

# The Great Apostasy



R. J. M. I.

By

The Precious Blood of Jesus Christ;  
The Grace of the God of the Holy Catholic Church;  
The Mediation of the Blessed Virgin Mary,  
Our Lady of Good Counsel and Crusher of Heretics;  
The Protection of Saint Joseph,  
Patriarch of the Holy Family and Patron of the Holy Catholic Church;  
The Guidance of the Good Saint Anne,  
Mother of Mary and Grandmother of God;  
The Intercession of the Archangels Michael, Gabriel, and Raphael;  
The Intercession of All the Other Angels and Saints;  
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:  
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam



“I saw under the sun in the place of judgment wickedness,  
and in the place of justice iniquity.”  
(Ecclesiastes 3:16)

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of  
me: and would begin a web, and not by my spirit, that you might add sin upon sin...  
Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings  
and the house of Jacob their sins... How is the faithful city, that was full of judgment,  
become a harlot?”  
(Isaias 30:1; 58:1; 1:21)

“Therefore thus saith the Lord: Ask among the nations:  
Who hath heard such horrible things, as the virgin of Israel hath done to excess?  
My people have forgotten me, sacrificing in vain  
and stumbling in their way in ancient paths.”  
(Jeremias 18:13, 15)

“And the word of the Lord came to me, saying: Son of man, say to her: Thou art a land  
that is unclean, and not rained upon in the day of wrath. There is a conspiracy of prophets  
in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured  
souls, they have taken riches and hire, they have made many widows in the midst thereof.  
Her priests have despised my law and have defiled my sanctuaries: they have put no  
difference between holy and profane: nor have distinguished between the polluted and the  
clean: and they have turned away their eyes from my sabbaths, and I was profaned in the  
midst of them. Her princes in the midst of her are like wolves ravaging the prey to shed  
blood and to destroy souls and to run after gains through covetousness. And her prophets  
have daubed them without tempering the mortar, seeing vain things and divining lies unto  
them, saying: Thus saith the Lord God: when the Lord hath not spoken. The people of the  
land have used oppression, and committed robbery: they afflicted the needy and poor,  
and they oppressed the stranger by calumny without judgment. And I sought among them  
for a man that might set up a hedge, and stand in the gap before me in favour of the land,  
that I might not destroy it: and I found none.”  
(Ezekiel 22:23-31)

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### **Mary's Little Remnant**

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## TABLE OF CONTENTS

<b>INTRODUCTION .....</b>	<b>11</b>
<b>WARNINGS.....</b>	<b>12</b>
<i>Apostate John Gerson .....</i>	<i>12</i>
<i>Apostate Ludwig Pastor.....</i>	<i>12</i>
<b>ON THE CRIMES OF ANTIPOPES AND OTHERS LISTED IN THIS BOOK.....</b>	<b>13</b>
<b>ON THE HISTORY OF THE POPES [HOP] BY APOSTATE LUDWIG PASTOR.....</b>	<b>13</b>
<b>HISTORY, PLOTS, AND PLOYS.....</b>	<b>15</b>
<b>SATAN CHAINED IN AD 33 AND THE DE-PAGANIZATION OF THE WORLD BEGINS.....</b>	<b>16</b>
<i>Men de-paganized .....</i>	<i>16</i>
Old Testament prophecies .....	16
1st to 3rd centuries .....	17
Two steps forward and one backward .....	19
<i>Nations de-paganized .....</i>	<i>19</i>
4th century: Emperor St. Constantine.....	21
Battle of Milvian Bridge and Edict of Milan .....	21
Purging idols and false gods and building holy places .....	23
4th century: Emperors Gratian, Valentinian, and Theodosius the Great .....	26
4th century: St. Martin of Tours.....	27
5th century: St. Patrick.....	28
6th century: Emperor Justinian.....	31
7th century: Pope St. Boniface IV's conversion of the Pantheon .....	31
8th century: St. Boniface .....	32
8th and 9th centuries: Emperor St. Charlemagne .....	32
Two steps forward and one backward .....	35
<b>SATAN UNCHAINED IN AD 1033 AND THE RE-PAGANIZATION OF THE WORLD AND GREAT APOSTASY BEGIN.....</b>	<b>35</b>
<i>The sixth and last day is the one thousand years of the Great Apostasy.....</i>	<i>35</i>
<i>The one thousand years of the Great Apostasy is a little time .....</i>	<i>37</i>
1) The nations must be seduced, corrupted, and gathered before they accept the Antichrist .....	38
2) The nations have been seduced and corrupted for hundreds of years.....	39
<i>The one thousand years of the Great Apostasy is the most evil of all times.....</i>	<i>39</i>
<i>Most so-called Catholics were nominal Catholics.....</i>	<i>40</i>
<i>Nominal Catholics cannot hold offices in the Catholic Church.....</i>	<i>40</i>
<i>No need for two witnesses if there were an active hierarchy.....</i>	<i>42</i>
<b>CRIMES OF THE GREAT APOSTASY.....</b>	<b>43</b>
<i>The five main crimes of the Great Apostasy .....</i>	<i>43</i>
<i>Some idolatries and heresies of the Great Apostasy.....</i>	<i>45</i>
11th century.....	45
12th century.....	46
13th century.....	46
14th century.....	47
15th century.....	47
16th century.....	47
18th century.....	49
19th century.....	49
20th century.....	50

<i>Some sinful or harmful laws and decrees of the Great Apostasy .....</i>	<i>53</i>
<i>Some incompetencies of the Great Apostasy.....</i>	<i>54</i>
<i>Some immoralities of the Great Apostasy (The Romans One Curse) .....</i>	<i>54</i>
<i>The Catholic God, Church, and faith are still the one true God, Church, and faith .....</i>	<i>57</i>
<b>GOOD CATHOLICS PROGRESSIVELY OSTRACIZED .....</b>	<b>58</b>
<b>DON'T BE FOOLED BY EVIL MEN WHO DO GOOD THINGS .....</b>	<b>60</b>
<i>Apostate Dante Alighieri (1265-1321) .....</i>	<i>62</i>
<i>Apostate Antipope Sixtus IV (1471-1484) .....</i>	<i>63</i>
<i>Apostate Girolamo Savonarola (1452-1498) .....</i>	<i>64</i>
<i>Apostate Pico della Mirandola (1469-1533) .....</i>	<i>64</i>
<i>Apostate Antipope Alexander VI (1492-1503) .....</i>	<i>64</i>
<i>Apostate Antipope Julius II (1503-1513) .....</i>	<i>65</i>
<i>Apostate Antipope Pius V (1566-1572).....</i>	<i>66</i>
<i>Apostate Antipope Sixtus V (1585-1590) .....</i>	<i>67</i>
<i>Apostate Antipope Pius X (1903-1914) .....</i>	<i>67</i>
<b>DON'T BE FOOLED BY FALSE SAINTS, MIRACLES, APPARITIONS, AND MESSAGES.....</b>	<b>67</b>
<b>OVERREACTION OF THE RIGHTIES .....</b>	<b>68</b>
<b>BELIEVE AND DO WHAT WAS BELIEVED AND DONE FOR THE FIRST THOUSAND YEARS OF THE CATHOLIC CHURCH.....</b>	<b>70</b>
<i>Apostate antipopes and anticardinals and their invalid acts.....</i>	<i>71</i>
<i>Invalid canon laws .....</i>	<i>71</i>
<hr/> <b>CRIMES AGAINST THE FAITH .....</b>	<hr/> <b>73</b>
<b>THE GLORIFICATION OF PHILOSOPHY (SCHOLASTICISM) .....</b>	<b>74</b>
<b>THE GLORIFICATION OF MYTHOLOGY AND IMMORALITY .....</b>	<b>76</b>
<b>SINS OF OMISSION AND NON-JUDGMENTALISM AND NON-PUNISHMENTALISM.....</b>	<b>76</b>
<b>MIXED THE TRUE GOD AND TRUE RELIGION WITH FALSE GODS AND FALSE RELIGIONS.....</b>	<b>77</b>
<i>The good and evil meaning of the word "gods" .....</i>	<i>78</i>
<i>Mythological gods and religions .....</i>	<i>79</i>
<i>Santería, Voodoo, and Santa Muerte .....</i>	<i>85</i>
<i>El Día de los Muertos - The Day of the Dead.....</i>	<i>92</i>
<b>DESECRATION OF CHURCHES BY BLASPHEMOUS, IDOLATROUS, OR SACRILEGIOUS ACTS.....</b>	<b>98</b>
<i>The Feast of Fools .....</i>	<i>98</i>
<b>HUMANISM AND HUMANISTS AT THE PAPAL COURT.....</b>	<b>101</b>
<i>Some prominent nominal Catholic humanists .....</i>	<i>102</i>
<i>All of the scholastics .....</i>	<i>102</i>
<i>Dante Alighieri (1265-1321) .....</i>	<i>102</i>
<i>Francesco Petrararch (1304-1374) .....</i>	<i>103</i>
<i>Giovanni Boccaccio (1313-1375) .....</i>	<i>103</i>
<i>Coluccio Salutati (1331-1406) .....</i>	<i>104</i>
<i>Manuel Chysoloras (c. 1350-1415).....</i>	<i>105</i>
<i>Giordano Orsini, Apostate Anticardinal (1300's-1438) .....</i>	<i>105</i>
<i>Leonardo Bruni, aka Aretino (1369-1444) .....</i>	<i>106</i>
<i>Georgius Gemistus Plethon (1355-1450) .....</i>	<i>106</i>
<i>Poggio Bracciolini (1380-1459).....</i>	<i>107</i>
<i>Antonio Beccadelli (1394-1471) .....</i>	<i>108</i>
<i>Francesco Filelfo (1398-1481) .....</i>	<i>109</i>

Nicholas of Cusa, Apostate Anticardinal (1400-1464) .....	109
Stefano Porcaro, Apostate Anticardinal (early 1400's-1453) .....	111
Johannes Bessarion, Apostate Anticardinal (1403-1472) .....	112
Lorenzo Valla (1405-1457) .....	112
Maffeo Vegio (1406-1458) .....	114
Marsilio Ficino (1433-1499).....	114
Nicolo Machiavelli (1469-1527).....	115
Giovanni Francesco Pico della Mirandola (1469-1533) .....	116
Pietro Bembo, Apostate Anticardinal (1470-1547) .....	116
Thomas More (1477-1535).....	117
The Medici (Godfathers of the Great Apostasy).....	122
German humanists .....	127
Several humanists .....	129
<i>Some apostate antipopes who favored humanism or humanists</i> .....	131
Apostate Antipopes Benedict XII (1335-1342) to Gregory XI (1371-1378) and others.....	131
Apostate Antipope Urban VI (1378-1389).....	133
Apostate Antipope Boniface IX (1389-1404) .....	133
Apostate Antipope Innocent VII (1404-1406) .....	134
Apostate Antipope Martin V (1417-1431).....	134
Apostate Antipope Eugene IV (1431-1447).....	136
Apostate Antipope Nicholas V (1447-1455), aka Thomaso Parentucelli (1397-1455).....	137
Apostate Antipope Pius II (1458-1464), aka Æneas Sylvius Piccolomini (1405-1464) .....	139
Apostate Antipope Sixtus IV (1471-1484) .....	140
Apostate Antipope Innocent VIII (1484-1492) .....	140
Apostate Antipope Alexander VI (1492-1503) .....	140
Apostate Antipope Leo X (1513-1521) .....	142
Apostate Antipope Paul III (1534-1549) .....	142
Apostate Antipope Julius III (1550-1555) .....	142
Apostate Antipope Paul IV (1555-1559).....	143
Several Apostate Antipopes .....	143
<b>ASTROLOGY .....</b>	<b>144</b>
<i>Apostate Antipope Sixtus V's condemnation of astrology but no denunciations</i> .....	148
<b>OTHER OCCULT PRACTICES.....</b>	<b>150</b>
<i>Some of the Catholic Church's condemnations of occult practices</i> .....	150
<i>Miscellaneous</i> .....	151
<i>Witchcraft</i> .....	151
<i>The Kabala</i> .....	152
<b>SIMONY.....</b>	<b>154</b>
<i>Evidence from Apostate Peter Damian (11th century)</i> .....	156
<i>Apostate Antipopes John XXII (1316-1334), Clement VI (1342-1352), and Urban V (1362-1370)</i> .....	157
<i>Apostate Antipope Martin V (1417-1431) and others</i> .....	157
<i>Apostate Antipope Innocent VIII (1484-1492)</i> .....	158
<i>Apostate Antipope Alexander VI (1492-1503)</i> .....	158
<i>Evidence from the apostate Savonarola (15th century)</i> .....	159
<i>Apostate Antipope Julius II (1503-1513)</i> .....	159
<b>CHAIR OF ANTI-PETER REPLACES THE CHAIR OF PETER.....</b>	<b>159</b>
<i>Apostate Antipope Leo XIII's self-damning vision</i> .....	163
<hr/> <b>CRIMES AGAINST MORALS .....</b>	<hr/> <b>165</b>
<b>SODOMY (HOMOSEXUALITY).....</b>	<b>166</b>
<b>CORRUPTION OF YOUTH AND PEDOPHILIA.....</b>	<b>168</b>

<b>FORNICATION, ADULTERY, PROSTITUTION, CONCUBINAGE AND BASTARD CHILDREN.....</b>	<b>171</b>
<i>Apostate Antipope Innocent VIII had bastard children .....</i>	<i>173</i>
<i>Apostate Antipope Alexander VI had bastard children .....</i>	<i>174</i>
<i>Apostate Antipope Julius II had bastard children.....</i>	<i>175</i>
<b>GREED, AVARICE, AND USURY.....</b>	<b>175</b>
<b>IMMODEST, VAIN, AND POMPOUS DRESS.....</b>	<b>178</b>
<b>MISCELLANEOUS .....</b>	<b>182</b>

---

<b>CRIMES AGAINST FAITH AND MORALS .....</b>	<b>183</b>
--	------------

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<b>DESECRATION OF CATHOLIC PLACES WITH IMAGES AGAINST THE FAITH AND MORALS.....</b>	<b>184</b>
<i>Some idolatrous, immoral, nominal Catholic artists.....</i>	<i>184</i>
Gislebertus of Autun (12th century).....	184
Nicola Pisano (c. 1200-c. 1284) .....	185
Giovanni Pisano (c. 1248-c. 1314) .....	185
Lorenzo Ghiberti (1378-1455) .....	185
Donato di Niccolò di Betto Bardi, aka Donatello (1383-1466).....	185
Antonio Averlino, aka Filarete (c. 1400-1469).....	186
Filippo Lippi (1406-1469).....	187
Andrea del Verrocchio (1435-1488) .....	188
Alessandro di Mariano di Vanni Filipepi, aka Sandro Botticelli (1445-1510).....	189
Bernardino di Betto, aka Pinturicchio (1454-1513) .....	190
Giovanni Bellini (1430-1516) .....	191
Hieronymus Bosch (c. 1450-1516).....	191
Leonardo di ser Piero da Vinci, aka Leonardo da Vinci (1452-1519) .....	192
Raffaello Sanzio da Urbino, aka Raphael (1483-1520) .....	193
Luca d'Egidio di Ventura de' Signorelli (c. 1445-1523) .....	195
Giovanni Antonio Bazzi, aka Il Sodoma (1477-1559).....	195
Michelangelo di Lodovico Buonarroti Simoni, aka Michelangelo (1475-1564) .....	196
Giorgio Vasari (1511-1574) .....	198
Tiziano Vecelli, aka Titian (c. 1477-1578) .....	199
Michelangelo Merisi da Caravaggio (c. 1571-1610) .....	200
Gian Lorenzo Bernini (1598-1680).....	201
<i>Apostate Antipope Julius III's Villa Giulia and Apostate Anticardinal Borromeo's Palace .....</i>	<i>201</i>
<i>Other evidence.....</i>	<i>207</i>
<b>IMMORAL AND HEATHEN PLAYS, DANCES, AND GLUTTONOUS BANQUETS.....</b>	<b>210</b>
<i>Apostate Antipope Sixtus IV.....</i>	<i>211</i>
<i>Apostate Antipope Alexander VI.....</i>	<i>212</i>
<b>PAGAN AND IMMORAL MASKS AND CARNIVALS .....</b>	<b>213</b>
<b>JESTERS AND BUFFOONS .....</b>	<b>218</b>
<i>German, Polish, and Bohemian Courts .....</i>	<i>220</i>
Emperor Frederick Barbarossa of Germany (1122-1190).....	221
King Casimir of Poland (1310-1370) .....	221
Emperor Wenceslaus of Bohemia (1361-1419).....	222
Emperor Maximilian I of Germany (1459-1519).....	222
King Louis I of Bohemia (1506-1526).....	222
Philip I, Margrave of Baden (1479-1533).....	222
Emperor Ferdinand II of Germany (1578-1637) .....	222
King Augustus II of Saxony (1670-1733) .....	223
<i>Spanish Courts .....</i>	<i>223</i>
King James II of Majorca (1243-1311) .....	223
King Martin of Aragon (1356-1410).....	223

King Alphonso of Aragon (1396-1458) .....	223
Marquis of Villena (1419-1474).....	224
Marquis of Guasto (16th century) .....	224
King Philip II of Spain (1527-1598).....	224
<i>Italian Courts</i> .....	224
Cangrande della Scala (1291-1329) .....	224
Francesco Sforza I (1401-1466) .....	225
The Medici Court (16th century) .....	225
Duke Vincenzo Gonzaga of Mantua (1562-1612).....	226
<i>French Courts</i> .....	226
King Charles V of France (1338-1380) .....	226
King Charles VI of France (1368-1422) .....	226
King Charles the Bold (1433-1477).....	226
King Louis XII of France (1462-1515) .....	227
King Francis I of France (1494-1547) .....	227
King Henry III of France (1551-1589).....	227
<i>Papal Courts and Rome</i> .....	227
Apostate Antipope Paul II (1464-1471) .....	227
Apostate Antipope Leo X (1513-1521) .....	227
Apostate Antipope Clement VII (1523-1534) .....	230
Apostate Antipope Julius III (1550-1555) .....	230
Apostate Antipope Paul IV (1555-1559).....	230
Anticardinal Vitellozzo Vitelli (1531-1568) .....	231
<i>English Courts</i> .....	231
King Charles I and Queen Henrietta of England (c. 1600-1649) .....	231
<b>GENERAL CORRUPTION OF CATHOLICS AND NOMINAL CATHOLICS .....</b>	<b>231</b>
<i>Evidence from Apostate Peter Damian</i> .....	231
<i>Other Evidence</i> .....	232
<hr/>	
<b>PUNISHMENTS OF THE GREAT APOSTASY .....</b>	<b>241</b>
<hr/>	
<b>GOD PUNISHES WITH CHASTISEMENTS, DEATH, OR FALSE PEACE .....</b>	<b>242</b>
<b>EVIDENCE .....</b>	<b>244</b>
<i>Floods</i> .....	244
The Great Flood of Rome in 1495 .....	244
Flood of Rome in 1500 .....	247
<i>Plagues</i> .....	247
Miscellaneous.....	247
The Black Death in Europe from 1348 to 1350.....	248
Plague in Rome in 1400 .....	250
Plagues in Venice in 1417 .....	251
Plague in Rome in 1428 .....	251
Plague in Rome in 1448 .....	251
Plague in Rome in 1450 .....	251
Plague in Rome in 1451 .....	251
Plague and earthquakes in Bologna in 1457 and 1504-5 .....	251
Plague in Rome in 1485 .....	251
<i>Wars and Revolutions</i> .....	252
<i>Babylonian Captivity (1305-1376)</i> .....	252
<i>Western Schism (1378-1417)</i> .....	253
<i>Miscellaneous</i> .....	254
Mixed catastrophes.....	254
Storm and lightning hits St. Peter's Basilica in 1500.....	255
Sack of Rome in 1527 .....	255

<i>Punished with no chastisements.....</i>	<i>257</i>
<i>Last punishment of total destruction.....</i>	<i>258</i>

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## Introduction

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## Warnings

### Apostate John Gerson

Apostate John Gerson, who was the chancellor of the University of Paris from 1385 to 1411, was a notorious heretic and idolater on several counts:

1. He was a notorious heretic for denying the basic dogma of papal supremacy on two counts: 1) He believed that a council of bishops has power over the pope in ruling the Church and making laws and decrees, which is the conciliarist heresy. 2) He believed that secular Catholic rulers, in their own domains, can have power over a pope in ruling the Catholic Church by making laws and decrees for the Catholic Church against the will of the pope, which is the Gallican heresy.
2. He was a notorious heretic for glorifying philosophy and mythology, even though he correctly condemned some things about scholasticism and the University of Paris.
3. He was a notorious idolater for insufficiently condemning the Feast of Fools and thus for insufficiently denouncing those who supported or allowed it.
4. He was a notorious idolater for not condemning the desecrations of holy places with images against the faith and morals and thus also for not denouncing those who supported or allowed these desecrations which were rampant in the cathedrals and other major churches in his day.

But Gerson nevertheless speaks some truths about other sins and crimes that were being committed in his day.

### Apostate Ludwig Pastor

Ludwig Pastor (1854-1928), the author of *The History of the Popes* which was authorized and approved by Apostate Antipope Leo XIII, was a notorious heretic, idolater, and immoral. He supported naked and otherwise immodest images in churches and other places as long as they were not too numerous. He did not sufficiently condemn the glorification of the false gods and false religions of mythology because he did not condemn it as idolatry. And thus he did not sufficiently denounce those who supported or allowed these glorifications as non-Catholic idolaters. He also shared equally in the guilt of every immoral or apostate antipope, anticardinal, and humanist that he presented as holy or mostly good instead of denouncing them as immoral, heretical, or idolatrous evildoers. And he was a formal heretic for believing it is not a sin against the faith to mix evil things with holy things, such as mixing false gods, idols, pagan philosophers and pagan philosophies with the true God and one true religion of Catholicism. He called this Christian humanism and thus mixed Catholicism with the heresy of humanism.



## On the Crimes of Antipopes and Others Listed in This Book

For want of time, the main evidence in this book of the crimes of the apostate antipopes and other nominal Catholics covers a period of time from the 11th century to the 16th century. However, there is abundant evidence of the same and other crimes committed by the apostate antipopes and other nominal Catholics from the 17th century down until today.

## On *The History of the Popes* [HOP] by Apostate Ludwig Pastor

*The History of the Popes* [hereafter HOP], by Apostate Dr. Ludwig Pastor, Professor of History in the University of Innsbruck. Written from 1891 to 1898. Drawn from the secret archives of the Vatican and other original sources. Authorized and approved by Apostate Antipope Leo XIII. Edited by Fredrick Ignatius Antrobus. Publisher: Kegan Paul, Trench, Trubner, & CO., LTD. London, 1901.

*The History of the Popes*, by Apostate Ludwig Pastor: “NOTICE: PROFESSOR PASTOR’S ‘History of the Popes from the close of the Middle Ages’ comes to us with a singular and exceptional weight of authority. First, because of the ample encouragement conveyed by the brief of Leo XIII... Henry Edward, Cardinal Archbishop.”<sup>1</sup>

### “BRIEF OF HIS HOLINESS POPE LEO XIII TO PROFESSOR PASTOR

“Dilecto filio Ludovico Pastor Doctori historiæ tradendæ Ænipontem.

“Leo P.P. XIII.

“Dilecte fili, salutem et Apostolicam benedictionem. Ex historia Pontificum Romanorum, quam habes institutam, adlatum Nobis primum volumen est una cum litteris tuis. Quod rerum monumenta veterum, utique ex Tabulario Vaticano deprompta, usui tibi scribis fuisse, gratum est: nec fieri profecto potest, ut tanta supellex non magnum afferat ad investigandam antiquitatem lumen. Tu vero opus habes in manibus sane laboriosum idemque magna casuum varietate notabile cum ab exitu medii ævi exorsus, pergere ad hanc nostram ætatem contendas. Sed ab ista lucubrationum tuarum priore parte, cui quidem suffragium idoneorum virorum videmus non defuisse, conjecturam facere de reliquarum bonitate licet. Reddere cum alacritate, quæ restant, hortaremur, nisi Nobis esset cognitum tua te voluntate alacrem hortatione plane non indigere. Nec sane facultatem ingenii tui usquam poteras utilius sanctiusque collocare, quam in illustrandis diligenter ac sincere rebus gestis Pontificum maximorum, quorum laudibus tam sæpe invidere vel temporum iniuria consuevit vel hominum obtrectatio malevola. Cælestium munerum auspicem ac benevolentiam Nostræ paternæ testem tibi Apostolicam benedictionem peramanter in Domino impertimus. Datum Romæ apud S. Petrum die XX. Januarii Anno 1887, Pontificatus Nostri nono.

“ ‘LEO P.P. XIII.’ ”<sup>2</sup>

<sup>1</sup> HOP, v. 1, notice, p. iii.

<sup>2</sup> HOP, v. 1, brief, p. ii.



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## History, Plots, and Ploys

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## Satan Chained in AD 33 and the De-paganization of the World Begins

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.<sup>3</sup> 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)

## Men de-paganized

### *Old Testament prophecies*

There are numerous Old Testament prophecies that foretold the conversion of many Gentiles after the coming of the Messiah:

“I [God the Son, Jesus Christ, who will be the Messiah] come that I may gather them together with all nations and tongues: and they shall come and shall see my glory. And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they [apostles and other Catholic evangelists] shall declare my glory to the Gentiles.” (Isa. 66:18-19)

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<sup>3</sup> This is a change from my former opinion in which I believed that Satan was chained in the 4th century and unchained in the 14th century. I now hold the opinion that Satan was chained in the 1st century and unchained in the 11th century. For a more in-depth explanation of the one thousand years that Satan was chained and the saints’ reign with Jesus Christ, see my book *The Thousand Years of Apocalypse 20*. As of 8/2014, this book is not available.

“For Sion’s sake I will not hold my peace, and for the sake of Jerusalem I will not rest till her just one [Jesus Christ] come forth as brightness, and her saviour be lighted as a lamp. And the Gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name [Christians (Acts 11:26)], which the mouth of the Lord shall name.” (Isa. 62:1-2)

“The Lord hath prepared his holy arm [Jesus Christ] in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.” (Isa. 52:10)

“Behold my servant [Jesus Christ], I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.” (Isa. 42:1)

“Many followed him [Jesus], and he healed them all... that it might be fulfilled which was spoken by Isaiah the prophet, saying: Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.” (Mt. 12:15-18)

### *1st to 3rd centuries*

While holding the Messiah and God, Jesus Christ, in his arms, the Old Testament Prophet St. Simeon prophesied that Jesus Christ would convert many Jews and Gentiles:

“Now thou dost dismiss thy servant, O Lord, according to thy word in peace because my eyes have seen thy salvation which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel.” (Lk. 2:29-32)

When the gospel of Jesus Christ was preached for the first time on Pentecost Day in AD 33, the hearts and homes of men began to be progressively de-paganized and thus Catholicism gained ground in the spiritual realm:

“And when the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with the Holy Spirit, and they began to speak with divers tongues, according as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans? And how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another: What meaneth this?... They therefore that received his word were baptized; and there were added in that day about three thousand souls. And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.” (Acts 2:1-12, 41-43)

From Pentecost Day, the Catholic Church in the spiritual realm was going two steps forward and one step backward and thus was gaining more and more converts. Hence

idols, false gods, and false religions were progressively hated, despised, disrespected, rejected, destroyed, smashed, and banned in the hearts and homes of men:

*Catholic Commentary* on 1 Kings 5:3: “No sooner was the gospel preached, than the power of the idols began to decrease.”

The following quotes give a record of the spiritual progress of Catholicism converting the hearts and homes of men during the first three hundred years that the gospel was preached:

*Church History*, by Apostate Rev. John Laux, 1930: “The Mustard Seed Becomes a Tree.—Before the death of the last Apostle the Christian Religion was firmly established in most of the provinces of the Roman Empire. In the course of the second and third centuries it spread beyond the limits of the Empire to every part of the known world.

“In the year 112 Pliny the Younger, writing to the Emperor Trajan, who had named him governor of Bithynia in northern Asia Minor, expressed his alarm at the vast number of Christians in his province. ‘The contagion of the Christian superstition,’ he says, ‘is no longer confined to the towns; it has invaded the villages and the country, and has seized upon people of every age, rank, and sex. Our temples are almost entirely abandoned, and the ceremonies in honor of our gods utterly neglected.’

“Forty years later St. Justin writes: ‘There is no race of men, whether of barbarians or of Greeks, or bearing any other name, either because they live in wagons without fixed habitations, or in tents leading a pastoral life, among whom prayers and thanksgivings are not offered to the Father and maker of the universe through the name of the crucified Jesus.’

“At the end of the second century [the heretic] Tertullian tells the magistrates of the Empire: ‘We are but of yesterday and we fill your towns, your islands, even your camps and your palaces, the senate and the forum; we have left you only your temples.’ On another occasion he speaks of the immense revenue which might be collected, if each Christian were allowed to purchase the free exercise of his religion for a sum of money.

