

Paradise or Purgatory?



The Catholic Church delays the entrance of the believer into Paradise, and makes merchandise of the miseries which she says the believer endures in Purgatory.

Fake Relics And Miracles



II Thess. 2:9-11) warned of this “working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in those that perish... And for this cause God shall send them strong delusion, that they should believe a lie.”

Is The Catholic Confessional A Cause Of Crime?



By Joseph Zacchello

This article is from a PDF file on LutheranLibrary.org written in 1944. It was published by *The Converted Catholic Magazine* and edited by former Roman Catholic priest, Leo Herbert Lehmann. If you see the word "recently," just think it was recent relative to 1944. But I believe the subject of this article is still relevant today. If you've seen the film, "The Godfather," I think you know what I mean.

Joseph Zacchello is a former Roman Catholic priest born in Italy in 1917. You can read his interesting life story and conversion to Christ from Roman darkness on, [The Priest Who Found Christ](#).

After studying the Bible for the first time in my life after hearing the Gospel in 1971, one of the things I rejoiced in was not having to confess my sins to a Catholic priest in the confessional box! Jesus is my High Priest! The Bible says,

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. – 1 John 1:9

MANY WERE STARTLED by the statistics from official Catholic sources in *The Converted Catholic Magazine* for January showing **the abnormally high percentage of Roman Catholics in our jails and penitentiaries**, as well as the disproportionate number of Catholics among young people arrested in New York as juvenile delinquents. Persistent Catholic propaganda by radio, press and pulpit had almost convinced Protestant Americans that all the crime in America was the result of our "Godless" American public schools, and that few, if any, Roman Catholics ever went to jail.

It is too much to expect that Catholic propagandists will publicize their own crime statistics and allow their Catholic people to find out who or what is responsible for the abnormally high rate of crime among Catholics.

There are priests in the Catholic church who place the blame on the fact that nuns are made the moral teachers of youth in Catholic schools. Nuns, they say, because of their self-repressive, ascetic training are not fitted to teach and prepare Catholic children to face the real facts of life. Nuns regard every thought of sex, for example, as a mortal sin and feel guilty themselves even when they look at the nude image of Christ on the crucifix. But these days, when children have so many ways of discovering the facts of sex for themselves outside school, the influence of the nuns in this regard may be largely discounted.

In the January issue of *The Converted Catholic Magazine*, Mr. Lehmann points to **the unethical teaching of the Catholic Church on theft and robbery as a possible cause of the high rate of crime among Catholics**. This teaching, which gives the reasons that excuse from theft, should not be underestimated since, as he proves on good authority, more than 50% of all crimes among youth are connected with thievery. But such explanations are merely partial and still leave us to find some underlying cause in the Catholic church's whole moral system of the alarming rate of crime among Catholics. This root

cause is the Catholic practice of confession, one of the seven 'sacraments' or foundation-stones upon which the entire superstructure of Roman Catholicism is built.

Protestants oppose **the Roman Catholic confessional** because it **is a purely Roman invention, is contrary to scripture teaching, and was never taught or practiced by Christ or his apostles**. But few, if any, have ever brought to light its evil effects in social and moral matters. These evil consequences flow from the fact that Roman Catholics are taught to believe that the priest, a mere man, has the power to absolve them from their sins, on the simple condition that they tell their sins in secrecy to him in the confession-box, and promise to perform a simple 'penance' that he imposes. The following should be noted with regard to the practice of confession:

1. The priest is a real judge.
2. He himself can forgive, or withhold forgiveness, of every kind, degree and number of crimes at his own discretion;
3. There are no witnesses;
4. The sinner is his own accuser;
5. No record of the proceedings is kept; a guarantee in fact is given the sinner that absolute secrecy will be observed;
6. **No public jail sentence or fine is imposed**, only a few minutes of prayers and a verbal promise of reform;
7. By this procedure **all effects of the crimes confessed are destroyed and the criminal instantly made "holy"** and a good citizen again.
8. This secret process of **forgiveness and hiding of crimes may be accomplished again and again as long as the sinner conforms to the regulations** set forth above and as laid down in Catholic Canon Law.

Canon 888 says:

"The priest has to remember that in hearing confessions he is a judge."

Again Canon 872:

"For the hearing of confessions there is required in the priest not only the power of orders [the priesthood] but also a juridical investment."

As to the power of the priest as judge in confession, Canon 870 says:

"In the confessional the minister has the power to forgive all crimes committed after baptism."

The Council of Trent (Sess. VI. Chap. 7.D.B. 799) decreed that the priest not only forgives sins in confession, but has power to destroy them and thus make of the criminal a perfect citizen and a saint: "The crimes are not only forgiven but destroyed and the criminal made as a new person – a saint". To obtain pardon it is not necessary to be sorry for crimes committed because they are offenses against society or God, but it is sufficient if the criminal is sorry for fear he will go to hell forever if he does not confess them and obtain the forgiveness from the priest in confession. On this point the Council of Trent (Sess. 14, C.H.) says of the sinner: "It is sufficient

if he is sorry for fear of otherwise burning in hell for all eternity.”

All the decrees of the Council of Trent are binding on Catholics under pain of anathema and excommunication.

The main reason why crime is high in Catholic nations: Catholics have no deterrent to crime!

Anyone can understand that **this practice of the Catholic confession is no deterrent to crime**, and can easily, in fact, be made an excuse for continuing in it. Big-time criminals and racketeers, especially, generally can find ways to circumvent the civil law and its penalties. If they are Roman Catholics and believe in confession, they have assurance of an easy way of also escaping punishment in the next life.

Examples are plentiful of such big-time Catholic criminals and racketeers continuing in crime without any qualms of conscience. ‘Big Tom’ Prendergast of Kansas City who died recently after release from Federal penitentiary was one of them. Under his rule, Kansas City was a menace to the morals of young and old... Brothels flourished openly and criminal gangs enforced his dictates. Gambling houses were as commonplace as grocery stores, and he himself was the biggest gambler of his age. Political corruption abounded and Prendergast, as boss of it all, grew fabulously rich from the wealth that flowed into his pockets from this underground traffic in crime. Yet, when he died last January 26, Monsignor Thomas B. McDonald who preached his funeral sermon after solemn high mass, publicly proclaimed him “a man with a noble heart and a true friend,” because “*he went to mass every morning at 7:30 for 30 years.*”

Tom Prendergast, and other Catholic criminals like him, did not fear the penalties of the civil law, because he could escape them by bribing and corrupting judges and officers of the law whom he himself had appointed. As a Catholic, however, he feared the tortures of hell in the next life. But he was assured by his church’s teaching that he could also escape God’s punishment as long as he went to confession regularly, told his crimes to the priest and said he was sorry merely because he was afraid of going to hell. He was further assured that he could continue his life of crime with impunity as long as he made sure of having a priest to absolve him before he died and to say masses afterwards for his soul in Purgatory.

Mayor Hague of Jersey City is another of many examples of ‘devout’ Catholic political bosses and racketeers who escape the punishment of the civil law by bribery and corruption, and at the same time have the assurance from their church’s teaching that they can also escape God’s punishment in the next life by obtaining pardon regularly from their priests in confession.

Why then should Catholic parents wonder if their wayward children, trained to confession in a Catholic school, refuse to heed their admonitions?

Forgiveness may be had in confession without any expression of sorrow to their parents. Nor should a Catholic wife wonder how her husband can remain unfaithful, even after going many times to the priest to tell him the details of his unfaithfulness. Each time his sin is blotted out and he again becomes the ideal husband – all by merely confessing to the priest and saying a few

'Hail Mary's' as a 'penance.'

Should we wonder why there are so many Catholic criminals? Perhaps we should wonder why there are not many more. That there are not many more may be due to the fact that not all 'judges' sit in confession-boxes, but on criminal court benches and send criminals to jail and penitentiaries, and even to the electric chair.

We former priests now know what true forgiveness of sins means in Christian teaching: that God alone forgives sins and with forgiveness comes a complete change of life. The Catholic practice of confession is merely a recital to a man of sins committed, with no guarantee of pardon from God, and nothing to prevent the repetition of the same sins over and over again. In true Christian teaching, forgiveness of sins is not just the wiping off of old sins from the soul and then going forth to soil it again with more of the same sins. It means the gift of a whole new soul, the rebirth to a new life for the sinner to whom sin becomes abhorrent and who remains sanctified and a true child of God thereafter. Then the sinner is really saved. He becomes not only a saint, but also a good citizen. Only this kind of religious teaching is a real deterrent to crime.

Catholicism's Moral Code



A THOROUGH UNDERSTANDING of Roman Catholicism is not possible without a grasp of the peculiar structure of its system of moral theology. It is the key to its world wide political power.

Biblical Unity or Papal Conformity?



By Michael de Semlyen and Richard Bennett

Papal Penitence

On Sunday, March 12, 2000, the first Sunday of Lent, the Pope presided over a solemn ceremony called "The Day of Pardon" in St. Peter's Basilica, Rome, in which he asked God for forgiveness for the historical wrongs of the Roman Catholic Church (RCC). The ceremony was presented as another profoundly significant event in the RC Church's "Millennium Jubilee Holy Year" and a further step, unprecedented but necessary, in the process of unity. It was a modern media event staged for maximum impact to encourage "unity". The impression given is that it is a genuine attempt to wipe the slate clean and to apologize for the past wrongs of the Church.

Careful examination, however, shows that the Pope's "Day of Pardon" was in fact not an apology, but rather a day of deception. In this service, the Pope continually prayed, purportedly as a Christian, while never admitting any of the horrendous sins of the Church of Rome. An egregious example from the prepared text that was used is found in Section III, "Confession of Sins Which Have Harmed the Unity of the Body of Christ".¹ The set prayer of the representative of the Roman Curia was as follows, "Let us pray that our recognition of the sins which have rent the unity of the Body of Christ and wounded fraternal charity will facilitate the way to reconciliation and communion among all Christians." This was followed by silent prayer, and then the prayer of "The Holy Father" addressed to the "Merciful Father",

Merciful Father, on the night before his Passion your Son prayed for the unity of those who believe in him: in disobedience to his will, however, believers have opposed one another, becoming divided, and have mutually condemned one another and fought against one another. We urgently implore your forgiveness and we beseech the gift of a repentant heart, so that all Christians, reconciled with you and with one another will be able, in one body and in one spirit, to experience anew the joy of full communion. We ask this through Christ our Lord."

If the Pope and the Roman Curia were really serious about their prayer offered to Holy God, they must face the fact that condemning curses of their Council of Trent were not mentioned nor repented of, including the condemnation of the Biblical Gospel and historical biblical Christianity, which led to the wholesale slaughter of millions of Christians during the 667 years of the Inquisition, and which have never been revoked, Vatican Council II notwithstanding. If this prayer were answered, it would be necessary to

dismantle the RCC with its false gospel, papal infallibility, and “irreformable”² ways, which clearly the Pope and his Curia have no intention of doing.

