paul want to go there and strengthen and establish that church?

In 1 Peter, let's hear it from Peter himself. 1 Peter 1, "Peter, an apostle of Jesus Christ." That's all; an apostle of Jesus Christ. He introduces himself as nothing more than that, not the apostle, not the head of the church. 1 Peter 5, "I exhort the elders among you as your fellow elder." As your fellow elder. I'm just one of you. I'm just a partaker of the glory to be revealed. Shepherd the flock of God. Exercise oversight not under compulsion but voluntarily according to the will of God. Not for money, but with eagerness. "Not as" – here it comes, verse 3 – "lording it over those allotted to your charge." Boy, there's a direct hit at the papacy. We're just fellow elders. Don't ever lord it over. Peter himself actually taught against the priesthood, which of course the papacy is the highest place. First Peter 2:5 he says, "You are living stones. You are to build up a spiritual house for a holy priesthood." This is what we know as the priesthood of believers. In verse 9, "You are a chosen race. You are a royal priesthood, a holy nation, a people for God's own possession." There's no priesthood but the priesthood of believers.

By the way, Peter completely disappears after Acts 15. Completely. But in spite of all of this, the Roman Catholic Church affirms that Peter was the first Pope, the head over the whole church, and the author of papal succession. Where do they get it? They get it from three passages completely misrepresented, Matthew 16, and this one you know, "Jesus said, "I say to you you're Peter and on this rock I'll build my church." You are Peter and upon this rock I will build my church. It's a play on words. He's not saying you are Peter and upon you'll build my church. You are Peter – petros. Petros, small stone. Upon this petra, rock bed, I will build my church. What rock bed? The rock bed of the reality of Christ. Simon Peter in verse 16, "Thou art the Christ, the son of the Living God." And Jesus says, "Blessed are you, Simon Bar-Jonah, because flesh and blood didn't reveal this to you. My father who is in heaven I say you are a small stone but it's on the rock bed of who I am that I will build my church."

How can that be perverted? The language is crystal clear. Verse 19 – they like this one – "I will give you the keys to the kingdom of heaven and whatever you bind on earth shall be bound in heaven and whatever you shall loose on earth shall be loosed in heaven." Wow, that sounds like authority. You get to open and shut. Whoever controls the door is in charge. You get to decide who comes in and who goes out. Isn't he saying that to Peter? Yes, because it was true of Peter, but he didn't just limit it to Peter. If you look at chapter 18 where you have the discipline section he says to anyway in verse 15, "If your brother sins go and reprove him in private. If he listens

you've won your bother. If he doesn't listen take two or three witnesses. If he still doesn't listen, tell the church and if he still doesn't listen to the church put him out. Truly I say everybody, to all of you, whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven." Peter wasn't given any authority that every believer doesn't have. Same thing.

So what is this? It's the authority to say to someone your sins are forgiven or your sins are not forgiven based on what? Based upon whether they believe, whether they repent. If you have the right to say to someone you can enter the kingdom by how they respond to the gospel. You can say to someone you're loose from your sins because you put your trust in Christ. You can say to someone your bound in your sin because you refuse Christ. You can say it as well as I can say it, Peter can say it, anyone can say it. We have that authority based upon how people respond. The Pope is wrong to say we don't know the mystery of who's going to be in heaven and who's going to be in hell. Yes we do. We have the authority to say you are inside the kingdom and you are outside. You are forgiven; you are not based upon the response to Christ.

They also use a second passage, Luke 22:31. Luke 22:31 where Jesus says, "Simon, behold Satan has demanded permission to sift you like wheat. I have prayed for you that your faith may not fail and once you have turned again strengthen your brothers." They say that is sort of a declaration of his papal primacy. Boy, that is some stretch. He says I'm turning you over to Satan and your faith isn't going to totally fail, but you're going to deny me "before the cock crows," he says in verse 34. But you're going to be restored. Strengthen your brother. So they say here is the great commission to be the ultimate, supreme strengthener, the Pope. Again ludicrous interpretation of that text.

The other one they use is John 21. John 21. I have to keep reminding people that they use the scripture but they don't need it because they can just invent doctrines. Verse 15, John 21, Jesus finishes breakfast and says to Peter, "Do you love me?" "Yes, Lord, you know I love you." "Tend my lambs." Then he says it again, "Shepherd my sheep." Then he says it again, "Tend my sheep." They say in this three-fold all of Peter he was made the supreme shepherd. No. In 1 Peter 5, I just read it to you. He said I'm nothing but a fellow elder under the chief shepherd. They say that from Peter on there's an unbroken chain of papal succession. That's absurd. The first person who was actually Pope was in the 6th century. And then they had to go back and pick, out people who could fill in the gaps back to Peter. I wish I had time to give you the history of the papacy. It is one ugly story. Just remember nobody was really an official pope until 600. Before that there were elements of the church, the institutional church – there were powerful elements of the church in Rome and Constantinople and other places, about five of these huge ones. It was a battle for power.

The bishop of Rome, because Rome was significant, wanted to be the head of everything and finally got his wish after a long and unhappy history. But there were periods of time when there was no bishop in Rome at all: 304-348, 638-640, 1085-86, 1241-43, 1267-71, 1292-1294, 1314-1316, 1415-1417 there

weren't any. The point I'm making is there's no succession here. Certainly there's no divine succession. The papacy was bought and sold and bartered. It was invented, it was reinvented. At some points there was as many as three who all called themselves popes at the same time fighting for power. Alexander VI bought the papacy as an illustration. Having purchased enough votes, the majority was obtained when he voted for himself. In his days, the Vatican was the scenes, say historians, of frequent orgies, such as the banquet of chestnuts attended by 50 or more prostitutes who squirmed and crawled naked amidst lit candles to pick up chestnuts scattered on the floor and afterwards entertained the guests in carnal indulgence.