“By the year 250 the position of Christianity was so impregnable that the systematic persecutions which began at this time could not hinder its final victory. At the beginning of the fourth century about half the people of Asia Minor, Greece, and Egypt had been converted, and there were flourishing Churches in Persia, Armenia, Arabia, Abyssinia, Syria, Italy, Northern Africa, Spain, Gaul, and Britain. It has been estimated that at this time there were nearly four million Christians in the Roman Empire alone. Thus the prophecy of Jesus had been literally fulfilled: the grain of mustard seed had become a tree, which had begun to cover the earth.”<sup>4</sup>

*A History of the Catholic Church*, by Apostate Fr. Philip Hughes, 1934: “How far had Christianity spread by the time of the conversion of Constantine [4th century]? ... At Rome there had been Christians from within a few years of Our Lord’s Ascension, and a pagan historian speaks of them as ‘a great multitude’ at the time of Nero’s persecution. From the second century Rome becomes a great centre of expansion, whence southern and central Italy are evangelised. Northern Italy was a much later conquest. Of Christianity in Gaul, our earliest certain attested fact is the persecution of 177 which reveals at Lyons a well-ordered and flourishing church. A hundred and forty years later, at the Council of Arles, sixteen bishops of Gallic sees were present, among them bishops from Bordeaux, Rheims, and Rouen. Spain knew the Church as early as the days of St. Paul who was...one of its first apostles. We

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<sup>4</sup> *Church History*, by Fr. John Laux, M.A. *Nihil Obstat*: Arthur J. Scanlan, S.T.D., *Censor Librorum*. Imprimatur: + Patrick Cardinal Hayes, Archbishop of New York, May 20, 1930. Publisher: Tan Books, 1989. C. 7, pp. 40-41, “The Rapid Spread of the Christian Religion During the First Three Centuries.”

know...of its Christianity [during] the persecution of Decius (250-251). Fifty years later the Church there had so profited by the long peace which followed Valerian (259) that, at the Council of Elvira (300), forty Spanish bishops assembled. In Britain, too, there were Christians and organised churches, Christians who gave their lives in the persecution of 304-5... The first evidence of Christianity in Africa is as late as 189—the martyrdoms at Scillium. The churches in Africa are, by then, already numerous and well-organised. A few years later and [the notorious heretic] Tertullian has been received at Carthage (c. 194) and can urge as one of his pleas for toleration that the Christians are almost the majority in every town of the province. Certainly in the two provinces of Numidia and Proconsular Africa there were, by the beginning of the third century, seventy bishops. But the real strength of Christianity lay to the east of the Adriatic. Greece, Epirus, Thessaly, and Thrace were by the end of the second century very well evangelised. Into the Danube provinces to the north Christianity came later, but not too late to produce martyrs under Diocletian. Dalmatia's conversion began with Titus, and it is in the lands evangelised by St. Paul and his lieutenants that we find Christianity strongest three centuries later... The final, decisive step was not the fruit of any further meditation but was due to something which happened to Constantine the very night before the battle at the Milvian Bridge, a mile or two outside the Flaminian Gate of Rome. In a dream the emperor was bidden to mark his soldiers' shields with the sign of God...and go into battle with this as his badge. He did so. In the fight which followed he was victorious, and Maxentius was drowned in the Tiber as he fled from the field. Constantine entered Rome convinced now that the one, supreme God was the God whom the Christians worshipped—Jesus Christ.”<sup>5</sup>

### *Two steps forward and one backward*

The war for the conversion of men was not easily won. For every two victories, there was one loss. Hence during the time when Satan was unchained from Pentecost Day to 1033, the conversion of men to Catholicism was going two steps forward and one backward with the result of a steady progression of converts.

### **Nations de-paganized**

After about three hundred years of the spiritual progress of Catholicism by many men converting and becoming good Catholics, God rewarded good Catholics by beginning the process of converting nations. This was the beginning of the fulfillment of the prophecy that the Messiah, Jesus Christ, would convert not just men but also nations:

“Sing praise, and rejoice, O daughter of Sion: for behold I come, and I [Jesus Christ] will dwell in the midst of thee: saith the Lord. And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.” (Zach. 2:10-11)

“For the kingdom is the Lord's; and he shall have dominion over the nations.” (Ps. 21:29)

“And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.” (Ps. 101:16)

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<sup>5</sup> *A History of the Church*, by Rev. Philip Hughes, 1934. *Nihil Obstat*: Reginald Phillips, S.T.L., Censor. Imprimatur: E. Morrogh Bernard, Vicar General, Westminster, 15 February 1947. Publisher: First published 1934, revised edition 1948. Printed and bound in Great Britain for Sheed & Ward, Ltd. Vol. 1, c. 5, “The Way of Christian Life.”

“Give to the king thy judgment, O God: and to the king’s son thy justice: To judge thy people with justice, and thy poor with judgment. Let the mountains receive peace for the people, and the hills justice. He [Jesus Christ] shall judge the poor of the people, and he shall save the children of the poor: and he shall humble the oppressor. And he shall continue with the sun, and before the moon, throughout all generations. He shall come down like rain upon the fleece; and as showers falling gently upon the earth. In his days shall justice spring up, and abundance of peace, till the moon be taken away. And he shall rule from sea to sea, and from the river unto the ends of the earth. Before him the Ethiopians shall fall down: and his enemies shall lick the ground. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: And all kings of the earth shall adore him: all nations shall serve him.” (Ps. 71:1-11)

“Behold I have given him [Jesus Christ] for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.” (Isa. 55:4-5)

“O praise the Lord, all ye nations: praise him, all ye people.” (Ps. 116:1)

*The Fathers of the Church*, by George E. Ganss, 1953: “The last great persecution of the Christians stretched from 302 to 311 under Diocletian. In 313, at Milan,...Constantine and Licinius published the edict of toleration which gave Christianity equal standing with paganism in the Empire. From that time on, Christianity gained one official victory after another. In 341, Constantius and Constans prohibited public performance of pagan sacrifices. They also permitted public confiscation of pagan temples and their conversion into Christian churches. Julian (Emperor, 360-363) attempted to make paganism once more the chief religion of the Empire, but the pagan cults had ceased to have enough appeal for the masses, and he failed. Gratian (Emperor, 375-383) deprived paganism of its status as an official religion of Rome. In 382, he withdrew the support of the pagan priesthoods and removed from the Senate House the altar and the statue of Victory, a symbol for many senators of Rome’s devotion to her gods. Their spokesman Symmachus pleaded eloquently for its restoration, but Gratian, encouraged by Ambrose, remained firm. In 380, Theodosius I (Emperor, 378-395) issued an edict requiring all his subjects to embrace Christianity.”<sup>6</sup>

Hence Jesus Christ commanded His apostles to convert not only men but also nations: “Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” (Mt. 28:19) Jesus said that after His death He would draw all things to Him and thus also nations: “And I, if I be lifted up from the earth, will draw all things to myself.” (Jn. 12:31-33) And when the nations become Catholic, they will invoke the name of Jesus Christ: “That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things.” (Acts 15:17)

It is also a natural consequence that when enough good Catholics populate a nation, then that nation will eventually become Catholic. Therefore after about three hundred years of converting the hearts and homes of men to Catholicism, the hearts and public places of nations began to convert to Catholicism. Catholics now began to gain power in the temporal realm, first by being tolerated and then to the point of the establishment of

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<sup>6</sup> *The Fathers of the Church*, by George E. Ganss. *Imprimi Potest*: Daniel H. Conway, S.J., Provincial, Missouri Province, Society of Jesus. *Nihil Obstat*: John M. A. Fearn, S.T.D., *Censor Librorum*. Imprimatur: + Francis “Cardinal” Spellman, Archbishop of New York. Publisher: Fathers of the Church, Inc., New York, 1953. V. 17, Intro.



Catholic States and the elimination of any public worship or display of idols, false gods, and false religions.

One does not overthrow a State and come to power but by killing or other acts of violence. And one does not maintain a State but by killing and violence if necessary. Therefore for Catholicism to come to power in the State and to maintain that power, killing and other acts of violence are necessary. Hence Jesus Christ said that a time would come when God would revenge His elect, the many martyrs who suffered or died for the Catholic faith during the first three hundred years of the Church, and hence Catholics would eventually take up the sword and kill Christ's enemies and thus come to power in the State:

“And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you, that he will quickly revenge them.” (Lk. 18:7-8)

“But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it and likewise a scrip; and he that hath not, let him sell his coat and buy a sword.” (Lk. 22:36)

“But as for those my enemies who would not have me reign over them, bring them hither and kill them before me.” (Lk. 19:27)

#### *4th century: Emperor St. Constantine*

##### Battle of Milvian Bridge and Edict of Milan

The first person called to kill Christ's enemies by the sword in order to bring Catholicism to power in nations was the Holy Emperor St. Constantine. The converting of nations to Catholicism began with Constantine's miraculous victory over Maxentius at the Battle of Milvian Bridge on the 28th day of the 10th month in the year of our Lord 312. A few months after Constantine's victory at Milvian Bridge and in thanksgiving to the Catholic God, Constantine enacted the Edict of Milan in the 2nd month of 313. The Edict of Milan decreed, for the first time, that Catholicism was to be tolerated by the State and thus recognized as an accepted religion in the Empire:

Nominal *Catholic Encyclopedia*, Constantine the Great, 1908: “In spite of the overwhelming numbers of his enemy (an estimated 100,000 in Maxentius' army against 20,000 in Constantine's army) the emperor confidently marched forward to Rome. A vision had assured him that he should conquer in the sign of the Christ, and his warriors carried Christ's monogram on their shields, though the majority of them were pagans. The opposing forces met near the bridge over the Tiber called the Milvian Bridge, and here Maxentius' troops suffered a complete defeat, the tyrant himself losing his life in the Tiber (28 October, 312). Of his gratitude to the God of the Christians the victor immediately gave convincing proof; the Christian worship was henceforth tolerated throughout the empire (Edict of Milan, early in 313).”

*Life of Constantine*, by Apostate Eusebius Pamphilius,<sup>7</sup> Book 1, AD 340: “[Chapter 28] Accordingly he [St. Constantine] called on him [God] with earnest prayer and

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<sup>7</sup> The reason St. Constantine and other good Catholics treated Eusebius Pamphilius as a Catholic is because Eusebius was very careful to hide his Arian heresy when necessary. At times he professed the dogma, at other times he denied it, and at other times he was ambiguous. After a thorough examination of his works and life, he was eventually denounced as an Arian heretic.

supplications that he would reveal to him who he was and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honored with his acquaintance and society and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, CONQUER BY THIS [*In Hoc Signo Vinces*]. At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle.

“[Chapter 29] He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens and to use it as a safeguard in all engagements with his enemies.

“[Chapter 30] At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.



“[Chapter 31] Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour’s name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly

interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner. The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.”

*Church History*, by Apostate Rev. John Laux, 1930: “*In Hoc Signo Vinces*.—The long struggle between Christianity and paganism was decided in the year 312 before the walls of Rome. Maxentius, a brutal and debauched tyrant, who had made himself master of Italy and Africa after the death of Galerius, determined to make war on Constantine in order to bring all the West under his authority. Constantine anticipated his design and marched into Italy with an army of 25,000 men. When he was approaching Rome he saw, as he later assured his biographer [the heretic] Eusebius under oath, about midday, a cross of light in the heavens, around which were woven the words: *In hoc signo vinces*—‘*In this sign thou shalt conquer*.’ The following night Christ appeared to him in a dream and told him to adopt the cross as his standard instead of the Roman eagle. Thereupon he ordered the monogram of Christ (✠) to be painted on the shields of his soldiers and a standard, made after the pattern of the cross which he had seen, to be borne before him...

“Confident of divine aid, Constantine awaited the attack of the enemy. Maxentius had caused the Sibylline books to be consulted, and the ambiguous answer had been, ‘The foe of Rome shall perish miserably.’ Thus blinded, he crossed the Tiber by the Milvian Bridge, north of Rome, and risked a decisive battle (Oct. 27, 312). After a severe struggle, his army fled in wild disorder. Thousands perished in the waters of the Tiber, among them Maxentius himself.

“The impression which this victory made on the pagan world was tremendous. The God of the Christians had proved His superiority over the gods of the Capitol. Constantine entered the city amid the rejoicings of the people. Upon the triumphal arch which the Senate and people erected to him, and which is still standing amongst the ruins of the City of the Caesars, his great victory is ascribed to the ‘decree of God.’ Constantine himself caused his own statue to be set up, holding in his hand the standard of the cross (*Labarum*), with the inscription, ‘Through this saving sign have I freed your city from the tyrant’s yoke.’

“In the following year Constantine and his colleague Licinius, the ruler of the East, met in conference at Milan and agreed to concede to the Christians throughout the Empire unrestricted freedom of worship and to restore to them all the property which had been confiscated during the persecutions. This agreement is known as the *Edict of Milan*.

“The victory of Christianity over paganism was ‘the purest ever won. For it was won by witnessing and enduring, by loving and suffering, by pouring out innocent blood. It was won by weak men and women, slaves often, opposed to the mightiest of governments and all the social and intellectual pride and prejudice of the civilized world.’ ” (S. 1, 1st period, c. 8, pt. 4, pp. 76-77)

*A History of the Catholic Church*, by Apostate Fr. Philip Hughes: “[The State De-Paganized] In 323 there was a breach between the two emperors in which religious differences played their part. Licinius abandoned the policy of 313 and in the States of the eastern Empire the persecution raged once more. Constantine’s victory at Chrysopolis (September, 323) brought this to an end, and it ended, too, the reign of Licinius. Six months later his death...left Constantine without a rival, sole master of the whole Roman world. His new, unquestioned supremacy found expression in a notable change of the form of his language about matters religious. So far he had kept studiously to the neutrality of 313. He had, as Pontifex Maximus, carried through certain reforms—divination in secret was henceforward forbidden, and certain abuses in magical rites. As emperor he had granted the Catholic clergy those exemptions from the burdens of citizenship which the pagan priests had always enjoyed, he had given the churches the right to receive legacies and he had made the Sunday a legal holiday.” (S. 1, c. 6, s. 2)

### Purging idols and false gods and building holy places

St. Constantine testified that God used him to cast Satan out of the government of the Roman Empire:

The holy Emperor St. Constantine, *Letter to Eusebius* respecting the building of Churches: “CONSTANTINUS AUGUSTUS, the great and the victorious, to Eusebius. I am well aware, and am thoroughly convinced, my beloved brother, that as the servants of our Saviour Christ have been suffering up to the present time from nefarious machinations and tyrannical persecutions, the fabrics of all the churches must have either fallen into utter ruin from neglect, or, through apprehension of the impending iniquity, have been reduced below their proper dignity. But now that freedom is restored, and that dragon, through the providence of God, and by our instrumentality, thrust out from the government of the Empire, I think that the divine power has become known to all, and that those who hitherto, from fear or from incredulity or from depravity, have lived in error, will now, upon becoming

acquainted with Him who truly is, be led into the true and correct manner of life. Exert yourself, therefore, diligently in the reparation of the churches under your own jurisdiction, and admonish the principal bishops, priests, and deacons of other places to engage zealously in the same work; in order that all the churches which still exist may be repaired or enlarged, and that new ones may be built wherever they are required. You, and others through your intervention, can apply to magistrates and to provincial governments, for all that may be necessary for this purpose; for they have received written injunctions to render zealous obedience to whatever your holiness may command. May God preserve you, beloved brother.”<sup>8</sup>

Hence almost three hundred years after Satan had been chained, idols, false gods, and false religions were progressively disrespected, hated, smashed, banned, or went into hiding in the hearts and public places of nations while Christian symbols replaced them. One proof of this is the purging of Jerusalem and other places in Israel of idols and false gods and replacing them with holy things by the Holy Roman Emperor St. Constantine and his holy mother St. Helena. They destroyed idols and false gods and found, built, or re-consecrated holy things and holy places in Jerusalem and elsewhere in Israel:

*St. Andrew Roman Missal*, Finding of the Holy Cross, May 3, Introduction: “At the beginning of the second century, the Emperor Hadrian had Calvary and the Holy Sepulchre covered with earth and on this terrace he erected a statue of Jupiter and a temple of Venus. The Empress Helena razed them to the ground, and, in digging up the soil, they discovered the nails and the Holy Cross, glorious trophy to which we owe life, salvation, and resurrection...”

Apostate Jerome, *Letter* 58, to Paulinus, 395: “3. From the time of Hadrian to the reign of Constantine—a period of about one hundred and eighty years—the spot which had witnessed the resurrection was occupied by a figure of Jupiter; while on the rock where the cross had stood, a marble statue of Venus was set up by the heathen and became an object of worship. The original persecutors, indeed, supposed that by polluting our holy places they would deprive us of our faith in the passion and in the resurrection. Even my own Bethlehem, as it now is, that most venerable spot in the whole world of which the psalmist sings: ‘the truth hath sprung out of the earth,’ was overshadowed by a grove of Tammuz, that is of Adonis; and in the very cave where the infant Christ had uttered His earliest cry, lamentation was made for the paramour of Venus.”

Apostate Eusebius Pamphilius, *Life of Constantine*, Book 2, AD 340: “[Chapter 25: How he ordered the erection of a church at Jerusalem in the Holy Place of our Savior’s resurrection.] After these things, the pious emperor addressed himself to another work truly worthy of record in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour’s resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

“[Chapter 26: That the Holy Sepulchre had been covered with rubbish and with idols by the ungodly.] For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality...

“Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus and offering detestable oblations therein on profane and accursed altars. For they supposed that their object

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<sup>8</sup> *Ecclesiastical History*, by Apostate Theodoret, b. 1, c. 14.

could not otherwise be fully attained than by thus burying the sacred cave beneath these foul pollutions...

“These devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

“[Chapter 27: How Constantine commanded the materials of the Idol Temple and the soil itself to be removed at a distance.] ...Nor did the emperor’s zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

“[Chapter 28: Discovery of the Most Holy Sepulchre.] This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hallowed monument of our Saviour’s resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give...

“[Chapter 30: Constantine’s Letter to Macarius respecting the building of the Church of our Saviour.] VICTOR CONSTANTIUS, MAXIMUS AUGUSTUS to Macarius. Such is our Saviour’s grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honor of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God’s judgment, but which now appears holier still, since it has brought to light a clear assurance of our Saviour’s passion.”

The Holy Emperor St. Constantine also purged Constantinople from idols and false gods and built holy places:

*The Life of Constantine*, by the heretic Eusebius Pamphilius, Book 3, AD 340:  
“[Chapter 48: How he built churches in honor of martyrs, and abolished idolatry at Constantinople.] And being fully resolved to distinguish the city which bore his name with especial honor, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honor to the memory of the martyrs, and consecrated his city to the martyrs’ God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshiped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.”

For a more in-depth history of the Holy Roman Emperor St. Constantine, see RJMI book *Saint Constantine the Great, the Josue of the New Covenant*.<sup>9</sup>

#### *4th century: Emperors Gratian, Valentinian, and Theodosius the Great*

By imperial edict, on the 27th day of the 2nd month in 380, the Emperors Gratian, Valentinian, and Theodosius the Great decreed Catholicism to be the religion of the Roman State. This edict is contained in the Theodosian Code, 16.1.2pr and 16.1.2.1:

*Theodosian Code*, Concerning the most exalted Trinity and the Catholic Faith, and providing that no one shall dare to publicly oppose them, February 27, 380:

“1. *The Emperors Gratian, Valentinian, and Theodosius to the people of the City of Constantinople*. We desire that all peoples subject to Our benign Empire shall live under the same religion that Peter, the Apostle, gave to the Romans, and which the said religion declares was introduced by himself, and which it is well known that the Pontiff Damasus, and Peter, Bishop of Alexandria, a man of apostolic sanctity, embraced; that is to say, in accordance with the rules of apostolic discipline and the evangelical doctrine, we should believe that the Father, Son, and Holy Spirit constitute a single Deity, endowed with equal majesty, and united in the Holy Trinity. (16.1.2pr)

“(1) We order all those who follow this law to assume the name of Catholic Christians, and considering others as demented and insane, We order that they shall bear the infamy of heresy; and when the Divine vengeance which they merit has been appeased, they shall afterwards be punished in accordance with Our resentment, which we have acquired from the judgment of Heaven. Dated at Thessalonica, on the third of the *Kalends* of March, during the Consulate of Gratian, Consul for the fifth time, and Theodosius.” (16.1.2.1)

This imperial edict was copied in the 6th century by the Holy Emperor Justinian in the Justinian Code in volume 12, book 1, title 1, decree 1. Hence the Holy Emperor Theodosius the Great passed and enforced laws that banned idols, false gods, and false religions and that propagated the Catholic Church, faith, and images in the nations under his rule:

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<sup>9</sup> As of 8/2014, this book is not available.

Nominal *Catholic Encyclopedia*, Theodosius I, 1912: "Roman Emperor (also known as Flavius Theodosius), born in Spain, about 346; died at Milan, 17 January, 395. Theodosius is one of the sovereigns by universal consent called Great. He stamped out the last vestiges of paganism, put an end to the Arian heresy in the empire, pacified the Goths, left a famous example of penitence for a crime, and reigned as a just and mighty Catholic emperor..."

"A great part of the emperor's activity was now spent in establishing the Catholic faith and repressing Arianism. In February, 380, he and Gratian published the famous edict that all their subjects should profess the faith of the Bishops of Rome and Alexandria (Cod. Theod., XVI, I, 2; Sozomen, VII, 4). The conventicles of the heretics were not to be called churches. As soon as he came to Constantinople Theodosius began expelling the Arians, who had hitherto been in possession. The Arian bishop, Demophilus, left the city (Socr., V, 7; Soz., VII, 5), St. Gregory of Nazianzus undertook the administration of the diocese. In January, 381, the prefect had orders to close all Arian chapels in the city and to expel those who served them. The same severe measures were ordered throughout Theodosius's dominion, not only against Arians, but also in the case of Manichaeans and all other heretics..."

"During all his reign Theodosius took severe measures against the surviving remnants of paganism. In 388 a prefect was sent around Egypt, Syria, and Asia Minor for the purpose of destroying temples and breaking up pagan associations; it was then that the Serapeum at Alexandria was destroyed (Socr., V, 16). Libanius wrote a 'Lamentation' about the destruction of the fanes of the gods (*peri ton Ieron*, ed. R. Foerster, Bibl. Script. Gr. et Rom. Teubner). In 391 Theodosius refused to allow the Altar of Victory to be restored in the Roman Senate (cf. Gibbon, 'Decline and Fall,' xxviii). Pagan sacrifices, omens, and witchcraft were to be punished as *loesa majestas* (Cod. Theod., XVI, X, 10-12). In short his laws put an end finally to the old cult, at any rate as far as open and public use is concerned."

#### *4th century: St. Martin of Tours*

*The Life of St. Martin*, by Sulpitius Severus, 4th century: "[Chapter 13: Martin escapes from a Falling Pine Tree] Again, when in a certain village he had demolished a very ancient temple, and had set about cutting down a pine tree, which stood close to the temple, the chief priest of that place, and a crowd of other heathens began to oppose him. And these people, though, under the influence of the Lord, they had been quiet while the temple was being overthrown, could not patiently allow the tree to be cut down. Martin carefully instructed them that there was nothing sacred in the trunk of a tree, and urged them rather to honor God whom he himself served. He added that there was a moral necessity why that tree should be cut down, because it had been dedicated to a demon. Then one of them who was bolder than the others says, 'If you have any trust in your God, whom you say you worship, we ourselves will cut down this tree, and be it your part to receive it when falling; for if, as you declare, your Lord is with you, you will escape all injury.' Then Martin, courageously trusting in the Lord, promises that he would do what had been asked. Upon this, all that crowd of heathen agreed to the condition named; for they held the loss of their tree a small matter, if only they got the enemy of their religion buried beneath its fall. Accordingly, since that pine tree was hanging over in one direction, so that there was no doubt to what side it would fall on being cut, Martin, having been bound, is, in accordance with the decision of these pagans, placed in that spot where, as no one doubted, the tree was about to fall. They began, therefore, to cut down their own tree, with great glee and joyfulness, while there was at some distance a great multitude of wondering spectators. And now the pine tree began to totter, and to threaten its own ruin by falling. The monks at a distance grew pale, and, terrified by the danger ever coming nearer, had lost all hope and

confidence, expecting only the death of Martin. But he, trusting in the Lord, and waiting courageously, when now the falling pine had uttered its expiring crash, while it was now falling, while it was just rushing upon him, simply holding up his hand against it, he put in its way the sign of salvation. Then, indeed, after the manner of a spinning-top (one might have thought it driven back), it swept round to the opposite side, to such a degree that it almost crushed the rustics, who had taken their places there in what was deemed a safe spot. Then truly, a shout being raised to heaven, the heathen were amazed by the miracle, while the monks wept for joy; and the name of Christ was in common extolled by all. The well-known result was that on that day salvation came to that region. For there was hardly one of that immense multitude of heathens who did not express a desire for the imposition of hands, and abandoning his impious errors, made a profession of faith in the Lord Jesus. Certainly, before the times of Martin, very few, nay, almost none, in those regions had received the name of Christ; but through his virtues and example that name has prevailed to such an extent, that now there is no place thereabouts which is not filled either with very crowded churches or monasteries. For wherever he destroyed heathen temples, there he used immediately to build either churches or monasteries.

“[Chapter 14: Martin destroys Heathen Temples and Altars] Nor did he show less eminence, much about the same time, in other transactions of a like kind. For, having in a certain village set fire to a very ancient and celebrated temple, the circle of flames was carried by the action of the wind upon a house which was very close to, yea, connected with, the temple. When Martin perceived this, he climbed by rapid ascent to the roof of the house, presenting himself in front of the advancing flames. Then indeed might the fire have been seen thrust back in a wonderful manner against the force of the wind, so that there appeared a sort of conflict of the two elements fighting together. Thus, by the influence of Martin, the fire only acted in the place where it was ordered to do so. But in a village which was named Leprosum, when he too wished to overthrow a temple which had acquired great wealth through the superstitious ideas entertained of its sanctity, a multitude of the heathen resisted him to such a degree that he was driven back not without bodily injury. He, therefore, withdrew to a place in the vicinity, and there for three days, clothed in sackcloth and ashes fasting and praying the whole time, he besought the Lord, that, as he had not been able to overthrow that temple by human effort, Divine power might be exerted to destroy it. Then two angels, with spears and shields after the manner of heavenly warriors, suddenly presented themselves to him, saying that they were sent by the Lord to put to flight the rustic multitude, and to furnish protection to Martin, lest, while the temple was being destroyed, any one should offer resistance. They told him therefore to return, and complete the blessed work which he had begun. Accordingly Martin returned to the village; and while the crowds of heathen looked on in perfect quiet as he razed the pagan temple even to the foundations, he also reduced all the altars and images to dust. At this sight the rustics, when they perceived that they had been so astounded and terrified by an intervention of the Divine will, that they might not be found fighting against the bishop, almost all believed in the Lord Jesus. They then began to cry out openly and to confess that the God of Martin ought to be worshipped, and that the idols should be despised, which were not able to help them.”

### *5th century: St. Patrick*

*Life of St. Patrick*, by Muirchu, Book 1, 7th Century: “[Chap. 10] Now in the days in which these things happened, there was in the aforesaid country a certain great king, a fierce and heathen High-King of barbarians, reigning in Temoria, which was



the capital of the kingdom of the Irish, Loiguire by name, the son of Neill, who is the ancestor of the royal stock of almost the whole of this island.

“Now he had about him wise men and magicians and augurs and enchanters and inventors of every evil art, who through their heathenish and idolatrous religion had skill to know and foresee things before they came to pass. And of these there were two who were preferred beyond the others, whose names were, Lothroch, otherwise Lochru, and Lucetmael, otherwise Ronal. And these two by their magical arts frequently foretold the coming of a certain foreign religion, in the manner of a kingdom, with a certain strange and harmful doctrine, brought from a long distance across the seas, proclaimed by a few, accepted by the many, and honoured by all; one that would overturn kingdoms, slay kings that resist it, lead away multitudes, destroy all their gods, and, having cast down all the resources of their art, reign for ever and ever.

“Moreover they indicated him who should bear and advocate this religion. And they prophesied in the following words cast into poetical form, words frequently uttered by them, more especially in the two or three years which preceded the coming of Patrick. Now these are the words of the poem, which are somewhat obscure, on account of the idiom of the language.

‘Adze-head will come with his crook-headed staff, and his house  
[chasuble] holed for his head. He will chant impiety from his table in the  
east of his house. His whole household will respond to him. So be it, So  
be it.’

“Which can be more plainly expressed in our language. When therefore all these things come to pass, our kingdom, which is a heathen one, will not stand.

“And so it afterwards came to pass. For the worship of idols having been overturned on the coming of Patrick, the faith of Christ—our Catholic faith—filled the whole land. But let this suffice on this matter...

“[Chap. 17] And St. Patrick was called to the king outside the place where the fire had been kindled. And the magicians said to their people, Let us not rise up at the approach of this fellow; for whosoever rises up at the approach of this fellow will afterwards believe in him and worship him.

“At last St. Patrick rose; and when he saw their many chariots and horses, he came to them, singing with voice and heart, very appropriately, the following verse of the Psalmist: ‘Some put their trust in chariots and some in horses; but we will walk in the name of the Lord our God.’ They, however, did not rise at his approach. But only one, helped by the Lord, who willed not to obey the words of the magicians, rose up. This was Ercc the son of Daig, whose relics are now venerated in the city called Slane. And Patrick blessed him; and he believed in the everlasting God.