“The Week of Christian Unity”

The gathering of mainstream churches at St. Paul’s Basilica in Rome earlier this year is thought to have been the largest assembly of Christian leaders with a Pope since the Vatican Council II in the early 1960s. On January 18th, the Tuesday of the week which had been designated ‘The Week of Christian Unity’ in the ‘Holy Year, 2000’, leaders representing four fifths of Eastern Orthodoxy gathered alongside Anglicans, Lutherans, Methodists and Pentecostals. They were participating in celebration of the opening of the ‘Holy Door at St. Paul Outside the Walls’. Archbishop George Carey, Primate of the Church of England, and Metropolitan Athanasius, representing Bartholomew, Patriarch of Constantinople and head of the Orthodox Church, knelt on either side of Pope John Paul II before the newly opened door. Only one cushion had been provided as it was thought that only the Pope would kneel, but when they both fell to their knees, too, the Pope called out, “Unity! Thank you!” It was a highly symbolic moment.

The Pontiff had every reason to express his gratitude to the Churches represented and the two men flanking him. After all, in May 1999, the joint Anglican Roman Catholic International Commission (ARCIC) had issued a statement “recognizing the Pope as the overall authority in the Christian World” and describing him as “a gift to be received by all Churches”, (a gift yet to be accepted by the Synod of the Church of England and the wider Anglican Communion, however). Five months later in October, 1999, on Reformation Day, the Roman Catholic and Lutheran Churches had signed a joint declaration announcing that their opposing views on justification have been reconciled.³ With this declaration of reconciliation and unity, the way seems clear for the Lutherans to join the Anglicans in accepting Papal primacy. The frosty relationship of earlier years with the Russian Orthodox Church has warmed up, and a Papal visit to Moscow and a meeting with Patriarch Alexy II is being discussed. Pentecostals and Charismatics have accelerated their Rome-ward journey and Evangelical leaders who have signed ECT (“Evangelicals and Catholics Together”) have led very large numbers of Evangelicals to kneel before the open “holy” door that the Roman Catholic Church offers them.

The Pope’s words that day were couched in the language associating equality with freedom. Carefully concealed in his response was the non-negotiable agenda of the Roman Catholic Church, for rather than looking for unity based on truth, the Papacy, as ever, is seeking to secure conformity through compromise. The “ecumenical dialogue” referred to by the Pope during the January 18th ceremony, is clearly governed by a special set of rules. Vatican Council II’s postconciliar Document No. 42 on ecumenism states that “...dialogue is not an end in itself...it is not just an academic discussion.”⁴ Rather,

“ecumenical dialogue...serves to transform modes of thought and behavior and the daily life of those [non-Catholic] communities. In this way, it **aims at**

preparing the way for their unity of faith in the bosom of a Church one and visible.”⁵

That the papacy expects this process of dialogue to take time to accomplish its stated aim of bringing all Christian churches under its authority is clear when she says,

“...little by little, as the obstacles to perfect ecclesial communion are overcome, **all Christians will be gathered, in a common celebration of the Eucharist [the Mass] into that unity of the one and only Church...**This unity, we believe, dwells in the Catholic Church as something we can never lose.”⁶

The “little by little” approach of the Vatican II document are now giant steps.

How many present at the January 18th gathering understand what is really happening? The Pope’s official position is that “ecumenical encounter is not merely an individual work, but also a task of the [RC] Church, **which takes precedence over all individual opinions.**”⁷ Thus the opinions of others present on January 18th are “individual opinions” and worthless. The final goal of any dialogue with the RCC is, first and foremost, “unity” in a visible and specific ritual. Under the authority of the Roman Catholic Church, “all Christians will be gathered, **in a common celebration of the Eucharist** into that unity of the one and only Church...unity we believe dwells in the Catholic Church as something she can never lose.” She could hardly state it more clearly.

Unity: True and False

Very different from this man-made spurious unity is the true unity of believers in Christ. The foundation of Christian unity is the position of believers “*in God the Father and in the Lord Jesus Christ.*”⁸ The Lord’s prayer in John 17:21 for unity is answered in the life of an individual who is justified by God’s saving grace alone through faith alone in Christ alone. The fact that the Lord Jesus Christ prayed for unity means that unity of believers is actual. God, the Father of His people, Who before the world existed chose the believers to be in Christ His Son, justified them through His righteousness, and upon saving them, places them in Him, and will preserve them in that unity unto the culmination of all things. Believers are placed into the unity which is in Christ Jesus, a unity which they themselves did not establish, but which they are commanded to maintain. In the words of the Apostle Paul, they are “*to keep the unity of the Spirit in the bond of peace.*”⁹

True Ecumenism

The same Apostle shows clearly the ground of true unity. “*There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.*”¹⁰ Believers, therefore, who adhere to God only and His Written Word, as did the Lord and the Apostles after Him (‘Sola Scriptura’) are one in body, in Spirit, and in truth. They are saved before

the all-Holy God by grace alone ('Sola Gratia'), through faith alone ('Sola Fide'), and in Christ alone ('Solo Christo'), and all glory and praise is to God alone ('Soli Deo Gloria'). These five biblical principles together show the foundation of true unity in the Lord. They have helped the persecuted church through the centuries to hold fast to the simplicity of the Gospel. True ecumenism is fellowship or working together in adherence to the five basic biblical principles that maintain the foundation of true unity in the Lord. To the degree to which these key basic biblical standards are embraced, true unity will be evident.

False Ecumenism

On the other hand, false ecumenism, typically institutionalised, is the joining together for common causes of professing Christian groups, when in fact one or more of the parties involved are unconverted. While purporting to confess the Lord Jesus Christ according to the Scriptures, for the most part the five biblical principles that display the basis of true unity in the Lord are compromised. The extent to which these principles are not upheld usually shows the inclination of the church or group to submit to Rome.

The World Council of Churches is such an institution. Within it, there is no agreement on any of the five principles that demonstrate the fact that the foundation of true unity is in the Lord Jesus Christ alone. The Pope and his Church, likewise in apostasy from the true Gospel, are also without any of the five biblical standards. Counterfeiting the body of the Lord Jesus Christ, they are intent on finding successful ways to bind all to the very visible, active and attractive pontifical throne.

Pope Defines Conformity

In his official letter, "That they May Be One", the Pope defines full unity,

"The Catholic Church, both in her praxis and in her solemn documents, holds that the communion of the particular Churches with the Church of Rome, and of their Bishops with the Bishops of Rome is, in God's plan, an essential requisite of full and visible communion."¹¹

To arrive at that point of full unity, a different set of five principles must be adopted—principles that actually deny all five parameters of biblical truth. According to the Pope, "It is already possible to identify the areas in need of fuller study before a true consensus of faith can be achieved:

- (1) the relationship between Sacred Scripture, as the highest authority in matters of faith, and Sacred Tradition, as indispensable to the interpretation of the Word of God;
- (2) the Eucharist, as the Sacrament of the Body and Blood of Christ, an offering of praise to the Father, the sacrificial memorial and Real Presence of Christ and the sanctifying outpouring of the Holy Spirit;
- (3) Ordination, as a Sacrament, to the threefold Ministry of the episcopate, presbyterate and diaconate;
- (4) the Magisterium of the Church, entrusted to the Pope and the Bishops in communion with him, understood as a responsibility and an authority exercised

in the name of Christ for teaching and safeguarding the faith;
(5) the Virgin Mary, as Mother of God and Icon of the Church, the spiritual Mother who intercedes for Christ's disciples and for all humanity."¹²

The Pope's objective in declaring his five principles is that a ubiquitous visible conformity to the Church of Rome should be forged in accordance with and manifested through her institution alone. Thus the Pope decrees,

"...it is now necessary to advance towards **the visible unity** which is required and sufficient and which is manifested in a real and concrete way, so that the Churches may truly become a sign of that full communion in the one, holy, catholic and apostolic Church **which will be expressed in the common celebration of the Eucharist.**"¹³

The RCC is attempting to forge a man-made unity, visible by means of an institution to which all must conform. Such a conception stands in direct contradiction to the reality of believers who, having been placed invisibly in Christ by God, are to maintain the bond of unity given them by the Holy Spirit.

External Unity to be Attained by Power and Penalty

What is this conformity now so passionately advocated by the Pope? How would it be applied in practice? From all previous experience, and the official teaching of the same Pope in his Canon Law, those fully participating will be obliged to submit their faculties of both mind and will to 'the Holy Father' [the Pope], to his decrees, and to the dogma of his Church. Thus present day Roman law decrees,

Canon 752 "A religious respect of intellect and will, even if not the assent of faith, is to be paid to the teaching which the Supreme Pontiff or the college of bishops enunciate on faith or morals when they exercise the authentic magisterium even if they do not intend to proclaim it with a definitive act..."

In this official law Rome enunciates, in clearer terms than any cult states, the necessity of suppressing one's God given faculties, that of mind and will. This is not only demanded, the new Canon Law, the 'Papal Code' codified by the present Pope, includes a section entitled "Punishment of Offenses against Ecclesiastical Authorities and the Freedom of the Church". Under the heading, "The Punishment of Offenses in General", the Inquisition appears again as from old times, for Canon 1311 states,

"The Church has an innate and proper right **to coerce** offending members of the Christian faithful by means of penal sanctions."¹⁴

A brief acquaintance with history readily reveals that coercion is a term that the Roman Church understands very well. Naturally, when ushering all comers into her big tent, she makes light of its implications; but when once again in direct control of the levers of political power (which may well be provided by the fast advancing European super state), Canon 1311 could acquire that same notoriety as those that have so darkened the pages of

history.

It is important to remember always that the Roman Papacy is an absolute monarchy and also a secular government. Enormously wealthy, it has territorial sovereignty, its court, nobles, and diplomatic corps; its detective force and secret service; its laws, advocates, and system of jurisprudence as well as prison; taxes, bank, foreign treaties and concordats, enormous political influence, ambitious plans and policies, all as much as any secular kingdom. And it still has the Inquisition, now styled the Office of the Doctrine of the Faith, headed by Joseph Cardinal Ratzinger.

Bride of the Lamb Understands Apostate Church

Believers of old were clear to call the Roman Catholic Church's imposed conformity "Satan's seat" or the Antichrist. This was known and spoken of even through the Middle Ages by Dante Alighieri (d. 1321), John Wycliff (d. 1384), John Huss (d. 1415), Savonarola (d. 1498), and William Tyndale (c. 1536). So Rome's conformity was described as Antichrist from the time of Reformation by Martin Luther (d. 1546), Nicholas Ridley (d. 1554), John Bradford (d. 1555), and John Foxe (d. 1587), and in more recent times by Isaac Newton (d. 1727) and Jonathan Edwards

(d. 1758). Now as the "Holy" Roman Empire revives in the European Superstate, can believers afford to remain ignorant of both history and Biblical prophecy as understood throughout the centuries? Confident believers of old saw that unity is in Christ and, consequently, warned of the conformity with Rome. They both knew the true church in Christ, and recognised the apostate Church in Rome. Understanding that unity with the Roman Catholic Church always meant submission to her traditions and finally obedience to her Pope, they rejoiced that their unity was in the Beloved, rather than dallying with sin.