One historian says, "With Alexander VI, the papacy stood forth with all the strength of its emancipation from morality." The litany of licentiousness in the history of the papacy is staggering, absolutely staggering. Bought and sold, fought over, murdered for, multiple popes, conflicting lists of popes with different names, different numbers. If it wasn't so sad it would be like a joke. It wasn't really until Gregory the Great, 590-604, that there was a legitimate Pope. Supposedly from Peter on there was a succession. Falsified, forged documents were intended to prove that. So you can literally obliterate the papacy because there is no apostolic succession. The claim is ridiculous; absolutely ridiculous. It was just a big battle for power and then they wanted to establish that power. Once it got centered on the bishop of Rome and he became the Pope, he wanted to affirm and magnify his power and so he created the idea of succession and started filling in the gaps going back.

It is unbiblical. Secondly it is unholy. You can read it for yourself. You can read the history of the papacy. It's just horrific really. Terribly sinful and yet in The New Catholic Encyclopedia, claims the one receiving the sacrament, the Pope, and the ones who elect the Pope are to be characterized by "outstanding and habitual goodness of life, especially perfect chastity." So the Pope is perfect and has to be chosen by perfect men. That's impossible, obviously. I would say this. That the papacy is the biggest hoax ever foisted on the world. The biggest hoax ever. Popes who were fornicators and bribers and murderers, and some who were good men in the human sense, dot the landscape of this history and make it impossible to see in it the work of God or any apostolic succession.

Well since my time is gone, let me just give you one other thought. It is unbiblical, it is unholy and it is arrogant and idolatrous. The Pope has the right to pronounce sentence of deposition against any sovereign on the planet, so says the papacy. That means the Pope is the king of the world. He can depose any king. The Catholic Encyclopedia says "We declare, we say, we define, we promise that every being should be subject to the Roman Pontiff." The Pope is the supreme judge, even of civil laws, and is incapable of being under any true obligation to them. He is above all law, he is above all kings. At the consecration of Roman Catholic bishops there is an oath of allegiance to the Pope; whenever a bishop is consecrated an oath of allegiance is given. Here's what it says: "With all my power I will persecute and make war on all heretics, schismatic's and those who rebel against our Lord the Pope and all his successors, so help me God and these holy gospels of God."



So you swear to make war on anybody who rebels against the Pope. Where is humility in this? Romanism is a gigantic system of church worship, sacrament worship, Mary worship, saint worship, image worship, relic worship, priest worship and Pope worship. J.C. Ryle was right when he said it's a huge, organized idolatry. A man wearing a gold crown triple-decked with jewels worth millions? A cardinal's garb that costs tens of thousands of dollars? Peter said, "Silver and gold have I? None." Paul said, "I coveted no man's gold, no man's silver, no man's clothing." "The Pope is surrounded by a dazzling display of arrogant overindulgence. Its theater is nothing more than theater to give the illusion of God, the illusion of transcendence, the illusion of spirituality. It is a pompous display of wealth. It is a lavish indulgence in ridiculous buildings with ridiculous robes, crowns and thrones to cover and mask a sinful system like the whitewashed tombs that Jesus referred to."

There was never such a thing as a papal coronation before the 10th century and now the world has gone berserk over this as if it was true religion. I said this a few weeks ago. I'm going through Luke. The more liturgy, the more mystery, the more ceremony, the more apostasy. The Pope is in direct violation of everything in scripture and sets himself up as the greatest person on earth. But then friends, it's not a bad guess to see the final antichrist as a pope. Colossians 1:18 speaks of Jesus Christ, "He is the head of the body of the church. He is the beginning. He is the first born from the dead so that He Himself might come to have first place in everything." Who gets first place in everything? Christ. Christ. Oh, they've got a clever system. How to preserve error, how to perpetuate error, make heresy infallible and the arch heretic unassailable, irreformable and absolutely authoritative. It is possible that the final antichrist could be a pope because the final antichrist will be a dominating world leader. He will be not subject to any other world leader. He will be in an imitation of Christ, an antichrist, a pseudochrist. He will have international power. He will be a gentile. And his system seems, in the Book of Revelation chapter 17, to be headed up in Rome.

If the Pope can fool evangelicals, it seems to me that the antichrist won't have much trouble doing the same with the world. Well, let's leave it at that.

#### **Webnaster's comment**

Apparently John Fullerton MacArthur doesn't realize the Pope and the biblical antichrist are one and the same person! Most evangelicals today have been deceived to think that the Antichrist is a single individual who will arise from obscurity in the *future*, and *only* in the future!. This way of interpretation of Scripture is known as *futurism*. Protestants up till the 18th century did not hold such a view of a future only Endtime Antichrist. For more information, please see [The Antichrist Is Hidden In Plain Sight](#)

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# Shimon Peres Proposes Pope Francis Lead a United Nations of Religions



Shimon Peres with Pope Francis

This was taken from "Endtime Magazine" an e-book my friend sent me. The emphasis in **bold** are mine.

In September 2014, Pope Francis received former Israeli President Shimon Peres to the Vatican, for a second time in just a few months, where Peres proposed the idea of a United Nation style organization he called, "the United Religions".

According to the Catholic News Service, Mar. Peres, "...asked Pope Francis to head a parallel United Nations called the 'United Religions' to counter religious extremism in the world today."

He went on to say, "In the past, most wars were motivated by the idea of nationhood,. Today, however, wars are incited above all using religion as an excuse."