“And when they began to parley with one another, the second magician, named Lochru, was insolent in the Saint’s presence, and had the audacity with swelling words to disparage the Catholic faith. As he uttered such things, Saint Patrick regarded him with a stern glance, as Peter once looked on Simon; and powerfully, with a loud voice, he confidently addressed the Lord and said, O Lord, who canst do all things, and in whose power all things hold together, and who hast sent me hither—as for this impious man who blasphemes Thy name, let him now be taken up out of this and die speedily. And when he had thus spoken, the magician was caught up into the air, and then let fall from above, and, his skull striking on a rock, he was dashed to pieces and killed before their faces; and the heathen folk were dismayed.

“[Chap. 18] Now the king with his people, enraged with Patrick on account of this thing, was minded to slay him, and said, Lay hands on this fellow who is destroying us. Then St. Patrick, seeing that the ungodly heathen folk were about to rush upon him, rose up, and with a clear voice said, ‘Let God arise, and let his enemies be scattered; let them also that hate him flee before him.’ And straightway

darkness came down, and a certain horrible commotion arose, and the ungodly men fought amongst themselves, one rising up against another, and there was a great earthquake, and He bound the axles of their chariots, and drove them with violence, and they rushed in headlong flight—both chariots and horses—over the level ground of the great plain, till at last only a few of them escaped half alive to the mountain of Monduirn; and, at the curse of Patrick, seven times seven men were laid low by this stroke in the presence of the king and his elders, until there remained only himself and his wife and two others of his companions; and they were sore afraid. So the queen approached Patrick and said to him, O man, righteous and mighty, do not destroy the king; for the king will come and kneel and worship thy Lord. And the king, compelled by fear, came and knelt before the Saint, and feigned to worship Him whom he did not wish to worship...

“[Chap. 19] Now on the next day, that is, the day of the Paschal feast, the kings and princes and magicians of all Ireland were sitting at meat in Loiguire’s house, for it was the chiefest of their festivals... So when Patrick appeared, he was invited by the heathen to partake of food, that they might prove him in respect of things that should come to pass. He, however, knowing the things that should come to pass, did not refuse to eat.

“[Chap. 20] Now while all were feasting, the magician Lucetmael, who had taken part in the contest at night, was eager, even that day when his comrade was dead, to contend with St. Patrick. And, to make a beginning of the matter, he put, while the others were looking, somewhat from his own vessel into Patrick’s cup, to try what he would do. St. Patrick, perceiving the kind of trial intended, blessed his cup in the sight of all; and, lo, the liquor was turned into ice. And when he had turned the vessel upside down, that drop only fell out which the magician had put into it. And he blessed his cup again, and the liquor was restored to its own nature; and all marvelled.

“And after [the trial of] the cup, the magician said, Let us work miracles on this great plain. And Patrick answered and said, What miracles? And the magician said, Let us bring snow upon the earth. Then said Patrick, I do not wish to bring things that are contrary to the will of God. And the magician said, I shall bring it in the sight of all. Then he began his magical incantations, and brought down snow over the whole plain to the depth of a man’s waist; and all saw it and marvelled. And St. Patrick said, Lo, we see this thing; now take it away. And he said, I cannot take it away till this time to-morrow. And the Saint said, Thou art able to do evil, but not good; I am not of that sort. Then he blessed the whole plain round about; and the snow vanished quicker than a word could be uttered, without any rain or cloud or wind. And the multitude shouted aloud, and marvelled greatly.

“And a little after this, the magician invoked his demons, and brought upon the earth a very thick darkness, as a miracle; and all murmured at it. And the Saint said, Drive away the darkness. But he could not in this case either. St. Patrick, however, prayed and uttered a blessing, and suddenly the darkness was driven away, and the sun shone forth. And all shouted aloud and gave thanks.

“Now when all these things had been done by the magician and Patrick, in the sight of the king, the king said to them, Throw your books into water; and we shall worship him whose books come out unharmed. Patrick replied, I will do it. But the magician said, I do not wish to enter into a trial by water with this fellow; for water is his God. He had evidently heard of baptism by water given by Patrick. And the king answered and said, Throw them into fire. And Patrick said, I am ready. But the magician, being unwilling, said, This man worships as his God water and fire turn about every alternate year. And the Saint said, That is not so; but thou thyself shalt go, and one of my lads shall go with thee, into a house separated and shut up; and my garment shall be around thee, and thy garment around me, and thus shall ye together be set on fire; and ye shall be judged in the sight of the Most High.

“And this suggestion was adopted; and a house was built for them, whereof one half was built of green wood and the other half of dry. And the magician was put

into the part of the house made of green wood; and one of Saint Patrick's lads, named Benineus, was put with a magician's robe into the part that was made of dry wood. The house was then shut up from the outside, and set on fire before the whole multitude. And it came to pass in that hour, that as Patrick prayed, the flame of the fire burnt up the magician with the half of the house that was made of green wood, the cloak of Saint Patrick only remaining whole, inasmuch as the fire did not touch it. Benineus, on the other hand, was fortunate with the half of the house that was made of dry wood; for, as it is told about The Three Children, the fire did not touch him at all; nor was he alarmed, nor did it do him any harm; only the cloak of the magician which was around him was, by the will of God, burnt up.

"And the king was greatly enraged against Patrick because of the death of his magician, and he almost rushed upon him, minding to slay him; but God hindered him. For at the prayer of Patrick and at his cry, the wrath of God fell upon the ungodly people, and many of them perished. And St. Patrick said to the king, Unless thou believest now, thou shalt die speedily, because the wrath of God will fall upon thy head. And the king feared exceedingly, and his heart was moved and his whole city with him."

### *6th century: Emperor Justinian*

*A History of the Church*, by Apostate Fr. Philip Hughes, 1934: "Aristotle had ceased to be studied in the lands that were once the Roman Empire since, in 529, Justinian closed the schools of Athens." (v. 2, c. 8, s. 3)

Nominal *Catholic Encyclopedia*, Justinian I, 1910: "The Corpus Juris [Justinian Code] is full of laws against paganism (apostasy was punished by death, 10 c., 'De pag.', I, 11), Jews, Samaritans (who began a dangerous revolt in 529), Manichaeans, and other heretics. The decrees of the four general councils were incorporated in the civil law. There was no toleration of dissent..."

### *7th century: Pope St. Boniface IV's conversion of the Pantheon*

The first pagan temple in Rome to be stripped of all its false gods and converted into a Catholic church was the Temple of Agrippa, which had been dedicated to all the gods and called the Pantheon by the Emperor Augustus. On the 13th day of the 5th month of 610, Pope St. Boniface IV consecrated it under the title of Our Lady of the Martyrs, later known as St. Mary of All the Saints and Santa Maria Rotonda. This was a great symbol of the triumph in the temporal world of the one true God (the Catholic God) and His saints over the false gods and their followers. It struck at the heart of Rome's pagan gods:

Nominal *Catholic Encyclopedia*, Pope St. Boniface IV, 1907: "Boniface obtained leave from the Emperor Phocas to convert the Pantheon into a Christian Church, and on 13 May, 609 (?) the temple erected by Agrippa to Jupiter the Avenger, to Venus, and to Mars was consecrated by the pope to the Virgin Mary and all the Martyrs. (Hence the title S. Maria Rotunda.) It was the first instance at Rome of the transformation of a pagan temple into a place of Christian worship."

*St. Andrew's Roman Missal*, 1945 and 1952, November 1, All Saints' Day: "On May 13, 610, the pagan temple of Agrippa, called the Pantheon since its dedication to all the pagan gods under the Emperor Augustus, was consecrated as a Christian church by Pope Boniface IV, under the title of 'Our Lady of the Martyrs,' many of whose relics were brought from the catacombs. The feast of this dedication took later a more universal character, and the temple was consecrated to St. Mary and All

the Saints. As there was already a feast in commemoration of all the Saints, celebrated at first at various dates in various churches, then fixed by Gregory IV in AD 835 on November 1, Pope Gregory VII transferred to this date the anniversary of the dedication of the Pantheon as a church. The feast of All Saints heretofore recalls the triumph of Christ over the false pagan deities.”

*St. Andrew's Roman Missal*, 1945, Time after Pentecost, Historical Notes, Seventh Century: “[p. 745] In the Pantheon of Agrippa, Rome had collected statues of all the gods of paganism. This same temple, stripped of its idols, was consecrated on May 13, 610, by the Pope himself, Boniface IV, to Mary and the Martyrs, and later to all Saints. St. Gregory VII transferred this feast to November 1st. All Saints' [Day], having become the anniversary of the dedication just mentioned, marks forever the triumph of Christ over false gods.”

### *8th century: St. Boniface*

*Church History*, by Apostate Rev. John Laux, 1930: “He [St. Boniface] resumed his preaching [c. 722] among the pagan and semi-pagan inhabitants, many of whom were daily added to the Church. A bold deed which he performed at this time greatly increased his prestige and led to numerous conversions. At Geismar, near Fritzlar, there was a gigantic oak, called the ‘Tree of Thor,’ which the pagans of the whole county regarded with the deepest veneration. ‘Mighty as the God of the Christians was, over the oak of Geismar,’ so they boasted, ‘He had not power, and none of His followers would dare destroy it. This tree the Christians advised Boniface to cut down, assuring him that its fall would shake the faith of the pagans in the power of their gods. Boniface consented, and on the appointed day undertook to lay the ax to the tree with his own hands. A vast crowd of pagans stood around, intently watching to see some dire misfortune overwhelm the desecrator of their shrine. But when the mighty tree fell to the ground under the strokes of the Bishop’s ax, they with one accord praised the God of the Christians and asked to be received among the number of His followers. Boniface baptized them, and out of the wood of the tree built a little oratory, which he dedicated to St. Peter.” (s. 2, c. 3, p. 221)

Nominal *Catholic Encyclopedia*, St. Boniface, 1907: “He [St. Boniface] continued his work in Lower Hessa. To show the heathens how utterly powerless were the gods in whom they placed their confidence, Boniface felled the oak sacred to the thunder-god Thor, at Geismar, near Fritzlar. He had a chapel built out of the wood and dedicated it to the prince of the Apostles. The heathens were astonished that no thunderbolt from the hand of Thor destroyed the offender, and many were converted. The fall of this oak marked the fall of heathenism.”

### *8th and 9th centuries: Emperor St. Charlemagne*

One of the greatest, if not the greatest, of all Catholic kings is the Holy Roman Emperor St. Charlemagne, whom I call the King David of the New Covenant, while I call the Holy Roman Emperor St. Constantine the Josue of the New Covenant. Two of the Catholic saints Charlemagne looked to for guidance were St. Augustine and St. Constantine. St. Charlemagne de-paganized, converted, and united more nations than any other Catholic ruler:

*The Liturgical Year*, by Apostate Abbot Guéranger, 1927: “In many Churches, especially in Germany, there is kept, on the second Feast of the Martyr Agnes, the Feast of the pious Emperor Charlemagne...the greatest of Christian Princes, who

ever made it his glory to use his sword in the service of Christ and his Church... More than thirty churches in Germany still keep the Feast of the great Emperor...

“Charlemagne was valiant, wise, and moderate; he was a warrior without ambition, and led an exemplary life... This monarch, to whom were subject France, Catalonia, Navarre, and Aragon; Flanders, Holland, and Friesland; the provinces of Westphalia, Saxony, as far as the Elbe; Franconia, Suabia, Thuringia, and Switzerland; the two Pannonias, (that is, Austria and Hungary,) Dacia, Bohemia, Istria, Liburnia, Dalmatia, and even Sclavonia; and finally, the whole of Italy, as far as southern Calabria—this Monarch signs himself, in his glorious Capitularia: ‘I, Charles, by the grace of God and the giving of his mercy, King and governor of the Kingdom of the French, devoted defender of God’s Holy Church, and her humble Champion.’ ...Never had the Roman Pontiffs a more devoted or a more obedient Son... He waged war mainly with a design to favour the propagation of the faith among infidel nations. He marched into Spain, that he might free the Christians from the yoke of the Moors. He brought the churches of his Kingdom into closer union with the Apostolic See by establishing the Roman Liturgy in all the States that were under his sceptre... After having waged war for thirty-three years with the Saxons, he at length brought them into subjection, imposing no other law upon them than that they should become Christians. He obliged all landowners to erect a cross of wood in their fields, as an open confession of their faith. He rid Gascony, Spain, and Gallicia of idolaters, and restored the sepulchre of St. James to what we see it at this day. He upheld the Christian Religion in Hungary by an eight years’ campaign, and in fighting against the Saracens, he always made use of the victorious Spear, wherewith one of the soldiers opened our Saviour’s Side. God favoured, by many miracles, all these efforts made for the spreading of the faith. Thus the Saxons, who were laying siege to Sigisburgh, were struck by God with fear, and took to flight; and in the first rebellion of the same people, there sprang up from the earth a plentiful stream, wherewith was refreshed Charles’ whole army, which had been without water for three days. And yet, this great Emperor could scarce be distinguished by his dress from the rest of the people, and almost always wore a hair shirt, never appearing in his gilded robes save on the principal Feasts of our Lord and the Saints. He gave alms to the poor and to pilgrims, not only at his regal residence, but in every part of the world, by sending them monies. He built twenty-four Monasteries, to each of which he sent what is called the Golden Letter, weighing two hundred pounds. He founded two Metropolitan and nine Episcopal Sees. He built twenty-seven Churches...

“We find Charlemagne...legislating against public immorality with all the zeal and energy of a man whose own life was not tainted with anything of the kind... In a Capitulary, given during the Pontificate of St. Leo the Third, he thus decrees:

‘We forbid, under pain of sacrilege, the seizure of the goods of the Church, and injustices of whatsoever sort, adultery, fornication, incest, illicit marriage, unjust homicide, &c., for we know, that by such things kingdoms and kings, yea and private subjects, do perish. And whereas, by God’s help, and the merit and the intercession of the Saints and Servants of God, whom we have at all times honoured, we have gained a goodly number of kingdoms, and won manifold victories, it behoveth us all to be on our guard lest we deserve the forfeiture of these gains by the aforementioned crimes and shameful lewdnesses. We know, of a truth, that sundry countries, wherein have been perpetrated these seizures of the goods of the Church, these injustices, these adulteries, and these prostitutions, have lost their courage in battle, and their firmness in the faith. Any one may learn from history how the Lord hath permitted the Saracens and other peoples to conquer the workers of such like iniquities; nor doubt we that the like will happen likewise to us, unless we abstain from such misdeeds; for God is wont to punish them. Be it, therefore, known to all our subjects, that he who shall be taken and convicted of any of these crimes shall be deposed of all

his honours, if he have any; that he shall be thrown into prison, till he repent and make amends by a public penitence; and, moreover, that he shall be cut off from all communication with the faithful; for we shall grievously fear the pit whereinto we see others be fallen.’

“...All hail faithful and beloved servant of God, Apostle of Christ, Defender of his Church, Lover of justice, Guardian of the laws of morality, and Tenor of them that hate the Christian name! The hand of the Vicar of Christ purified the diadem of the Caesars, and put it on thy venerable head. The imperial sceptre and globe are in thy hands. The sword of the victories won for God is girt on thy side. The Supreme Pontiff has anointed thee King and Emperor. Bearing thus in thyself the figure of Christ in his temporal Kingship, thou didst so use thy power as that he reigned in and by thee. And now he recompenses thee for the love thou hadst for him, for the zeal thou hadst for his glory, and for the respect thou didst ever evince to the Church, his Spouse. He has changed thy earthly and perishable royalty into that which is eternal, and in his heavenly kingdom thou art surrounded by those countless souls whom thou didst convert from idolatry to the service of the one true God.”<sup>10</sup>

*German Breviaries*, Emperor St. Charlemagne, History: “He obliged landowners to erect a cross of wood in their fields, as open confession of their faith. He rid Gascony, Spain, and Gallicia of idolaters and restored the sepulchre of St. James... In his heavenly kingdom thou art surrounded by those countless souls whom thou didst convert from idolatry to the service of the one true God...”<sup>11</sup>

*Ancient Missal of Aix-la-Chapelle*, St. Charlemagne, Sequence: “O thou that so joyously celebrates the memory of King Charles the Great, sing thy praises to the King of kings... This is the brave soldier of Christ, the leader of the invincible army. He prostrates his enemies by tens of thousands. He weeds the earth of its cockle and with his sword cleanses the harvest from the tares, this great Emperor, the good sower of the good seed, the prudent husbandman. He converts infidels. He overthrows the temples and the false gods and breaks the idols. He subdues haughty kings. He establishes the reign of holy laws and justice...”<sup>12</sup>

St. Charlemagne also had a special mission from God, which he got from his father, the holy and pious King Pepin, to protect the papacy and the popes. And he was chosen by God to miraculously discover the relics of the Good St. Anne, the mother of the Blessed Virgin Mary and the Grandmother of God! After he died in 814, his body was interred on a throne in a vault in Aachen Cathedral. About two hundred years later, in the year 1000, the Holy Roman Emperor Otto III opened the vault and discovered the uncorrupted body of St. Charlemagne. Beware, then, of the lie by those who try to discredit St. Charlemagne by saying that he was buried in a pagan sarcophagus, known as the Proserpina Sarcophagus. For a more in-depth history of this and other events regarding the Holy Roman Emperor St. Charlemagne, see RJMI book *Saint Charlemagne, the King David of the New Covenant*.

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<sup>10</sup> *The Liturgical Year*, by Apostate Abbot Guéranger, O.S.B. Translated from the French by Dom Laurence Shepherd, O.S.B. *Nihil Obstat*: Eduardus Mahoney, S.T.D., *Censor Deputatus*. Imprimatur: Edm. Can. Surmont, Vicarius generalis, Westmonasterii, die 3 Januarii, 1927. V. 3, b. 2, pp. 433a-433p, January 28, “Blessed Charlemagne.”

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*

### *Two steps forward and one backward*

Of course the battle for nations was not easily won. There was an ongoing struggle against the pagans who tried to abolish Catholicism in the hearts and public places of nations. However, for every success the pagans had (such as by Julian the Apostate), they had two defeats. Hence, from the time of Emperor St. Constantine until AD 1033 when Satan was unchained, Catholicism made steady progress in converting the hearts and public places of nations. The de-paganization of the nations was going two steps forward and one backward until 1033. Once a nation is de-paganized and thus Catholic, woe to anyone who tries to re-paganize it by either allowing or tolerating paganism or heresy in the public places of Catholic nations.

## **Satan Unchained in AD 1033 and the Re-Paganization of the World and Great Apostasy Begin**

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.

## **The sixth and last day is the one thousand years of the Great Apostasy**

The Great Apostasy will last for one thousand years, from 1033 when Satan was unchained until the General Judgment around 2033 when this world, as we know it, will end. This period of one thousand years is the sixth day or age of the world. It is the last day before the seventh day or the day of rest when Jesus Christ establishes His everlasting kingdom on earth. Jewish tradition during the Old Covenant era and Catholic tradition during the New Covenant era teach that the age and ages of the world are reflected in the days of creation. The earth and all that is in it were created in six literal days. Each one of these literal days of creation is symbolic of an age of the world. Each day represents one thousand years of the earth's history:

“But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.” (2 Pt. 3:8)

*Wikipedia*, “Six Ages of the World”: “Saint Augustine taught that there are six ages of the world in his *De catechizandis rudibus* (*On the Catechising of the Uninstructed*). Augustine was not the first to conceive of the Six Ages, which had its roots in the Jewish tradition, but he was the first Christian to write about it, and as his ideas became central to the Church so did his authority. The theory originated from a passage in II Peter: ‘But of this one thing be not ignorant, my beloved, that

one day with the Lord is as a thousand years, and a thousand years as one day.’ (II Peter 3:8) The interpretation was taken to mean that mankind would live through six 1,000 year periods (or ‘days’), with the seventh being eternity in heaven or according to the Nicene Creed, a World to Come.”

Hence from the beginning of the world until the General Judgment there are six thousand years, symbolic of the six literal days of creation. The Old Testament era lasted four thousand years, from the beginning of the world until the death of Jesus Christ in AD 33. And the New Testament era will last two thousand years, from the death of Christ in AD 33 until the General Judgement around 2033. And the seventh day is the day of rest, the eternal day of the earthly paradise that is united with heaven in a way we cannot dream of, with Jesus Christ ruling as the King of kings and the Blessed Virgin Mary as the Queen of queens.

On Pentecost Day, St. Peter referred to the whole New Covenant era as “the last days” spoken of by the holy Prophet Joel, as recorded in Joel 2:28:

“And when the days of the Pentecost were accomplished, they were all together in one place... Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words... But this is that which was spoken of by the prophet Joel: And it shall come to pass, in the last days, (saith the Lord,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” (Acts 2:1, 14, 16-17)

The “last days” referred to by St. Peter, then, is the whole New Covenant era and thus the fifth and sixth days or ages of the world which will last for two thousand years. Hence the last day in this context is the sixth day or age that lasts for one thousand years, from the unchaining of Satan in 1033 to the General Judgment around 2033.

The last days or last day can also mean other things:

1. Last days can mean the literal 3½ year reign of the Antichrist when he will rule the world. During these last days, many apostate Jews will convert and become Catholic: “For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim. And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall fear the Lord, and his goodness in the last days.” (Osee 3:4-5)
2. Last day can mean the literal last day of the world, the day of the General Judgment. “For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.” (Job 19:25) “Martha saith to him: I know that he shall rise again, in the resurrection at the last day.” (Jn. 11:24) “He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.” (Jn. 6:55)



## **The one thousand years of the Great Apostasy is a little time**

At the turn of the century in AD 1000, many prophesized that the world was in its last day and thus was about to end because of its great evilness. They were right! After all, one thousand years is a short time in the eyes of God: “But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.” (2 Pt. 3:8) Hence when Apocalypse 20:3 teaches that Satan shall be released for a “little time,” it means the one thousand years of the sixth day or last day of this world, from the unchaining of Satan to the General Judgment:

“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. And after that, he must be loosed a little time.” (Apoc. 20:1-3)

Indeed, one thousand years is a little time in the eyes of God, as a watch in the night: “For a thousand years in thy sight are as yesterday, which is past and as a watch in the night.” (Ps. 89:4) After all, the one thousand years before the General Judgment is only one sixth of the age of the world, one thousand years out of six thousand years.

God, speaking through the holy Prophet Isaias, who lived about seven hundred years before the birth of Jesus Christ, refers to more than 700 years as a time “near to come”:

“Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.” (Isa. 56:1)

The holy Prophet Sophonias, who lived about five hundred years before the birth of Christ, teaches that the second coming of Jesus Christ is “near,” which is a time period of about 2500 years:

“The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds.” (Soph. 1:14-15)

St. Paul refers to the time span from his day until the second coming of Christ as “a very little while,” which is now going on almost 2000 years:

“For yet a little and a very little while, and he that is to come, will come, and will not delay.” (Heb. 10:37)

And Jesus says that he will come quickly when speaking to St. John, which is now going on 2000 years:

“Behold, I come quickly; and my reward is with me, to render to every man according to his works.” (Apoc. 22:12)

In the Book of the Apocalypse, Chapter 12, Verse 12, a “short time” means about six thousand years—the time from when Satan fell to the time he is banished from the earth and cast into hell for all eternity:

“And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before

our God day and night. And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death. Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.” (Apoc. 12:9-12)

There is also logical and empirical evidence that the “little time” that Satan “must be loosed,” as mentioned in Apocalypse 20:3, is a great period of literal time and thus not just the 3½ year reign of the Antichrist, as some believe. Some hold the opinion that Satan would not be unchained and thus seduce the nations until 3½ years before the world ends, at the beginning of the reign of the Antichrist. This is what they believe the “little time” means. This is false for two reasons, one logical and the other empirical, and both are irrefutable.

### *1) The nations must be seduced, corrupted, and gathered before they accept the Antichrist*

Before the nations will accept the Antichrist, they must be seduced, corrupted, and gathered together. And it takes a long time to do these things. Nations do not get seduced overnight. For example, when an evil ruler is released from prison, it takes time for him to gather and recruit his forces and re-corrupt the kingdom he wants to repossess. Hence if Satan were released on the first day of Antichrist’s 3½ year reign, the nations would not yet be seduced and thus would not accept the Antichrist. Hence the Antichrist would not be able to rule the world. Therefore, Satan had to be unchained hundreds of years before the reign of the Antichrist in order to complete the process of seducing, corrupting, and gathering the nations. St. Paul teaches that a revolt, the Great Apostasy, must come first before the reign of the Antichrist:

“Let no man deceive you by any means, for unless there come a revolt first [the Great Apostasy], and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.” (2 Thes. 2:3-4)

Therefore the nations must first revolt before they will accept the reign of the Antichrist. And after they revolt and cast off the yoke of the Catholic God, they must then be gathered together in preparation for worshipping the Beast, the Antichrist. Only after the nations are seduced, corrupted, are then gathered together will they then give their total allegiance to the Talmudic Jewish Antichrist:

“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)

“And I saw from the mouth of the dragon [Satan], and from the mouth of the beast [the Talmudic Jewish Antichrist], and from the mouth of the false prophet [an apostate nominal Catholic ruler], three unclean spirits like frogs. For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.” (Apoc. 16:13-14)

“And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.” (Apoc. 19:19)

All of this seducing, corrupting, and gathering of the nations takes hundreds of years; and thus the Great Apostasy, the last day, began in 1033, which gives Satan one thousand years of unchained power to perform his mission given him by God to punish the people and nations who put their faith, hope, and trust in Satan instead of in the one true God, the Catholic God. God is just. He gives the people what they want because they have freewill and hence must suffer the consequences of their choices.

## *2) The nations have been seduced and corrupted for hundreds of years*

There is empirical evidence that Satan has been unchained for at least hundreds of years because all the nations are already seduced. There is not one true Catholic nation left in the world. There are only about two that even call themselves Catholic, and they are only nominally Catholic. First the nations fell away from the Catholic faith while still calling themselves Catholic nations and thus were nominal Catholic nations. Then some of the Catholic nations became Protestant or Schismatic nations. And then the nominal Catholic nations became self-professed non-Catholic nations, as we have today.

Most if not all historians agree that the nations began to fall away from the Catholic Church in the beginning of the 14th century, about three hundred years after the beginning of the Great Apostasy in the 11th century when men began to fall away from the Catholic Church in great numbers while most of them still thought they were Catholic. Once a sufficient number of men fell away from the Catholic Church, then the nations began to fall away. Be not shocked, then, dear reader, when I speak of the great falling away during these last one thousand years, during this “little time.”

## **The one thousand years of the Great Apostasy is the most evil of all times**

The sixth day, then, is the last day and last one thousand years before the General Judgment. It is during this sixth and last day that Satan is unchained. Consequently, this last day will be the most evil and corrupt that the earth has ever known. Many shall fall away from the faith while pretending to be Catholic. The following verses refer to the Great Apostasy, the last days or times, which began in 1033:

“In the last time there should come mockers, walking according to their own desires in ungodlinesses.” (Jude 1:18)

“Know also this that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: Having an appearance indeed of godliness [of good Catholics], but denying the power thereof. Now these avoid.” (2 Tim. 3:1-5)

“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared...” (1 Tim. 4:1-2)

“That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour. Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts...” (2 Pt. 3:2-3)

“For there shall be a time when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables.”  
(2 Tim. 4:3-4)

“But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction. And many shall follow their riotousness, through whom the way of truth shall be evil spoken of.” (2 Pt. 2:1-2)

There will be so many who fall away during the Great Apostasy that a time will come when there will be no true Catholics left, or very few, as is the case today. Jesus says,

“The Son of man, when he cometh, shall he find, think you, faith on earth?”  
(St. Luke 18:8)

### **Most so-called Catholics were nominal Catholics**

Most of the so-called Catholics paid lip service to Catholicism and thus were Catholic in name only and hence were nominal Catholics. Regarding nominal Catholics, Jesus says, “This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men.” (Mk. 7:6-7) King David says, “They loved him with their mouth: and with their tongue they lied unto him: But their heart was not right with him: nor were they counted faithful in his covenant.” (Ps. 77:36-37) And St. Paul says, “They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate,” (Titus 1:16) and that they have “an appearance indeed of godliness but denying the power thereof.” (2 Tim. 3:5) Hence they appear to be Catholic but are not.

As the Great Apostasy proceeded, more and more Catholics fell away and became either nominal Catholics or Protestants. And more and more Catholic States became nominal Catholic States or Protestant States or Schismatic States; and eventually most of the nominal Catholic States became self-professed non-Catholic States, as we have today.

### **Nominal Catholics cannot hold offices in the Catholic Church**

Jesus Christ refers to nominal Catholic rulers, such as apostate antipopes, anticardinals, and bishops, as false prophets who look Catholic but are not:

“Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.” (Mt. 7:15-17)

This book contains evidence of the evil fruit produced by these false prophets! The holy Prophet Isaias says they are “sons of the sorceress, the seed of the adulterer, and of the harlot”:

“But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot. Upon whom have you jested? upon whom have you opened your mouth wide, and put out your tongue? are not you wicked children, a false seed, who seek

your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?” (Isa. 57:3-5)

The Church Father St. Paul teaches that no man, no matter how Catholic he may look, can have an office or be a minister in the Catholic Church if he is not faithful and thus if he is not Catholic:

“Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful.” (1 Cor. 4:1-2)

The rest of the Church Fathers unanimously teach the same thing. Hence it is an ordinary magisterium dogma that a man who is not Catholic cannot hold an office in the Catholic Church nor be a minister in the Catholic Church:

Old Testament Church Father St. Osee: “My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.” (Osee 4:6)

Church Father St. Cyprian, *Epistle 74*, to Magnus, 3rd century: “No heretics and schismatics at all have any power or right...”