Pope Identified

Extravagantly, apparently without trembling, the Pope has again fulfilled the Lord's prophetic Word (II Thessalonians 2:3-12) depicting the Man of Sin and Son of Perdition. The sitting Pope purports to take for himself a Divine position. Thus in Section III of the prepared program for the "Day of Pardon", "The Holy Father" is mentioned eight times. Nonetheless in the RCC, this title does not denote the All Holy One in heaven, but rather the sitting Pope. Seen in the light of Scripture, the RCC Pope who claims to be Christian, clearly is one "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (v. 4). The Pope of the RCC goes further when by taking to himself the title of "The Vicar of Christ", he presumes to take the place of Christ Himself, teacher, shepherd, and priest. This also is clearly tantamount to "as God sit[ting] in the temple of God, showing himself that he is God." The assertion is not simply made, for the Pope's law gives it teeth in exacting submission of mind and will and promising punitive action against those who fail to obey, as Canon 752 and 1311 document. He is the worst and greatest enemy of Christ who under the pretence of service to Christ, presumes to undermine His unique offices by covertly usurping His position and power.

C. H. Spurgeon clearly understood these things. His timely words still apply,

Since he was cursed who rebuilt Jericho, much more the man who labours to restore Popery among us. In our fathers' days the gigantic walls of Popery fell by the power of their faith, the perseverance of their efforts, and the blast of their gospel trumpets; and now there are some who would rebuild that accursed system upon its old foundation. O Lord, be pleased to thwart their unrighteous endeavours, and pull down every stone, which they build. It should be a serious business with us to be thoroughly purged of every error which may have a tendency to foster the spirit of Popery; and when we have made a clean sweep at home we should seek in every way to oppose its all to rapid spread abroad in the church and in the world.¹⁵

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1 www.vatican.va/jubilee_2000/jubilevents/events_day_pardon

2 "This infallibility, however, with which the divine redeemer wished to endow his Church in defining doctrine pertaining to faith and morals...the Roman Pontiff...enjoys...when...he proclaims in an absolute decision...For this reason his definitions are rightly said to be irreformable by their very nature..." No. 28, Lumen Gentium, in Vatican Council II The Conciliar and Post Conciliar Documents, Austin Flannery, Ed., 1981 ed. (Northport, NY: Costello Publ. Co., 1975) p. 380.

3 See Richard Bennett's analysis, "The Roman Catholic-Lutheran 'Joint Declaration on the Doctrine of Justification': A Denial of the Gospel and the Righteousness of Christ".

4 Flannery, No. 42, "Reflections and Suggestions Concerning Ecumenical Dialogue", S.P.U.C., 15 August 1975, p.549.

5 Ibid., pp. 540-1. Bolding in any quotation indicates emphasis added in this paper.

6 Ibid., p. 541.

7 Ibid., p. 545.

8 1 Thessalonians 1:1.

9 Ephesians 4:3.

10 Ephesians 4:4-6.

11 Ut Unum Sint, "That They May Be One: On Commitment to Ecumenism", John Paul II (Washington, DC: United States Catholic Conference) Publ. No. 5-050, Para. 97.

12 Ibid., Para. 79.

13 Ibid., Para. 78.

14 Code of Canon Law, Latin-English Edition (Washington, DC: Canon Law Society of America, 1983).

15 Morning and Evening, on Joshua 6:26

[Billy Graham and His Friends – A Hidden Agenda? By Dr. Cathy Burns](#)



A friend recommended me to check out a book by Dr. Cathy Burns, *Billy Graham And His Friends – A Hidden Agenda?*. I never heard of her or her book before. I found her website, [Liberty to the Captives](#). The titles of the articles look very very good! Her bio on the site says:

Dr. Cathy Burns has a degree in Bible Philosophy and has spent the past 19 years doing extensive research on the New Age movement and related subjects. She has written many articles, tracts, and booklets on various subjects, including nine other books: *Hidden Secrets of Masonry*; *Hidden Secrets of the Eastern Star*; *A One World Order Is Coming*; *Mormonism, Masonry and Godhood*; *A Scriptural View of Hell*; *Alcoholics Anonymous Unmasked*; *Pathway to Peace*; *Secure in Christ*; and *Masonic and Occult Symbols Illustrated*. Her name is listed in *Who's Who in Religion*, *Two Thousand Outstanding Intellectuals of the 20th Century*, *Five Hundred Notable Women*, *Outstanding People of the 20th Century*, *Who's Who in the East*, *Who's Who in America*, *World Who's Who of Women*, *Dictionary of International Biography*, *Two Thousand Notable American Women*, etc. She has also done radio interviews in the United States and Canada.

(Ref: https://libertytothecaptives.net/about_dr_burns.html)

Cathy Burns' bio is also on the [Chick Publications website](#). I believe she is a sincere Bible believing follower of Jesus Christ. Just reading the first chapter of her book tells me so.

The emphasis in **bold** are from the author, and taken from the [the PDF file I got the text from](#).

This is only *part* of chapter one of her book. I don't want to violate the copyright law. You can [buy the book from Amazon](#).

1 . LETS MEET SOME OF BILLY'S FRIENDS

Billy Graham is one of the best-known as well as one of the best-loved individuals of the 20th century. He has been in the listing of "most admired men" for 36 consecutive years—more than any other person. Chuck Colson states that he is the "greatest evangelist of this century—perhaps the greatest since Paul..." Others refer to him as "the world's best-known evangelist," "the world's most beloved evangelist," "the most honored evangelical alive," "the nation's pastor," or "America's pastor."

Knowing that Graham was so well respected and revered, and hoping to help our community hear the gospel of Jesus Christ, I took the responsibility for trying to bring Graham's films to our school— and succeeded. Even though I was still in high school, I felt a burden to reach out to others and tell them about Jesus. At that time, I thought Graham's films would be one of the best methods available and I was even one of the counselors after the film was aired. Since that time, Graham's popularity has only increased.

Little by little I started hearing about some aspect of Graham's ministry with which I didn't agree, but I'd just shrug my shoulders and ignore it. Eventually, those "little things" started to add up to quite a large number of difficulties. As I started to research some of these issues, I found more and more—and even more problems— problems far worse than I could have possibly imagined. I started noticing Graham's own words in his autobiography and compared that with other sources. I read many biographies on Graham—most of which were authorized by Graham himself and/or published by Graham's ministry (under World Wide Publications). Since I'd been researching the New Age and related movements for the past 19 years, I noticed some names with which I was familiar. As I continued to dig and research, unbelievable associations were uncovered— and some things started to fall into place. I started to understand many things I had not comprehended before. I am now sharing this extensive research with you—and hope you will continue to **do your own research** as well.

This first chapter, especially, may be a little difficult to read and digest, but I feel it is necessary in order to lay a framework for the succeeding chapters. This was not an easy book to write but, as I think should be evident, it has been extensively researched and documented. Many people will not like what has been uncovered— but I believe the truth should be shared

with others. Many will want to hold to their cherished beliefs (no matter how false they are)— but I just ask you to read it and then check out the facts for yourself.

Remember, it is better to be disturbed by truth than to be deceived by falsehood. Proverbs 27:6 notes: “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.” Galatians 4:16 asks: “Am I therefore become your enemy, because I tell you the truth?”

Since he is esteemed and revered in the eyes of so many, I think it’s very important to look at Billy Graham himself, some of his close friends, as well as some of those he invited to share the platform with him at his Crusades. While I’m sure that Graham would not be in agreement with the views (political, spiritual, or even otherwise) of all those encouraged to sit on his platform, his words of praise for many of them certainly give the impression that he considers these people to be fellow Christians and individuals to be respected and admired. It is one thing not to make a disparaging remark about someone; it is quite another thing to heap praise on a person.

It is obvious that someone in Graham’s position does not want to be “negative” about people because he would lose many friends, but does he need to unnecessarily brag up people who are flaunting open sins? For instance, on *Larry King Live*, Graham said that although he has been friends with Bill Clinton for years, he has not and would not bring up the issues of homosexuality or abortion to him. Graham said that if he did that, he “would not be invited back to the White House.” (As John 12:43 says: “[T]hey loved the praise of men more than the praise of God.”) Silence in a case like this is bad enough, but a few months later, in an interview with *U. S. News and World Report* on May 3, 1993, he said about Clinton: “I am quite impressed with his charisma and with some of the things he believes. If he chose to preach the gospel instead of politics, he would make a great evangelist.” He also said: “From a biblical point of view, we should be **headed in the direction of goodness and righteousness, away from crime and immorality** and towards one’s neighbors who are in need. **I’m encouraged by the emphasis President Clinton and Hillary are putting on that.**”

Graham says Bill and Hillary are leading us in the direction of goodness and righteousness, yet Clinton was recently photographed at a Democratic fundraiser with Hugh Hefner, the founder of *Playboy*. The photo then appeared in the May 2000 issue of *Playboy*. This is hardly a righteous influence! Clinton had also “appointed over a score of homosexuals to his staff.”

Graham also said that he forgives (and seems to excuse) Clinton’s sexual misconduct: “I forgive him. Because I know the frailty of human nature, and I know how hard it is, and especially a strong, vigorous, young man like he is; he has such a tremendous personality. I think the ladies just go wild over him.” It’s great to have man’s forgiveness, but that is not sufficient. Clinton needs to ask for God’s forgiveness for only God can cleanse the heart.

In Graham’s autobiography, *Just As I Am*, he mentions that he was with

President Clinton on May 1, 1996. He states: "It was a time of **warm fellowship** with a man who has not always won the approval of his **FELLOW CHRISTIANS** but who has in his heart a desire to serve God and do His will." [Emphasis mine throughout.]

"At a luncheon for 500 newspaper editors at their annual convention in Washington, D.C., Graham said that the President's personal life and character are 'irrelevant.' At the luncheon...**he promoted Clinton as a man of God**. He explained that he and Clinton had been close friends for many years and stated, 'I believe Bill has gone to his knees many times and asked God to help him.'"

The praises flow both ways, however. At a dinner in Washington with about 650 people in attendance, Clinton praised both Billy and Ruth Graham.

When people consider someone like Clinton (who is a sex pervert, pro-homosexual, pro-abortion, etc.) to be a Christian, we are in desperate spiritual trouble! When someone like Graham does so, we are even in a more profound dilemma since multiplied thousands look up to Graham as a spiritual advisor and man of God.

JOHN FOSTER DULLES

Let's meet another one of Graham's friends: John Foster Dulles. It was **Dulles who was involved in helping to open doors for the 1954 Graham Crusade in London**.

In *A Prophet with Honor*, which Billy Graham had asked William Martin to write, we find: "Secretary of State John Foster Dulles...would also be 'using his considerable prestige to help by writing letters to all of his friends and contacts in England.' Perhaps at Dulles's recommendation, American ambassador to Great Britain, **Winthrop Aldrich, promised his assistance as well.**"

Aldrich, by the way, was a brother-in-law to John D. Rockefeller, Jr.