Peres said, "Pope Francis would be the best person to head such a world body because perhaps **for the first time in history, the Holy Father is a leader who's respected, not just by a lot of people, but also by different religions and their representatives.**"

"In fact, perhaps he is the **only leader who is truly respected in the world.**"

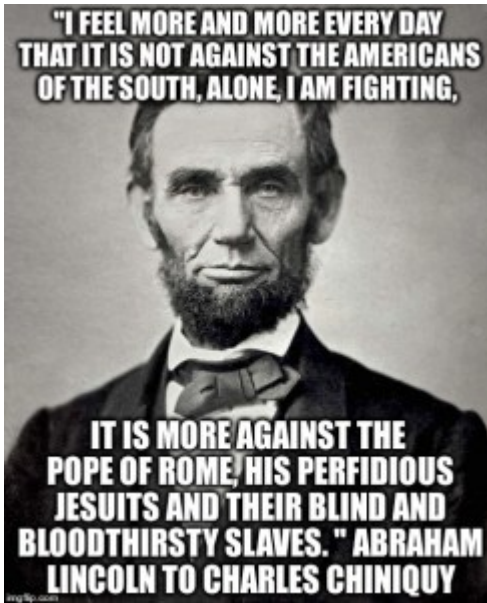
He went on to say that the United Nations had run its course and that, "...what we need is an organization of United Religions to counteract these terrorists who kill in the name of their faith... What we need is an unquestionable moral authority who says out loud, 'No. God doesn't want this and doesn't allow it.'"

Now you know the reason for all these black flag terrorist operations! It's all geared to promote a one world government under a one world united

religion! All true Bible believers and followers of Jesus Christ of the New Testament will be considered enemies of the State for not joining the Pope's new worldwide religion!

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## [What history books don't tell you about the American Civil War](#)



Abraham Lincoln blamed the American Civil War on the Jesuits, the Pope and the Roman Catholic Church!

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## [Fake miracles used to deceive](#)



The dried blood of a saint  
liquefied (?) in the presence of  
Pope Francis

The other day my good friend, [Dr. John G. Hartnett](#), shared with me a web article [Pope Francis performs 'half-miracle' after dry blood of saint liquifies in his presence](#)

Did the Pope *really* perform a miracle? Once I saw a YouTube of a magician on the street who suddenly turned a bottle of water into Pepsi Cola! I don't know how he did it, but I *sure know there was no supernatural miracle* involved.

Below is a paragraph from a book by Henry Grattan Guinness, [History Unveiling Prophecy](#). Henry Grattan Guinness D. D. (11 August 1835 – 21 June 1910) was an Irish Protestant Christian preacher, evangelist and author. He was the great evangelist of the Evangelical awakening and preached during the Ulster Revival of 1859 which drew thousands to hear him. He was responsible for training and sending hundreds of "faith missionaries" all over the world. (Source: [http://en.wikipedia.org/wiki/Henry\\_Grattan\\_Guinness](http://en.wikipedia.org/wiki/Henry_Grattan_Guinness))

He writes:

To the Reformers the **Pope of Rome was the "Man of Sin," and Antichrist, and the Church of Rome the Babylon of the Apocalypse;** a doctrine not only embodied in the confessions of faith of the reformed churches, but sealed by the blood of their countless martyrs. Who can estimate the value and importance of the aid thus rendered to the Reformation by the delineations and warnings of prophecy? Let the learned Bishop Wordsworth have a hearing on this subject, for no other has written upon it with clearer understanding, and in nobler and more eloquent language,—“The Holy Spirit, foreseeing, no doubt, that **the Church of Rome would adulterate the truth by many gross and grievous abominations, that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ** and the hope of everlasting salvation; foreseeing also that Rome would exercise a wide and dominant sway for many generations, by boldly iterated assertions of unity, antiquity, sanctity, and universality; foreseeing also that these pretensions would be supported by the civil sword of many secular governments, among which the Roman Empire would be divided at its dissolution, and that Rome would thus be enabled to display herself to the world in an august attitude of imperial power, and with the dazzling splendour of temporal felicity; foreseeing also that **the Church of Rome would captivate the imaginations of men by the fascinations of art allied with religion, and would ravish their senses** and rivet their admiration by gaudy colours and stately pomp and prodigal magnificence; foreseeing also that **she would beguile**

**their credulity by miracles** and mysteries, apparitions and dreams, trances and ecstasies, and **would appeal to such evidences in support of her strange doctrines**; foreseeing likewise that she would enslave men and (much more) women by practicing on their affections and by accommodating herself with dangerous pliancy to their weakness, relieving them from the burden of thought and from the perplexity of doubt by proffering them the aid of infallibility, soothing the sorrows of the mourner by **dispensing pardon and promising peace to the departed**, removing the load of guilt from the oppressed conscience by the ministries of the confessional and by nicely poised compensations for sin, and that she would flourish for many centuries in proud and prosperous impunity before her sins would reach to heaven and come in remembrance before God ; foreseeing also that many generations of men would thus be tempted to fall from the faith and to become victims of deadly error, and that they who clung to the truth would be exposed to cozening flatteries and fierce assaults and savage tortures from her,—the Holy Spirit, we say, foreseeing all these things in His divine knowledge, and being the everlasting Teacher, Guide, and Comforter of the Church, was graciously pleased to provide a heavenly antidote, for all these dangerous, wide-spread, and long-enduring evils, by dictating the Apocalypse. In this divine book the Spirit of God has portrayed the Church of Rome such as none but He could have foreseen that she would become, and such as, wonderful and lamentable to say, she has become. He has thus broken her magic spells; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His divine hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read of all: '**MYSTERY , BABYLON THE GREAT , THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH .**' "

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[\*\*Email to a friend who holds the correct interpretation of Daniel 9:27\*\*](#)



Recently I learned that a Christian brother named Luke, a member of my fellowship, The Family International, came to the same conclusions as I did about Christ fulfilling the prophecy of Daniel 9:27. He shared it with other members and got many favorable responses. But it seems to me he may not know the complete background why the false doctrine of a future Antichrist making a 7 year covenant with the Jews came to be. And it seems he is not as convinced as I am that he may be correct. I thought my readers may be interested it reading what I shared with Luke.

The hypothesis in last paragraph came to me just this morning, March 18, 2015. It's a "what if" scenario. I'm not saying it will happen, just what if it does happen? I'm I nuts? You be the judge.

Dear Luke,

Thank you for sharing those reactions with me. They are very encouraging!