Church Father St. Optatus (Bishop of Milevis), *Against Parmenian (Against the Donatists)*, Book 1, circa 372: “X. ...Therefore none of the heretics possess either the keys, which Peter alone received, or the Ring, with which we read that the Fountain has been sealed, nor is any heretic one of those to whom that Garden belongs in which God plants His young trees... XII. ...Rightly hast thou closed the Garden to heretics; rightly hast thou claimed the Keys for Peter; rightly hast thou denied the right of cultivating the young trees to those who are certainly shut out from the garden and from the paradise of God; rightly hast thou withdrawn the Ring from those to whom it is not allowed to open the Fountain.”

Apostate Jerome, *Dialogue against the Luciferians*, c. 379: “20. ...But, to go back to our starting point, on the return of the Confessors it was determined, in a synod afterwards held at Alexandria, that, the authors of the heresy excepted (who could not be excused on the ground of error), penitents should be admitted to communion with the Church: not that they who had been heretics could be bishops, but because it was clear that those who were received had not been heretics.”

Hence from Pentecost Day, any so-called Catholic who was guilty of any heresy, such as the heresy of simony, was banned from holding offices because they were formal heretics and thus not Catholic.

From the information I have, the first time the ordinary magisterium dogma that a non-Catholic, such as a formal heretic, cannot hold offices was infallibly defined by a pope and thus made a solemn magisterium dogma was in 431 by Pope St. Celestine I at the Council of Ephesus:

Pope St. Celestine I, *Council of Ephesus*, 431: “Canon 4. But if some of the clergy should rebel, and dare to hold the opinions of Nestorius or Celestius either in private or in public, it has been judged by the holy synod that they too are deposed.” (D. 127)

Hence it is a deeper dogma of the ordinary magisterium and solemn magisterium that non-Catholics (such as formal heretics, idolaters, formal schismatics, and catechumens) cannot hold offices or be ministers in the Catholic Church because they are not members of the Catholic Church. One cannot be a ruler or minister in the Catholic Church unless

he is a member of the Catholic Church. This dogma was even taught by several apostate antipopes. Little did they know, unless they were infiltrators, that they themselves violated this very dogma they upheld.<sup>13</sup>

The papal coronation oath (in which the pope says that if he falls away from the faith he would automatically be excommunicated and automatically lose his office) was taken by all the popes during their coronation until the 11th century:

*A History of the Councils of the Church*, by apostate Bishop Joseph Hefele, D.D., 1894: “In the *Liber Diurnus*, i.e., the Formulary of the Roman Chancery (from the fifth to the eleventh century), there is found the old formula for the papal oath, probably prescribed by Gregory II (at the beginning of the eighth century), according to which every new Pope, on entering upon his office, had to swear that ‘he recognised the sixth Ecumenical Council, which smote with eternal anathema the originators of the new heresy (Monothelitism), Sergius, Pyrrhus, etc., together with Honorius, *quia pravis haeticorum assertionibus fomentum impendit*.’<sup>14,15</sup>

Nominal *Catholic Encyclopedia*, “*Liber Diurnus Romanorum Pontificum*”: “A miscellaneous collection of ecclesiastical formularies used in the papal chancery until the eleventh century. It contains models...for the profession of faith... The Liber Diurnus was used officially in the papal chancery until the eleventh century, after which time, as it no longer corresponded to the needs of papal administration, it gave way to other collections. Twelfth century canonists, like Ivo of Chartres and Gratian, continued to use the *Liber Diurnus*, but subsequently it ceased to be consulted, and was finally completely forgotten.”

*History of the Christian Church*, by Philip Schaff, 1885: “The condemnation of...Honorius was inserted in the confession of faith which every newly-elected pope had to sign down to the eleventh century, and which is embodied in the *Liber Diurnus*, i.e., the official book of formulas of the Roman Church for the use of the papal curia.”<sup>16,17</sup>

Hence popes and apostate antipopes from the 11th century onward broke with infallible tradition and started their own tradition, a tradition of men, which ignored or rejected the infallible papal coronation oath taken by all the popes before then in which they professed belief in the previous ecumenical councils and condemned all of the heresies and heretics condemned in these councils. These new popes and apostate antipopes would have nothing of this papal coronation oath and thus did not take it upon their entry or pretended entry into the papacy. From that time forward, the heresies of non-judgmentalism and non-punishmentalism made steady progress. After all, the Great Apostasy began in that century when Satan was released from his prison in 1033.

## **No need for two witnesses if there were an active hierarchy**

About one hundred years after the Great Apostasy began in 1033, all the so-called popes and so-called cardinals were apostates and thus did not actually hold the offices. As of 2014, I have discovered conclusive evidence that all the so-called popes and

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<sup>13</sup> See RJMI book *Ban on Holding Offices*.

<sup>14</sup> Footnote 2: “*Liber Diurnus*, ed. Eugene de Roziere, Paris, 1869, No. 84.”

<sup>15</sup> v. 5, b. 16, c. 2, sec. 324, p. 187.

<sup>16</sup> Footnote 636: “In this Confession the popes are required to anathematize ‘*Sergium ... una cum Honorio, qui pravis eorum assertionibus fomentum impendit*.’ *Lib. Diurn*, cap. II, tit. 9, professio 2. The oath was probably prescribed by Gregory II at the beginning of the eighth century.”

<sup>17</sup> Published by Christian Ethereal Library, Grand Rapids, MI. V. 4, c. 11, §113, p. 505.

cardinals from Innocent II (1130-1143) onward have been apostate antipopes and apostate anticardinals.<sup>18</sup> Eventually all the bishops fell away to the point that there was no longer an active hierarchy in the Catholic Church:

“Her prophets are senseless men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law. (Soph. 3:4) Behold they are all in the wrong, and their works are vain: their idols are wind and vanity. (Isa. 41:29) His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. (Isa. 56:10-11) And my sheep were scattered, because there was no shepherd... (Ez. 34:1-6) The holy man is perished out of the earth, and there is none upright among men... (Mich. 7:2-4) The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim. (Osee 3:4) And many days shall pass in Israel without the true God, and without a priest a teacher, and without the law. (2 Par. 15:3) Therefore the law is torn in pieces and judgment cometh not to the end because the wicked prevail against the just, therefore wrong judgment goeth forth.” (Haba. 1:4)

The hierarchy and offices of the Catholic Church still exist but are vacant.<sup>19</sup> The two witnesses mentioned in the Book of the Apocalypse, Chapter 11, restore the Catholic hierarchy:

“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth. And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.” (Apoc. 11:3-6)

After all, there would be no need for two witnesses to relay God’s decrees and punishments, to teach mankind, and to rule Catholics if there were an active hierarchy.

## Crimes of the Great Apostasy

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin.” (Isaias 30:1)

The crimes of the Great Apostasy consist of crimes against the faith and crimes against morals.

### The five main crimes of the Great Apostasy

A visual manifestation of the Great Apostasy is seen in the desecration of Catholic places beginning in the 11th century with images that glorify devils, idols, false gods,

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<sup>18</sup> See RJMI article “No Popes since 1130.”

<sup>19</sup> See RJMI book *The Catholic Church Survives without Catholics*.

false religions, pagan philosophers and other pagans, vice, immodesty, and grotesque deformity. These images reflect the five main crimes of the Great Apostasy:

1. The glorification of philosophy, also known as scholasticism or Theophilosophy, which corrupted theology and canon law and is formal heresy and idolatry;
2. The glorification of the false gods and false religions of mythology, which is idolatry;
3. The glorification of immorality, which is immoral and if publicly promoted is also formal heresy;<sup>20</sup>
4. Sins of omission by implication, because most of the pagan and immoral images remain unto this day and thus these crimes and the criminals who supported or allowed them were not sufficiently condemned, denounced, punished, or eradicated. An offender who sins by omission for not sufficiently condemning sin or not sufficiently denouncing sinners shares equally in the guilt of the sin or sinner. An offender who sins by omission for not sufficiently punishing sinners when it is within his power to do so shares equally in the guilt of the sinner. Hence if the sin is heresy, idolatry, or immorality or the sinner is a heretic, idolater, or immoral, then the person who commits the sin of omission is a formal heretic, idolater, or immoral. (See RJMI book *Sins of Omission*.) Sins of omission were necessary for the Great Apostasy to succeed, for the crimes and criminals to remain in so-called good standing among Catholics, Catholic teaching instruments, Catholic laws, and Catholic churches and other Catholic places so as to corrupt more and more Catholics and Catholic places and hinder, by scandal, non-Catholics from entering the Catholic Church.
5. The heresies of non-judgmentalism and non-punishmentalism by those who doubt or deny in word or deed the very obligation to condemn sin or to denounce or punish sinners. They are guilty of not only sins of omission but also the heresy of non-judgmentalism or the heresy of non-punishmentalism. You will often hear them say, “I cannot judge this or that” or “I cannot denounce him” or “I cannot punish him.” At first these heresies granted immunity to officeholders, then priests, and then laymen.

These five main crimes of the Great Apostasy led to many other idolatries and heresies, many sinful laws, many incompetencies, and massive sins of immorality. “When the wicked are multiplied, crimes shall be multiplied.” (Prv. 29:16)

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<sup>20</sup> The glorification of immorality is formal heresy because it teaches by art or words that immorality is not immoral. For example, it is one thing to commit a mortal sin of adultery and to acknowledge it as a sin, but quite another thing, and formal heresy, to believe that adultery is not a sin at all. And it is one thing to have immoral art hidden and in private, which is a mortal sin of immorality, but quite another thing, and formal heresy, to glorify it by putting it up in public places.



## Some idolatries and heresies of the Great Apostasy

What follows is a list of some of the idolatries and heresies of the Great Apostasy, a few of which are covered in this book. Many of the idolatries and heresies of the Great Apostasy were held before the Great Apostasy but were defeated. But the Great Apostasy, which began in the 11th century, resurrected many of the old idolatries and heresies and invented many new ones; and in both cases the idolatries and heresies were not defeated but made steady progress. The idolatries and heresies in the following list are categorized by the century in which they either began or began to take root. I may be wrong on the century when some of the idolatries or heresies began or began to take root.

### *11th century*

1. The heresy of the glorification of philosophy (aka scholasticism or Theophilosophy), which was held by the notorious heretics Abelard, Gratian, Peter Lombard, Thomas Aquinas, John Pecham, and Bonaventure. (11th century)
2. The heresy of the glorification of the false gods and false religions of mythology. This includes the desecration of Catholic places with images against the faith. (11th century)
3. The heresy of the glorification of immorality. This includes the notorious desecration of Catholic places with immoral images. (11th century)
4. The heresies of non-judgmentalism and non-punishmentalism. (11th century)
5. The heresy that popes, cardinals, or bishops are above the law and thus can commit certain crimes and sins and not incur the penalties that simple priests and laymen would incur for committing the same crimes and sins. This is part of the heresy of non-judgmentalism and non-punishmentalism since it relates to not judging or punishing prelates. (11th century)
6. The heresy of the use of probabilism with dogmas or heresies, which is part of the heresy of scholasticism.<sup>21</sup> (11th century)
7. The heresy of glorifying heretics, such as the notorious heretics Origen and Tertullian. (11th century)
8. The heresy that sins of omission do not make the offenders equally guilty of the sin or sinner they do not sufficiently condemn, denounce, or punish. Some hold the heresy that these offenders do not share equally in the guilt but are only under suspicion. (11th century)

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<sup>21</sup> Probabilism (which means holding the most probable opinion) used with dogmas is heresy because it reduces dogmas and the heresies that oppose them to allowable opinions. It allows one to deny or doubt a dogma as long as one can produce a so-called Catholic theologian who doubts or denies the dogma. Probabilism can only be used with disciplinary laws or governmental laws or opinions on faith and morals that are not dogmas and thus not part of the natural, ordinary, or solemn magisterium and hence are allowable opinions.

9. The heresy of simony, which is buying or selling offices, benefices, and the sacraments, such as Mass stipends and stole fees. (11th century)

### *12th century*

10. The heresy that for a sacrament to be confected the minister must interiorly intend to confect it.<sup>22</sup> (12th century)
11. The heresy that justifies sinful usury.<sup>23</sup> (12th century)
12. The heresy that it is not usury to charge fees or interest rates for loans. (12th century)
13. The heresies of justifying republic and democratic forms of governments. (12th century)

### *13th century*

14. The heresy that infants who died with original sin are happy and united to God, which was held by the notorious heretic Thomas Aquinas.<sup>24</sup> (13th century)
15. The heresy that denies papal supremacy, which includes the conciliarist, Gallican, and collegiality heresies. Apostate Antipopes Martin V and Eugene IV held the conciliarist and collegiality heresies.<sup>25</sup> (13th century)
16. The heresy that men can do good without God's grace, which was held by the notorious heretics Thomas Aquinas and Apostate Antipopes Pius V, Gregory XIII, and Clement XI.<sup>26</sup> (13th century)
17. The heresy of inserting heresies in prayers and hymns either in the original Latin or in mistranslations of the original Latin. (13th century)
18. The heresy that papal canonization of saints is infallible.<sup>27</sup> (13th century)
19. The heresy that ordeals, such as duels and trials by fire, are intrinsically evil.<sup>28</sup> (13th century)

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<sup>22</sup> This denies the ordinary magisterium deeper dogma that a sacrament is confected when the minister intends to do as the Catholic Church does by using the proper form and matter and acting serious and thus his internal intention does not matter. See RJMI book *The Minister's Sacramental Intention*.

<sup>23</sup> It is always a mortal sin for Catholics to loan items to Catholics for interest or increase; that is, to get back more than what they loan. And it is heresy to teach that this is not a mortal sin. See RJMI book *Usury*. As of 8/2014, this book is not available.

<sup>24</sup> See RJMI book *Damned Infants*.

<sup>25</sup> The conciliarist heresy teaches that a council of bishops has authority over the pope in making laws or defining dogmas. The Gallican heresy teaches that Catholic kings have authority over the pope in ruling the Catholic Church in their domains. The collegiality heresy teaches that some or all of a pope's laws need to be confirmed by cardinals or bishops in order to be valid and binding or that a local bishop's laws must be confirmed by his inferiors to be legal and binding.

<sup>26</sup> See RJMI article "Good-without-Grace Heresy Taught by Aquinas and Apostate Antipopes."

<sup>27</sup> See RJMI book *Canonizations Are Not Infallible*.

<sup>28</sup> The dogma is that ordeals, such as trial by fire, for a just cause and under proper supervision are just and ordained by God.

### 14th century

20. The heresy that those who die with the sole guilt of original sin go to an eternal third place other than heaven or hell, which was held by the notorious heretics Francisco Suarez and Girolamo Savonarola.<sup>29</sup> (14th century)
21. The heresy that all non-Catholics, such as idolaters and formal heretics, are not banned from holding offices in the Catholic Church.<sup>30</sup> (14th century)

### 15th century

22. The heresy that the pope alone cannot teach infallibly but needs a council of bishops to approve his definitions before they can become infallible, the heresy that a council of bishops can teach infallibly, and the heresy that anyone other than the unanimous consensus of the Church Fathers or the pope can teach infallibly. These heresies are part of or related to the conciliarist heresy.<sup>31</sup> (15th century)
23. The heresy that acts of religious communion with heretics or schismatics do not make the offenders formal heretics but only suspect heretics. (15th century)
24. The heresy that tithes are no longer mandatory for Catholics to give to the Catholic Church. (15th century)

### 16th century

25. The salvation heresy, which states that men who die as non-Catholics and thus die worshipping a false god or no god, practicing a false religion or no religion, adhering to a non-Catholic sect or non-Catholic church (including baptized infants), guilty of the mortal sin of heresy, guilty of the mortal sin of schism, under major excommunication, unbaptized, or as catechumens can be saved and thus are not eternally damned to hell. The salvation heresy began to take root in the 16th century and was held by most, if not all, of the theologians, canonists, and apostate antipopes.<sup>32</sup> (16 century)

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<sup>29</sup> See RJMI book *Damned Infants*.

<sup>30</sup> This heresy denies the deeper dogma that all non-Catholics are banned from holding offices in the Catholic Church. He who is not a member of the Catholic Church cannot hold an office in the Catholic Church and thus have authority over Catholics. See RJMI book *Ban on Holding Offices*.

<sup>31</sup> The dogma is that only the popes and the unanimous consensus of the Apostles and other Church Fathers can teach infallibly. See RJMI book *The Magisterium of the Catholic Church* and article "History of the Solemn and Ordinary Magisterium."

<sup>32</sup> This heresy is a denial of the Salvation Dogma. See RJMI book *The Salvation Dogma*.

26. The heresy that men can be saved by following their own conscience, which was held by the notorious heretic Thomas More. This heresy is part of the salvation heresy.<sup>33</sup> (16th century)
27. The heresy that occult formal heretics are not automatically excommunicated and thus are members of the Catholic Church and Catholic, which was held by the notorious heretics Thomas Cajetan and Bellarmine.<sup>34</sup> (16th century)
28. The heresy that all baptized men, and thus even Protestants and Greek Schismatics, are members of the Catholic Church, believers, and Catholic, which was held by the notorious heretic Thomas Cajetan.<sup>35</sup> (16th century)
29. The heresy that occult offenders are not subject to penalties. (16th century)
30. The heresy of heliocentrism, which states that the sun instead of the earth is at the center of the universe and immovable.<sup>36</sup> The heliocentrism heresy was held by the notorious heretic Galileo and by Apostate Antipope Benedict XV who allowed for the possibility that this heresy may be true. Also guilty of this heresy were the apostate antipopes and others who did not sufficiently condemn this heresy or sufficiently denounce or punish the heretics who held it. (16th century)
31. The heresy of papal idolatry (aka papolatry), which states that popes cannot make heretical laws and thus all their teachings on faith and morals are infallible or that popes cannot make sinful or harmful disciplinary laws. (16th century)
32. The heresy that slavery is intrinsically evil.<sup>37</sup> (16th century)
33. The heresy of men dressing like women or effeminately, such as by wearing wigs, womanish long hair, leotards, womanish frills, etc. (16th century)
34. The heresy of not denouncing heresiarchs in councils when the situation demands it, such as the Invalid Council of Trent which did not denounce by name even one Protestant heresiarch, such as Wycliff, Hus, Zwingli, Calvin, Luther, Henry VIII. The Invalid Vatican Councils also did not condemn any of the prominent heretics by name. This heresy is part of the heresy of non-judgmentalism. (16th century)

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<sup>33</sup> See RJMI refutation *Against Thomas More*.

<sup>34</sup> The dogma is that an occult formal heretic is as much a formal heretic as a notorious formal heretic. Both are guilty of the mortal sin of heresy and thus are not Catholic and hence are not members of the Catholic Church. See RJMI article "Cajetan's and Bellarmine's Heresies on Formal Heretics and Loss of Papal Office."

<sup>35</sup> Ibid.

<sup>36</sup> The dogma, known as Geocentrism, is that the earth is at the center of the universe and immovable.

<sup>37</sup> The dogma is that God ordains slavery for just causes.

### 18th century

35. The heresy that priests should counsel Catholics to commit the lesser mortal sin of fornication with unmarried women rather than commit the mortal sin of adultery. That is one reason why in so-called Catholic States red-light districts were allowed, where prostitutes practiced their sinful trade by the consent of so-called Catholic prelates and civil rulers. (18th century)
36. The heresy that husbands can commit the mortal sin of sodomy with their wives. (18th century)
37. The heresy that a woman does not have to resist with all her might from being raped. (18th century)
38. The heresy of Americanism, which states that the Catholic Church should change or omit Her dogmatic teachings on faith and morals; or diminish Her condemnations of sin; or diminish Her judgments, penalties, and punishments against sinners in order to avoid persecution or to more easily attract non-Catholics and thus conform to their heretical, pagan, and immoral opinions and practices. (18th century)

### 19th century

39. The heresy that psychologists, psychiatrists, or medicine can cure spiritual ills.<sup>38</sup> (19th century)
40. The heresy of evolution, that man evolved from a lower form of life. Also guilty of this heresy were the apostate antipopes and others who did not sufficiently condemn this heresy or sufficiently denounce or punish the heretics who held it. The evolution heresy was explicitly held by Apostate Antipope Pius XII, who allowed for the possibility that this heresy may be true.<sup>39</sup> (19th century)
41. The heresy that Catholics under certain circumstances can receive sacraments from heretics and formal schismatics. The nominal Holy Office taught this heresy in 1864. And the first apostate antipope, acting as the so-called pope, who taught this heresy was Pius X in 1908.<sup>40</sup> (19th century)
42. The heresy that non-Catholics, such as Protestants, can receive certain sacraments.<sup>41</sup> (19th century)
43. The heresy of feminism, which states that women, as a general rule, must not be subject to men; that wives must not be subject to their husbands; that, as a general rule, a woman's primary job is not to take care of the

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<sup>38</sup> The dogma is that only the one true God, the Catholic God, and His grace can cure spiritual ills.

<sup>39</sup> The dogma known as Creationism is that the first man, Adam, was made from the slime of the earth; and the first woman, from the rib of Adam; and animals do not evolve.

<sup>40</sup> See RJMI book *Faith before the Mass and Sacraments*.

<sup>41</sup> The only sacrament a non-Catholic can legally receive is baptism and only if he is being baptized into the Catholic Church.

home and family; that women can try to look like men; or that women can do jobs or play sports that are only meant for men. (19th century)

44. The heresy that Catholics can pray with Protestants, schismatics, and other non-Catholics, such as Anglicans, Greek Schismatics, and Buddhists. (19th century)
45. The heresy that men can literally become God. (19th century)
46. The heresy that the Sacred Congregations, such as the Holy Office, are infallible and thus all their decrees on faith and morals are infallible. (19th century)

### *20th century*

47. The heresy that major excommunicates can administer certain sacraments to certain Catholics, such as taught in Canon 2261 of the invalid and heretical *1917 Code of Canon Law*. (20th century)
48. The heresy that Catholics can passively be present at non-Catholic services without good reason, such as taught in Canon 1258 of the invalid and heretical *1917 Code of Canon Law*. (20th century)
49. The heresy that non-sentenced major excommunicates can receive certain sacraments. This heresy began in the 15th century by Apostate Antipope Martin V but did not take root until the 20th century. (20th century)
50. The heresy that celebrates the resurrection of Jesus Christ on the 7th weekday instead of on the 1st weekday, the Lord's Day. (20th century)
51. The heresy that the Lord's Day Mass can be held on the 7th weekday instead. (20th century)
52. The heresy of hypnosis, which was explicitly promoted by Apostate Antipope Pius XII.<sup>42</sup> (20th century)
53. The heresy that men during the New Covenant era are not to fear God. (20th century)
54. The heresy that the external profession of heresy does not make offenders heretics if they internally do not believe in the heresy.<sup>43</sup> (20th century)
55. The heresy that no one can know for certain that a man is guilty of a crime or sin no matter how notorious his crime or sin is. (20th century)
56. The heresy that no one can know for certain if an offender incurred automatic excommunication no matter how notorious the offender's

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<sup>42</sup> The dogma is that hypnosis is of the Devil and depends on demonic obsession or possession to succeed.

<sup>43</sup> This denies the basic dogma that anyone who externally denies the Catholic faith for any reason, even if to avoid torture and death, falls outside the Catholic Church even if he does not believe in the heresy in his heart. This was the case with many of the early Christians who denied the faith in order to avoid torture or death and thus fell outside the Catholic Church. They were called lapsed Christians (*lapsi*), and they had to abjure and do strict penances before they could re-enter the Catholic Church. See RJMI book *Heresy and Heretics*.

- crime was that incurred the penalty of automatic excommunication. (20th century)
57. The heresy that allows Catholic children to attend non-Catholic schools, such as taught in Canon 1374 of the invalid and heretical *1917 Code of Canon Law*. (20th century)
  58. The heresy that Catholics are no longer obliged to convert non-Catholics. (20th century)
  59. The heresy that few are damned and thus most are saved. (20th century)
  60. The heresy that it is possible that Judas Iscariot was saved.<sup>44</sup> (20th century)
  61. The heresy that children with the use of reason under 14 years of age cannot be formal heretics or formal schismatics, cannot incur automatic penalties, or cannot be guilty of mortal sin. (20th century)
  62. The heresy that war, capital punishment, corporal punishment, or torture is intrinsically evil.<sup>45</sup> (20th century)
  63. The heresy that in all cases an offender must know of the penalty in order to incur the penalty. (20th century)
  64. The heresy that God created men to be homosexuals or any other kind of sinner.<sup>46</sup> (20th century)
  65. The heresy that sinful thoughts, such as homosexual thoughts, are not sins.<sup>47</sup> (20th century)
  66. The heresy that in every case men must be told that a particular sin is a sin before they can be guilty for committing that sin. This is part of the 16th century heresy that men are saved by following their own conscience.<sup>48</sup> (20th century)
  67. The heresy and apostasy that Moslems and Talmudic Jews believe in and worship the one true God. (20th century)
  68. The heresy that Protestant and Schismatic religions can sanctify and save souls. This heresy is part of the salvation heresy. (20th century)
  69. The heresy that the Old Covenant is still in effect. (20th century)

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<sup>44</sup> It is a dogma that Judas is damned to eternal hell. (See Mt. 26:24-25 and Jn. 17:12.)

<sup>45</sup> The dogma is that God ordains these things for just causes.

<sup>46</sup> The dogma is that God created all things good and hence evil comes from angels and men when they use their freewill to disobey God. See RJMI book *God Did Not Create Men to Be Homosexuals*.

<sup>47</sup> Jesus says, "I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." (Mt. 5:28)

<sup>48</sup> This heresy denies the dogma that all men have the natural law written upon their heart and thus are guilty of sin when they violate this law, such as when they violate the law upon their heart that forbids adultery. This heresy also denies the dogma that men are guilty for violating other laws by affected ignorance; that is, for deliberately not learning about laws that they are bound to know. This heresy also denies the dogma that there are certain non-natural laws that men are guilty of violating even if they are invincibly ignorant of them; such as, all men are guilty of original sin even if they are invincibly ignorant of original sin and all men who adhere to non-Catholic sects or churches are outside the Catholic Church even if they are invincibly ignorant of the Catholic Church.

70. The heresies that Talmudic Jews and other apostate Jews are blessed, God's chosen people, or under a covenant with God. (20th century)
71. The heresy of transgenderism, of women trying to look like men and men trying to look like women. (20th century)
72. The heresy that women can become priests, serve at the altar, or teach during the Mass. This heresy is part of the heresy of feminism. (20th century)
73. The heresy that non-Catholics are children of God.<sup>49</sup> (20th century)
74. The heresy that Protestant heretics, such as Martin Luther, and Schismatics, such as the Greek Schismatics, are no longer guilty of heresy or schism. This heresy began in the 11th century and is part of the heresy that glorifies earlier heretics, such as Origen and Tertullian. (20th century)
75. The heresy that Protestant or Schismatic Churches are united to or part of the one true Church, the Catholic Church. (20th century)
76. The heresy that the Catholic Church cannot be one and fully united until there are no more Protestant and Schismatic Churches.<sup>50</sup> This heresy implies another heresy, that Protestant and Schismatic Churches are partially united to the Catholic Church. (20th century)
77. The heresies that pedophiles and homosexuals are not mortal sinners and that they should not be punished with death, the only sufficient penalty to appease God's wrath. This heresy is part of the non-judgmentalism and non-punishmentism heresies that began in the 11th century. (20th century)
78. The heresy that receiving Holy Communion in the hand is intrinsically sinful.<sup>51</sup> (20th century)
79. The heresy of quietism, which states that Catholics are not to do anything effectual to convert non-Catholics or to eradicate sin and other evils but should just sit back and let God or the Blessed Virgin Mary do all the work. This heresy is part of the heresies of non-judgmentalism and non-punishmentism.<sup>52</sup> (20th century)
80. The heresy that all men and thus evildoers have dignity.<sup>53</sup> (20th century)
81. The heresy that the world and most men are not evil and thus the world is worthy of peace, security, blessings, and other good things instead of gloom, doom, curses, and punishments. (20th century)

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<sup>49</sup> The dogma is that only Catholics are children of God. While God is the creator of all men, God is not the Father of all men.

<sup>50</sup> It is a dogma that the Catholic Church is always one and united within Herself and thus nothing can destroy that unity.

<sup>51</sup> Holy Communion was received in the hand in the early days of the Catholic Church.

<sup>52</sup> This heresy denies the dogmas that Catholics must do the spiritual acts of mercy and must work to bring about the Catholic God's kingdom in the hearts of men and nations, which means Catholics must not only pray but also condemn sin, denounce sinners, punish sinners if it is within their power to do so, and work to eradicate sin.

<sup>53</sup> Only Catholics in a state of grace have true dignity. All other men, men guilty of original or mortal sin, do not have true dignity in the eyes of God.