Many people know who John Foster Dulles was but for those who don't, **Dulles was a founder of the Council on Foreign Relations (CFR)** (Note from me: According to Myron Fagan, [the CFR is the American branch of the Illuminati](#)) and a relative (through marriage to Janet Pomeroy Avery) to the Rockefeller family. He served as a **chairman of the board of the Rockefeller Foundation and the Carnegie Endowment**. It was Dulles himself who chose **Communist Alger Hiss** to be president of the Carnegie Endowment for International Peace. We need to remember that the kind of peace the Carnegie Endowment has in mind is different from the peace that you have in mind. This organization said: "[W]e shall have peace through constant warfare!" Not a very peaceful peace, is it?

Dulles and Hiss were friends for a long time. Furthermore, **"Mr. Dulles and Mr. Hiss worked together in The Federal Council of Churches** and...both were chairmen of important committees of the Council."

"In September 1916, [President Woodrow] Wilson appointed a 'brain trust' of

150 to draw up a charter for **world government**. The League of Nations Covenant was prepared for a new **socialist one-world** to follow WWI. The group included college professors, graduate students, lawyers, economists and writers. Individuals on the committee included Walter Lippman (columnist), Norman Thomas (head of the American **Socialist** Party), Allen Dulles (later head of CIA), **John Foster Dulles** (later Secretary of State) and Christian A. Herter (former Secretary of State)."

Dulles advocated "global interdependence" and was also a founding member of the United Nations (UN) and helped to prepare the United Nations Charter which states: "The present Charter represents a conscientious and successful effort to create the best **world organization** which the realities permit." Dulles wrote: "I have never seen any proposal made for collective security with 'teeth' in it, or for '**world government**' or for 'world federation,' which could not be carried out either by the United Nations or under the United Nations Charter."

"The founders of the UN were 16 Communists led by Alger Hiss, and 43 members of the Council on Foreign Relations (CFR).

"Since the UN was founded, to produce peace for all the world, there have been 157 wars [up to 1991]. The UN has yet to prevent a war, stop a war or win a war. On key issues the UN has voted against the U. S. about 85% of the time."

The story of the land where the UN is situated is interesting, too.

"The UN stands on a piece of land called by the **Manhattan** Indians, Turtle Bay. Their legend was that **floods of blood would drench that place** but that there would come a time when many tribes will meet here to make peace. It happens that for many years the slaughter houses of Manhattan stood here and floods of blood were lost by hundreds of thousands of animals. When Mr. John Rockefeller bought the land, he got the slaughter houses destroyed and offered the grounds to the UN, the meeting place of many tribes. One could also add that the UN was bom from the blood of the 30 million humans who died in World War II. These are the Earth vibrations noticeable at the UN."

Dulles had been hired by Joseph Stalin to act as Russia's legal council in the United States and he was also closely associated with J. R Morgan. Morgan "was instrumental in forcing our country into World War I. He and his associates funded the Bolsheviks and the Nazis, and he helped organize the Council on Foreign Relations. Occult writers tell us he based his investment strategy on astrology."

"John Foster Dulles and Allen Dulles became senior partners of Sullivan and Cromwell. That firm was chief legal counsel to J. Henry Schroeder Bank **which helped finance Hitler's rise to power** initially aided by the Warburg-controlled Mendelsohn Bank of Amsterdam. Chase National, Equitable Trust, Mechanics and Metals, Bankers Trust and Kuhn Loeb & Co. financed Germany's launching of World War I on the basis of a deal made with Kaiser Wilhelm through their agents— the Warburgs."

SIX PILLARS OF PEACE

It was **John Foster Dulles** who dominated the **Federal Council of Churches** (FCC) which had been founded, in part, by the **Communist Harry Ward** in 1908. In fact, **John D. Rockefeller, Jr.** was among those who **helped to finance the Federal Council of Churches**. For many years no conference or meeting of the Council was complete without an address by Dulles or one of the Rockefellers.

Since Dulles was involved in both the United Nations and the FCC (later renamed the National Council of Churches), it's no surprise to see the following news item: "Christians should vigorously support efforts to strengthen the United Nations—even at the risk of leaving the United States outvoted, the National Council of Churches decided last night."

In Dulles' book, *War or Peace*, he stated:

"The churches took a strong lead in favor of international organization. The Federal Council of Churches of Christ in Commission on a Just and Durable Peace, of which I [Dulles] was chairman. Our Commission held its first full meeting in September, 1941, just after the promulgation of the Atlantic Charter. We immediately launched a campaign to educate United States public opinion to the **need for world organization**. Most of the Protestant churches of the country set up 'study groups' on **world order**. The Commission conducted 'national missions on world order' which took leading ministers and laymen to the principal cities of the United States. It issued a 'Six Pillars of Peace' statement which set out briefly and cogently the **need for world organization** and the tasks it should assume."

"John Foster Dulles and his many supporters in the church now took their case to the nation. Beginning with a convocation in the **Cathedral of St. John the Divine** in New York, they fanned out across America, ultimately visiting 102 cities."

The report:

"**called for a world government** of delegated powers, strong immediate limitations on national sovereignty, international control of all armies and navies, an international court with adequate jurisdiction, a **universal system of money**, progressive elimination of all tariff and quota restrictions on world trade, **an international bank, and worldwide freedom of immigration.**"

It was **Dulles** who was instrumental in getting the FCC to support the United Nations as well as its UNESCO (United Nations Educational, Scientific and Cultural Organization) program. "Skull and Bones member Archibald MacLeish wrote the UNESCO Constitution and several Freemasons helped create the organization." MacLeish belonged to the Council on Foreign Relations. He, along with Adlai Stevenson, "worked to establish the United Nations and drafted the preamble to its charter." "A fervent international, MacLeish strongly advocated One Worldism..." He was also cited for being involved in at least 12 Communist front organizations and/or activities. In fact, his "FBI file ran to over six hundred pages." He "argued vigorously for a left-wing press in the United States, if only because it advanced views contrary to

those of the majority.”

Dulles was former President Eisenhower’s Secretary of State and in 1950, when the Federal Council of Churches changed its name to the National Council of Churches, **Rockefeller** donated a large parcel of land for its headquarters. It was Eisenhower who laid the cornerstone for the National Council of Churches (NCC) in Masonic style.

Interestingly, President Eisenhower read a prayer at his inauguration in January 1953. When copies of the prayer were checked it was discovered that he had not mentioned the name of Jesus Christ in the entire prayer (just like in Masonry). In the Masonic Lodge the chaplains are repeatedly told not to pray or end their prayers in the name of Jesus.

By the way, the NCC just happens to be across the street from the Rockefellers’ Riverside Church and the two buildings are connected by an underground tunnel. Also, Rockefellers gave a \$50 million endowment to Riverside Church. “To symbolize the interdenominational spirit and its further reconciliation of religion and science, the tympanum arching the main portal contained the figures of non-Christian religious leaders and outstanding heroes of secular history, Confucius and Moses, Hegel and Dante, Mohammed and even the dread Darwin.” Also, this “church building sports stone statues of Gargoyles on its Cathedral as well as statues of the Merovingian King Clovis....John D. Rockefeller, Jr. is chairman of the Building Committee.”

Another famous building with gargoyles is **St. John the Divine Church**. One author reveals:

“Grotesque-looking gargoyles are chiseled from stone and set in place on the Cathedral, jeering down and sticking tongues out at the onlookers. Funding for the two-century-long project has been supplied through gifts, including some quite large—like the one for over a million dollars from international financier and philanthropist **J. P. Morgan**.”

Gargoyles “are weird stone figures, half-human and half-animal or half- bird, placed on the edges of cathedrals, palaces, and other buildings.”

“Riverside was previously pastored by **Harry Emerson Fosdick**. This was the same Fosdick who was accosted by William Jennings Bryan for heresy—denying the virgin birth.” Fosdick declared: “**Of course I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does.**”

“Bryan and the fundamentalists tried to excommunicate Fosdick but who do you suppose came to Fosdick’s defense?—none other than John Foster Dulles!”

GRAHAM FOLLOWS NCC WITH GREAT INTEREST

Fosdick belonged to at least **7 Communist** front groups. He claimed that “Jesus was as much ‘divine’ as his own mother.” He was also a leader in the **National Council of Churches**. Additionally, Fosdick wrote articles for Margaret Sanger’s Birth Control Review.

In spite of the apostasy in the leadership of the NCC, **Graham** visited the NCC headquarters on August 27, 1991 and remarked: "There's no group of people in the world that I would rather be with right now than you all. Because I think of you, I pray for you, and **we follow with great interest the things you do.**" Graham's connections to the NCC go back to at least **1958**.

Getting back to John Foster Dulles: Not only did Dulles play a large role in the Federal Council of Churches, but he was also involved with the World Council of Churches (WCC). At one of the WCC's meetings, Dulles said: "There is no inherent incompatibility between the Christian view of the nature of man and the practice of economic communism or state socialism."

"It should be recognized, he suggested, that the long-range social ends which Soviet leaders professed to seek were in many respects similar to the ends which Christian citizens sought—'a higher productivity of labor, abolition of exploitation of man by man, **from each according to his abilities, to each according to his needs.**'" There was nothing in these long-term ends, he thought, irreconcilable with what Christians wanted. 'Most of them have been sought by Christians long before there was a Communist party,' he declared."

REDISTRIBUTION OF WEALTH

As early as 1939 **Dulles said** that there must be "**some dilution of sovereignty,**" and "the establishment of a common money."

On October 28, 1939 Dulles proposed "that America lead the transition to a new order of less independent, semi-sovereign states bound together by a league or federal union."

As mention, in 1942 **he was the chairman of a meeting of the Federal Council of Churches (FCC)** "which called for a world government," etc.

"The report also called for **world-wide redistribution of wealth**. It held that a 'new order of economic life is both imminent and imperative.' **It accepted Marxian concepts** by denouncing various defects in the profit system as being responsible for breeding war, demagogues, and dictators."

Dulles also stated:

"The fundamental fact is that the nationalist system of wholly independent, fully sovereign states is complete in its cycle of usefulness...Today, more than ever before, are the defects of the sovereign system magnified, until now it is no longer consonant with either peace or justice. It is imperative that there be a transition to a new order. This has, indeed, become inevitable; for the present system is rapidly encompassing its own destruction. The real problem is not whether there will be a transition, but how can transition be made, and to what" [Emphasis in the original.]

In one of the statements he authored for the Federal Council of Churches, Dulles wrote:

"...Communism as an economic program for social reconstruction has points of contact with the social message of Christianity as in its avowed concern for

the underprivileged and its insistence on racial equality...neither state socialism nor free enterprise provide a perfect economic system; each can learn from the experience of the other...the free enterprise system has yet to prove it can assure steady production and employment..."

In *War or Peace*, Dulles wrote: "Fundamentally, world peace depends upon world law, and world law depends upon a consensus of world opinion as to what is right and what is just."

Dulles, along with John D. Rockefeller III, "created the Population Council, in November 1952. They warned of the need to stop expansion of the world's non-white population." Dulles was also among several Council on Foreign Relations members who **knowingly brought Communist Fidel Castro to power in Cuba.**

Remember, this is the same **John Foster Dulles** who was instrumental in getting **Billy Graham** open doors for a crusade in London in 1954 and "**who designated himself a Christian Communist.**" Could Dulles have sincerely been interested in having the Gospel preached? It doesn't seem likely! I might add that Dulles "also gave him a bit of political advice, perhaps hoping Graham would not make statements that ran counter to U. S. foreign policy."