You write:

> *\*If the Antichrist\** should arrive on the world scene and make a  
> *"\*seven-year\* middle east peace agreement covenant"* between Israel and  
the  
> Arab/Muslim world, enabling the Jews to *\*rebuild their Third Temple\**, and  
> again *\*resume\** their sacrificial blood offering of animals *\_for their*  
> *sins\_*, I will readily acknowledge that I was wrong. And though it may sound  
> contrary I would actually be happy I was wrong, knowing that we have  
another  
> three and a half years *\*before\** all hell breaks loose on planet earth.  
But  
> I don't believe that's going to happen, and I kinda wish it did.

Now this is what I think: I firmly believe if such a man does appear on the scene, a man who fits what most people today think the Antichrist is supposed to be -- a false idea which was given to them by the Jesuits -- and even though he DOES make a 7 year treaty with the Jews, and the Temple of Solomon IS rebuilt, and the Jews DO begin their animal sacrifices, and the man who people say is the Antichrist DOES stand in that rebuilt temple of Solomon proclaiming himself to be God, I FIRMLY BELIEVE WITH ALL MY HEART IT WILL BE ALL A FAKE TO DECEIVE THE WORLD!!! I will choose NOT to believe that man is

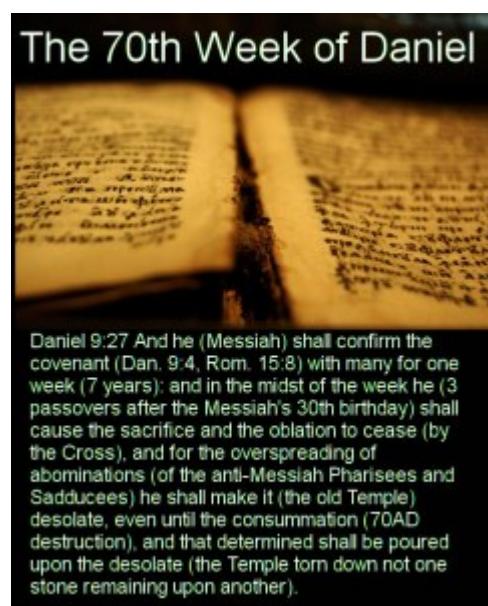
the true Antichrist! And why? Because I stand with firm conviction the early Protestants got it right when they declared the Pope, the papacy, to be the Antichrist! And I stand with firm conviction on their interpretation of Bible prophecy which makes a whole lot of sense to me and is far simpler than the complex theory of a 7 year covenant or treaty with the Jews to rebuild their temple in Jerusalem so they could resume animal sacrifices. Jesus never taught that Solomon's temple would ever be rebuilt. Would such a temple be a "holy place"? It would be most UNholy for it would be further blasphemy against God because of further rejection of Jesus' death on the Cross as the ultimate "lamb of God" who was sacrificed for our sins!

Anyway, this is how I see it now. And I have good friends who agree with me. And I can say with some other people, "If I have seen further than most men, it's only because I have stood on the shoulders of giants." Giants of the faith, men like Martin Luther, John Calvin, John Huss, Isaac Newton, Charles Spurgeon, Samuel B. Morse,, I could go on and on.

And to take this a step further, let's say the Pope and the Vatican fight a literal war against this guy who people say is the Antichrist, and let's say the Pope and his forces actually WIN and defeat him! What then? That to me would be the ULTIMATE DECEPTION!!! If the armies led by the Pope actually did win, the Pope could say HE is the fulfillment of the prophecy of Christ leading God's people in the battle of Armageddon and defeating Satan and the Antichrist! That would make the Pope, Christ! Would YOU believe it? I would consider it the greatest lie ever!!!

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## [Summary of revised interpretations of some prophetic Scripture](#)



In December 2014, I learned the interpretation of Daniel 9:27 which is held

by mainstream Protestant seminaries today was cooked up in 1585 by a Jesuit priest named Francesco Ribera! He was commissioned by the Pope to invent theology that would get the Protestants to stop looking at the papacy, the Pope, as Antichrist. Today most Christians think of Antichrist only as the ruler of the world for 7 years just before the return of Jesus Christ. This is exactly *how* the Vatican wants Protestants to think! I myself held that interpretation for 40 years. Now I see it is based on a school of interpretation known as *futurism* which Jesuit Ribera fabricated in order to deceive Protestants as to who the Antichrist is.

Are you willing to follow wherever the evidence leads and change your views on certain beliefs when you find out the Bible teaches otherwise? I was and still am. I don't claim to be smarter than others. The interpretations of prophecies on this page are in agreement with how the Protestants and Bible scholars through the ages *used* to see them. It was only from sometime in the 19th century when false Jesuit doctrines took root in Protestant theological circles.

I like to do to others as I would want them to do unto me. I don't like long-winded complicated explanations of Holy Scripture. I believe God's Word explains itself. Therefore the most solid interpretation one can get is from Scripture interpreting Scripture! I am trying to be as concise as possible.

## The Seventieth Week of Daniel

*Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

- The "he" of Daniel 9:27 in all three times is the "Messiah the Prince" of verse 25 and the "Messiah" of verse 26. "He" is **Jesus** Christ, *not* the Antichrist.

"Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince**...

26 And after threescore and two weeks shall **Messiah** be cut off...

- The "covenant" is the same covenant of Daniel's prayer in verse 4.

Daniel 9:4 ¶And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** ...

It's the covenant God made with Abraham:

Genesis 15:18 In the same day the LORD made a **covenant** with Abram,...

- Christ confirmed the covenant!

Galatians 3:17 And this I say, that **the covenant, that was confirmed**



## before of God in Christ,

- “One week” was the 7 years of Christ and His Apostles’ ministry to the Jews. Jesus was crucified 3 and a half years after He began to preach the Kingdom of God, and the first martyr, Stephen, was killed 3 and a half years later.
- The “with many” is referring to the people of Israel, Jesus and His disciples ministry to the Jews.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

- The “in the midst of the week” is when Jesus was crucified approximately 3.5 years from the start of His ministry.
- The “he shall cause the sacrifice and the oblation to cease” means there is now no more need for daily animal sacrifices now that the Lamb of God was offered as the ultimate sacrifice for sins.

Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this **he did once**, when he offered up himself.

- The “overspreading of abominations” is the abomination of desolation Jesus talked about:

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

Which is further defined in Luke 21:20 as the Roman armies that desolated Jerusalem and the Temple of Solomon:

Luke 21:20 ¶And when ye shall see **Jerusalem compassed with armies**, then know that **the desolation thereof** is nigh.

I hope to add more to this post of other Scriptures later. If you disagree with any points on this article, I’m open to discuss it. And if you have any points to add or suggestions on to improve this article, they are most welcome.

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[\*\*Facebook Memes\*\*](#)



Some of my favorite meaningful memes.

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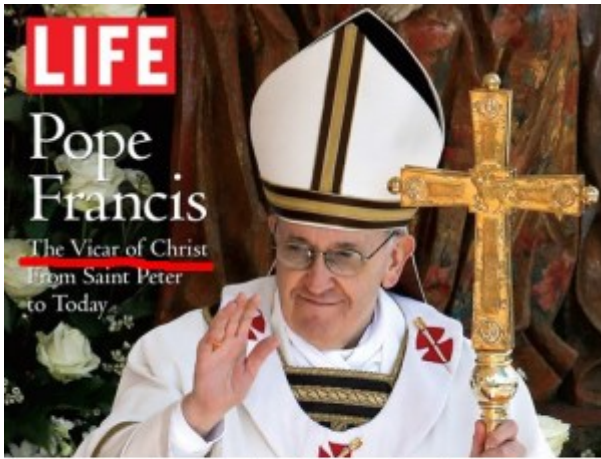
## [Jesuitism Exposed!](#)



To attract people to the Roman religion, it is necessary to foment superstition; And this is why all modern superstitions have their origin among the Jesuits.

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## [The True Meaning of the Word "Antichrist"](#)



Vicar: (From Latin) vicarius, a **substitute**,  
Anti: (From Greek) against, opposite, **instead of**,  
Vicar of Christ = Anti Christ

Most people today think of the prefix “anti-” as meaning “against,” but in context of antichrist it actually means “in place of.” Early Christians understood this word to not mean someone who sought to *destroy* Christ but someone who sought to set himself up in *the place of Christ!*

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## [Discerning the truth about John Todd](#)



Views about Illuminati defector John Todd by Gerry Keloney.

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# Jack Chick's Testimonial about John Todd – Letter #2



CHICK PUBLICATIONS October 26, 1978  
PO Box 662  
Chino, California 91710

To Whom it May Concern in the Lord:

This letter should be a warning to us on how subtle the enemy can be as an angel of light. I consider John Todd a friend and a brother in Christ.

On Sunday evening, October 22nd, I received a phone call that gunfire had hit John's house. My wife and I drove to his place at about 9 pm. There were five squad cars in front of his house.

John's face was gray. Someone had fired a shotgun through the baby's window aiming at John reading in the front room. It missed the children sleeping in the front bedroom and sprayed through the hall, hitting John's arm and breaking part of the front window. John jumped up, ran to the back of the house, and as the man went over the back wall, he responded to John's command to halt by firing his shotgun at John. Todd fired two shots. Eight neighbors saw the man going over the wall. No one could say this attempt on John's life was self-inflicted as they claim the others were. I saw the blasted window, the torn curtains, and the pellet wound in John's arm. The oldest girl, age 6, told me when the shooting started she put the babies on the floor to protect them. What a price to pay for exposing the occult!

New disturbing material has arrived in the mail with letters and newspaper clippings covering a period of time when John Todd had pulled away from the Lord, from July 1975 until March 1976 and beyond. In John's defense, I would like to give the other side of the story.

As some of you know, when John and Shiela backslid, I called them many times

trying to get them to come back to the Lord, so I'm familiar with much of what happened during this time. The pressures John Todd faced after working with me on "The Broken Cross" in 1974 contributed to his backsliding. When the occult put the heat on John, Christians didn't want to become involved. His support vanished. The incident that broke the camel's back took place in the midwest.

A pastor asked John to refurbish an old building which belonged to his church, telling John he would use it as a retreat for ex-witches and for drug rehabilitation. John and Shiela put in 18 hours a day plus \$2000.00 of their own funds as well as their furniture into this place. The night it was finished John said the pastor changed his mind and wanted someone else to run it. An argument took place. The pastor pushed Shiela and she had a miscarriage that night.

Everything was gone. They headed for Ohio in a Greyhound bus with only two suitcases and three boxes of clothing. They were broke and hungry when they reached Shiela's folks. Because of their past history with the occult in that area of Dayton they were not welcomed in the churches. By now they were very bitter.

The occult world would never forgive John Todd for writing "The Broken Cross." He was branded a traitor. Too many witches got saved reading that book. John's Catholic Landlord, Mr. James Seifer, wanted to invest his money either in an adult or an occult bookstore. He decided on an occult store and offered John and Shiela 50% if they'd run it. They agreed. This was September 9, 1975. They had gone back into the world. The Illuminati was outraged. It was like some cheap hood trying to set up a prostitution ring in an area controlled by the Mafia. John Todd, the outcast had moved into their territory. He had to be destroyed. I used to call the occult store and tell them I loved them and that Jesus loved them and wanted them to come back to Him.

Now we come to the insidious plot to wipe out John Todd as I believe it happened. Most of the people involved were directly tied to the Illuminati via the pope of the occult called Gavin Frost. I've been told the enforcer, who wants the Christians destroyed, is Isaac Bonewits who head up the Aquarian Anti-Defamation League. These were some of the heavyweights John was facing. The others were high priests and priestesses in local covens as well as Masons. Now understand, no legitimate witch was allowed in John's store. It had been boycotted.

