

1) Great Apostasy Brief on the Beginning of the Great Apostasy

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Jesus says that by His death on the holy Cross, Satan shall be cast out:

“Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said signifying what death he should die.)” (Jn. 12:31-33)

St. Paul says that Jesus Christ’s death caused the “Despoiling [of] the principalities and powers [of Satan, other devils, and damned humans]...triumphing over them in himself.” (Col. 2:15) Hence as soon as Jesus Christ died on the cross in AD 33, Satan was chained and thus Satan’s power was greatly limited. The chaining of Satan is recorded in the Book of the Apocalypse:

“And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years. And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished...” (Apoc. 20:1-3)

Catholic Commentary on Apoc. 20:2: “**Bound him:** Christ by his Passion hath abridged the power of the Devil for a thousand years.”

While Satan was chained, the gospel, which is the Catholic faith, began to be preached and the world began to be progressively de-paganized. The beginning of the preaching of the gospel to the world, which began on Pentecost Day, is mentioned in the Book of the Apocalypse:

“And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people: Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea, and the fountains of waters.” (Apoc. 14:6-7)

After Satan was chained in AD 33 and remained chained for one thousand years, God unchained him in AD 1033:

“And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.” (Apoc. 20:7)

From the time that Satan was unchained in 1033, the Great Apostasy began and thus the world began to become progressively re-paganized. Idols, false gods, and false religions were progressively respected, loved, liked, accepted, un-smashed, un-banned, and came out of hiding.¹

The idolatries and heresies of the Hellenizing anti-Church Fathers (the scholastics of their day) flourished from the mid-2nd century to the beginning of the 4th century. From the 4th century to the 11th century the glorification of philosophy and mythology went underground and thus was never totally eradicated. During this period, some nominal Catholics continued to glorify philosophy or mythology but it never made steady progress. When it became manifest, it was put down quickly. Hence during this period of time, nominal Catholics glorified philosophy or mythology in secret or semi-secret among the few who shared their apostate beliefs. The Catholic Church was going two steps forward and one backward.

From the time that Satan was unchained in 1033 and thus the Great Apostasy began, the idolatries and heresies of the Hellenizing theologians began to make steady progress among nominal Catholics. Now, the Catholic Church was going one step forward and two backward.

Hence one can trace the Great Apostasy by the progression of the idolatries and heresies that began to make steady progress from the 11th century forward.² Here are some testimonies:

¹ See RJMI book *The Great Apostasy*: “Satan Chained in AD 33 and the De-Paganization of the World Begins” and “Satan Unchained in AD 1033 and the Re-Paganization of the World and Great Apostasy Begin.”

Fables Respecting the Popes in the Middle Ages, by apostate Dr. J. J. I. Von Dollinger, 1872: “Benno, whose work must have been written about the year 1099, asserts that to a certain extent, during the whole of the eleventh century, a school of black magic existed in Rome... Benno certainly did not invent the fable. He found it already existing in Rome.”³

A Manual of the History of Dogmas, by apostate Rev. Bernard J. Otten, S.J., 1918: “Up to the eleventh century Scholastic activities were almost exclusively directed by traditionalism, but thereafter a new tendency began to manifest itself. Men were no longer satisfied with repeating and systematizing traditional teaching, although the contents of this teaching were even then universally regarded as sacrosanct. They began to emphasize the rational side of revealed doctrines, to search for philosophical proofs, which, though in the very nature of things [were] incapable of demonstrating the mysteries of Christian revelation... It was from these first attempts at placing the faith, so far as might be, on a rational basis that Scholasticism in the strict sense of the term was born.”⁴

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 8. Reverting to the origin of the Scholastic Philosophy and Theology, we repeat that, instead of being created suddenly by external impulses...it rather emerges from the obscurity as a living growth, which had been long maturing in the church schools, and which new intellectual forces now perfected, and the more settled political state of Europe fostered.⁵ The epoch at which the revival assumes the special character now under consideration—the middle of the eleventh century—was also, as we have seen, that which marks the beginning of the new style of medieval church architecture [RJMI: when churches began to become desecrated]...”⁶

Renaissance Thought, by Paul Oskar Kristeller, 1961: “The...rise of philosophical, theological, and scientific studies that began during the second half of the eleventh century and culminated in the thirteenth. During that period, ...a large amount of writings on philosophy, on the sciences and the pseudo sciences was translated from Arabic and from Greek that introduced precious [RJMI: idolatrous and heretical] material previously unavailable in Latin and tended to stimulate and transform Western thought.⁶ Among the philosophical authors thus translated, Proclus and other Neoplatonic authors were well represented, but the most extensive and most important body of literature consisted of the nearly complete corpus of Aristotle, accompanied by a few Greek commentaries...”⁷

My briefs on the Great Apostasy will deal only with the idolatries and heresies that arose during the Great Apostasy and thus from the 11th century onward, many of which were also held in the early days of the Catholic Church but were put down.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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² For in-depth information, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Scholastics: History of the Scholastics’ Hellenization of Christianity*.

³ c. x (Sylvester II), pp. 268-279.

⁴ v. 2, Intro., s. A, pp. 5-6.

⁵ Footnote 3: “The Emperor Henry III (a.d. 1039-1056) was a great patron of learning.”

⁶ b. 5, c. 27, p. 460.

⁷ c. 2 (The Aristotelian Tradition), p. 30.