TEMPLETON PRIZE

Billy Graham is so popular that he was selected as the recipient of the Templeton Prize in 1982. In the address that Templeton gave during this ceremony he said: "Every person is created by God, is a child of God and the Holy Spirit dwells within **each** human being." He continued:

"This afternoon, His Royal Highness Prince Philip presented the Templeton Prize for 1982 to the Reverend Dr Graham, founder of the Billy Graham Evangelistic Association. Evangelism is a duty for every person who worships **God in any form.** Dr Graham has originated more new ideas in evangelism than any living person. He has given the Church around the world a new hope and has contributed vastly to the wider vision and meaning of evangelism. **His co-operation with all denominations** to involve the statesmen of the world in evangelism has left an indelible mark on Christian history."

[The Movers and Shakers of this World](#)



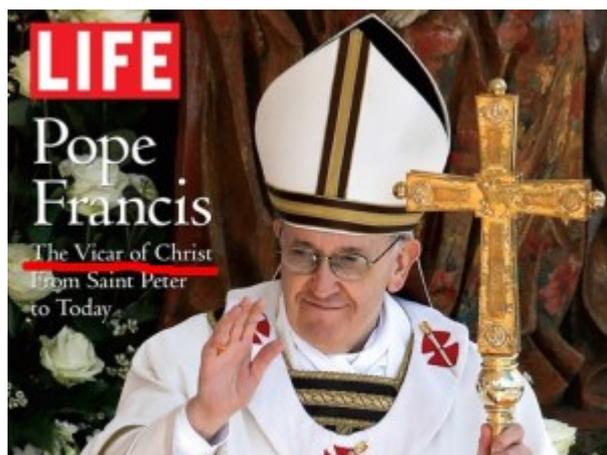
The most powerful people in the world are behind the scenes and are not the visible leaders of the nations.

[The Cunning Genius of the Vatican Papal System, Part II](#)



The Papal System is unrivaled in the world. It's massive, it's institutional, it's a religious system which is also a civil system. It's immensely deceptive.

[The Ten Commandments in the Language of the Pope](#)



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

I think that most Protestant Christians today have been deceived as to who the Pope of Rome really is. This post may offend some people, but perhaps it may help wake up the sleepers. It was taken from "The Pope – Chief of White Slavers, High Priest of Intrigue" – By Jeremiah J. Crowley, a Roman Catholic priest for 21 years. He wrote it in 1913. Do you think the Roman Catholic

hierarchy is any different today? I once met a young Irishman who told me he is ashamed of the fact he was raised Catholic because of the scandals of pedophile priests.

The following is taken from [LETTER TO ALL CIVILIZED PEOPLES. Subject: THE POPE-FOE OF MANKIND. Part I](#)

Yes, it expresses extreme sarcasm. But I think a man such as Jeremiah J. Crowley could well afford to be sarcastic considering the way the agents of the Vatican dealt with him.

The Ten Commandments of God translated into papal language are thus rendered:

1. One Lord and one God shalt thou adore, in the "Supreme Pontiff" at Rome, "Vicar of Christ," and like unto Christ, sinless and infallible.
2. Bless every day of thy life the holy name of pope and pontiff, proving thy sincerity by daily offerings to "Peter's Pence."
3. Keep holy the feast days of "Holy Church," especially those of the Blessed Booze and the cherished St. Boodle.
4. Honor the "Holy Fathers" of thy Church and reverence the "Holy Mothers" of White Slavery, toiling so steadily for "Holy Fathers" comfort.
5. Kill thou shalt not, save "Heretics", "Schismatics" and other enemies of the blessed White Slavery of the Vatican.
6. Commit not adultery, unless thou faithfully pay the price set by "Holy Church" for many masses for "souls in Purgatory."
7. Steal not, unless to hand over proceeds to "Holy Fathers" for saloon, red light, and other agents of needed priestly refreshment and recuperation.
8. Do not lie, save and except when duty to "Holy Church" and the interests of its White Slave and Wine Room activities demand.
9. Covet not thy neighbor's wife, unless thou art prelate, priest, or monk.
10. Covet not any of thy neighbor's goods that thou couldst not turn readily into coin of the realm, for the benefit of White Slave Institutions and Temples of Sodom, under control of "Holy Fathers" for the spiritual upliftment of men and women.

In the beginning of this chapter, Jeremiah J. Crowley writes:

David, King and Prophet, filled with a genuine and grateful exaltation of spirit, at all the benefits received from his God, exclaimed:

O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

For this sublime invocation of the Royal Prophet papal eulogists of today may invite us to sing:

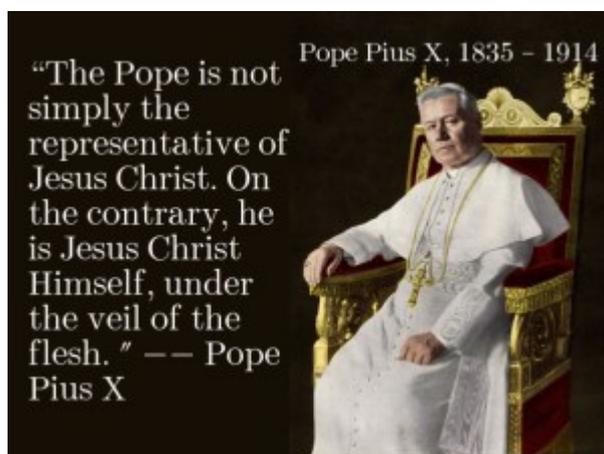
O praise the pope, all ye humankind: praise him, all ye nations.
For his goodness is ever at command of highest bidder, and his
favor endureth as long as suppliant's gold holds out.

[“And the Woman Was Arrayed in Purple and Scarlet Colour...” – Revelation 17:4](#)



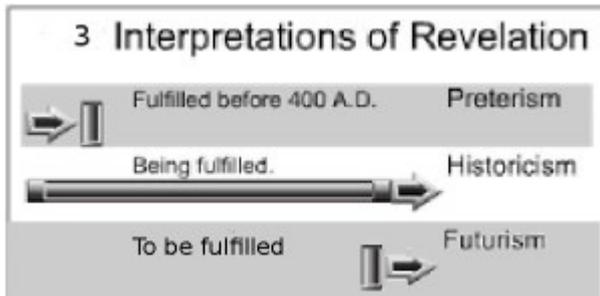
The woman of Revelation 17:4 arrayed in purple and scarlet is the leadership of the Roman Catholic Church, the bishops and cardinals.

[What a former Roman Catholic Priest has to say about the Papal System](#)



No professing Roman Catholic, believing in the doctrines of papal supremacy and infallibility, can be loyal to any form of government but the papal only.

Preterism, Futurism, Historicism – Three Schools of Interpretation of Bible Prophecy



I consider this article a key resource to understand why and how eschatology as understood by the evangelical world today is all messed up! If you are waiting for the “rise of the Antichrist” I highly urge you to read this! It is not long. I copied it from a 10 page PDF file somebody either sent me or I found on the Internet. It quotes a lot from an author who I highly regard, Henry Grattan Guinness, who wrote [Romanism and the Reformation](#).

Out of the Reformation of the sixteenth century, and even before, there developed three distinct schools of Biblical prophetic interpretation. A close examination as to the origins of these different views shall undoubtedly uncover which position is correct. I hope and pray that this information will help the reader to make a stance for the side of Truth and give strength to take those first steps “out of the midst of Babylon.”

Let us take a look at what several well known authors, who lived while the more modern views were becoming prevalent, had to say on the subject.

“There are three methods of interpreting the book of Revelation– the **Praeterist**, the **Futurist** and the **Historical** (or **continuous**). The **Praeterist** maintains that the prophecies in Revelation have already been fulfilled– that they refer chiefly to the triumph of Christianity over Judaism and paganism, signaled in the downfall of Jerusalem and of Rome. Against this view it is urged that if all these prophecies were fulfilled some 1400 years ago (the Western Roman Empire fell A.D. 476), their accomplishment should be so perspicuous as to be universally manifest, which is very far from being the case. The **Futurist** interpreters refer all the book, except the first three chapters, to events which are yet to come. Against this view it is alleged that it is inconsistent with the repeated declarations of a speedy fulfillment at the beginning and end of the book itself (I.3; xxii.6, 7, 12, 20). Against both these views it is argued that, if either of them is correct, the Christian Church is left without any prophetic guidance in the Scriptures, during the greater part of its existence; while the Jewish church was favored with prophets during the most of its existence. The Historical or Continuous expositors believe the Revelation a progressive history of the

church from the first century to the end of time. The advocates of this method of interpretation are the most numerous, and among them are such famous writers as **Luther, Sir Isaac Newton, Bengel, Faber, Elliot, Wordsworth, Hengstenburg, Alford, Fausset and Lee**. The ablest living expositors of this class consider the seven seals, seven trumpets, seven thunders and seven vials as all synchronous, or contemporaneous, or parallel, a series of cyclical collective pictures, each presenting the entire course of the world (as connected with the church) down to the end of time; just as the seven churches in the first three chapters represent the universal church, the message to each pointing to the second coming of Christ." Elder Cushing Biggs Hassell, History of the Church of God, pp. 252, 253 (1876)

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men (who held the historicist view), that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

"Accordingly, toward the close of the century of the Reformation, two of the most learned (Jesuit) doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **preterist** method of interpretation,...and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled in Rome, and therefore could not apply to the Papacy.

"On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera**, about A.D. 1580, may be regarded as **the founder of the futurist system** of modern times.

"...It is a matter for deep regret that those who advocate the futurist system at the present day, Protestants as they are for the most part, are really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist." Rev. Joseph Tanner, Daniel and the Revelation, pp. 16, 17.

"Not only did the Reformers proclaim the mighty truth of justification by faith for the liberation of men's souls, but they nerved thousands to break from the tyranny of the dark ages of the papacy by clearly identifying the antichrist of Bible prophecy. The symbols of Daniel, Paul and John were applied with tremendous effect. The realization that the incriminating finger of prophecy rested squarely on Rome aroused the consciousness of Europe. In alarm Rome saw that she must successfully counteract this identification of antichrist with the papacy or lose the battle. She must present plausible arguments which would cause men to look outside the medieval period for the development of antichrist.

Jesuit scholarship rallied to the Roman cause by providing two plausible alternatives to the historical interpretation of the Protestants.

1. **Luis de Alcazar (1554-1630) of Seville, Spain**, devised what became known as the 'preterist' system of prophetic interpretation. This theory proposed that the Revelation deals with events in the Pagan Roman Empire, that antichrist refers to Nero and that the prophecies were therefore fulfilled long before the time of the medieval church. **Alcazar's preterist** system has never made any impact on the conservative, or evangelical wing of the Protestant movement, although in the last one hundred years it has become popular among Protestant rationalists and liberals.