John was surprised when two real witches came into his store bringing a 16-year old runaway named Karen Schnipper. She had been beaten by her father. Immediately John felt sorry for her. He had been a beaten child. They asked for John's help. Here's where it gets interesting.

The two witches were Bob and Julie Pritchett (not sure of spelling). They were known as "Terror" and "Albarros" (not sure of that spelling either) which means the Black One, or Undergod, or the devil. These two were leaders in the local Church of Wicca, under the control of Gavin Frost, the pope of the occult. The girl, Karen, was a witch from Chicago. John estimated her to be a

second level witch. She had a history of incest and heavy drugs. She offered John \$200.00 to drive her to Chicago to get away from her brutal father. He had a broken hand from hitting Karen. John agreed to take her.

Before he got to Chicago, John stopped and called Shiela. She told him there was an all-points bulletin on him for kidnapping. The police were waiting for John in Chicago, the father had made the charge. I believe the witches plotted the whole set-up. The police offered John immunity if he'd bring the girl back. The deal was made through John's boss. All charges were dropped. John admits he and Shiela were deep into sin. They were away from the Lord and miserable.

In January 1976, a 13-year old girl was missing from a children's home in Dayton called "Shawen Acres," located about a block from the occult store. A police officer by the name of Robert Keen who handled hundreds of cases singled out this girl. He accused John of killing her. According to police reports, John says this 13-year old girl was a habitual runaway because her father raped her at age 10 and she had become a member of the motorcycle gang called "The Outlaws." She was a known prostitute.

Officer Keen searched John's house and pushed one of the employees around, breathing threats of a murder charge against John Todd. This officer claimed to be a Christian. I called John on the phone that day and he told me about some of this man's actions. He was bitter. I said, "John, from what you're telling me, he isn't a Christian." There was no love. After a while the case was dropped.

In February of 1976 John was arrested for the Karen Schnipper kidnap case again. It was a shock. He applied for bail. At the same time he was hit with a warrant for his arrest in Carlsbad, New Mexico for forgery. Bail was denied. The warrants for his arrest from New Mexico turned out to be phoney. John was not wanted. They finally gave him bail.

Now the Illuminati made a deal with him. On February 21, 1976 at 7 pm John and Shiela were invited to a dinner with Gavin Frost, the pope of the occult and his associate Isaac Bonewits. They warned John to never mention the Illuminati again. John refused. They were furious. The next day in a Unitarian church, Gavin Frost denounced John. A "wanted" poster was to be issued for John raising the price on his head by the organization.

An interesting meeting took place. Gavin Frost, the pope of the occult who despises Christianity, and Isaac Bonewits, his enforcer who seethes with hate for the believers in Christ, met with the Christian police officer as friends. Isn't that strange? The other man was Wes Hill, the man who reported all the stories on John Todd and for some reason always misquoted him. It looks like they all had something in common.

In March, 1976, I got a surprise call from John. He called me "Brother." I praise the Lord because John and Sheila had come back to Christ. They closed the occult store and burned its contents. He was still on bail. The trial was coming up. Unknown to John, his lawyers were Masons. They told John if he agreed to say he was guilty of driving Karen across the state line he would

be released. John agreed. For some reason a visiting judge from Tennessee presided. He also was a Mason. He gave John the maximum sentence of 6 months with no probation.

The first night in the institution, the nurse insisted that John get a shot of phenobarbital and Vallium, claiming his records showed at one time he had been an epileptic. They pumped so many drugs into John that by the end of three months he was in critical condition, moving him from the Veterans' Hospital to the General, and back again. They were also hitting him with 6 shots a day. He was being overdosed purposely. A specialist was only allowed to see John once. He took a blood sample and said John was critical and in a toxic state, poisoned by Dilantin in his body. John didn't recognize Shiela. He was having 10 to 12 seizures a day.

Shiela got on the phone and begged me to help her. I told her to get a lawyer. She did. The Lord was with her. The lawyer contacted a Judge Shields and said that John Todd through the lawyer would file a suit in inhumane punishment against this court. The judge ordered John released. John's life was saved. The Illuminati lost that round. God had answered our prayers.

Interesting note: While John was in jail that little 13-year old runaway that John was accused of murdering by Officer Keen called up her mother to say she was out of the state of Ohio and that she was alive.

John was released on December 23, 1976. After the first of the year Judge Shields gave John permission to go to Phoenix, Arizona for a job. Later, John moved to Alabama and called his probation officer to see if it was all right. The officer said it was fine.

John and Shiela told me they would try to warn the churches one more time what the Illuminati is doing to our churches and what they have planned for us. It takes guts to tell what's coming. John makes mistakes on certain statements and he'll admit it. He is a Christian layman, not a minister.

Part of the material being circulated includes letters from ex-police officer Keen and part of the news clippings from that area. All this was when John was backslidden. John points out the letters ex-Officer Keen sent were secret within the occult organization. Only witches or Masons could possibly get their hands on them. The last people on earth I would believe would be Galvin Frost, the pope of the occult and his enforcer, Isaac Bonewits who I've been told commit animal sacrifices and who knows what else to the prince of darkness. These men are not my brothers in Christ. They hate the ground we walk on. God help us when we have to rely on witches for information.

At least John has given us the warning. He is being blasted by witches and Christians alike. As far as I'm concerned, his past is under the blood. John has confessed all this to the Lord Jesus.

It would be easy to compromise and give in to these pressures, but I won't. I believe and love both John and Sheila. They are fighting for survival, never knowing where the next shotgun blast will come from.

I know that as a result of his messages revival is breaking out. Pastors have called me by phone and told me that the kids are burning their rock music and getting saved.

I believe the dear brothers in the Lord who are sending out this material have made a mistake in not knowing who they are lining up with. I pray these attacks cease and that we may all be in much prayer about this. John and Shiela need our support as they face an unbelievable powerful force who would stop at nothing to destroy them. They are counting on Christians to help them silence John. If I thought for one minute John was a phony, I would not hesitate for a second to expose him. I've prayed and sought God about this matter and I believe John is a true brother in Christ who has been given a very difficult ministry.