82. The heresy that additions or changes are not allowed to be made to the Holy Mass.<sup>54</sup> (20th century)
83. The heresy that standing for Holy Communion is intrinsically sinful.<sup>55</sup> (20th century)
84. The heresy that certain crimes that incurred automatic infamy no longer incur automatic infamy, such as adultery, murder, abortion, and sacrilege.<sup>56</sup> (20th century)
 

*Infamy of Law*, Apostate Rev. Vincent A. Tatarczuk, 1925: “7. *Adultery*. Although the sin of adultery is no longer punished with the automatic sanction of legal infamy... 10. *Murder and Abortion*. Although the crimes of murder and abortion are no longer punished with the grave sanction of Infamy... 12. *Sacrilegious Acts*. Until the promulgation of the Code of Canon Law, the perpetration of any sacrilege rendered a layman or cleric perpetually infamous.<sup>57</sup> This category included a multitude of sins which, with the exception of the desecration of the Sacred Species and the violation of the person of the Holy Father, or of a Cardinal Legate of the Holy See, are no longer punished with the penalty of legal infamy.”<sup>58,, 59</sup>
85. The heresy that Catholics are allowed to view, read, or participate in things contrary to the Catholic faith or morals, such as Star Trek, Star Wars, Superheroes, The Wizard of Oz, Lord of the Rings, Harry Potter, Halloween, Santa Claus, or the Easter Bunny. (20th century)

### Some sinful or harmful laws and decrees of the Great Apostasy

1. Sinful and harmful invalid and illogical censures and condemned propositions, some of which condemn dogmas.<sup>60</sup> (15th century)
2. The harmful law that removed prayers in the Mass for non-Catholic rulers and the conversion of non-Catholics.
3. The sinful law that allows a priest to ask for money or donations during the sermon when he is supposed to be feeding the flock with the word of God. If money is needed, then the asking should be in announcements before Mass.

<sup>54</sup> Many additions have been made to the Mass, even to the Canon of the Mass, from the early days of the Church.

<sup>55</sup> Eastern Rite Catholics have always stood when receiving the Holy Eucharist.

<sup>56</sup> The heresy that notorious heretics no longer incur automatic infamy began to take root in the 11th century.

<sup>57</sup> Footnote 141: “Ps. Eusebius, ep. II, —Hinschius, p. 239; c. 9, C. III, q. 5; c. 17, C. VI, q. 1.”

<sup>58</sup> Footnote 142: “Cf. canons 2325, 2320, and 2343, 1, 2.”

<sup>59</sup> *Infamy of Law*, A Historical Synopsis and a Commentary, A Dissertation, Apostate Rev. Vincent A. Tatarczuk, A.B., S.T.L., J.C.L., priest of the Diocese of Portland. Imprimatur: + Daniel J. Feeney, D.D., Portland, 5 April 1954, Catholic University of America Canon Law Series No. 357, 1954, The Catholic University of America Press. Pp. 20-21.

<sup>60</sup> These condemned propositions are null and void not only because apostate antipopes promulgated them but also because the censures are non-specific or meaningless or the condemned propositions are unintelligible or ambiguous. Some condemned propositions contain a variety of censures at the end of the list, such as heresy, erroneous, and suspect of heresy, and thus do not attach a specific censure to each condemned proposition. Some of the censures are meaningless, such as the close-to-heresy censure. Some of the condemned propositions are invalid because they are unintelligible. Some of the condemned propositions can be taken in either an orthodox or a heretical sense and thus are ambiguous. And some of the condemned propositions are orthodox. This new, sloppy, and incompetent way of censuring errors began in the 13th century and was invented by the scholastics and is an evil fruit of scholasticism. These null and void condemned propositions cause scandal and undermine the condemnation of heretical propositions and thus give heretics an excuse to hold their heresies. They also endanger the souls of Catholics who may condemn the orthodox instead of the heretical meaning of an ambiguous proposition and fall into heresy. See RJMI book *The Magisterium of the Catholic Church*: Null and Void Condemned Propositions.

4. The harmful law that Catholics should re-confess their remitted sins to a priest.
5. The harmful law that allows seminarians to be away from the seminary too often, such as Canon 972 in the invalid and heretical *1917 Code of Canon Law*.
6. The harmful law that removed many of the Holy Days of Obligation.
7. The sinful and harmful law of diminishing fasting and abstinence, which became heretical when the forty-day Lenten Fast was abolished.
8. The sinful and harmful law of canonizing known notorious heretics or immoral persons as saints, which is also heretical in the case of canonizing notorious heretics.
9. The sinful and harmful law of disrespecting the early saints by replacing them with or making them subservient to the modern so-called saints who are not saints because they were notorious heretics or immoral.

### **Some incompetencies of the Great Apostasy**

1. Poor choice of prayers, antiphons, hymns, Bible readings, etc., for Mass. And some of the prayers and hymns are heretical.
2. No Masses in the liturgical cycle for many of the Old Testament elect, such as Ss. Abraham, Moses, David, Zachary and Elizabeth, the prophets, etc.
3. Disorganized Roman Missals.
4. The allowance of too many Roman Missals from different authors.
5. Many errors and poorly worded passages in catechisms, such as the invalid Catechism of Trent. And many catechisms from the 16th century forward contain heresies.

### **Some immoralities of the Great Apostasy (The Romans One Curse)**

Obstinate sins against the faith lead to massive and rampant sins of immorality. God says that sins against the faith are the root of all other evils:

“For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life... And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace. For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness, So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery: And all things are mingled together, blood, murder, theft and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good, forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness. For the worship of abominable idols is the cause, and the beginning and end of all evil. For either they

are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.” (Wis. 14:12, 22-28)

One worships idols and thus sins against the faith not just by believing in idols but also by respecting or glorifying them even if one does not believe in them. The same applies to heresy and heretics because heresy is also a sin against the faith. And thus one can rightly say, “For the beginning of fornication is the devising of heresies, and the invention of them is the corruption of life.” Hence when men sin against the faith, such as by idolatry or formal heresy, God curses them by turning them over to massive and rampant sins of immorality. St. Paul teaches that God turns His chosen people over to many evils because of their lack of knowledge or faith in Him and the one true faith, which during the New Covenant era is the Catholic faith. This is known as the Romans One Curse:

*Romans One Curse*, St. Paul: “Because that, when they knew God, they have not glorified him as God or given thanks: but became vain in their thoughts. And their foolish heart was darkened. For, professing themselves to be wise, they became fools... Wherefore, God gave them up to the desires of their heart, unto uncleanness: to dishonour their own bodies among themselves. Who changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient. Being filled with all iniquity, malice, fornication, avarice, wickedness: full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute: without affection, without fidelity, without mercy. Who, having known the justice of God, did not understand that they who do such things are worthy of death: and not only they that do them, but they also that consent to them that do them.” (Romans 1:21-32)

Hence the Romans One Curse of massive and rampant sins of immorality especially applies to God’s faithless chosen people (such as Jews during the Old Covenant era and now Catholics during the New Covenant era) because they are supposed to hold the faith and be an example to unbelievers. Hence, as St. Paul testifies, they commit worse sins than the heathens:

“It is absolutely heard, that there is fornication among you [Catholics and nominal Catholics], and such fornication as the like is not among the heathens...” (1 Cor. 5:1)

And the Prophet Ezechiel says,

“Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her. And she hath despised my judgments, so as to be more wicked than the Gentiles.” (Ez. 5:5)

During the Old Covenant era, the Romans One Curse was known as the Osee Curse:

*Osee Curse*, the Prophet Osee: “Hear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land. Cursing,

and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood. ...My people have been silent because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children. According to the multitude of them, so have they sinned against me: I will change their glory into shame. They shall eat the sins of my people, and shall lift up their souls to their iniquity. And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices. And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing his law...for the spirit of fornication hath deceived them, and they have committed fornication against their God... I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten. (Osee 4:1-15) Hear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over and a net spread upon Thabor. And you have turned aside victims into the depth... Israel is defiled. They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord. And the pride of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity, Juda also shall fall with them. With their flocks and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them. They have transgressed against the Lord: for they have begotten children that are strangers: now shall a month devour them with their portions. (Osee 5:1-7)”

Consequently, no matter how many good laws are passed and good punishments inflicted to try to stop massive and rampant sins of immorality, these sins will never be eradicated until the obstinate sins against the faith are eradicated that lead to massive and rampant immorality. “For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life... For the worship of abominable idols is the cause, and the beginning and end of all evil.” (Wis. 14:12, 27)

HOP: “In spite of the precautions taken by Alexander, even in the previous year, the insecurity of both life and property in the city was frightful; murders occurred nearly every day. The severest punishments effected no improvement in its condition, which indeed was not worse than that of most of the other Italian cities.” (v. 6, b. 1, c. 3, p. 75)

While many of the scholastics were trying to take the mote out of their so-called brothers’ eyes (their sins of immorality), they did not cast out the beam in their own eyes (their sins against the faith), which are more evil than sins of immorality and the root cause of sins of immorality. And thus the scholastics could not succeed in casting out the sins of immorality. And they added to their crimes the mortal sin of hypocrisy:

“And why seest thou the mote that is in thy brother’s eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother’s eye.” (Mt. 7:3-5)

Some of the massive and rampant immoralities of the Great Apostasy, which began in the 11th century, are as follows: sodomy (homosexuality), pedophilia, pornography, fornication, adultery, prostitution, concubinage, bastard children, greed, avarice, sinful

usury, murder, theft, jealousy, envy, intellectual pride, immodesty, effeminate men, feminist women, disobedience, gluttony, and drunkenness.

Do not be fooled! At times evil Catholics and nominal Catholics may hide some of their immoral sins, but they are nevertheless committing them. In this book you will read about some of the massive and rampant sins of immorality committed by nominal Catholics because of their sins against the faith, sins which began with the Great Apostasy in the 11th century and have not ceased down till today. (See in this book [Crimes against Morals](#), p. 165.)

## **The Catholic God, Church, and faith are still the one true God, Church, and faith**

Non-Catholics, most of them unknowingly, testify that Catholics and nominal Catholics are under the Romans One Curse. As the saying goes among Protestants, “Catholics are more unfaithful and immoral than us Protestants.” Yet I say to the Protestants, those “Catholics” are either nominal Catholics or evil Catholics. After all, God’s chosen people during the Old Covenant era, the Jews, also became more immoral than the pagans when they obstinately sinned against the faith:

“Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her. And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.” (Ez. 5:5-6)

“The iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.” (Lam. 4:6)

“So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.” (2 Par. 33:9)

“Thou [Jewish Pharisees] therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest: Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege: Thou that makest thy boast of the law, by transgression of the law dishonourest God. (For the name of God through you is blasphemed among the Gentiles, as it is written.) Circumcision profiteth indeed, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is made uncircumcision. If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision? And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?” (Rom. 2:21-27)

“It is absolutely heard, that there is fornication among you [Catholics], and such fornication as the like is not among the heathens...” (1 Cor. 5:1)

St. Paul prophesied that Catholics would eventually fall away in great numbers during the New Covenant era just as the Jews had during the Old Covenant era:

“Well: because of unbelief they [unfaithful Jews] were broken off. But thou [Catholics] standest by faith: be not highminded, but fear. For if God hath not spared the natural branches, fear lest perhaps he also spare not thee. See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou

also shalt be cut off... For God hath concluded all in unbelief..." (Rom. 11:20-22, 32)

Beware, then, Protestants, just because I denounce immoral Catholics and nominal Catholics does not mean that the Catholic God, Catholic Church, and Catholic faith are not the one true God, Church, and faith. They are the one true God, Church, and faith, just as the one true God, Church, and faith during the Old Covenant era were the God of Israel, the synagogue, and Judaism no matter how many immoral or unfaithful Jews there were. Just because the unfaithful Jews defiled God's Temple and Jerusalem does not mean that the Temple and Jerusalem were not ordained to be God's primary home during the Old Covenant era. Likewise, just because nominal Catholics have defiled God's home in Rome does not mean that Rome was not ordained to be God's primary home during the New Covenant era.

"And therefore the place [Jerusalem and now Rome] also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled." (2 Mac. 5:20)

## Good Catholics Progressively Ostracized

"Therefore the law is torn in pieces and judgment cometh not to the end: because the wicked prevaieth against the just, therefore wrong judgment goeth forth."  
(Habacuc 1:4)

The people get the rulers they deserve, and the rulers get the people they desire: "As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein." (Eccus. 10:2) Hence if the rulers are evil, so are the judges and most of the people they rule. What, then, happens to the good people? They get ostracized! Consequently, as the Great Apostasy progressed and evil rulers increased, good Catholics became progressively ostracized and separated themselves from evil Catholics and nominal Catholics:

"Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors. And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord. Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully. And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity. Thy habitation is in the midst of deceit: Through deceit they have refused to know me, saith the Lord. (Jer. 9:2-6) Because the pastors have done foolishly, and have not sought the Lord: therefore have they not understood, and all their flock is scattered. (Jer. 10:21)"

The first to fall away as a group and become nominal Catholics during the Great Apostasy were the popes and cardinals. Eventually all the canon lawyers and theologians fell away, then all the bishops, then all the priests, and then all the laymen. This was prophesied by the Prophet of prophets, Jesus Christ, when He said, "The Son of man, when he cometh, shall he find, think you, faith on earth?" (Lk. 18:8) This is not unique to

the New Testament era. Many times during the Old Testament era there were few or no good and faithful men:

“For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.”  
(Osee 3:4)

“And many days shall pass in Israel without the true God, and without a priest a teacher, and without the law.” (2 Par. 15:3)

“The Lord hath looked down from heaven upon the children of men to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together; there is none that doth good, no not one.” (Ps. 13:2-3)

As the Great Apostasy progressed and apostates began to hijack the offices and positions of authority in the Catholic Church (offices and positions they did not actually have), good Catholics were progressively denounced, ostracized, and banned from offices, the priesthood, theology schools, and other positions of authority. Even though he was a heretic, Savonarola, in the 15th century, told the following truth. He said, “He that seeketh to do good is driven forth. And thou, O prostitute Church, thou hast displayed thy foulness to the whole world, and stinkest up to heaven.”<sup>61</sup> Hence good Catholics were either murdered, imprisoned, banished, or went into hiding while holding the faith and not being in religious communion with the apostates.<sup>62</sup> For God commands His chosen people to “sit not in judgment with sinners.” (Eccus. 11:9) Hence a true Catholic will not sit in judgment with apostate cardinals and apostate bishops and thus will not become a so-called cardinal or so-called bishop.

After all, what gang of criminals would let an honest man in among them, knowing that he would condemn their crimes, denounce them, and try to reform them. Likewise, what gang of apostate anticardinals and apostate antipope would let a good Catholic in among them, knowing that he would condemn their crimes, denounce them, not be in religious communion with them, and try to reform them. “A prince that gladly heareth lying words, hath all his servants wicked.” (Prv. 29:12) And because popes are elected by cardinals, what chance is there for a good Catholic to be elected pope when all the so-called cardinals are apostate anticardinals? No chance! For example, of the thirty-five apostate anticardinals who elected Paul III in 1534 as the next so-called pope, one had been made a so-called cardinal by Apostate Antipope Alexander VI, one by Apostate Antipope Julius II, and the rest by the two Medici apostate antipopes, Leo X and Clement VII:

HOP: “The conclave met on the 11th of October 1534. Thirty-five Cardinals were present. Only one, Alessandro Farnese, had been appointed by Alexander VI, and a second, Mattheaus Lang, by Julius II. All the others had received the purple from the two Popes of the house of Medici.” (v. 11, Intro., p. 6)

And what chance does a good Catholic have of being accepted in a theology school when all of its theologians are apostates? No chance! And what chance does a good Catholic have to be made a bishop when all the bishops are apostates? No chance! And

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<sup>61</sup> HOP, v. 6, b. 1, c. 1, p. 17.

<sup>62</sup> If a Catholic is inculpably ignorant of the deeper dogma that non-Catholics, such as idolaters or formal heretics, are banned from holding offices, then he would still be bound to obey these putative officeholders in all things that are possible and not sinful but could not be in any kind of religious communion with them and must sufficiently denounce them and warn others.

what chance does a good Catholic have to become a priest when all the priests are apostates and all the seminaries are idolatrous, heretical, or immoral. No chance!

“Every beast loveth its like: so also every man him that is nearest to himself. All flesh shall consort with the like to itself, and every man shall associate himself to his like. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. What fellowship hath a holy man with a dog, or what part hath the rich with the poor?” (Eccus. 13:19-22)

Now you know why St. Francis of Assisi did not become a priest and warned his brothers not to become cardinals or bishops. Before his death, St. Francis saw the beginning of the corruption and downfall of his own order and was ostracized by many of his so-called brothers. Only an act of God can end this cycle of apostates by converting an apostate antipope and protecting him so that he can clean house and make a true reform of faith and morals. Or God can have a Catholic ruler depose or kill the apostate antipope and have a good pope replace him, who in turn gets rid of the apostate anticardinals and replaces them with good cardinals. Or God can destroy the apostate antipope and all the apostate anticardinals in some other way and start all over by having good Catholics fill the offices. Or God can raise up a true Catholic hierarchy separate from the apostates and their counterfeit hierarchy. To not be formally schismatic, this Catholic hierarchy would have to condemn the counterfeit hierarchy and denounce its apostates as non-Catholics who are thus banned from holding offices in the Catholic Church.

The reason I would like to see the Vatican’s truly secret archives is not the same reason most men want to see them. I want to see all the letters that were sent from good Catholics to the apostate antipopes, apostate anticardinals, and apostate bishops regarding the true and full extent of the corruption and apostasy—letters listing names, places, and crimes. And I would like to see the replies, if any, and how these good Catholic heroes were treated; that is, if the letters were not destroyed! I am sure that many of these good Catholics were murdered, which for them was a blessing because God took them away from the evil world and brought them to heaven:

“The just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.” (Isa. 57:1)

We must pray especially to these true saints, these good Catholics, who were erased from public history and the memory of men by the apostates. Instead, we have a whole bunch of false saints who are idolatrous, heretical, immoral, social workers, non-judgmentalists, or non-punishmentalists.

## **Don’t Be Fooled by Evil Men Who Do Good Things**

Very rarely is there a man who is all evil and thus does no good and has no virtues—this would be a man totally devoid of God’s grace. But just because a man can do good things and have some virtues does not mean that he is good and pleasing to God, for he may also do evil things and have vices and thus be evil. It takes only one mortal sin or mortally sinful vice to be evil and displeasing to God. St. James teaches that “whosoever shall keep the whole law but offend in one point is become guilty of all.” (Jam. 2:10) For



example, a man can feed the poor by day, which is a good thing and a virtue, but rape women and boys by night, which is a very evil thing and a vice. Who would dare say this man is good even though he does some good things! The Protestant heretics Bach and Handel did some good things by composing some beautiful and pious music and teaching some dogmas, yet they were notorious heretics and notorious schismatics and thus were evil and outside the Catholic Church. Likewise, Thomas Aquinas did some good things, such as composing some beautiful and pious hymns and teaching some dogmas, yet he was a notorious heretic on several counts and thus evil and outside the Catholic Church.<sup>63</sup> A Southern Baptist, such as the notorious heretic Billy Graham, on a given Lord's Day can preach a very good sermon with no heresies in it, yet no true Catholic would say he is good.

Likewise, just because an evil Catholic or nominal Catholic may do some good things, have some virtues, and teach some dogmas does not mean he is good. If he does just one mortally sinful thing or has one mortally sinful vice, then he is evil. Very rarely will you find an evil Catholic or nominal Catholic that is so evil that he does not do some good things and have some virtues. Therefore do not let evil men's good things or virtues fool you because it takes only one mortally sinful thing or one mortally sinful vice to make men evil and displeasing to God. And it takes only one mortal sin of heresy or idolatry to make a Catholic a non-Catholic and thus ban him from holding an office in the Catholic Church no matter how many dogmas he holds, how many sins he condemns, how many sinners he denounces or punishes, how many holy and pious hymns or prayers he composes, or how many poor people he feeds.

For example, some nominal Catholics rightly condemn simony but practice astrology; some rightly condemn simony but practice sinful usury; some condemn sinful usury but practice simony; some rightly condemn astrology but practice some other form of black magic (such as the Kabala); some rightly condemn sodomy but commit adultery and have bastard children; some rightly condemn scholasticism but glorify mythology; some rightly condemn mythology but glorify scholasticism; some rightly condemn immodest art but promote or allow art that glorifies false gods and false religions; some rightly condemn art that glorifies false gods and false religions but promote or allow immodest art. And you can read one hundred ninety-nine pages of a book authored by a nominal Catholic, all of them very good and inspiring, only to find a heresy on page two hundred or find a heresy in his other works or find that he was immoral. These are the false prophets who come to you in the clothing of sheep (of good Catholics) but inwardly are ravening wolves (evil Catholics or nominal Catholics):

"Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves." (Mt. 7:15)

And some of these false prophets will even do signs and wonders to deceive, if possible, even the elect (good Catholics):

"For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect." (Mt. 24:24)

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<sup>63</sup> Thomas Aquinas was a notorious heretic for glorifying pagan philosophers, using the scholastic method, teaching that infants who die with original sin are happy and united to God, teaching the Pelagian heresy that original sin is not a real sin that causes real guilt, teaching that men can do good without God's grace, and teaching that God could have created this world eternal and thus it always would have existed. See RJMI book *Damned Infants*: "Aquinas' Heretical Beliefs That Damned Infants Are Happy and United to God" and "Aquinas' Pelagian Heresy That Original Sin Is Not a Real Sin That Causes Real Guilt." See RJMI article "Good-without-Grace Heresy Taught by Aquinas and Apostate Antipopes." See RJMI audio lecture "Thomas Aquinas' Eternal World Heresy" (Alr7).

Just when you think you have found a hero because he does and teaches some good things, has some virtues, and has done apparent miracles, you sadly have yet another villain, another false prophet, who either teaches heresy or is immoral. However, God can bring good out of evil. One good thing is that you can learn about the sins of the evildoers by the evildoers condemning one another. One evildoer condemns evildoers for sins that he himself is not guilty of, while those evildoers condemn that evildoer for sins that they are not guilty of. In this way, the crimes and other sins of the evildoers are made manifest.

Beware of nominal Catholics and nominal Catholic works that only speak of the good things and virtues of an evil Catholic or a nominal Catholic but omit his evil things. These lying excuse-makers and works cover up notorious crimes and thus paint a rosy picture of dung by turning an evil man into a saint or at least into a good Catholic. For example, the apostate Robert Bellarmine, Nominal *Catholic Encyclopedia*, and history books present many so-called popes as saintly popes or at least as good popes by hiding their crimes and other sins or by making excuses for them. While trying to protect the notoriously evil reputation of heretical, immoral, or idolatrous clerics, they destroy the reputation of the Catholic God, Catholic Church, and Catholic faith and scandalize non-Catholics and thus make it harder for them to convert. This book will uphold the reputation of the true Catholic God, Church, and faith by exposing many of the lies, half-truths, and other evil things done by evil or nominal Catholics, things that have been covered up by nominal Catholics and nominal Catholic works.

### **Apostate Dante Alighieri (1265-1321)**

Two good things that the apostate Dante Alighieri did were to condemn the corruption of canon law, which no longer looked to the Church Fathers as the ultimate source of guidance, and to condemn greed and avarice among the clerics:

*Canon Law*, by Apostate Amleto Cicognani, 1934: Footnote 8: “Dante is amazed at the emphasis given to the study of law and utters bitter complaints concerning it. In the ‘Divina Commedia’ he introduces the Provençal Bard, Folques, thus speaking:

“For this,  
The Gospel and great teachers laid aside,  
The Decretals, as their stuff margins show,  
Are the sole study. Pope and Cardinals  
Intent on these.— (Paradiso, Canto IX, 133 ff. Cary’s translation.)

“(By this in the first verse the poet means love of money, by stuffed margins he indicates Glosses).

“In his Epistola ad Cardin. Ital. (his noble letter to the Italian cardinals, Epist. VIII) he writes: ‘Your Gregory lies in cobwebs; Ambrose rests in the forgotten cupboards of clerics, so too does Augustine; Dionysius, Damascene, Bede are cast aside; and Innocent IV, the... canonist, and Hostiensis (Cardinal Henry of Ostia, d. 1271) declaim I know not what speculum (Dante refers to the *Speculum Legatorum* or *Speculum Iudiciale* of William Durandus, the Elder, d. 1296). But why? The former sought God as the last end and greatest good; these seek after property and benefices.’ See also *De Monarchia*, III, 3.”<sup>64</sup>

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<sup>64</sup> *Canon Law*, by Apostate Amleto Cicognani, 1934. Authorized English version: Rev. Joseph M. O’Hara, Ph.D. and Rev. Francis Brennan, D.D., J.U.D. *Nihil Obstat*: Joseph A. M. Quigley, J.C.D.: Imprimatur: + D. Card. Dougherty, Archbishop of Philadelphia. Publisher: The Dolphin Press, Philadelphia, USA, 1934. Pt. 2, s. 10, p. 269, footnote 8.

Nominal *Catholic Encyclopedia*, Dante Alighieri, 1908: “Italian poet, born at Florence, 1265; died at Ravenna, Italy, 14 September, 1321... Dante’s vehement denunciation of the ecclesiastical corruption of his times, and his condemnation of most of the contemporary popes (including the canonized Celestine V) to hell...”

Some of the evil things Dante did were as follows: He glorified the false gods and false religions of mythology, practiced astrology, and glorified pagan philosophers and their philosophies. And thus he was an idolater and notorious heretic and undermined the very Church Fathers he pretended to uphold:

Nominal *Catholic Encyclopedia*, Dante Alighieri, 1908: “Italian poet, born at Florence, 1265; died at Ravenna, Italy, 14 September, 1321. His own statement in the ‘Paradiso’ (xxii, 112-117) that he was born when the sun was in Gemini, fixes his birthday between 18 May and 17 June [RJMI: Hence Dante was influenced by astrology and thus was an idolater on this point alone]... In the ‘Inferno’, Dante’s style is chiefly influenced by Virgil, and, in a lesser degree, by Lucan. The heir in poetry of the great achievement of...Albertus Magnus and...Thomas Aquinas in christianizing Aristotle, his ethical scheme and metaphysics are mainly Aristotelean while his machinery is still that of popular medieval tradition... In the spring of 1312 he seems to have gone with the other exiles to join the emperor at Pisa, and it was there that Petrarch, then a child in his eighth year, saw his great predecessor for the only time... Even in the fourteenth century attempts were made to find heresy in the ‘Divina Commedia’, and the ‘De Monarchiâ’ was burned at Bologna by order of a papal legate.”

HOP: “God is called Jupiter, even Dante goes so far as to call him ‘il Sommo Giove.’ ” (v. 5, Intro., s. 2, p. 140)

### **Apostate Antipope Sixtus IV (1471-1484)**

One good thing that Apostate Antipope Sixtus IV did was to condemn the use of devils for human ends, such as soliciting the help of devils:

HOP: “Sixtus IV found it necessary to direct a Brief against some Carmelites in Bologna who had maintained that there was no harm in asking for things from demons... Many of the errors into which the philosophers of the age of the Renaissance fell, were, like these superstitions, connected with the classical craze.” (v. 5, Intro., pt. 2, p. 152)

Some of the evil things that Apostate Antipope Sixtus IV did were as follows: He practiced astrology and thus condemns himself for soliciting indirectly the help of devils through the stars and planets. And he glorified mythology and favored humanists. Hence he was an idolater and a formal heretic:

Nominal *Catholic Encyclopedia*, Astrology, by Max Jacobi, 1907: “Emperors and popes became votaries of astrology—the Emperors Charles IV and V, and Popes Sixtus IV, Julius II, Leo X, and Paul III...”

HOP: “On the tomb of Pope Sixtus IV, erected by his nephew Giuliano della Rovere, we find that medley of Christian and pagan ideas which marks the transition stage between the Christian conception, and that utterly mundane treatment which prevailed later.” (v. 5, Intro., s. 1, p. 200)

(See in this book Humanism: [Apostate Antipope Sixtus IV \(1471-1484\)](#), p. 140.)

### **Apostate Girolamo Savonarola (1452-1498)**

Some good things that the apostate Girolamo Savonarola did were to condemn immodesty, immodest art, immorality, and immoral prelates, as you will see in this book. He also condemned the glorification of mythology and the glorification of philosophy but did so insufficiently.

Some of the evil things he did are as follows: He was a scholastic and follower of the notorious heretic Thomas Aquinas and thus was guilty of the heresy of scholasticism and fell into some of Aquinas' heresies, such as believing that infants who died with original sin are happy and united to God and that original sin is not a real sin that causes real guilt. He believed in the heresy that infants who died with original sin will get glorified bodies at the General Judgment and will dwell upon the face of the earth for all eternity and thus held the heresy that they will be in a third eternal place other than heaven or hell. And he was an idolater for not condemning the desecration of holy places with images of idols and false gods, for not condemning the desecrated places and warning Catholics not to attend religious services in the places, and for being in religious communion with those who favored or allowed the desecrations which were rampant in Florence in his day. (See RJMI refutation *Against Girolamo Savonarola*.)