2. A far more successful attack was taken by **Francisco Ribera (1537 – 1591) of Salamanca, Spain**. He was the founder of the 'futurist' system of prophetic interpretation. Instead of placing antichrist way in the past as did Alcazar, Ribera argues that antichrist would appear way in the future. About 1590 Ribera published a five hundred page commentary on the Apocalypse, denying the Protestant application of antichrist to the church of Rome." M.L. Moser, Jr., An Apologetic of Premillennialism, pp.26, 27.

"Through the **Jesuits Ribera and Bellarmine**, Rome put forth her futurist interpretation of prophecy. Ribera was a Jesuit priest of Salamanca. In 1585, he published a commentary on the Apocalypse, denying the application of the prophecies concerning antichrist to the existing Church of Rome." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 268 (1887)

"The **futuristic School**, founded by the **Jesuit Ribera in 1591**, looks for Antichrist, Babylon, and a rebuilt temple in Jerusalem, at the end of the Christian Dispensation. The **Praeterist School**, founded by the **Jesuit Alcazar in 1614**, explains the Revelation by the fall of Jerusalem, or the fall of pagan Rome in 410 AD.." M.L. Moser, Jr., An Apologetic of Premillennialism, p.27 (Quoting G.S. Hitchcock, a Roman Catholic Author).

"We have traced in the last three lectures the antiquity, the practical use, and the systematic development of the **historical interpretation of prophecy**—the interpretation which regards Papal Rome as the Babylon of the Apocalypse, and the Roman pontiff as "the man of sin." We have shown that the historical interpretation was the earliest adopted in the Christian Church; that it developed with the course of history; that it sustained the Church through the long central ages of apostasy; that it gave birth to the Reformation... It stood for ages, and is destined to remain till the light of eternity shall break upon the scene. The **historic interpretation** is no dream of ignorant enthusiasts. It has grown with the growth of generations; it has been built up by the labours of men of many nations and ages. It has been embodied in solemn confessions of the Protestant Church. It forms a leading element in the testimony of martyrs and reformers. Like the prophets of old, these holy men bore a double testimony—a testimony for the truth of God, and a testimony against the apostasy of His professing people...and this was their testimony and nothing less, that Papal Rome is the Babylon of prophecy, drunken with the saints and martyrs; and that its head, the Roman pontiff, is the predicted "man of sin," or antichrist. To reject this testimony of God's

providential witnesses on a matter of such fundamental import, and to prefer to it the counter-doctrine advocated by the apostate, persecuting Church of Rome, is the error and guilt of modern Futurism." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 297, 298.

"Futurism is literalism, and literalism in the interpretation of symbols is a denial of their symbolic character. It is an abuse and degradation of the prophetic word, and a destruction of its influence. It substitutes the imaginary for the real, the grotesque and monstrous for the sober and reasonable. It quenches the precious light which has guided the saints for ages, and kindles a wild, delusive marshfire in its place. It obscures the wisdom of Divine prophecy; it denies the true character of the days in which we live; and while it asserts the nearness of the advent of Christ in the power and glory of His kingdom, it at the same time destroys the only substantial foundation for the assertion, which is prophetic chronology, and the stage now reached in the fulfillment of the predictions of the apostasy." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 298, 299. (1887)

"But mark, this is a question of Rome's judgment concerning herself, and the bearing of prophecy on her own history and character. It is here in this judgment that the **Futurist claims that Rome was right, and the Reformers in the wrong**. And the consequences are most serious, for we are living in an age of revived Papal activity." H. Grattan Guinness, Romanism and the Reformation From the standpoint of Prophecy, p. 256.

"To resist the use to which Scripture prophecy was put by the reformers is no light or unimportant matter. The system of prophetic interpretation known as **Futurism** does resist this use. It condemns the interpretation of the reformers. It condemns the views of all these men, and of all the martyrs, and of all the confessors and faithful witnesses of Christ for long centuries. It condemns the Albigenses, the Waldenses, the Wycliffites, the Hussites, the Lollards, the Lutherans, the Calvinists; it condemns them all, and upon a point upon which they are all agreed, an interpretation of Scripture which they embodied in their solemn confessions and sealed with their blood. It condemns the spring of their action, the foundation of the structure they erected. How daring is this act, and how destitute of justification! What an opposition to the pillars of a work most manifestly Divine! For it is no less than this, for **Futurism** asserts that Luther and all the reformers were wrong in this fundamental point. And whose interpretation of prophecy does it justify and approve? That of the Romanists. Let this be clearly seen. Rome felt the force of these prophecies, and sought to evade it. It had no way but to deny their applicability. It could not deny their existence in Scripture. They were there plainly enough. But it denied that these prophecies referred to the Romish Church and its head. It pushed them aside. It shifted them from the entire field of mediaeval and modern history." H. Grattan Guinness, Romanism and the Reformation from the Standpoint of Prophecy, pp. 251, 252.

Rev. Joseph Tanner, (1898, an English Protestant):

“Accordingly, towards the close of the century of the Reformation, two of her [Rome’s] most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men’s minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **Preterist** method of interpretation, which we have already briefly noticed, and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand the **Jesuit Ribera** tried to set aside the application of these prophecies refer properly not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera, about A.D. 1580, may be regarded as the Founder of the Futurist system in modern times.**” M.L. Moser, Jr., An Apologetic of Premillennialism, p.27

Futurism Comes to the United States

Edward Irving:

“Edward Irving (1792 – 1834), born in Scotland and a brilliant Presbyterian preacher, became a noted expositor in the British Advent Awakening. At first a historicist in his approach to the prophecies, Irving came to adopt futuristic views.” M.L Moser, Jr., An Apologetic of Premillennialism, p. 28.

Unfortunately Irving’s divergence from the truth did not end here. Along with his change of position on prophetic interpretation he also incorporated several other fanaticisms into his new theology.

“...He despaired of the church being able to complete her gospel commission by the ordinary means of evangelism and began to believe and preach about the miraculous return of the gifts and power of the early church.

“In 1831 the ‘gift of tongues’ and other ‘prophetic utterances’ made their appearance among his followers, first in Scotland among some women and then in London. Irving never detected the imposture and gave credence to these new revelations. Under the influence of these revelations of ‘the Holy Ghost’ ‘by other tongues,’ a new aspect was added to the expectation of future antichrist -the rapture of the church before the advent of Christ. The novel origin of this novel theory has embarrassed some of its advocates, and in the face of certain lack of evidence heretofore, the defenders of this novel theory have tried to deny its historical beginning. But the recent discovery in a rare book of Rev. Robert Norton entitled the Restoration of Apostles and Prophets In the Catholic Apostolic Church, published in 1861, establishes the origin of this innovative doctrine beyond all question. Norton was a participant in the Irvingite movement. The idea of a two-stage coming of Christ first came to a Scottish lass, Miss Margaret MacDonald of Port Glasgow, Scotland, while she was in a ‘prophetic’ trance.” M.L. Moser, Jr., An Apologetic of Premillennialism, p.28. (Research was done at Central Baptist College, Conway, AR)

Actually, the trance that Miss MacDonald was under occurred while she was deliriously ill. As pointed out in Arnold Dillimore's book, Forerunner of the Charismatic Movement, Miss MacDonald was a semi-invalid who was prone to be taken away with her feelings, impressions and revelations.

It was through the fervor of a local preacher, McLeod Cambell, the hysterical impressions and feelings of Miss MacDonald, and the desire above all reason of Edward Irving for a return of the gifts that the grass roots of the Charismatic movement began in Scotland. It soon spread like wildfire, and through the close association of John Nelson Darby, Irving's movement came to the United States.

John Nelson Darby:

"Secondly, Darby and almost all the Plymouth Brethren advocated a futurist rather than historicist interpretation of the book of Revelation... The historicist party, represented by almost all those millenarians discussed earlier in this chapter, judged that much of Daniel was recapitulated in the book of Revelation and the two accounts could be used to interpret each other. They believed that the events described in the Apocalypse were being fulfilled in European history... The futurists believed that none of the events predicted in Revelation (following the first three introductory chapters) had yet occurred and that they would not occur until the end of this dispensation. Associated with this rejection of the historicists' harmonizing of Daniel and Revelation was the futurists' attack upon the year-day theory, so vital to the dating of the 1,260 years to 1798. At the first Powerscourt conference the announced topic for Wednesday was 'proof if 1260 days' means days or years.

The futurist position did not originate with the Plymouth Brethren. Sixteenth-century Roman Catholic commentators had countered Protestant attacks upon the papacy as the Antichrist by insisting that none of the events relating to Antichrist had yet occurred...As has been true so frequently in the history of religious controversy, futurism did not become a real threat to the historicists and an attractive alternative prophetic position until accepted by believers. This occurred when Darby, Newton, and the Plymouth Brethren adopted futurism.

"...Darby introduced into discussion at Powerscourt the ideas of a secret Rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth week of Daniel (chapter 9). These two concepts constituted the basic tenets of the system of theology since referred as [dispensationalism](#)... Neither Darby nor Newton seems to have become estranged at this time. Darby held an open mind on both of these subjects as late as 1843. (Benjamin Wills) Newton remembered, years later, opposing both positions. Commenting upon Darby's interpretation of the seventy weeks of Daniel, Newton remarked, 'The secret rapture was bad enough, but this (futurism) was worse.'"Ernest R. Standeen, The Roots of Fundamentalism, British and American Millenarianism 1800-1930, pp. 36, 37, 38 (University of Chicago Press – Chicago & London).

Nov. 23, 2023 update: It should be noted that John Nelson Darby is considered

the father of Dispensationalism.

What are the doctrines of Dispensationalism?

- A distinction between the Church and Israel.
- A distinction between the Kingdom of Heaven and the Kingdom of God.
- Support for the State of Israel.
- The world will be led by a one-world government and a one-world leader called "the Antichrist" who will promote a one-world religion.
- The Antichrist **will probably be a Jew**.
- The Antichrist makes a 7-year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- The Church will disappear in the "secret rapture" where all Christian believers vanish from the planet and that this rapture is "imminent."
- The Rapture is then followed by a 7-year period called the "Great Tribulation." A variation of this is the Great Tribulation will begin in the middle of the 7-year period.

All so called "Christian-Zionists" are Dispensationalists. Famous Dispensationalists include Billy Graham, Franklin Graham, Pat Robertson, Jerry Falwell, James Dobson, John Hagee, and Paula White. Just think what an influence these people have had on Christianity in America! Is it a good influence based on pure Bible doctrine? John Hagee tells us:

"As Christians, we are commanded by God to support Israel. We believe in the promise of Genesis 12:3 regarding the Jewish people and the nation of Israel. We believe Christians should bless and comfort Israel and the Jewish people. Believers have a Bible mandate to combat anti-Semitism and to speak out in defense of Israel and the chosen people." – John Hagee

Hagee's statement is based on Dispensationalism. The Bible tells me:

*2 John 1:9 Whosoever transgresseth, and **abideth not in the doctrine of Christ**, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

*11 For **he that biddeth him God speed is partaker of his evil deeds.***

Dispensationalism is a bag of a set of false doctrines that are based on twisting the Word of God to say what it doesn't say. All Futurists are Dispensationalists whether they know it or not. They ignore correct [principles of interpretation of Scripture known as hermeneutics](#).