Yours for the lost,

JACK CHICK, President, Chick Publications, Inc.

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## [The 31 Jesuit Generals](#)



Ignatius of Loyola, the first Superior General.

I took from Wikipedia a list of Superior Generals of the Society of Jesus (Jesuits) and made a chart showing which Popes reigned during that particular Jesuit General's rule. A Jesuit General is also known as the "Black Pope" and the existing Pope is called the "White Pope." As you see there have been more Popes, 50 totaled, compared to only 30 Jesuit Generals! What does that imply? Does it mean the Jesuit General gets rid of any Pope he doesn't like? Their favorite method of assassination is poisoning. Pope John Paul I lived only 33 days!



1. Ignatius of Loyola April 19, 1541 – July 31, 1556	Paul III Julius III Marcellus II Paul IV
2. Diego Laynez July 2, 1558 – January 19, 1565	Pius IV
3. Francis Borgia July 2, 1565 – October 1, 1572	Pius V
4. Everard Mercurian April 23, 1573 – August 1, 1580	Gregory XIII Sixtus V Urban VII Gregory XIV
5. Claudio Acquaviva February 19, 1581 – January 31, 1615	Innocent IX Clement VIII Leo XI Paul V
6. Mutio Vitelleschi November 15, 1615 – February 9, 1645	Gregory XV Urban VIII
7. Vincenzo Carafa January 7, 1646 – June 8, 1649	Innocent X
8. Francesco Piccolomini December 21, 1649 – June 17, 1651	Innocent X
9. Aloysius Gottifredi January 21, 1652 – March 12, 1652	Innocent X
10. Goschwin Nickel March 17, 1652 – July 31, 1664	Alexander VII Clement IX Clement X Innocent XI
11. Giovanni Paolo Oliva July 31, 1664 – November 26, 1681	Alexander VIII
12. Charles de Noyelle July 5, 1682 – December 12, 1686	Innocent XII Clement XI
13. Thyrsus González de Santalla July 6, 1687 – October 27, 1705	Innocent XIII Benedict XIII
14. Michelangelo Tamburini January 31, 1706 – February 28, 1730	Clement XII
15. Franz Retz March 7, 1730 – November 19, 1750	Benedict XIV
16. Ignacio Visconti July 4, 1751 – May 4, 1755	Benedict XIV
17. Aloysius Centurione November 30, 1755 – October 2, 1757	Clement XIII Clement XIV Pius VI
18. Lorenzo Ricci October 17, 1782 – October 21, 1785	Pius VII
19. Tadeusz Brzozowski August 7, 1814 – February 5, 1820	Leo XII
20. Luigi Fortis October 18, 1820 – January 27, 1829	Pius VIII
21. Jan Roothaan July 9, 1829 – May 8, 1853	Gregory XVI Pius IX
22. Peter Jan Beckx August 2, 1853 – March 4, 1887	Leo XIII
23. Anton Anderledy March 4, 1887 – January 18, 1892 Berisal,	Leo XIII
24. Luis Martín October 2, 1892 – April 18, 1906	Pius X
25. Franz Xavier Wernz September 8, 1906 – August 20, 1914	Pius X
26. Włodimir Ledóchowski February 11, 1915 – December 13, 1942	Benedict XV
27. Jean-Baptiste Janssens September 15, 1946 – October 5, 1964	Pius XII John XXIII
28. Pedro Arrupe May 22, 1965 – September 3, 1983	Paul VI John Paul I

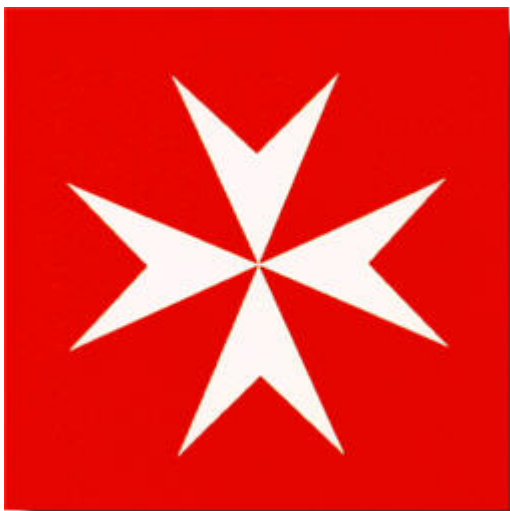
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|---------------------------|---------------------------------------|------------------------------|
| 29. Peter Hans Kolvenbach | September 13, 1983 – January 14, 2008 | John Paul II<br>Benedict XVI |
| 30. Adolfo Nicolás        | January 19, 2008 – October 3, 2016    | Benedict XVI<br>Francis      |
| 31. Arturo Sosa           | October 14, 2016 –                    | Francis                      |

Only one Pope in history, Innocent X, spans the reign of 3 Jesuit Generals. He reigned toward the end of the Thirty Years War (1618–1648) in Europe when millions of people were killed. Pope Innocent X objected to the final peace treaty of that war!

“One of the most devastating wars in European history. The Thirty Years War began as a conflict between **German Protestants and German Catholics**, that slowly expanded to include most of the rest of Europe, with first the Protestant powers joining in to protect their co-religionists in Germany, and then Catholic France supporting the protestant cause as part of the long running Bourbon-Hapsburg rivalry (and before that the Valois-Hapsburg rivalry). The war caused massive destruction in Germany, and may have reduced the population of the area by half, in part because much of the fighting was carried out by mercenary armies that plundered every area they crossed.” From [http://www.historyofwar.org/articles/wars\\_thirtyyears.html](http://www.historyofwar.org/articles/wars_thirtyyears.html)

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## [Famous American members of the Knights of Malta](#)



The Knights of Malta is the *lay branch* of the Jesuit Order!