### **Apostate Pico della Mirandola (1469-1533)**

One good thing that apostate Pico della Mirandola did was to condemn astrology:

HOP: "Of all the writings of that day directed against Astrology and also against the one-sided infatuation for classical literature, the work of Pico della Mirandola is by far the most striking and effective." (v. 5, Intro., pt. 2, p. 151)

Some of the evil things that Pico did were as follows: He glorified pagan philosophers, favored scholasticism, and practiced the Kabala. Hence he was a formal heretic, idolater, and warlock:

HOP: "Ficino's young friend Pico della Mirandola deserves perhaps to be called the most brilliantly gifted of all the members of the Platonic Academy in Florence. Like his master he sought to demonstrate the fundamental agreement of all the heathen philosophers with each other, and with Christian scholasticism and mysticism. In his system, however, the most prominent place is given, not to Plato, but to the fantastic esoteric doctrines of the Kabala." (v. 5, Intro., pt. 2, p. 154)

HOP: "Pico della Mirandola [arrived in Rome] in the year 1486... Many of the opinions put forth by this gifted but fanciful and impulsive philosopher were made up of a confused medley of Platonic and Cabalistic notions." (v. 5, b. 1, c. 6, p. 342)

### **Apostate Antipope Alexander VI (1492-1503)**

Some of the good things Apostate Antipope Alexander VI did were to feed the poor, support convents and monasteries, and preach the Gospel in the newly discovered Americas.

Some of the evil things that Apostate Antipope Alexander VI did were as follows: He was an idolater and immoral for supporting the desecrations of holy places with images against the faith and morals, such as the idolatrous and immoral Borgia Apartments and doors of St. Peter's Basilica. He was guilty of idolatry for glorifying mythological gods

and religions and for practicing astrology. He was guilty of the heresy of simony. And he was guilty of multiple and notorious mortal sins of fornication.

### **Apostate Antipope Julius II (1503-1513)**

One good thing that Apostate Antipope Julius II did in his latter days was to condemn simony and uphold the solemn and ordinary magisterium dogma that simony bans one from holding an office:

Apostate Antipope Julius II, Invalid *Fifth Lateran Council*, Session 5, 1513:  
“...With the advice and unanimous consent of our brothers, cardinals of the holy Roman Church, by means of this our constitution which will have permanent validity, we establish, ordain, decree and define, by apostolic authority and the fullness of our power, that if it happens...that by the efforts of the enemy of the human race and following the urge of ambition or greed, the election of the Roman pontiff is made or effected by the person who is elected, or by one or several members of the college of cardinals, giving their votes in a manner that in any way involves simony being committed—by the gift, promise or receipt of money, goods of any sort, castles, offices, benefices, promises or obligations—by the person elected or by one or several other persons, in any manner or form whatsoever, even if the election resulted in a majority of two-thirds or in the unanimous choice of all the cardinals, or even in a spontaneous agreement on the part of all, without a scrutiny being made, then not only is this election or choice itself null, and does not bestow on the person elected or chosen in this fashion any right of either spiritual or temporal administration, but also there can be alleged and presented, against the person elected or chosen in this manner, by any one of the cardinals who has taken part in the election, the charge of simony, as a true and unquestionable heresy, so that the one elected is not regarded by anyone as the Roman pontiff. A further consequence is that the person elected in this manner is automatically deprived, without the need of any other declaration, of his cardinal’s rank and of all other honours whatsoever... And that the elected person is to be regarded as, and is in fact, not a follower of the apostles but an apostate and, like Simon, a magician and a heresiarch, and perpetually debarred from each and all of the above-mentioned things. A simoniacal election of this kind is never at any time to be made valid by a subsequent enthronement or the passage of time, or even by the act of adoration or obedience of all the cardinals.”

Some of the evil things that Apostate Antipope Julius II did were as follows: He practiced astrology, glorified the false gods and false religions of mythology, promoted naked and immodest art, and fornicated and had bastard children and thus was an immoral idolater and formal heretic:

Nominal *Catholic Encyclopedia*, Astrology, by Max Jacobi, 1907: “Emperors and popes became votaries of astrology—the Emperors Charles IV and V, and Popes Sixtus IV, Julius II, Leo X, and Paul III...”

HOP: “As Cardinal Giuliano della Rovere, the Pope [Julius II] was a diligent collector. In the time of Innocent VIII apparently he succeeded in obtaining a newly discovered statue of Apollo, which he placed in the garden of S. Pietro in Vincoli.<sup>65</sup> It created quite a furore amongst all lovers of art, and soon acquired a world-wide reputation. When he became Pope he transferred the statue to the Vatican and placed it in the Cortile di Belvedere. This Cortile about 100 feet square was laid out as a garden with orange trees and running streamlets. Bramante designed semi-

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<sup>65</sup> Footnote †: “Not in SS. Apostoli as almost universally stated; see Michaelis, 10-11.”

circular niches for the statues which adorned it. Besides the Apollo, an incomplete group, Antaeus in the grasp of Hercules, and the Venus Felix, were placed here.<sup>66</sup>” (v. 6, b. 2, p. 487)

Nominal *Catholic Encyclopedia*, Julius II, 1910: “His [Julius II’s] early private life was far from stainless, as is sufficiently testified by the fact that before he became pope he was the father of three daughters, the best known of whom, Felice, he gave in marriage to Giovanni Giordano Orsini in 1506.”

I say that Apostate Antipope Julius II condemned simony in his *latter* days because it is said that he was guilty of simony in his earlier days. (See in this book *Simony: Apostate Antipope Julius II*, p. 159.) Of course, according to the dogma that simony bans from holding offices, neither he nor any of his predecessors going back for some time held offices because they all attempted to get their offices by simony or to elect others by simony. And even if one of them had abjured, entered the Catholic Church, and thus became Catholic, that could not give him an office he never had.

### **Apostate Antipope Pius V (1566-1572)**

One good thing that Apostate Antipope Pius V did was to inflict the death penalty on sodomites and homosexuals:

Pope Pius V, Constitution *Horrendum Illud Scelus*, August 30, 1568: “That horrible crime, on account of which corrupt and obscene cities were destroyed by fire through divine condemnation, causes us most bitter sorrow and shocks our mind, impelling us to repress such a crime with the greatest possible zeal. Quite opportunely the Fifth Lateran Council [1512-1517] issued this decree: ‘Let any member of the clergy caught in that vice against nature, given that the wrath of God falls over the sons of perfidy, be removed from the clerical order or forced to do penance in a monastery’ (chap. 4, X, V, 31). So that the contagion of such a grave offense may not advance with greater audacity by taking advantage of impunity, which is the greatest incitement to sin, and so as to more severely punish the clerics who are guilty of this nefarious crime and who are not frightened by the death of their souls, we determine that they should be handed over to the severity of the secular authority, which enforces civil law. Therefore, wishing to pursue with greater rigor than we have exerted since the beginning of our pontificate, we establish that any priest or member of the clergy, either secular or regular, who commits such an execrable crime, by force of the present law be deprived of every clerical privilege, of every post, dignity, and ecclesiastical benefit; and having been degraded by an ecclesiastical judge, let him be immediately delivered to the secular authority to be put to death, as mandated by law as the fitting punishment for laymen who have sunk into this abyss.” (*Bullarium Romanum*, Rome: Typographia Reverendae Camerae Apostolicae, Mainardi, 1738, c. 3, p. 33)

Some of the evil things Apostate Antipope Pius V did were as follows: He was an idolater and immoral for not sufficiently condemning the desecrations of holy places with images against the faith and morals, for not denouncing those who allowed or supported the desecrations, and for allowing many of the desecrations to remain in Rome and

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<sup>66</sup> Footnote §: “Michaelis, 13 *seq.*, who quotes from the earliest edition of the *Antiquario* of Julius II, out of Albertini’s booklet, published in 1510. But here (Schmarsow’s ed., 39), only the Laocoon is mentioned as having been placed in the Belvedere; of the Apollo and Venus it is merely said that the Pope had them taken to the Vatican. At the same time we find in the Report of the Mantuan Envoy of 12th July, 1511 (in Luzio, F. Gonzaga, 21): *Il Papa ha fatto conzar in Belveder un Apollo, et giudicato non manco bello di Laocoonte*. Thus it does not seem certain which were first placed in the Belvedere, the three statues, or the Laocoon. Perhaps some other report may be found later which will settle the question.”

elsewhere, such as the idolatrous and immoral doors of St. Peter's Basilica. Hence he was also guilty of the mortal sin of homosexuality, which he rightly condemned, for allowing an image of homosexual lust to remain on a door of St. Peter's Basilica.<sup>67</sup> He was guilty of the heresy of scholasticism and guilty of heresy for glorifying the notorious heretic Thomas Aquinas. And he was guilty of the heresy that men can be good without God's grace.<sup>68</sup>

### **Apostate Antipope Sixtus V (1585-1590)**

One good thing that Apostate Antipope Sixtus V did was to condemn astrology. (See in this book [Apostate Antipope Sixtus V's condemnation of astrology but no denunciations](#), p. 148.)

Some of the evil things Apostate Antipope Sixtus V did were as follows: He did not denounce as non-Catholic idolaters his predecessors who practiced astrology, and he favored or allowed the desecration of Catholic places and did not denounce those who supported or allowed the desecrations.

### **Apostate Antipope Pius X (1903-1914)**

One good thing that Apostate Antipope Pius X did was to condemn Modernism, although he was a modernist himself for favoring and supporting scholasticism.

Some of the evil things Apostate Antipope Pius X did were as follows: He was an idolater and immoral for not condemning the desecrations of holy places with images against the faith and morals, for not denouncing those who allowed or supported the desecrations, and for allowing the desecrations to remain in Rome and elsewhere, such as the idolatrous and immoral doors of St. Peter's Basilica. He was guilty of the heresy of scholasticism and guilty of heresy for glorifying the notorious heretic Thomas Aquinas. He was guilty of heresy for teaching that Catholics can receive sacraments from schismatic priests. He was the first so-called pope to teach this. And he was guilty of heresy for teaching that simony no longer bans offenders from holding offices. Again, he was the first so-called pope to teach this heresy.

## **Don't Be Fooled by False Saints, Miracles, Apparitions, and Messages**

While miracles and outward piety are necessary conditions to be a true saint, they are not the main conditions. The main conditions to be a saint are orthodoxy and morality. St. Paul says,

“But though we, or an angel from heaven [such as an apparent saint], preach a gospel to you besides that which we have preached to you, let him be anathema.”  
(Gal. 1:8)

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<sup>67</sup> See RJMI book *The Desecration of Catholic Places: False Religions: Mythological creatures and heroes are part of the false religions of mythology: Ganymede.*

<sup>68</sup> See RJMI article “Good-without-Grace Heresy Taught by Aquinas and Apostate Antipopes.”

Hence a true saint cannot have died as a formal heretic, formal schismatic, or immoral. Any so-called saint who died guilty of any one of these mortal sins is not a true saint even if he performed miracles and was outwardly pious—his outward piety in this case did not reflect inward piety. Hence miracles and outward piety are not sure signs of sanctity. St. Paul warns that these false saints like to appear as if they are true saints:

“For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. And no wonder: for Satan himself transformeth himself into an angel of light.” (2 Cor. 11:13-14)

Jesus warned that the signs and wonders done by some of these false saints and false prophets would even deceive the elect if possible:

“For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.” (Mt. 24:24)

The miracles, then, attributed to a canonized saint who is actually evil and in hell are either false miracles of the Devil or true miracles that God allowed for the sake of others.

Because there have been no popes from Innocent II forward, every person canonized as a saint from Innocent II forward is not a canonized saint. That does not mean they cannot be saints but only that they have not been canonized. If I do not have evidence that they were formal heretics, idolaters, or immoral, then I will continue to refer to them as saints. However, if I do have evidence, then they cannot be saints and thus I will not refer to them as saints since they were either formal heretics, idolaters, or immoral. Evidence against them means either notorious evidence or evidence of grave suspicion (the third and highest degree of suspicion). Hence in my works before 2014, not every person I mention as a saint is a saint if I have since discovered that he was a formal heretic, idolater, or immoral.

Beware also of the many false apparitions and messages. Any supposed apparition or message from heaven that refers to an apostate antipope as a pope is a false apparition or message, such as the messages and apparitions of LaSalette in 1846 and Fatima in 1917.

For an in-depth treatment of this topic, see RJMI book *Faith before Signs and Wonders*.<sup>69</sup> And see RJMI book *Canonizations Are Not Infallible*.

## Overreaction of the Righties

“Make straight the path for thy feet, and all thy ways shall be established.  
Decline not to the right hand, nor to the left.”  
(Proverbs 4:26-27)

Beware of the overreaction of the righties. They are also known as evil, self-righteous Pharisees. The righties are more or less affected by the pagan stoic philosophers in that they look down on or condemn things that are good and they try to appear holier than thou. For example, some condemn or at least look upon as unacceptable or inferior the following things:

1. The use of gold, silver, and gems by men or in churches;
2. Good games, such as cards, chess, and sports;

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<sup>69</sup> As of 8/2014, this book is not available.



3. Moderate and recreational gambling;
4. Hunting;
5. The eating of meat;
6. The drinking of wine, beer, or other alcohol;
7. Enjoyment in eating food;
8. Enjoyment in looking upon or interacting with God's creation, such as birds, dogs, other animals, and plants;
9. Good art, music, plays, movies, and dancing;
10. Laughing and good jokes and good comedies;
11. Moderate smoking of cigarettes, cigars, and pipes;
12. Private property or ownership of money;
13. Marriage;
14. Penance that does not harm the health;
15. Men looking at women, even if with pure motives, such as a son looking at his mother, a brother at his sister, or a male friend at his female friend;
16. Talking with other people when not necessary;
17. Anything less than the life of a monk;
18. Anything less than the life of a hermit. These even condemn as inferior the monks who live in communal life. And of course, this makes the Holy Family and the Apostles and other evangelists inferior to hermits. Yet how could anyone become Catholic if he were not born, evangelized, taught, ruled, and guided, all of which requires the assistance of men who are not hermits.

It is one thing, and a good thing, to vow to give up one or more of the above things as a sacrifice (such as monks and nuns do), but quite another thing, and a very evil thing, to impose this on others or to condemn or look down on others who have not given up these things. God does not call every man to give up the same things that other men give up. While all must do penance to be saved, not all have the same penances. There are as many crosses as there are missions and vocations. St. Paul says,

“For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members every one of them in the body as it hath pleased him. And if they all were one member, where would be the body? But now there are many members indeed, yet one body. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. Yea,

much more those that seem to be the more feeble members of the body, are more necessary. And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour, that there might be no schism in the body; but the members might be mutually careful one for another. And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member. And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?" (1 Cor. 12:12-30)

Are all monks or hermits? The stoic righties are just as evil as the liberal lefties and just as dangerous because they attempt to destroy the good things that God created and gave to men to enjoy. They attempt to destroy the natural law that God put in the hearts of all men. They drive people into despair or to the left. The extreme form of rightyism is Manichaeism, which condemns all of God's material creation as evil. You will find that many of the righties are heretics on one point or another and thus are lefties regarding the heresies they hold. For example, see in this book [Apostate Girolamo Savonarola \(1452-1498\)](#), p. 64. And many are immoral on one point or another and thus are lefties regarding their immorality. While claiming a holy purity, they actual fall into some of the worst heresies or immoralities. Just look at the evil Pharisees who denied and murdered Jesus Christ. They go so far to the right that they fall out on the left regarding their pet sins against the faith or morals. It takes a whole book to deal with this topic sufficiently. (See RJMI book *Against the Sinful Righties*.)<sup>70</sup>

## **Believe and Do What Was Believed and Done for the First Thousand Years of the Catholic Church**

"Thus saith the Lord: Stand ye on the ways and see and ask for the old paths, which is the good way, and walk ye in it: and you shall find refreshment for your souls."  
(Jeremias 6:16)

The Catholic Church was not created in the year AD 1000. It was created in AD 33 when Jesus Christ died on the Cross. The main mark of the Catholic Church is the Catholic faith. And that faith was handed down over the centuries by word and by epistle by the infallible tradition of the Catholic Church; that is, by the unanimous consensus of the Apostles and other Church fathers (known as the ordinary magisterium) and infallible papal definitions (known as the solemn magisterium). St. Paul says, "Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." (2 Thes. 2:14) St. John says, "Let that which you have heard from the beginning, abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son, and in the Father." (1 Jn. 2:24) Thus if you do not abide in the dogmas you have heard from the beginning (from the first thousand years of the Catholic

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<sup>70</sup> As of 8/2014, this book is not available.

Church), then you do not abide in the Son and the Father and thus are not Catholic even if the whole world thinks you are Catholic.

Hence all Catholics, popes included, are bound under pain of heresy to believe the infallible traditions (all the dogmas) of the Catholic Church. If anyone contradicts even one of the infallible traditions (dogmas), then he is a heretic, popes included. And if he is a formal heretic, then he is not Catholic and cannot hold an office in the Catholic Church.

If I am holding all the dogmas that were held during the first thousand years of the Catholic Church and others are not, then it is they who are heretics and not me. They may pretend that their heresies are dogmas or allowable opinions but the infallible tradition of the Catholic Church condemns them as heretics.

Consequently, if you want to be Catholic and have a hope to save your immortal soul, believe and do what was believed and done by good Catholics for the first thousand years of the Catholic Church. What worked for them will work for you. Beware of everything after the first thousand years, when Satan was released in 1033 and thus all hell broke loose.

### **Apostate antipopes and anticardinals and their invalid acts**

All the so-called popes and cardinals from Innocent II (1130-1143) onward have been idolaters or formal heretics and thus were apostate antipopes and apostate anticardinals. Also, all of the theologians and canon lawyers from 1250 onward have been apostates. (See RJMI article and audio “No Popes or Cardinals since 1130.”) Hence all their teachings, laws, judgments, and other acts are null and void. Therefore, all of the ecumenical councils, canon laws, and other acts from Apostate Antipope Innocent II onward are null and void.

### **Invalid canon laws**

Because there have been no popes since 1130, all of the canon laws promulgated from the 12th century onward are invalid and many are heretical. The canon laws that are in force are those promulgated before the 12th century.



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## Crimes against the Faith

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## The Glorification of Philosophy (Scholasticism)

Philosophy and philosophers, in the most common sense of the words, are evil things. Philosophy, as it is most commonly known, is a false religion (such as the philosophy of Plato, Aristotle, or Cicero). And thus philosophers, as they are most commonly known, are either pagans (such as Plato, Aristotle, or Cicero) or formal heretics if they are baptized.

Some have referred to theology as the only true philosophy and thus referred to good theologians, such as the Church Fathers, as the only true philosophers. In this sense, the labels “philosophy” and “philosopher” are not heretical. The word philosophy means “love of wisdom.” Hence only God’s faithful chosen people (such as faithful Jews during the Old Covenant era and faithful Catholics during the New Covenant era) can be lovers of true wisdom. Therefore only they are the true philosophers and only their theological teachings are the true philosophy, according to the strict meaning of the word philosophy, which is love of wisdom. Hence according to the strict meaning of the word, philosophy *is* theology and thus not its handmaid. Theology is the only complete and true wisdom and thus needs no handmaid. Therefore any wisdom that is called a handmaid to theology is false wisdom, heresy, and a false religion. However, this is not the common meaning of the words “philosophy” and “philosopher,” which is applied to those who are not true lovers of wisdom, such as Aristotle, Plato, or Cicero. Certainly, they were pagan unbelievers and their philosophies were not the one true religion or true faith as revealed by the one true God and held and professed by His faithful chosen people. Hence they were not true lovers of wisdom.<sup>71</sup> When I use the words “philosophy” or “philosopher” in this book, I mean them as they are commonly understood and thus I mean pagan philosophy and pagan philosophers.

Just as much Renaissance art and other modern art mixes good with evil, beauty with ugly, moral with the immoral, and form with deformity, so also scholasticism mixes theology with philosophy and hence mixes good with evil, beauty with ugly, and form with deformity and thus is a grotesque deformity of true theology. Hence scholasticism is a heresy and a false religion that glorifies philosophy. It glorifies philosophy in any one of the three following ways:

1. It uses the philosophical method of questioning and inquiring, as did the notorious heretic Peter Lombard in his heretical *Books of Sentences*, which was published in 1150;
2. It glorifies pagan philosophers and their pagan philosophies;
3. It uses philosophical terminology.

The notorious heretic Thomas Aquinas’ *Summa* uses all three of these scholastic methods. Scholasticism, which took root in the 11th century, corrupted not only theology but also canon law. Hence all the scholastic theologians and canon lawyers, such as Abelard, Gratian, Peter Lombard, Thomas Aquinas, Bonaventure, and John Pecham, are formal heretics and thus not Catholic. While some scholastics did not always use the scholastic method, they still used it nevertheless. For example, the notorious heretic Bonaventure did not always use the scholastic method but many times he did. And even

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<sup>71</sup> See RJMI article “The Two Meanings of Philosophy and Philosopher.” As of 8/2014, this book is not available.

though he did not glorify philosophers and their philosophies, he glorified philosophy nevertheless by using its method of speaking, questioning, and inquiring and its terminology in some of his works.

Because scholasticism mixes theology with philosophy, I call it Theophilosophy:

Nominal *Catholic Encyclopedia*, Education, 1909: “Two other movements form the climax of the Church’s activity during the Middle Ages. The development of Scholasticism meant the revival of Greek philosophy, and in particular of Aristotle; but it also meant that philosophy was now to serve the cause of Christian truth. Men of...learning like Albertus Magnus and Thomas Aquinas, far from dreading or scorning the products of Greek thought, sought to make them the rational basis of belief. A synthesis was thus effected between the highest speculation of the pagan world and the teachings of theology...”

The heresy of scholasticism is the root cause of the Great Apostasy. It places reason over faith, the intellect over the will, and the brain over the heart and thus idolizes reason, the intellect, and the brain. It is rooted in intellectual pride. The most evil effect of scholasticism was that the scholastics and other modern theologians replaced the unanimous consensus of the Church Fathers and infallible papal decrees as the ultimate source of truth and thus, in effect, replaced the Catholic Church’s magisterium with a new magisterium that has no link with Catholic Tradition:

*Church History*, by apostate Fr. John Laux, M.A., 1989: “During the Early Middle Ages the theologians of the Church had been content to assimilate the teachings of the Fathers... Beginning with the dawn of the twelfth century a great change took place. Questions of philosophy and theology occupied the leading minds in every land. New ways were sought by which to penetrate more deeply into the truths of revelation; instead of repeating over and over again the opinions handed down from antiquity, determined efforts were made to throw light on the doctrines of the Church with the aid of Greek philosophy, especially that of Aristotle, whose works were gradually becoming known in Europe through translations from the Arabian. This new theology, which used philosophy and the conclusions of the natural sciences insofar as they were known at that time, as its handmaids, is called *Scholasticism*... The immense vogue which philosophical studies enjoyed during the twelfth century was fraught with elements of danger. The intellect was worshiped by many at the expense of the will, reason at the expense of faith. Bernard raised his voice in warning. ‘Of what use is philosophy to me?’ he cried. ‘My teachers are the Apostles. They have not taught me to read Plato and to understand Aristotle. But they have taught me how to live. Do you think that to know how to live is a small matter? It is the most important of all.’ ...Some Mystics, such as Walter of St. Victor, ...in their opposition to the philosophers, denounce[d] them as heretics...”<sup>72</sup>

The great importance and impact of the heresy of scholasticism requires a book to properly and thoroughly deal with this topic. Hence for an in-depth condemnation of scholasticism, see RJMI book *Against Scholasticism*.<sup>73</sup>

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<sup>72</sup> C. 6, s. 2, “Scholasticism and Mysticism.”

<sup>73</sup> As of 8/2014, this book is not available.

## The Glorification of Mythology and Immorality

“Let them be all confounded that...glory in their idols.”  
(Psalm 96:7)

“A bishop shall read no heathen books and heretical books  
except when necessary.”<sup>74</sup>  
(*Fourth Council of Carthage*, Canon 16, 4th century)

The glorification of the false gods and false religions of mythology and the glorification of immorality went side by side with the glorification of philosophy, which is the heresy of scholasticism. As one progressed, so did the others.

Most of the mythological gods were immoral and hence the glorification of immorality is intrinsic to the false religions of mythology. The glorification of immorality is formal heresy because it teaches by art or words that immorality is not immoral. For example, it is one thing to commit the mortal sin of adultery and to acknowledge it as a sin, but quite another thing, and formal heresy, to believe that adultery is not a sin at all. Likewise, it is one thing to have immoral art hidden and in private, which is a mortal sin of immorality, but quite another thing, and formal heresy, to glorify it by putting it up in public places.

## Sins of Omission and Non-Judgmentalism and Non-Punishmentalism

For the crimes and criminals of the Great Apostasy to succeed and progress onward, apostate prelates, clerics, and theologians either committed sins of omission or were non-judgmentalist heretics or non-punishmentalist heretics or were guilty of the very crimes they did not sufficiently judge or condemn. The end effect is that the crimes remained not condemned or were insufficiently condemned, and the criminals were not denounced or were insufficiently denounced or were not punished or were insufficiently punished. Consequently, the crimes and criminals remained in good standing among Catholics, Catholic teaching instruments, Catholic laws, and Catholic churches and other Catholic places; and thus the corruption and infection grew like weeds, choking off the life of Catholics and destroying the reputation of the true Catholic God, true Catholic Church, and true Catholic faith. This caused Catholics to progressively fall away from the Catholic faith and hindered the conversion of non-Catholics. Jesus Christ's following words apply to nominal Catholic bastard clerics and theologians: “And whosoever shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and he were cast into the sea.” (Mk. 9:41)<sup>75</sup>

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<sup>74</sup> Hefele, *A History of the Christian Councils*, v. 2, b. 8, s. 111, p. 412.

<sup>75</sup> See RJMI book *Sins of Omission*.



## Mixed the true God and true religion with false gods and false religions

“They left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger.”

(Judges 2:12)

“And they were mingled among the heathens,  
and learned their works.”

(Psalm 105:35)

“But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy?

Are we stronger than he?”

(1 Corinthians 10:20-22)

“And have no fellowship with the unfruitful works of darkness,  
but rather reprove them.”

(Ephesians 5:11)

Evil Jews in the days of the holy Prophet Elias mixed the true God, the God of Israel, and the true religion of Judaism with false gods and false religions. Elias commanded the Jews to serve the true God only or to serve the false gods only and thus not to pretend to do both. He then killed all the false prophets of Baal and the Jews who took the side of Baal instead of the side of the one true God:

“And Elias coming to all the people, said: How long do you halt between two sides? if the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word... And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.” (3 Ki. 18:21, 40)

Pope St. Gregory the Great is an example of how a good pope deals with the mixing of the true God with false gods:

Pope St. Gregory the Great, Book 12, *Epistle 11*, To Brunichild, Queen of the Franks, 595/6: “As to this also we no less exhort you, that you should restrain the rest of your subjects under the control of discipline from sacrificing to idols, being worshippers of trees, or exhibiting sacrilegious sacrifices of the heads of animals; seeing that it has come to our ears that many of the [so-called] Christians both resort to the churches and also (horrible to relate!) do not give up their worshipping of demons. But, since these things are altogether displeasing to our God, and He does not own divided minds, provide ye for their being salubriously restrained from these unlawful practices; lest (God forbid it!) the sacrament of holy baptism serve not for their rescue, but for their punishment. ...Make haste to appease God by their correction, that He may not bring upon you the scourge due to unfaithful races...”

Since the 11th century, apostate Catholics have progressively done the same thing as the apostate Jews did during the Old Covenant era. In their writings, churches, and other holy places, they have mixed the Catholic God and Catholic religion with false gods and

false religions. They have glorified philosophers, mythological gods, mythological creatures, mythological religions, and eventually other false gods and false religions. Hence they are idolaters and formal heretics, and their notoriously defiled churches and other holy places are no longer Catholic churches or Catholic places. Yea, they are worthy of being killed and dumped into the nearest river!

### **The good and evil meaning of the word “gods”**

In the Bible the word “gods” means one of two things; it means rulers and judges, which is good, or the false deities of the pagans, which is sinful idolatry. The following Bible verses refer to rulers and judges as gods and thus use the word “gods” in the good sense:

“God hath stood in the congregation of gods: and being in the midst of them he judgeth gods. ...I have said: You are gods and all of you the sons of the most High.” (Ps. 81:1, 6)

*Catholic Commentary* on Ps. 81:1: “**Gods:** here are put for judges, who act in God’s name (Ex. 22:28). To decide affairs of consequence, the priests and other judges met in the temple.”

“If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour’s goods, to do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour... Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse.” (Ex. 22:8-9, 28)

*Catholic Commentary* on Ex. 22:8: “**Gods:** Judges called gods for their eminent authority (Ex. 7:1). ”

“And the Lord said to Moses: Behold I have appointed thee the God of Pharaoh: and Aaron thy brother shall be thy prophet.” (Ex. 7:1)

*Catholic Commentary* on Ex. 7:1: “**The God of Pharaoh:** The name of God is by similitude attributed in Holy Scripture to other persons. As (Exod. 22. v. 8.) Judges or princes are called gods for the eminent authority and power which they have from God. So Moses was constituted the Judge and God of Pharaoh, not only to punish him for his obstinacy and finally to compel him to dismiss the Israelites out of Ægypt, but also to terrify him so in the mean time, that he being otherwise a mighty King and extremely and often afflicted by Moses, yet durst never lay violent hands upon him lest himself and all his nation should presently have been destroyed, as St. Hillary (bk. 7, *de Trinitate*) and St. Gregory the Great (hom. 8, in Ezechiel) note upon this place. Likewise Priests are called gods (Ex. 22:28) for their sacred function pertaining to religion and service of God.”

“Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods [rulers and judges], and of all power.” (Est. 14:12)

“Jesus answered them: Is it not written in your law: I said you are gods? ...He called them gods, to whom the word of God was spoken, and the scripture cannot be broken.” (Jn. 10:34-35)

The following Bible verses refer to the false deities as gods and thus use the word “god” in the sinful, idolatrous sense:

“I am the Lord thy God... Thou shalt not have strange gods before me.” (Ex. 20:2-3)

“For all the gods of the nations are idols: but the Lord made the heavens.” (1 Par. 16:26)

“For all the gods of the Gentiles are devils.” (Ps. 95:5)

“They have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda.” (Jer. 19:4)

“[They said to] Aaron: Make us gods to go before us... And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.” (Acts 7:40-41)

“See ye that I alone am, and there is no other God [deity] besides me.” (Deut. 32:39)

Sometimes rulers and judges were referred to as gods in the sinful sense, as deities and not only as rulers and judges. The use of the word “gods” as presented in the evidence in this book means false deities, such as Apollo and Zeus, and not rulers and judges. Beware, then, of those who pretend that apostate antipopes and others used the word “gods” in the good sense to only mean men who are rulers or judges.

## Mythological gods and religions

Just as Renaissance art in desecrated places mixed the true God and true religion with false gods and false religions, so also the nominal Catholic’s way of thinking, acting, and teaching mixed the true God and true religion with false gods and false religions:

HOP: “The more earnest of these men lamented, among other evils, the extravagances which some of their brethren allowed themselves in their discourses. We hear of preachers whose sermons were overcharged with vain learning, or full of hair-splitting theological questions... The newly revived pagan philosophy was too often brought forward in the pulpit at the expense of Christianity. Passages from the works of heathen poets and teachers replaced the customary quotations from the Fathers. The glamour of the new learning obscured the old simple doctrines, and heathen mythology was mixed up with Christian dogma.” (v. 5, Intro., s. 2, pp. 180-181)

HOP: “Though it is an error to consider all ranks of Italian society in the fifteenth century as tainted with the spirit of paganism, we must admit that the baneful element in the Renaissance took fearful hold on the upper classes. How, indeed, could it be otherwise? The seductive doctrines of Epicurus, and the frivolous, worldly wisdom of the Rome of Augustus was far more attractive than Christian morality. To a pleasure-loving and corrupt generation, the vain mythology of heathenism was infinitely more congenial than the Gospel of a crucified Saviour and the religion of self-denial and continence. Many ecclesiastical dignitaries also unhappily show undue favour to the false Humanism...

“The race of *dilettanti* and free-thinkers looked upon the doctrinal teaching of the Church as a thing quite apart from their sphere. If in their writings they invoked the heathen gods and advocated the principles of the ancient philosophers, they also took pains from time to time to profess their submission to the Creeds and were skillful in throwing a veil over the antagonism between the two...

“The strange medley of heathen and Christian words and thoughts that prevailed in the age of the Renaissance is notorious. The Church authorities were not severe

on transgressions of this kind... The Humanists, in their horror of sinning against Ciceronian Latinity, endeavoured to express Christian ideas in antique phrases... Instead of calling on the one God, he should on some occasion say 'Ye Gods,' or if a poet, instead of imploring Divine grace, should beg the favour of Apollo and the Muses... Accordingly,... Ciriaco of Ancona chose Mercury for his patron saint, and on his departure from Delos addressed a written prayer to him, his contemporaries were not the least scandalized, but contented themselves with laughing at his enthusiasm, and singing of him as 'the new Mercury,' and 'immortal as his Mercury.'<sup>76</sup>...

"From the beginning, men were never wanting, who raised their voices against the deadly poison of the false Humanism. One of the first in Italy to indicate its pernicious influence on education was the Dominican Giovanni Dominici... In his celebrated Treatise on the order and discipline of Family Life, written very early in the 15th century, he denounces, with all the energy of his ardent nature, the system 'which lets youth and even childhood become heathen rather than Christian; which teaches the names of Jupiter and Saturn, of Venus and Cybele rather than those of God the Father, the Son, and the Holy Ghost; which poisons minds that are still tender and powerless by sacrifice to the false gods; and brings up wayward nature in the lap of unbelief.'<sup>77</sup> In yet stronger terms does Giovanni Dominici express himself in a writing which has but recently been brought to light, and which is dedicated in courteous language to the celebrated Chancellor of Florence, Coluccio Salutato. Its primary object was to warn him against being seduced by the charms of the... Renaissance but at the same time, it aimed at protecting youth in general from the questionable elements contained in the classic literature, and at counteracting its perversion and misuse. The Dominican condemns those who give themselves up with blind and deluded zeal to heathen learning and are thus led to depreciate the Christian Religion... In his horror at the new heathenism, which was rising before his eyes, he [said]... it is more useful to a Christian to plough the ground than to study the heathen authors!" (v. 1, Intro. pp. 38-39, 49-50)

HOP: "The eminent men, and to a considerable extent the institutions of classical times, were preferred to those of the middle ages, and the difference in religion seemed of no moment in the absorbing desire to emulate these heroes of ancient history. Christian dogma, and all that was the product of the medieval spirit, appeared to the fanatical classicism of the Renaissance, barbarous and out of date. Regardless of the essential difference which the Church maintained between heathen and Christian ideas, they jumbled the two together, and delighted in disguising Christian thought in the language of the ancients. God is called Jupiter, even Dante goes so far as to call him 'il Sommo Giove.' Heaven is Olympus, the Saints are Gods, excommunication is spoken of as *Dirae*. Wherever the Humanists touch Christianity they paganise it. The poet Publio Gregorio of Citta de Castello invokes the aid of the Holy Trinity, the Blessed Virgin, and the Muses, all in the same breath. He declares that 'Mary opens and closes the doors of Olympus.' Pontano goes still farther. He calls a Saint not only *Divus* but *Deus*, he identifies the Angels with the ancient *Genii*, and his description of the state of souls after death can hardly be distinguished from the classical abode of the Shades. The flippancy of some of these Humanists even went so far as to see nothing incongruous in linking sanctity with obscenity. A collection of poems in MS. of the time of Alexander VI contains a series of epigrams, the first of which are in honour of Our Lady and various holy women, after which, without a break or observation of any kind, they pass on to celebrate the most famous courtesans of the day. 'The Saints of God and the votaries of Venus are calmly catalogued together as distinguished women.'

<sup>76</sup> Footnote †: "Voigt, *op. cit.*, 2nd ed., 287. Ciriaco's prayer begins *Artium mentis ingenii facundiæque pater alme Mercuri, viarum itinerumque optime dux*, etc. O. Jahn publishes it in the *Bull dell Inst. di corr. Arch.*, 1861, p. 183. We may remark here that Ghiberti's enthusiasm for the Greeks went so far that he counted time not from the Christian era, but from the Olympiad. Rio, i., 315."

<sup>77</sup> Footnote †: "Salvi, 135, 136. See Reumont, *Kl. Schriften*, 16 *et seq.*"

“It is not too much to say that amongst the votaries of the...Renaissance, the imitation of the ancients amounted to a mania. ‘The tyrant posed as Cæsar and Augustus, the republicans as Brutus, the captains of the mercenary bands strove to appear like Scipio and Hannibal, the philosophers aped Aristotle and Plato, the literati mimicked Virgil and Cicero.’<sup>78</sup>

“In common with many of the works of art of that period the writings of [so-called] Christian Humanists, like Battista, Spagnolo, and Jacopo Sannazaro, present a most curious medley of paganism and Christianity. Sannazaro, in the beginning of the first book of his famous poem on the birth of Christ, invokes the Angels and the Muses together. Heaven is usually called Olympus; the first person of the Holy Trinity, the Thunderer, the Ruler of Olympus, and the King of the Gods. Christ is hymned as the Father of Gods and men, Mary as the Mother and Queen of the Gods. The poet indeed takes pains to point out that historical Christianity has cut away the ground from under the feet of the fables of mythology, but he perpetually introduces pagan myths into his representations of Christian subjects. In describing the miracles of Christ, he declares that mortal diseases yield to His word, the wrath of Diana is assuaged, the furies of Tartarus are put to flight, and those possessed with devils are healed. Perhaps this infatuation is even stronger in another poet, Pietro [apostate anticardinal] Bembo. His epitaphs are purely heathen. In his hymn to S. Stephen, God the Father appears in His glory in the midst of Olympus, Christ is ‘the lofty Heros,’ Mary, a radiant Nymph. His letters are full of similar displays of bad taste [RJMI: of idolatry and blasphemy]; and he frequently expresses himself in the same manner even when writing as private secretary to Leo X. The inscription on a tank in the Capitol, which was restored by the Conservators of Rome, reads like one of those of the olden times: ‘We have prepared the vessel; do thou, O Jupiter, fill it with rain and be gracious to those who dwell by thy rock.’<sup>79</sup> The increasing practice of choosing Greek and Roman names at baptisms is another significant fact. Petrarch spoke of his friends as Laelius, Socrates, Simonides; and he himself liked to be called Cicero and named his daughter Tullia. One of the Roman nobles christened his sons Agamemnon, Achilles, and Tydeus; a painter named his son Apelles and his daughter Minerva. ‘Even the courtesans of Rome chose names which had been borne by their predecessors in old times, such as Lucretia, Cassandra, Porcia, Penthesilea. All the relations of life and all offices and ceremonies were classicised as far as possible.’<sup>80</sup> ...Pedants delighted in calling Town Councillors ‘Patres Conscripti,’ Nuns ‘Virgines Vestales,’ every Saint ‘Divus’ or ‘Deus.’ ...Paul Jovius followed the mode more or less...and thus...we find in his writings Cardinals entitled ‘Senatores,’ the Cardinal Dean ‘Princeps Senatus,’ excommunications ‘Dirae,’ the Carnival ‘Lupercalia,’ etc...

“The most objectionable of these was the attempt to introduce the heathenism of the elegant Humanistic style into theological science. We find such an attempt in the Compendium of Dogma published in 1503 by Paulus Cortesius, Secretary to Alexander VI and later Apostolical Protonotary. Cortesius certainly takes his stand on the principles of the Church, and refutes the false conceptions of the heathen philosophers; but he is convinced that Christian dogma cannot be rightly understood or explained without the aid of the wisdom of the ancient sages. Thus the pagan garment in which he wraps his dogma is undoubtedly a source of peril [RJMI: of idolatry, heresy, and blasphemy]. Christ is called the God of thunder and lightning; Mary, the mother of the Gods; the departed souls, the Manes. S. Augustine is extolled as the God of theologians and the Pythic seer of Theology, and Thomas Aquinas as the Apollo of Christianity. When he comes to the Fall of Man, he introduces the subject by announcing that now he is going to treat of the Phaethon

<sup>78</sup> Footnote †: “Villari, Machiavelli, I., 22.”

<sup>79</sup> Footnote †: “Forcella, I., 32; Gregorovius, VIII, 272 *seq.*, ed. 3, where many other instances are to be found, especially of the time of Leo X, to which we shall recur in a future volume.”

<sup>80</sup> Footnote \*: “Schneegans, 119, and Burckhardt, I., 291, ed. 3. Here also are to be found various burlesques and productions of poetical Maccaronis, satirising the extravagant classicism of the Humanists. On all this, especially on Folengo, see a future volume.”

of the human race. Hell is described as exactly like the ancient Tartarus with the three rivers Kocytus, Avernus, and Styx.” (v. 5, Intro., s. 2, pp. 140-144)

HOP: “In one sermon he [Savonarola] said—‘The only good that Plato and Aristotle did, was to provide a good many arguments which can be turned against heretics. They and the other philosophers are fast in hell. Any old woman knows more about Faith than Plato. It would be good for the Faith if many of these seemingly precious books could be destroyed.’ On another occasion he declared that only a very few should occupy themselves with learning. All that was needed was a small body of intellectual athletes to refute heretical sophistries, the rest should confine their studies to grammar, good morals, and religious instruction.”<sup>81</sup> (v. 5, Intro., s. 2, pp. 193-194)

HOP: “The streets which formed the processional route were decorated with silken draperies, either worked in gold or painted, mingled with garlands of foliage and bright flowers. All the windows were full of spectators, while crowds thronged round the houses, keeping up their cry of ‘Leo!’ or ‘Palle, palle!’ The lower clergy of the city, in order to pay their homage to the Supreme Head of the Church [Leo X], clustered round the beautifully adorned altars which were set up at intervals along the streets. In marked contrast with these were the antique statues which had been placed in front of some of the houses. In still greater contrast were the numerous triumphal arches, which ‘after the manner of ancient Rome,’ as says Giovio, were the chief adornment of the city on this festal occasion. On the very first of these, which had been set up by Raffaello Petrucci, Bishop of Grosseto and Castellan of St. Angelo, facing the bridge already mentioned, there could be seen Apollo and his lyre: though alongside of him was a representation of Christ delivering the keys to St. Peter...

The most artistic arches had been erected by the wealthy bankers. That put up by Agostino Chigi, near his house in the Via del Banco di Santo Spirito, surpassed all the others. On it was the inscription: ‘To Leo the Tenth, the happy restorer of peace!’ But, as befitted the worldly mind of Chigi, nearly all the figures on his arch were pagan: Apollo, Mercury, Pallas, nymphs and centaurs. Here, in golden letters, was to be read the satire, so soon to become famous, referring to the reigns of Alexander VI and Julius II, which at the same time expressed the hopes held by the humanists as regarded Leo X:

*First Venus ruled; then came the god of war;  
Now, great Minerva, it is thy day that dawns.*

The celebrated goldsmith, Antonio di San Marino, responded to this in a way quite in harmony with the worldliness of Rome. He placed a statue of Venus over his house with this inscription:

*Mars has reigned; Pallas has followed; but the reign of Venus  
will never end.*<sup>82</sup>

Italian verses also could be seen under various statues.<sup>83</sup> The arch put up in the Piazza di Parione by Ferdinando Ponzetti, the clerical chamberlain, was decorated with Perseus, Apollo, Moses, Mercury, and Diana, in addition to which was a representation of Cardinal de’ Medici’s rescue at the battle of Ravenna. No one was scandalized by this mixture of Christianity and paganism. One Bishop, afterwards Cardinal Andrea della Valle, adorned his arch with nothing but antique statues: Apollo, Bacchus, Mercury, Hercules, Venus. A Roman patrician, Evangelista de’ Rossi, had the largest collection of antique sculptures displayed for show at his

<sup>81</sup> Footnote \*: “Burckhardt, II., 247, ed. 3.”

<sup>82</sup> Footnote \*: “Reumont, III, 2, 57. The verse, ‘Olim habuit Cypria sua tempora,’ is by M. Ant. Casanova. Cf. F. Volpicella, *Héroica M. A. Casanovae* (rare *Nozze-Publ.*), Napoli, 1867, 15 and 37. The meaning attributed by the contemporaries to the inscriptions is explained by Fr. Novellus, *Vita Leonis X*, Cod. Barb., lat. 2273, fol. 61, Vatican Library.”

<sup>83</sup> Footnote \*: “Penni in Cancellieri, 77.”

house. Innumerable were the inscriptions which hailed Leo as the patron of learning. One floral arch at the Pellicceria bore the inscription: 'Destiny has been fulfilled!' The house of the Genoese banker, Sauli, had erected a truly artistic arch, from which a boy stepped forth and recited Latin verse. An inscription on this arch hailed the Pope as the day-star of peace... The humanists, of whom the new Pope had been, even as a Cardinal, the friend and patron, proclaimed on all sides that now the iron age had given way to the golden." (v. 7, c. 1, pp. 40-42)

The holy Prophets Jeremias' and Ezechiel's words apply to these apostate, idolatrous bastards who set up pagan altars and statues in Rome and elsewhere: "For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim." (Jer. 11:13) "That thou didst also build thee a common stew, and madest thee a brothel house in every street." (Ez. 16:24)

*Europe from the Renaissance to Waterloo*, by Robert Ergang, Ph.D., 1967: "Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity. Thus Gregory, bishop of Tours, advised his generation to 'forgo the wisdom of sages at enmity with God, lest we incur the doom of endless death by sentence from our Lord.' This attitude is illustrated also in a story of Odo, abbot of Cluny. After reading Virgil he saw in a vision a vase of extraordinary beauty filled with serpents bent on strangling him. Concluding that the vase represented the book of Virgil and the serpents its false teachings, he thenceforth ceased reading this Latin master. But not all churchmen repudiated the classics; many continued to cherish them, and sought to accommodate them to the essential teachings of the Church by deleting objectionable passages or by allegorical interpretations. Socrates and Plato were made into precursors of Christianity, and the works of Aristotle were interpreted by Albertus Magnus and Thomas Aquinas in such a fashion as to furnish the logical basis for Catholic theology. In all periods of the Middle Ages, however, there were scholars who, with the imperfect means at their disposal, pursued the study of the classics for intrinsic meaning and as an end in itself. The mere fact that leaders in the Church found it necessary to combat this disposition gives some indication of the interest displayed. As the secular spirit grew and the moral authority of the Church declined, study of the classics attained an independent existence. Works were no longer studied primarily for what theological meanings might be read into them or for style alone, but for the conception of life they presented. In the classics the man of the Renaissance found a secular view of life which supported and strengthened his own. Hence the classics became for many a practical school of life, almost a new religion. From the Latin words *litterae humaniores* (humane letters, literature dealing with humanity) such study of the classics is known as humanism, and those who perused this study are called humanists. Most of the humanists were laymen but there were many in the Church whose interests were centered in 'humane letters' rather than in 'divine letters.' Among them were such popes as Nicholas V, Pius II, and Leo X; also the papal secretary Lorenzo Valla, Cardinal Bembo, and many bishops. The example of these higher ecclesiastics did not fail to influence the whole ecclesiastical hierarchy under them."<sup>84</sup>

HOP: "[Footnote ||] ... 'Luigi Marsigli and Colluccio Salutato,' says Hettner, 167, 'adopted the religious ideas of Cicero, Virgil, and Seneca. The ancient notions of destiny and fortune were spoken of more than God.' To enable us to understand the opinions of these men, the publication of Salutato's didactic poem, *De facto et fortuna*, would be most desirable. Only a portion of it is printed. See Voigt, 2nd ed.,

<sup>84</sup> *Europe from the Renaissance to Waterloo*, by Robert Ergang, Ph.D. Third Edition. Publisher: D. C. Heath and Company, Boston, 1967. C. 2 (The Renaissance): Italian Humanism, pp. 51-52.

207, note 5. MS. copies are numerous. In the Laurentian Library at Florence I saw two copies of the MS., Plut., liii., Cod. 18, and Sma. Annunziata, 86.” (v. 1, Intro., p. 27)

(See in this book [Marsilio Ficino \(1433-1499\)](#), p. 114.) Apostate Antipope Paul II said he wanted to ban the heathen classics and astrology. But he never denounced by name the offenders, such as his predecessors, and thus never punished the offenders nor declared that the offenders were automatically excommunicated idolaters and heretics. Therefore he shared in their idolatrous, heretical, and immoral guilt by sins of omission and also by sins of commission by being in religious communion with them. And the only reason he wanted to ban the classics is because they were immoral, not because they were also idolatrous and heretical, which are the worst sins that cause sins of immorality. And he never condemned the desecrations in Catholic places, such as the images against the faith and morals that are on the doors of St. Peter’s Basilica, and thus is an immoral idolater on this point alone:

HOP: “ ‘If God preserves my life,’ said the Pope [Paul II] to one of the Ambassadors very soon after the discovery of the plot, ‘I will do two things; in the first place, I will forbid the study of these senseless histories and poems, which are full of heresies and blasphemies, and, secondly, I will prohibit the teaching and practice of Astrology, since so many errors arise thence.’ ‘Children,’ continued the Pope, ‘when hardly ten years old, even without going to school, know a thousand villanies. What, then, must they become when, later on, they read Juvenal, Terence, Plautus, and Ovid?’ ... There are many other books, he added, through which a sufficient amount of learning may be attained; it is better to call things by their true names and to avoid poetical *circum locution*. These Academicians are worse than the heathen, for they believed in God, while these deny Him. The Ambassadors expressed their agreement with the Pope, especially Lorenzo of Pesaro, who delighted him by demonstrating the faith of the ancients with a great display of learning. The Ambassadors also considered it very advisable to forbid Ecclesiastics to study Poetry and Astrology. The Pope concluded by declaring that he also meant to take measures against the Roman habit of spreading false reports.<sup>85</sup>

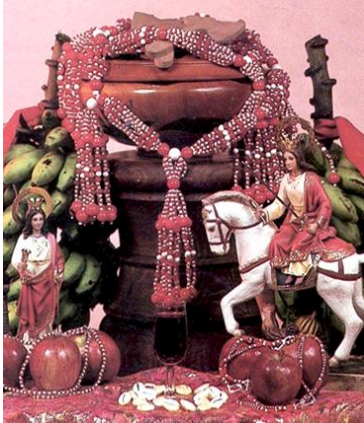
“In the consultations, which were held during this time, to devise the best means of attacking the... Renaissance, the Pope may have had in his mind a treatise which Ermolao Barbaro, the excellent Bishop of Verona, had dedicated to him in 1455. This author, looking at the matter exclusively from a moral point of view, vehemently protests against the undue estimation in which the ancient poets were commonly held, and in some places altogether condemns the whole of the old heathen poetry. He goes through the whole series, first of the Greek, and then of the Latin poets, and cites a number of extracts from the writings of the Fathers, in which immoral poets are condemned.” (v. 4. c. 2, pp. 59-61)

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<sup>85</sup> Footnote †: “For the above, see the interesting \*Report of Joh. Blanchus of 29th Febr., 1468. (State Archives, Milan.) See Appendix, N. 21. Amongst other reproaches brought by Ammanati (see Friedrich, *Astrologie u. Ref.*, 20 *seq.*, München, 1864) against Paul II is that of having, in 1465, firmly believed in Astrological predictions. I have not yet found any confirmation of the statement of this witness, who is certainly open to suspicion: the assertion, however, cannot be an absolute invention, and the general prevalence of Astrology in the Renaissance age must be borne in mind. See Burckhardt, II, 279 and 346, 3rd ed., concerning Sixtus IV; see also Gothein, 446, and Pastor in the Freib. Kirchenlexikon, I, 1525 *seq.*, 2nd ed. In 1441, Domenico de Domenichi even pronounced a \*Discourse in laudem astrologiae et confutationem opinionum ei adversantium. (Manuscript in the Mantua Library; see Zacharias, Iter, 135.)”



## Santería, Voodoo, and Santa Muerte



A Santería altar to the false goddess Shangó which uses Catholic images of St. Barbara

The idolatrous religion of Santería as we know it today was invented primarily in the Caribbean countries when the pagan Yorùbá religion of the African slaves was merged with Catholicism. Instead of rejecting their African paganism and embracing the Catholic faith of their masters, these slaves simply made an exchange of names and kept their paganistic practices in secret. They first syncretized their false gods, known as *Orishas* or *Orichas*, with the Catholic saints in order that they might continue their false worship under their new disguise. Thus their false god Olofi was visually exchanged for Jesus; the false god Ogún for St. Peter; the false god Orunmila for St. Francis of Assisi; the false god Elegguá for St. Anthony of Padua; the false goddess Shangó for St. Barbara; Aggayú, the father of Shangó, for St. Christopher; Ibeji, known as the “divine twins,” for Ss. Cosmas and Damian; Babalú Ayé, their pagan healer, for St. Lazarus; Orisha Oko, false god of the harvest and fertile fields, for St. Isidore the Farmer; and the list goes on.<sup>86</sup> Santería also has its pagan priests and priestesses, known as *santeros* or *santeras*, most of whom have been baptized and are still nominal Catholics:

*Wikipedia*, Santería: “[The]...relationship between Catholic saints and orichas is made all the more complicated by the fact that the vast majority of *santeros* in Cuba, Puerto Rico, and the Dominican Republic, are also Roman Catholics [in name only], have been baptized, and often require initiates to be baptized in Roman Catholicism as well. ...

“The traditional Yorùbá religion and its Santería counterpart are mainly found in Africa (notably West Africa, East Africa, and North Africa) and the Americas (notably the Caribbean), including Cuba, Mexico, Puerto Rico, Dominican Republic, Colombia, Venezuela, and the United States, mainly as a result of Cuban and Puerto Rican migration.”

*Santería: the Beliefs and Rituals of a Growing Religion in America*, by Miguel A. De La Torre, 2004: “ ‘Anonymous Santería,’ as I call it, allows worshipers to participate in other religious traditions. Many, of course, participate in Catholic services. In fact, it is required by many house-temples that the believer be baptized within the Catholic church and attend the masses for the dead. Others attend church on the feast days of the saints worshipped in Santería, or to obtain holy water for incantations. ...Praying before a Catholic statue is understood as praying to the orisha that the particular statue represents.”<sup>87</sup>

A very common representation of Santería is the “Seven African Powers” symbol, which features an image of Jesus Crucified surrounded by St. Barbara, St. Francis of Assisi, St. John the Baptist, St. Anthony of Padua, Our Lady of Mercy, Our Lady of Charity, and Our Lady of Regla. But instead of being identified by their Catholic names, they bear the names of the false Santería equivalents. These “seven powers” are also represented in seven colors, often seen in multi-colored candles.

<sup>86</sup> For a complete list of the Catholic saints syncretized with Santería, see *Santería: the Beliefs and Rituals of a Growing Religion in America*, by Miguel A. De La Torre. Publisher: Wm. B. Eerdmans Publishing, 2004. Table 7: Identities of the Orishas, pp. 54-55.

<sup>87</sup> *Ibid.*, C. 1, p. 13.

Some of the most important traditions of Santería are the ritual sacrifices, known as *Ebó*, that are made to the Orishas to obtain favors and cast spells. Three of the main types of sacrifices are *Eyebale* (blood offerings, usually that of chickens, pigeons, goats, and sheep), *Addimú* (cooked edible offerings, such as tamales, chocolate pudding, and scrambled eggs), and *Eboshure* (raw edible offerings, such as fruits, grains, and vegetables). These are required and dictated through divination practices.<sup>88</sup> Many followers of Santería also practice *Palo Mayombe*, known as the darkest form of Santería, which includes both animal and human sacrifice.<sup>89</sup>



Symbols of Santería, "The Seven African Powers"



Santería altar with the Madonna and Child surrounded by pagan symbols, Trinidad, Cuba



Santería shop which uses images of Catholic saints to represent their pagan Orishas, Cuba



A Santería wine and cigar offering to Babalú Ayé which uses a Catholic image of St. Lazarus, Cuba

<sup>88</sup> *The Diloggún: The Orishas, Proverbs, Sacrifices, and Prohibitions of Cuban Santería*, by Óchia'ni Lele. Publisher: Destiny Books, 2003. C. 1, s. 6, pp. 31-33.

<sup>89</sup> *In Pursuit of Satan: The Police and the Occult*, by Robert D. Hicks. Publisher: Prometheus Books, 1991. C. 2, p. 82.





A Voodoo altar with Catholic images used for the "Loa"

Voodoo, also spelled *Vodou*, is a false religion very similar to Santería. It originated around the 18th century in a French slave colony in Haiti, a country also in the Caribbean. As is typical with syncretist religions, Voodoo is the merging of a false African religion with the only true religion, Catholicism. Voodoo priests and priestesses are normally chosen by dead ancestors and possessed by the demons of their false gods so as to receive magical powers. They often cast spells and use their power to hurt or kill. Voodoo also contains elements of Santería and the false Yorùbá religion of Africa, such as the Orishas of Santería which are called *Loa* in Voodoo. Animals such as pigs, goats, and chickens are commonly sacrificed to the Loa who are often represented by images of Catholic saints.

Papa Legba, a very important Haitian spirit, is represented by St. Peter the Apostle; Erzulie, the immoral Haitian spirit of love and luxury, is represented by an image of the Black Madonna of Częstochowa or Our Lady of Sorrows; Anaisa Pye, the flirtatious and jealous spirit of money and happiness, is represented by St. Anne; Belie Belcan, the spirit who protects his devotees and is a good friend of Anaisa Pye, is represented by St. Michael the Archangel; Damballa, the spirit of the sky, is represented by St. Patrick; Ayizan, the female spirit of the Kanzo ritual, is represented by St. Clare of Assisi; Baron Samedi, the spirit of the dead, is represented by St. Expeditus; and there are many other syncretist representations.<sup>90</sup>



Detail of a Voodoo altar, with offerings to Baron Samedi, using a Catholic image of St. Expeditus



Voodoo altar with Catholic and pagan images mixed together

<sup>90</sup> For more information, see *Wikipedia* articles on "Haitian Vodou" and "Loa."