Conclusion

The movement for futurism, the secret rapture and the gift of tongues all developed in the 1830's in the Scottish church, pastored by Edward Irving, by a woman named Miss Margaret McDonald. She gave what was believed, at the

time, to be an inspired utterance. She spoke of the visible, open and glorious second coming of Christ. But as the utterance continued, she spoke of another coming of Christ – a secret and special coming in which those that were truly ready would be raptured. It was John Nelson Darby, a Brethren preacher and a diligent writer of the time in England – who was largely responsible for introducing this new teaching on a large scale. In the 1850's and 1860's, this theory was introduced into the United States, in a large degree when Cyrus Ingerson Scofield, a strong believer in Darby's teachings, incorporated it into the notes of his Scofield Reference Bible which was published in 1909.

It didn't happen all at once, but through time the Papacy's maneuver to avoid detection as the antichrist power has taken hold of the majority of professed Christians today. Stealthfully she has laid her trap and the world has walked right into it. "Never was there a time in the Church's history when she more needed the barriers which prophecy has erected for her protection. And now when they are so sorely needed, they are not to be found. **Futurism has crept into the Protestant Church, and broken down these sacred walls...**"H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 257 (1887)

[The Antichrist Is Hidden In Plain Sight](#)

According to the Bible, which of the below is the Antichrist likely to look like?



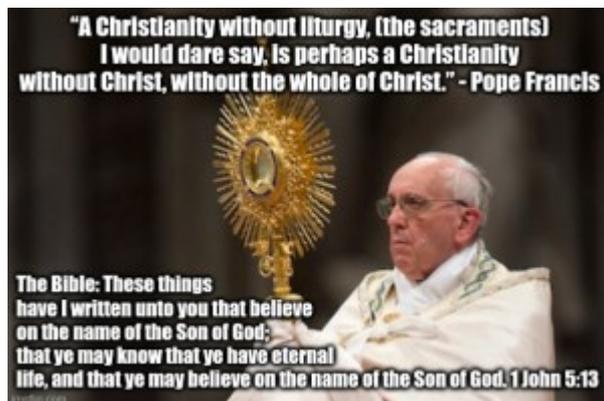
Without exception all the leaders of the Protestant Reformation looked at the Popes of Rome as the man of sin who sits as God in the temple of God – the Church – shewing himself that he is God.

Five Basic Postulates Of Protestantism



Five basic differences between Bible following Christians and Roman Catholics.

What The Pope Refuses To Believe



No conversion of priest or layman from Roman Catholicism is complete without full acceptance that the Gospel of Jesus Christ reveals that through faith in Jesus Christ man is actually invested with the very righteousness of God.

Evangelical Movements Within The Church Of Rome



I was offline for a week to get a broken bone fixed. Now I'm back to work!

This article is from chapter 31 of "Out of the Labyrinth: The Conversion of a Roman Catholic Priest" by former Roman Catholic priest Leo Herbert Lehmann, first published in 1947 and made available online by The Lutheran Library Publishing Ministry LutheranLibrary.org.

Leo Herbert Lehmann (1895-1950) was an Irish author, editor, and director of a Protestant ministry, Christ's Mission in New York. **He was a priest in the Roman Catholic Church who later in life converted to Protestantism** and served as the editor of The Converted Catholic Magazine. He authored magazine articles, books and pamphlets, condemning the programs and activities of the Roman Catholic Church. (Quoted from Wikipedia)

I'm posting this chapter because it has encouraging information I have never heard from anyone before, testimonials from members of the Catholic church including priests and nuns who had true saving faith in the grace of Jesus Christ but who remained in the Church.

CAN ROMAN CATHOLICS BE SAVED without breaking with their Church? Are there any Evangelical Christian believers within the Roman Catholic Church? These are questions which deserve, and require, extended answers.

It is **not generally known that movements toward acceptance of Evangelical Christian beliefs have always existed within the Roman Catholic Church** – both before and after the Reformation. Protestants have been so engrossed with the history of their own Church since the Reformation that they know little of the struggles toward the revival of Evangelical Christianity within the Church of Rome since the sixteenth century. Because of this, **Protestants today have lost perspective of their own teachings**, and a necessary sense of contrast between the Gospel teaching which they believe, and the opposite erroneous teaching and practice of Roman Catholicism from which the early Protestants broke away. These early Protestants saw that contrast etched in all its clarity because **they knew both sides**.

The shining of a bright light on a dark object shows up its true condition. In the same way, the actual doctrinal state of Roman Catholicism is fully seen only when justification of sinners through faith in the finished sacrifice of Christ is definitely and fully preached against the background of the errors of Roman Catholicism. **For the main dividing line in the struggle of Roman Catholicism against Evangelical Christianity is drawn between their opposing views as to how the grace of salvation comes to the souls of men.** It is upon this ground that the Jesuits have fought their Counter- Reformation – not only against Protestants, but **also against those who have tried to reassert Evangelical teaching within the Roman Church itself** after the example of the Protestant reformers of the sixteenth century.

Three-Cornered Conflict

There have been, in fact, not just two but three sides to the religious struggle during the four centuries since the Reformation – between Protestantism and Jesuit Catholicism on the one hand, and Jesuit Catholicism and Evangelical factions within the Roman Church itself, on the other. The Jesuits have been as harsh and uncompromising against those who opposed them from within their own Church, as against the Protestants from the outside. It is sad to have to admit that today, there is little, if any, life left in Evangelical movements within the Church of Rome. The Jesuits have succeeded, almost completely, in crushing out the remnants of criticism in the Catholic Church of their teaching about grace and the means of salvation. Their **Pelagian doctrine of salvation by works of man** himself, with all it implies in their moral theology and devotional practices, is now almost universally accepted or reluctantly acquiesced in by the universal Roman Catholic Church.

(**Note:** Pelagianism is a set of beliefs associated with the British monk Pelagius (circa AD 354–420), who taught in Rome in the late fourth and early fifth centuries. Pelagius denied the doctrines of original sin and total depravity. According to his theology, people are not naturally sinful, but can live holy lives in harmony with God’s will and thereby **earn salvation through good works.**)

The very fury of Jesuit opposition to the Gospel teaching of salvation by faith, as reasserted by Luther, Calvin, and other sixteenth century reformers, has led to the denial today in Roman Catholic teaching of almost every truth upon which the Gospel teaching about the grace of salvation rests.

Council Of Trent

But it was not so within the Roman Catholic Church at the time of the Reformation, and even within the Council of Trent (held between 1545 and 1563) itself, which was convened shortly thereafter for the special purpose of resisting the Evangelical teachings of the Protestant reformers. Many Roman Catholic churchmen in that council maintained that the only way to stop Luther and his associates from causing a rift in the Christian Church was **open opposition from the Church of Rome itself against the Pelagian error of the Jesuits**, and a firm declaration of salvation full and free by acceptance of the grace of God through the merits alone of Jesus Christ.

Had these Catholic spokesmen been listened to, the history of Christianity from that day to this would have been different. But the Jesuits triumphed in the Council of Trent on this vital question, as they did in the Vatican Council of 1870 on the question of Papal Infallibility. They have now this latter weapon of undisputed papal power with which to whip everyone – priests, bishops and laity alike – within the Roman Church into blind acceptance of their peculiar teaching about salvation and their devotional practices.

In the Council of Trent the Archbishop of Sienna, two bishops and five others, fought long and hard against the Jesuits by upholding justification

simply and solely by the merits of Christ through faith. The English Cardinal Pole, who presided at the Council in the absence of Pope Paul III, also entreated those assembled not to reject this doctrine simply because it was held by Martin Luther. But the Jesuits – through their spokesmen Lainez and Salmeron – were adamant against even a compromise, and in the end secured adoption of the long list of Tridentine canons and anathemas that were finally pronounced against Protestant Evangelical teaching. Cardinal Pole and the Archbishop of Sienna left the Council in despair. So bitterly has the Jesuit Lainez been hated by Catholic anti-Jesuit writers that they have gone so far as to interpret Rev. 9:1, as if he were the fallen star who let loose the scorpion-locusts – the Jesuits – on the world.

Rift Within Catholicism

But the opponents of the Jesuits in the Catholic Church itself did not submit at once after the Council of Trent. The fight went on, continually at first, intermittently ever since. The Jesuits' chief opponents on the teaching about grace have been the *Dominicans*, and to this day a wide rift still exists between these two Orders in the Church of Rome, in spite of apparent unity from the outside. The Dominicans follow their great theologian St. Thomas Aquinas, who adopted a watered-down interpretation of Augustine's teaching on grace as an entirely free gift of God, and put it in his medieval syllogistic form. This is enough in the eyes of the Jesuits to brand them as 'Calvinistic.' Few people today know of this serious rift within the Roman Catholic Church, or stop to think that it is actually wider than any doctrinal difference separating the denominations of Protestantism.

The conflict concerning the nature of grace was openly continued between the Jesuits and Dominicans till the end of the sixteenth century, and on into the seventeenth. In 1596, Pope Clement VIII consented to hear both sides and promised to give a decision. No less than sixty-five meetings and thirty-seven disputations were held on the subject in his presence. Pope Clement himself seems, from his writings, to have favored the Dominican side, but he put off giving a decision. The so-called infallible mouthpiece of God could not decide the most vital question of Christian teaching, on the question that really matters in the whole gamut of Christian doctrine: the truth about how men can be saved!

Pope Clement's hesitation can easily be explained. **The Jesuits by then had become, not only powerful, but violent and dangerous.** They had made themselves the great political prop of the Roman Church that had been shaken to its foundations in the principal countries of Europe. They went so far as to threaten the Pope himself, since they counted on having King Henry IV of France on their side. Pope Clement was also well aware that the political power of the papacy at that time was on the wane, threatened by Protestant England under Queen Elizabeth on one side, and by Protestant Germany, the Netherlands, and Scandinavia on the other. He was advised by the astute French Cardinal du Perron to leave matters as they were, since even a Protestant could subscribe to the doctrines of the Dominicans.

The dispute was continued under Pope Paul V, who became Pope in 1605. Seventeen meetings were held in his presence, but he too failed to condemn

the Jesuits. Venice at that time was at war with the papacy, and the Jesuits fought so well for the Pope that they suffered expulsion by the Catholic rulers and people of the Venetian Republic rather than yield to the Pope's enemies. It thus seemed more important to the Pope to please the Jesuits than to uphold the most vital doctrine of the Christian Church. In the end Pope Paul issued the Bull *Unigenitus*, in which he promised that a decision would be published "at the proper time," and that in the meantime, neither side was to malign the other. And so it remains to this day in the Roman Catholic Church: **no official decision has ever been made as to how the grace of salvation comes to the souls of men!**

Jesuits Vs. Dominicans

This was a triumph for the Jesuits, and they have used it to great advantage ever since against both Protestants and those within the Roman Church who would dare to dispute their Pelagian doctrine of grace.