"The Knights of Malta is a world organization with its threads weaving through business, banking, politics, the CIA, other intelligence organizations, P2, religion, education, law, military, think tanks, foundations, the United States Information Agency, the United Nations, and numerous other organizations. The world head of the Knights of Malta is elected for a life term, with the approval of the **Pope**. The Knights of Malta have their own Constitution and **are sworn to work toward the establishment of a New World Order with the Pope at its head**. Knights of Malta members are also powerful members of the **CFR** (Council on Foreign Relations) and the **Trilateral Commission**." – Quoted from "Behold a Pale Horse" by William Cooper

I got the list of Knights of Malta members from <http://www.biblebelievers.org.au/kmlst1.htm>. I limited the first section to only show Americans and only those who are not members of the Roman Catholic clergy. I got the identity of the less famous ones from Wikipedia. I figured everybody should know the more famous names and so I didn't include a description for them.

Some of these people are known as Jews (Alan Greenspan) or as members of a Protestant church (the Bush family)! Most people would not associate them with a Roman Catholic organization.

- George W. Anderson – Admiral in the United States Navy
- James Jesus Angelton – Chief of the CIA's Counterintelligence Staff from 1954 to 1975
- Samuel Alito – Associate Justice of the Supreme Court
- Joe M. Allbaugh – President George W. Bush's Director of the Federal Emergency Management Agency
- Michael Bloomberg – 108th Mayor of New York City
- John Robert Bolton – 25th United States Ambassador to the United Nations
- Charles Joseph Bonaparte – 37th United States Secretary of the Navy and **father of the FBI**.
- Pat Buchanan – Senior advisor to American Presidents Richard Nixon, Gerald Ford, and Ronald Reagan
- William F. Buckley, Jr. – American conservative author[2] and commentator.
- George H.W Bush
- George W. Bush
- Jeb Bush
- Prescott Bush, Jr.
- Frank Capra – American film director
- Frank Charles Carlucci III – 16th United States Secretary of Defense
- William Casey – 13th Director of Central Intelligence
- Michael Chertoff – 2nd Secretary of Homeland Security
- Noam Chomsky – MIT professor
- Bill Clinton
- (Senator) John Danforth – 24th United States Ambassador to the United Nations
- John J. DeGioia – President of Georgetown University

- Cartha DeLoach – Deputy director of the Federal Bureau of Investigation
- Allen Dulles – 5th Director of the Central Intelligence Agency
- Edwin J. Feulner – President of the conservative think tank the Heritage Foundation
- Raymond Flynn – 52nd Mayor of Boston
- Rudy Giuliani – 107th Mayor of New York City
- Alan Greenspan – 13th Chairman of the Federal Reserve
- Alexander Haig – Army General, 7th Supreme Allied Commander Europe
- William Randolph Hearst – American newspaper publisher
- Richard Holbrooke – United States Special Envoy for Afghanistan and Pakistan
- J. Edgar Hoover – Director of the Federal Bureau of Investigation
- Lee Iococca – Former Chrysler Chairman
- William J. Donovan – **Father of the CIA**
- Joseph Kennedy – 44th United States Ambassador to the United Kingdom
- (Senator) Ted Kennedy
- Henry A. Kissinger
- Henry Luce – A magazine magnate, was called “the most influential private citizen in the America of his day”
- Robert James “Jim” Nicholson – 5th United States Secretary of Veterans Affairs
- Oliver North – National Security Council staff member during the Iran–Contra affair
- Francis (Frank) V. Ortiz – United States Ambassador to Argentina
- Thomas ‘Tip’ O’Neill – 55th Speaker of the United States House of Representatives
- George Pataki – 53rd Governor of New York
- Peter G. Peterson – Chair of the Council on Foreign Relations
- John Francis Queeny – Founded the Monsanto Company (GMO, poisoning the world)
- John J. Raskob – Financial executive and businessman for DuPont and General Motors, and the builder of the Empire State Building
- (President) Ronald W. Reagan
- Nelson Rockefeller
- David Rockefeller
- Francis Rooney – United States Ambassador to the Holy See
- Rick Santorum – Senate’s third-ranking Republican from 2001 until 2007
- Antonin Scalia – Associate Justice of the United States Supreme Court
- Joseph Edward Schmitz (Blackwater) – Defense Department Inspector General
- Frank Shakespeare – United States Ambassador to Portugal, United States Ambassador to the Holy See,
- Clay Shaw – Head of the International Trade Mart; charged for being part of a conspiracy to assassinate President John F. Kennedy.
- Frank Sinatra
- Frederick W. Smith – Founder of FedEx
- Myron Taylor – American industrialist, and later a diplomatic figure involved in many of the most important geopolitical events during and after World War II.
- George Tenet – 18th Director of Central Intelligence
- Ted Turner – founder of TBS and CNN

- Thomas Von Essen – Fire department Commissioner of the City of New York. He quit 4 months after 9/11.
- Robert Ferdinand Wagner, Jr – 102nd Mayor of New York City
- Vernon A. Walters – 17th United States Ambassador to the United Nations
- Gen. William Westmoreland – Commander of U.S. military operations in the Vietnam War
- Gen. Charles A. Willoughby – General Douglas MacArthur's Chief of Intelligence during most of World War II and the Korean War.
- Robert Zoellick – 11th President of the World Bank Group
- Gen. Anthony Zinni – Nickname "The Godfather" Special envoy for the United States to Israel and the Palestinian Authority

## **Famous non-American Knights of Malta**

- Amschel Mayer von Rothschild
- Kurt Waldheim – 4th Secretary-General of the United Nations
- Silvio Berlusconi – 50th Prime Minister of Italy
- Tony Blair
- King Juan Carlos of Spain
- Heinrich Himmler – Hitler's Chief of German Police in the Reich Ministry of the Interior
- Nelson Mandela
- Rupert Murdoch
- Juan Perón – 29th & 40th President of Argentina

For more information about the Knights of Malta, see [http://www.whale.to/b/knights\\_q.html](http://www.whale.to/b/knights_q.html)