They have ruthlessly crushed any priest, bishop or even pope who seemed to veer in any way to the doctrine of the Reformation, namely that we can do no good works acceptable to God without the grace of God through Christ 'preventing' us; that the will to good, and the works we perform as a result of this good will, are all a free gift of God.

This was the teaching of Augustine against Pelagius and his followers, which was revived by the Protestant reformers. The Dominicans have always tended to this Augustinian doctrine of grace because St. Thomas Aquinas incorporated some of Augustine's teachings about grace into his *Summa Theologica*. But even **the Dominicans never have dared to carry Augustine's teaching to its logical conclusion, as Calvin did, since it would have led to the complete rejection of papal power.** The Jesuits have made sure to this day that the Dominicans would never be allowed to go so far. But certain sections of the Roman Church are still accused by the Jesuits as "tainted" with Calvinism because of their advocacy even of the watered-down teachings of Augustine as expounded chiefly by the Dominican theologians.

A particular instance of this may be seen in the fact that most Roman Catholic priests, especially of the Dominican order, who renounce the Church of Rome join up with the Presbyterian Church and ministry. Two examples recently noted by *The Converted Catholic Magazine* are Rev. Dr. George Barrois, formerly a Dominican priest and professor at Catholic University in Washington, D. C., now a Presbyterian minister and Professor at Princeton Seminary, and Rev. J. A. Fernandez, for sixteen years a priest of the Dominican Order, now a Presbyterian pastor in Philadelphia.

The most notable example of the opposition to Jesuit Pelagianism is that of the Jansenists, who publicly professed their belief in the Evangelical teaching of salvation and justification by faith alone in the merits of Jesus Christ, but who still steadfastly continued within the Church of Rome. The suffering they endured from the Jesuits, the wonderful example and encouragement they supplied to those within the Roman Church who secretly resented the domination of the Jesuits, should give hope that it may not yet be too late for a second Reformation within the Church of Rome in our day.

Jansenius

The Jansenists got their name from Cornelius Jansenius, Bishop of Ypres, who was born in 1585 and died of the plague in 1638, after being bishop for only two years. It was only after his death that his opposition to the Pelagian teaching of the Jesuits became known. But for many years he had made it his business to study the writings of Augustine on the vital subjects of grace, free will and human impotence, original sin, election, faith, etc. Whereas Calvin used Augustine's teaching on these subjects to oppose the whole nature and structure of Roman Catholicism, Jansenius used it only for one immediate object – to check the rising power of the Jesuits and their false teachings within the Church of Rome. His object was not to undermine the Roman Catholic Church as a whole, but to save it from complete corruption in matters of faith and morals.

He put his findings in a book, entitled, *Augustinus*, which was published in Louvain two years after his death and was made the chief weapon by his followers to save the Catholic Church from the evil influence of the Jesuits. For there were many within the Church of Rome at that time who sighed for some real spirituality and who, like Bishop Jansenius, **found in the doctrine of salvation by grace, even though only partially and imperfectly apprehended, a great solace and an assurance** which the ritualistic observances of the Church of Rome could not supply.

Jesuit Opposition To Grace

That was before the blight of Jesuitism had descended completely on the Roman Catholic Church as we find it today. But the Jesuits were then, a hundred years after their Order was founded, rapidly consolidating their power by their lax system of casuistry and other teachings which deadened the conscience. They had by then introduced themselves everywhere as confessors, and had gained great influence by softening all ideas of guilt. Their main purpose was to introduce into Catholic teaching the exclusion of real repentance before God as a prerequisite for forgiveness of sin. In this way salvation would become entirely dependent upon the priest, to the ultimate advantage of the Jesuits themselves – who have always aimed to make themselves the ruling caste of priests in the church of Rome. They have achieved this objective today, and hold the whip hand not only in religious matters, but also as the high political rulers of the Vatican.

What the Jesuits most abhorred, and continue today to abhor, is the true Christian teaching of justification of sinners through faith in the one finished sacrifice of Christ, and repentance for sin directly toward God. They were quick to see the danger to their aims in Jansenius' book, *Augustinus*, which upheld this true Christian teaching. They therefore had the book banned, and began by venting their enmity on Jean Baptiste du Vergier de Hauranne – better known as St. Cyran, after the monastery of that name of which he was abbot. St. Cyran had secretly studied the doctrine of grace together with Jansenius at Louvain. He was also connected with the celebrated Abbey of Port Royal in France, a community of nuns which had grown very lax in discipline and morals. Yet, it was through this French convent that what

is known as "Jansenism" began, and which for almost seventy-five years carried on its remarkable fight to rid the Catholic Church of the perverse teachings and control of the Jesuits. The cruel methods used by the Jesuits to crush out the Jansenists were equalled only by the atrocities of the Nazi Gestapo in our time. **The inmates of Port Royal and their friends were hounded, brutally persecuted, excommunicated, and jailed, because they professed, above all else, the Evangelical doctrines of justification by grace.**

Port Royal

There are two things about the nuns of Port Royal and their friends that Protestants and Catholics alike today may well be amazed at. One was that they persisted in remaining within the Church of Rome while professing absolute faith in the saving grace of Jesus Christ alone. They strenuously objected to being called Protestants.

The second extraordinary fact is that the abbey of Port Royal, which was to become the great champion of this Evangelical teaching, was so lax in discipline in 1602, that Mother Angelique – under whose later guidance Jansenism thrived there – was appointed abbess when she was but a girl of eleven years old. The church authorities in France and her family connived at this, and had her certified as abbess by the Pope, by pretending she was seventeen!¹

How thoroughly Evangelical the inmates of Port Royal later became – while still remaining within the body of the Roman Catholic Church – may be judged from the story of the last prioress, Mother Dumesnil Courtinaux, as she lay on her dying bed. Port Royal had been finally suppressed and uprooted by the Pope eight years previously, but this last Mother prioress still retained her faith in salvation by grace alone. But she desired to die in good standing in the Catholic Church and begged for the last sacraments. The Bishop of Blois came but refused to administer the sacraments to her, unless she first renounced her faith in the saving grace of Christ. But she remained steadfast in her Evangelical faith.

"What will you do when you have to appear before God, bearing the weight of your sins alone?" the bishop asked her.

The dying prioress replied: "Having made peace through the blood of His cross, my Saviour has reconciled all things unto Himself in the body of His flesh through death, to present us holy and unblameable and unreprouvable in His sight, if we continue in the faith grounded and settled, and not be moved away from the hope of the Gospel."

She then added, with clasped hands, "In Thee, O Lord, have I trusted, nor wilt Thou suffer the creature that trusts in Thee to be confounded." The bishop reviled her, but she meekly urged, with tears, that she be permitted to receive the sacraments. He firmly rejected her plea as coming from a "confirmed heretic."

"Well, my Lord," she replied, wiping her eyes, "I am content to bear with

resignation whatever deprivation my God sees fit. I am convinced that His divine grace can supply even the want of sacraments.”

She fell asleep in the Lord that same night, March 18, 1716, in her seventieth year. Such was the Evangelical spirit of the followers of Jansenius at Port Royal.²

Sufferings And Persecutions

The abbess Mere Angelique brought about an Evangelical reformation not only at Port Royal, at the head of which she had been so strangely placed at the age of eleven, but also in many others, such as the rich abbey of Maubuisson, which also had become very corrupt. A group of men famous for their scholarship and piety also became her disciples. Among them may be mentioned Pascal, Le Maitre, Quesnel, Lancelot, Le Maitre de Sacy, Nicole and Singlin.

No fewer than four popes – Urban VII, Innocent X, Alexander VII, and Clement XI – fulminated bulls of excommunication, at the instigation of the Jesuits, against these defenders of Evangelical teachings. They had also against them King Louis XIV of France and his infamous mistress, Madame de Maintenon, Cardinal Richelieu and Cardinal Mazarin. Four French bishops favored and tried to help them. The Dominicans, the Franciscans, and the Benedictines, who to this day still timidly oppose the Jesuits on the teaching of grace, defended the Jansenists of Port Royal as much as they dared. But all the power of the Church of Rome and the King of France was in the hands of the Jesuits, and they used it mercilessly to wipe out every trace of the Jansenists and their Gospel teaching of salvation which they detested and condemned as an “abominable heresy.”

Finally, on July 11, 1709, Cardinal de Noailles, archbishop of Paris, was forced by the Pope and the Jesuits to order the complete suppression of the abbey of Port Royal. On the following October 29, the valley was filled with the king’s troops, the abbey taken over and the nuns arrested and placed in confinement. The following year the cloister was pulled down; in 1711 the bodies of those buried there were dug up with gross brutality and indecency; two years later the church itself was destroyed. Cardinal de Noailles had ordered it all done according to the bull, Vineam Domini, of Pope Clement XI, in which he attacked the doctrines of grace. The cardinal later repented of his deed, and made a visit to the ruins of Port Royal, where on bended knees, he made public testimony of repentance for his weakness. After the death of King Louis XIV and his mistress, Cardinal de Noailles interceded for the imprisoned nuns of Port Royal and had them released.

Jansenism continued in Holland and other countries of Europe after the destruction of Port Royal. Ranke, the historian, says of the Jansenists: “We find traces of them in Vienna and in Brussels, in Spain and Portugal, and in every part of Italy. They disseminated their doctrines throughout all Roman Catholic Christendom, sometimes openly, often in secret.”³

But it was in the Protestant country of Holland that they found best shelter and most freedom. It was there that they were able to organize into a regular Church body under their own bishops. Almost all the Roman Catholics in

Holland, to the number of 330,000, at the end of the seventeenth century were Jansenists. The Jesuits had little power there, and they themselves had gone so far in their intrigues and immoral teachings that Pope Clement XIV – who had Jansenist sentiments – yielded to the demands of the Catholic countries of Europe and completely abolished the Jesuits in 1773.

Catholics Today (1947)

Today also there are many sensitive souls within the Roman Catholic Church who sigh for true spirituality and an assurance of salvation that their priests cannot offer. They fear, however, to break with their Church, and continue to accept the sacraments in order to remain in good standing. Strictly speaking, there is nothing in Roman Catholic teaching to prevent Roman Catholics from professing secretly (*in foro interno*) their faith in the absolute saving power of the Gospel. What is forbidden, under pain of excommunication, is the public profession (*in foro externo*) of such belief.

Thus a Roman Catholic who comes to the true knowledge of Christ, is faced with making the decision of either risking excommunication and the opprobrium of his family and friends by openly professing and demonstrating his faith in Christ as all-sufficient Saviour, or avoiding the penalties by keeping it secret in his heart while conforming outwardly to the rules and ritual as commanded by his Church. But today in America, where freedom of religion is guaranteed to all, no one can be excused if he fails to profess openly his faith in Jesus Christ, who warns (Matt. 10:33): “Whosoever shall deny me before men, him also will I deny before my Father which is in heaven.”

1. See, *The Jansenists, Their Rise, Persecutions by the Jesuits, and Remnants*, by S. P. Tregelles, London, 1851.↵
- 2.cf. *The Jansenists*, ut supra, pp. 40-41.↵
- 3.0p. cit. p. 45.↵