A desecrated image of Our Lady of Sorrows used to represent the Voodoo Loa "Erzulie"



Voodoo altar with food offerings and the Catholic images used to represent the Loa

*Santa Muerte*, Spanish for "Saint Death," is a female personification of death, a skeleton woman sometimes dressed elaborately and sometimes dressed in a shroud, always holding a scythe and often holding a globe or an owl. She primarily belongs to Mexico where she is often seen alongside of or as a replacement to Catholic saints.<sup>91</sup> The origins of this so-called "saint" are found in the pagan Aztec religion where she was worshipped as the false goddess Mictecacihuatl, Queen of Mictlan, the Aztec underworld. When Catholicism was spread throughout Mexico by the Conquistadors, the Aztecs simply renamed her and thus syncretized their false religion with Catholicism instead of despising their former false religion.<sup>92</sup> Mention of the figure of Santa Muerte can be found in an Inquisition record from 1790:



A typical statue of Santa Muerte

*Devoted to Death: Santa Muerte, the Skeleton Saint* [hereafter DSM], by R. Andrew Chesnut, 2012: "Specific references to Santa Muerte... appear in the Spanish colonial record in the 1790s... A 1797 document from the archives of the Inquisition titled 'Concerning the Superstitions of Various Indians from the Town of San Luis de la Paz' mentions Santa Muerte... Focusing on the Chichimec people of the present-day state of Guanajuato, the Church record speaks of thirty Indians who 'at night gather in their chapel to drink peyote until they lose their minds; they light upside-down candles, some of which are black; they dance with paper dolls; they whip Holy Crosses and also a figure of death that they call Santa Muerte, and they bind it with a wet rope threatening to whip and burn it if it does not perform a miracle.' " (c. 1, p. 43)

<sup>91</sup> Argentina has a similar devotion to a male version of Santa Muerte, called "San La Muerte," which originated from a pagan Indian practice that was merged with Catholicism around 1767. (See *Wikipedia*, San La Muerte.) Guatemala also has an anti-saint they call "St. Maximón" that originated from a pagan Mayan practice. The moving of the statue (idol) of Maximón takes place yearly during a Holy Week procession. Offerings of money and cigars are placed at his feet. One ritual involves placing a lighted cigarette in the mouth of the statue for his "enjoyment." (See *Wikipedia*, Maximón.) The words of St. King David are quite applicable: "The idols of the gentiles are silver and gold, the works of the hands of men. They have mouths and speak not: they have eyes and see not. They have ears and hear not: they have noses and smell not. They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat. Let them that make them become like unto them: and all such as trust in them." (Ps. 113:12-16)

<sup>92</sup> *Devoted to Death: Santa Muerte, the Skeleton Saint* [hereafter DSM], by R. Andrew Chesnut. Publisher: Oxford University Press, 2012. C. 1, p. 28.

Thus clandestine devotion to Santa Muerte is not new for Mexico. Many Mexicans of this generation have related that their grandmothers taught them about Santa Muerte, who in turn were taught by their ancestors. In 1998, when the notorious gangster and murderer Daniel Arizmendi López was arrested in Mexico City, authorities found an altar to Santa Muerte in his home. This is not surprising since Santa Muerte is considered to be the patroness of drug dealers, gun violence, bar owners, prostitutes, homosexual and other sexual relationships,<sup>93</sup> and many other vices, and even receives offerings of human sacrifice from her devotees:

DSM: “Rattlesnakes, tarantulas, and scorpions stand guard at the altar of La Santa Muerte, who, like the Aztec deities, demands the ultimate sacrifice, human blood, from her worshipers.” (c. 3, p. 105)

However, as recent as 2009, there were still some who were not steeped in this idolatry. The Mexican Army destroyed about forty roadside shrines<sup>94</sup> dedicated to “La Santísima Muerte,” as she is often called. Even so, today her cult is flourishing and numerous public chapels and shrines have been built in her honor.<sup>95</sup> This anti-saint, unlike true Catholic saints, represents the acceptance of sin and thus is much more popular with those who wish to continue sinning, which includes many nominal Catholics who are among her devotees:

DSM: “Sales of her [Santa Muerte’s] paraphernalia (votive candles, figurines, prayer cards, etc.) at the thousands of shops...and market stalls that sell religious articles, magic potions and powders, and ‘medicinal herbs’ across Mexico and in many larger cities in the United States dwarf those of other saints. One shopkeeper after another told me that for the past five years or so clients have been buying more Saint Death products than anything else, including San Judas Tadeo (Saint Jude), one of the country’s most popular saints. ...And the street vendors who sell a colorful array of goods to motorists stuck in traffic waiting to cross the border into the United States offer far more figurines of Santa Muerte than any other saint, even Guadalupe.” (Intro., p. 21)

*TIME*, “Santa Muerte: The New God in Town,” by Steven Gray, Chicago, 10/2007, reporting by Lourdes Vasquez: “In a small shop in one of this city’s largest Mexican neighborhoods, Laura Martinez scans rows of candles bearing the images of Saint David, Saint Raphael and Saint Jude. But she overlooks those and grabs two candles featuring Santa Muerte—Saint Death. ‘She’s my patron saint,’ says Martinez, 24, who arrived here from a town outside Mexico City about six years ago. ‘You worship her,’ she says of Santa Muerte. ‘It’s my religion.’

“Back on Chicago’s 26th Street...Laura Martinez steps out of the botanica, into the evening’s cool air. ‘I’m Catholic and Santa Muerte,’ she says, carrying a plastic bag with two candles and a prayer card. ...At home, she prays at an altar with a spot only for one saint: Santa Muerte. ‘She’s jealous if there are any other saints around,’ she says, adding, ‘She brings me good luck. I got my job because of Santa Muerte!’ ”

DSM: “I have encountered precious little animus toward the Catholic Church among Saint Death’s devotees. In fact, most tend to view devotion to the Bony Lady as either complementary to their Catholic faith or even a part of it. ...Only one of my informants claimed that the worship of the skeleton was her exclusive religion. Indeed, it is precisely the extreme inclusiveness of the cult that so many Santa Muertistas find appealing.” (c. 3, p. 115)

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<sup>93</sup> *Wikipedia*, Santa Muerte.

<sup>94</sup> DSM, Intro., p. 4.

<sup>95</sup> *Ibid.*, p. 10.





Blasphemous painting of  
"Santa Muerte" as  
Our Lady of Guadalupe

In many cases, Santa Muerte has not only replaced devotion to the Catholic saints but also devotion to the Blessed Virgin Mary. It is easy to find many representations of the Virgin of Guadalupe that have been graphically altered so that the face of the Virgin Mary is exchanged for the visage of this false goddess. There has even been a Santa Muerte Rosary composed in honor of this Anti-Mary, completely based on the Catholic Rosary but with invocations to "the Bony Lady" (as she is affectionately called by her devotees). In some renditions of the Hail Mary recited during the Santa Muerte Rosary, mention of the Blessed Virgin is completely replaced by this false goddess.<sup>96</sup> At other times the blasphemous invocation is tacked onto the

end of the prayers:

DSM: "Most prayers offered to Santa Muerte are far from impromptu. Rather, they tend to be modified versions of standard Catholic collects, jaculatories, novenas, and rosaries. Given that the great majority of Santa Muertistas were raised in a Catholic environment and continue to identify themselves as Catholics, it's not surprising that they draw heavily on their preexisting ritual repertoire in addressing the main object of their religious devotion. ...

"One way of classifying cult prayers is by the relative presence of Santa Muerte in them. At one end of the spectrum stand traditional Catholic prayers, such as the Lord's Prayer, Hail Mary, and Glory Be, which have been imported verbatim but have had references to the Pretty Girl [Santa Muerte] tacked on at the end. For instance, the last line of the Lord's Prayer, 'and lead us not into temptation, but deliver us from evil' is followed by 'Praise be to you, Most Holy Death, visible and invisible heavenly protectress, because you alleviate human suffering as well as the disgrace we bring upon ourselves through our own action.' " (c. 2, p. 80)

Like the syncretist religion of Santería, the cult of Santa Muerte uses seven colors to represent the seven so-called powers<sup>97</sup> of this anti-saint. And for many of the rituals in her honor, as a parody of Catholic incense, smoke from marijuana and tobacco is used.<sup>98</sup>

Surprisingly, on 5-8-2013, a member of the Vatican II Church spoke out against the cult of Santa Muerte:

*National Geographic*, "Vatican in a Bind about Santa Muerte," by Alma Guillermoprieto, 5-12-2013: "On May 8, a high-ranking Vatican official made what amounts to the Catholic Church's first public statement regarding the cult.

" 'It's not religion just because it's dressed up like religion; it's a blasphemy against religion,' said Cardinal Gianfranco Ravasi, president of the Vatican's Pontifical Council for Culture.

"It isn't the Vatican's habit to give its opinion on every passing cult that flashes across the horizon, but the Santa Muerte is special. ...

"At the Santa Muerte's most famous shrine in downtown Mexico City, traditional rosaries are said and young men crawl on their knees for blocks, cradling the holy skeleton in their arms. Instead of lighting incense, they exhale smoke from marijuana cigarettes for the Muerte to inhale.

<sup>96</sup> On the website in honor of Santa Muerte, [www.santamuerte.org](http://www.santamuerte.org), in a broken-English translation, the Catholic Hail Mary is replaced by "Holy mine [Mia Santa], beloved mother death, blessed are you among all beings, and bandito [*sic*, bendito, *blessed is*] the time of my communion with you amen. Beloved mother death intercedes for us your children now and at the hour of our death Amen."

<sup>97</sup> *Ibid.*, Intro., p. 26.

<sup>98</sup> *Ibid.*, c. 2, p. 68. See also *Wikipedia*, Santa Muerte.

“Even worse—from the point of view of the Catholic Church—many of the pilgrims who gather around shrines to the saint of death still see themselves as devout Catholics.

“Some self-appointed ‘priests,’ claiming to be leaders of a cult that has no hierarchies or structure, have even tried to insist that their temples are part of the official church. ...

“The statement by Cardinal Ravasi is not an official condemnation; it’s a condemnation by an official. It makes the Catholic Church’s position clear, but it doesn’t force the faithful away.”

Although it is true that the worship of Santa Muerte is blasphemy and idolatry, a confused devotee of Santa Muerte could honestly ask Apostate Anticardinal Ravasi, “Why is the Mexican false goddess Santa Muerte idolatry and ‘blasphemy against religion’ but the Greek false goddess Venus is not? Why are the immodest false gods of the Greeks allowed on the doors of so-called Catholic sanctuaries, such as St. Peter’s Basilica in Rome, but the modest Santa Muerte is not?” The correct answers are: “Both are idolatry and blasphemy. Neither is allowed!” This is just more hypocrisy of the Vatican II Church—hypocrisy that began in the 11th century and steadily increased. After all, the nominal Catholics in Africa, the Caribbean, and the Americas are only following the example of their mother, the nominal Catholic whores in Rome and Europe who mixed the false gods and false religions of mythology with the true God and true religion. “As the mother was, so also is her daughter.” (Ez. 16:44)



An altar in Mexico with Santa Muerte and a Crucifix beneath the phrase “God bless you and Santa Muerte protect you”



Santa Muerte alongside Catholic statues for sale on the USA/Mexican border



Santa Muerte statues with St. Jude candles



Santa Muerte syncretism in Yucatán, Mexico

## El Día de los Muertos - The Day of the Dead

“All Souls in Purgatory Day,” observed by the Catholic Church on the 2nd day of the 11th month, is a day set aside for the recitation of extra prayers for the Poor Souls in Purgatory. Although Catholics must pray daily for these suffering brothers, the Catholic Church gave them their own day as well since they are in extreme need. Observances of this feast occurred in the early days of Christianity; but St. Odilo, Abbot of Cluny (c. 962-1048), “ordered the commemoration of all the faithful departed to be held annually in the monasteries of his congregation. Thence it spread among the other congregations of the Benedictines and among the Carthusians”<sup>99</sup> and then around the rest of Europe.

When the Spanish Conquistadors arrived in Mexico, they found the Aztecs celebrating a demonic ritual dedicated to the false goddess *Mictecacihuatl*, Queen of the Dead and the Underworld. This pagan festival, which lasted for a whole month, was held to honor their deceased pagan relatives. The celebrators would often carry skulls of their deceased relatives to re-summon the spirits of the dead back upon earth to join in their festivities.<sup>100</sup> This pagan ritual, instead of being completely eradicated, eventually merged with the Catholic feast dedicated to the Poor Souls and became what is well-known as “Día de los Muertos” or the “Day of the Dead,” a syncretic, necromantic celebration of all the dead.<sup>101</sup>

The Day of the Dead is evil not only because the people mix false gods and false religions with the true God and true religion but also because they initiate communication with the dead, which is mortally sinful divination:

“Neither let there be found among you any one that...consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things and for these abominations he will destroy them at thy coming.” (Deut. 18:10-12)

“He observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger.” (2 Par. 33:6)

“Deceitful divinations and lying omens and the dreams of evildoers, are vanity.” (Eccus. 34:5)

Those who seek to communicate with the dead are, whether they know it or not, witches or warlocks, also known as magicians or soothsayers.<sup>102</sup> King Saul was guilty of this sinful divination when he sought to speak to the deceased holy Prophet Samuel; and, even worse, he used a witch to do so:

“And he [King Saul] consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets. And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor. Then he disguised himself: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee. And the woman said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the

<sup>99</sup> The Nominal *Catholic Encyclopedia*, All Souls' Day.

<sup>100</sup> *Wikipedia*, Day of the Dead.

<sup>101</sup> “Day of the Dead,” by Carlos Miller. Publisher: The Arizona Republic, 9-5-2008.

<sup>102</sup> Witches are females, warlocks are males. It is not a sin if the dead communicate with the living if the living do not try to initiate the communication. At times God allows the dead to communicate with the living. And at times devils and damned humans impose themselves upon a living person by communicating with him against his will.



magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death? And Saul swore unto her by the Lord, saying: As the Lord liveth there shall no evil happen to thee for this thing. And the woman said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul. And the king said to her: Fear not: what hast thou seen? And the woman said to Saul: I saw gods ascending out of the earth. And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored. And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up?” (1 Ki. 28:6-15)

This is the same mortal sin against the faith that is committed by those who seek to communicate with the dead during The Day of the Dead, along with their mortal sins against the faith for mixing the true God and true religion with false gods and false religions. They think they are Catholic, but instead they are witches or warlocks.



**Pagan altar for Día de los Muertos, Mexico**

*The American Magazine*, “Feast Days in Mexico,” by Arthur Howard Noll, 1887: “The most curious of all the religious feasts of Mexico is *El Día de los Muertos*—the Day of the Dead. This is the All Souls’ Day of the Catholic Church, adapted in its observance to the peculiarities of the Mexican people. It will be remembered that All Souls’ Day had its rise near the close of the tenth century in the Monastery of Cluny. Its observance was first extended to the whole Cluniac Order, and finally, by Papal bull, to the entire Latin Church. On the morrow of the Festival of All Saints, that is to say, on the second day of November, Masses were to be said for the repose of the souls of all the faithful departed. All Saints’ Day and All Souls’ Day are practically the same feast in Mexico, and whereas it was originally intended that All Souls’ Day should be a continuation of the greater feast of All Saints, the latter is now made the preparation for the Day of the Dead.

“Some of the curious customs prevailing in Mexico in regard to the day are easily traced to the Aztec forms of heathen worship, which the Church [Apostate Catholics] has never wholly eradicated. ...

“The Day of the Dead is made to contribute largely to the pleasure of the little ones. ... Toys are made in the shape of skulls, skeletons, funeral processions, catafalques, hearses, tombs—anything that suggests death. Some of these toys...work upon cords like jumping-jacks, or spring up suddenly from a box when the lid is removed. They are represented as indulging in bacchanalian revels or as scorching in blue flames. The variety is endless. The stalls about the plaza are filled with such toys. For a few *reales* a whole cemetery could be bought. Each child we meet is happy in the possession of some such ghastly toy, or skips gayly along nibbling a huge candy skull. Thus do young and old extract amusement from what was designed to be a solemn festival.”<sup>103</sup>

*Wikipedia*, Day of the Dead: “Plans for the day are made throughout the year, including gathering the goods to be offered to the dead. ... Families usually clean and decorate graves; most visit the cemeteries where their loved ones are buried and

<sup>103</sup> *The American Magazine*, v. 6, May to October, 1887. Publisher: The American Magazine Company, New York. “Feast Days in Mexico,” by Arthur Howard Noll, pp. 99-100.

decorate their graves with *ofrendas* (offerings), which often include orange Mexican marigolds... These flowers are thought to attract souls of the dead to the offerings.

"Toys are brought for dead children... and bottles of *tequila*, *mezcal* or *pulque* or jars of *atole* for adults. Families will also offer trinkets or the deceased's favorite candies on the grave. *Ofrendas* are also put in homes, usually with foods such as candied pumpkin, *pan de muerto* ('bread of dead'), and sugar skulls and beverages such as *atole*. The *ofrendas* are left out in the homes as a welcoming gesture for the deceased. Some people believe the spirits of the dead eat the 'spiritual essence' of the *ofrendas* food, so though the celebrators eat the food after the festivities, they believe it lacks nutritional value. Pillows and blankets are left out so the deceased can rest after their long journey.

"Some families build altars or small shrines in their homes; these usually have the Christian cross, statues or pictures of the Blessed Virgin Mary, pictures of deceased relatives and other persons, scores of candles and an *ofrenda*. Traditionally, families spend some time around the altar, praying and telling anecdotes about the deceased. In some locations celebrants wear shells on their clothing, so when they dance, the noise will wake up the dead; some will also dress up as the deceased.

"Public schools at all levels build altars with *ofrendas*, usually omitting the religious symbols. Government offices usually have at least a small altar, as this holiday is seen as important to the Mexican heritage.

"Some people believe possessing Day of the Dead items can bring good luck. Many people get tattoos or have dolls of the dead to carry with them. They also clean their houses and prepare the favorite dishes of their deceased loved ones to place upon their altar or *ofrenda*."



**Candy skulls and skeleton toys for Día de los Muertos**

*The Churchman*, "Hallowtide in Mexico," by E. G. C. Terry, 1909: "The second day of the fiesta is generally known as the 'Day of All Souls.'

...Coaches are travelling briskly along the street, but their occupants are more dismally-clad people, on their way to the cemeteries... Black-clad gente are still abroad, some hours later, and funeral wreaths and flowers are still about; but hundreds of booths, tents, and 'dulce' selling places have sprung up in mushroom fashion on all sides. Street vendors rush through the crowds with all sorts of...things for sale. They offer you...furry little monkeys and dogs that hop and prance and do many tricks when you manipulate them according to direction. In fact, a stranger and weirder collection of toys cannot be seen or imagined... There were tops representing saints, demons, witches, while the assortment of skeletons, coffins and funeral street cars was enough to fill a cemetery itself. For ten cents you can buy a fine horse skeleton, with rider complete. Twenty cents will get for you a whole baker's dozen of tombstones, with their black lettering; while, if you want something really cheap, six cents will purchase a small black coffin, which opens with an appallingly active spring, displaying therein a very bony skeleton. Hundreds of toy hearses there are, in all

sizes, with prancing horses and mourning plumes; more coffins, in black and white; while many groups of dancing skeletons can be seen, and others that, by pulling proper strings, dance the most earthly of can-cans.

“The ‘dulces,’ or sweetmeats, were quite as unique and dismal in their make-up as the wooden toys. More skeletons, made of white candy...row upon row of huge candy skulls hung over the booths and tents: scores of...candy coffins were displayed...

“[They] were also selling large quantities of sweet bread, made into large, flat, round pancakes, very thin and crackly. We, rejoicing at last in the finding of something eatable which was not also in lugubrious form, asked the vender what sort of bread it was, and what it was called. ‘Pues, es pan de los muertos, marchante’ (‘It is bread of the dead’), was his reply. It is, by the way, customary...[for the] people to place meat and drink near the grave.”<sup>104</sup>

Besides Mexico, other countries also observe pagan “Day of the Dead” rituals. Guatemala, Ecuador, Haiti, Bolivia, Tyrol (in Austria), Prague (in Czech Republic), and Brittany (in France) are a few:

*Wikipedia*, Day of the Dead: “Guatemalan celebrations of the Day of the Dead are highlighted by the construction and flying of giant kites [often decorated with pagan Mayan symbols] in addition to the traditional visits to grave sites of ancestors. A big event also is the consumption of *fiambre*, which is made only for this day during the year.

“In Ecuador the Day of the Dead is observed to some extent by all parts of society... Families gather together in the community cemetery with offerings of food for a day-long remembrance of their ancestors and lost loved ones.

“In Haiti voodoo traditions mix with Roman Catholic observances as, for example, loud drums and music are played at all-night celebrations at cemeteries to waken Baron Samedi, the Loa of the dead, and his mischievous family of offspring, the Gede.

“In many countries...people take the day off work, go to cemeteries with candles and flowers, and give presents to children, usually sweets and toys. ...People bring flowers to the graves of dead relatives and...in Tyrol [Austria] cakes are left for them on the table, and the room is kept warm for their comfort. In Brittany [France], people flock to the cemeteries at nightfall to kneel...at the graves of their loved ones and to anoint the hollow of the tombstone with holy water or to pour libations of milk on it. At bedtime, the supper is left on the table for the souls. A Mexican-style Day of the Dead has been celebrated in Prague, Czech Republic, as part of a promotion by the Mexican embassy. Local citizens join in a celebration of the Day of the Dead put on by a theatre group with masks, candles, and sugar skulls. ...

“Mexican-style Day of the Dead celebrations occur in major cities in Australia, Fiji and Indonesia.”

*El Día de los Difuntos: En Santiago Sacatepéquez*, by Ignacio W. Ochoa, 2006:

“On November 1st and 2nd, a powerful force stirs in all the towns of Guatemala. Traditional markets are adorned with flowers of sempa (orange marigolds), chrysanthemums, wild daisies, and the smell of copal—a pre-Columbian incense made from pine resin. ...People take wreaths or coronas (‘wreaths’) of fresh flowers, candles, dried and sugared fruits, festive foods such as tamales and *fiambre* (a cold meat and vegetable dish prepared in Guatemala only at this time of year), tissue-paper kites of many colors, and machetes to cut the weeds from the tombs of deceased family members. In villages, church bells chime on the hours of matins, lauds, angelus, and vespers, the Roman Catholic canonical hours for prayers. All of these activities are part of celebrations for El Día de los Difuntos or ‘the Day of the Dead,’ a festival which many English speakers associate with Mexico. However, it is also a very important festival throughout Guatemala, especially in the...town of Santiago Sacatepéquez, where it is the occasion for a...kite-flying ritual. Although part of the official Catholic festival calendar – the day of All Saints and Martyrs –

<sup>104</sup> *The Churchman*, 37, 11-6-1909. “Hallowtide in Mexico,” by E. G. C. Terry, pp. 685-686.

the Guatemalan celebration integrates this Christian framework with pre-Columbian Mayan practices. ...

“The tradition of flying kites in the cemeteries of Guatemala on Day of the Dead dates back at least 107 years. ...

“During this special time of the year, when the boundary between the worlds of the living and the dead is believed to be most porous, people sometimes attach aluminum foil and paper with hand-written messages on the tails of the kites. These messages are intended to reach the heavenly spirits when the kites ascend to the sky, letting them know that they are wanted, and helping to guide them in their journey from heaven to earth. ...

“The kites test the winds and signal the spirits until 4:00 in the afternoon, when they are lowered and families gather at home to await the arrival of the souls. ...

“At 4:00 a.m. on November 2nd, townspeople in Santiago Sacatepéquez begin moving toward the cemetery with candles in their hands so the spirits who have been with them all night can return home. This journey back to the cemetery is to ensure that all the spirits find their proper way...to the cemetery. In towns like Salcajá, Quetzaltenango, or San Juan Sacatepéquez, the population lines the walkway from the town to the cemetery with burning candles and flowers. The footpath runs between the Catholic Church and the cemetery and the lights are intended to guide the spirits in their peaceful return to the cemetery.

“As the holiday winds down in Santiago Sacatepéquez, smaller children demolish their kites to signal to the spirits that their earthly visit is over and that they must now return to heaven. The giant kites which have stayed in good shape are raised to the air one final time. It is believed that the oldest spirits are the last to leave and the giant kites help lead them back to heaven.”<sup>105</sup>



Día de los Muertos skulls, Mexico



Día de los Muertos masks, Mexico

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<sup>105</sup> *El Día de los Difuntos: En Santiago Sacatepéquez: barriletes para las ánimas benditas*, by Ignacio W. Ochoa, 2006, pp. 1-6.





Syncretist Día de los Muertos altar with the “Adoration of the Blessed Sacrament” surrounded by skulls and *ofrendas* (pagan offerings)



Another syncretic altar with candles of Our Lady of Guadalupe and Our Lady of the Miraculous Medal surrounded by paganism



Another syncretic altar with crosses, Our Lady of Guadalupe, skeletons, skulls, and *ofrendas*



Detail of a skull from a Día de los Muertos altar



Pagan kites for the Día de los Difuntos celebration in Guatemala

## Desecration of Churches by Blasphemous, Idolatrous, or Sacrilegious Acts

Because every church notoriously desecrated with images against the faith is a non-Catholic church and thus a home of Satan, one would expect that in some, if not all of them, satanic rituals would take place either publicly or secretly in order to honor the devils who control these churches.

### The Feast of Fools

One such satanic ritual was the Feast of Fools:

Nominal *Catholic Encyclopedia*, Feast of Fools, 1909: “In 1199, Bishop Eudes de Sully imposed regulations to check the abuses committed in the celebration of the Feast of Fools on New Year’s Day at Notre-Dame in Paris. ...The central idea seems always to have been that of the old Saturnalia.”

Apostate John Gerson, *Letter 3*, to Pierre d’Ailly, April 1, 1400: “Someone might ask, what it is about the present situation that makes it worse than before. There are many factors... There is no doubt that conditions get daily worse when each person adds something to the heap of iniquity and not one reduces it... This is one example, even though others are without number, I assert to underline my assertion, that in major churches and in cathedrals false remnants from sacrilegious rites of pagans and idolaters almost everywhere are carried out. Neither the place of prayer nor the presence of the holy Body of Christ, nor the celebration of the divine office, keep churchmen from acting in the most vile dissoluteness and performing such acts about which it is a horror either to write or even to think. But if one of the prelates of these churches tried to stop such practices, he would immediately be ridiculed, hissed at, and attacked. ‘Behold,’ they say, ‘a third Cato has fallen from the heavens. How much wiser and more useful to the church were your predecessors who not only tolerated these practices but also flattered those who performed them.’ Thus the negligence of former prelates in providing authority for vile and heinous crime is to be condemned and already has been condemned, unless they should repent.

“Some people excuse themselves, I know, by saying that they by no means lack the will to get rid of such practices but have not the power to do so. And they perhaps could be heard, if they concerned themselves with as much devotion as they show in the maintenance of the most insignificant secular laws. They ought to restrain such people from sacrilege not in a gentle way, as Heli did with his sons (1 Ki. 2:22-26), but through the hands even of lay princes... But whether it is the unworthiness, the arrogance, or the iniquity of the bishops that is the origin of such abuses, they themselves will see.”

Apostate John Gerson, *Against the Feast of Fools*, August 1402: “[I speak of] the great, detestable abuses done in the kingdom of France, in diverse churches and abbeys of monks and nuns, during what they call the Feast of Fools [*feste des folz*], where abominable disorders and insolence are done... Such insolences could not be done by cooks in their kitchens without shame or reproach as are done in holy church, this place of prayer, in presence of the holy sacrament of the altar, while chanting the divine office with all the Christian people, and even some Jews, watching... Prelates of the church must use every means in their power to eradicate the Feast of Fools whether by preaching and exhortation, by judgment and excommunication, by imprisonment, or by calling on the secular arm of the law... If the prelate will not act, or if the abuses prove too deeply rooted, then the king

principally and other Christian princes can reasonably, holily, and justly provide a remedy, by edict and general prohibition, and by the arrest of the rebels and disobedients.”

Apostate John Gerson, *On the Life of the Clergy*, 1404: “All blasphemy that attributes to God or to his holiness anything unworthy or foul, whether by word or deed or sign, is so much more execrable when done in a church... Whatever blasphemy is done in the form of games must be earnestly put right by those who hold high office. If superiors fail to act, responsibility for the corrupting sacrilege will rest on their heads.”<sup>106</sup>

Apostate John Gerson, *For the Reform of the Kingdom*, 1405: “The king has recently dispatched letters, which I have seen, against the cursed and idolatrous abominations that are committed in French churches under cover of the Feast of Fools; they are fools and pernicious fools; they are not to be suffered; they must be executed [*besoing est de l’execution*].”<sup>107</sup>

Apostate John Gerson, *Instructions for Visitations*, between 1407 and 1408: “Let it be known how that most impious and insane rite which reigns throughout all of France can be plucked out... I refer, of course, to what ecclesiastics do either on the day of the Innocents or on the day of the Circumcision or on the Epiphany of the Lord, or during Carnival, throughout the churches of France, where a detestable mockery is made of the service of the Lord and of the sacraments where many things are impudently and execrably done which should be done only in taverns or brothels, or among Saracens and Jews [RJMI: This is heresy because these things should not be done by anyone anywhere]; those who have seen these things know what I mean. If ecclesiastical censure does not suffice, let the help of the king’s power be sought through a royal edict vigorously enforced.”<sup>108</sup>

The notorious heretic Gerson’s condemnations of the Feast of Fools are insufficient because he did not condemn these cathedrals and churches as desecrated and, as such, warn Catholics that they cannot attend religious services in these places under pain of sharing equally in the sin that desecrated the place. And he did not denounce all who supported or allowed these desecrations as automatically excommunicated for idolatry, sacrilege, and blasphemy and warn Catholics that they must not be in any kind of religious communion with them. Hence Gerson is a sacrilegious blasphemer and idolater himself for sins of omission and for being in religious communion with those who supported or allowed these desecrations.

Gerson is also a sacrilegious blasphemer and idolater for not condemning the images of idols, false gods, pagans, and immorality that were a very part of the cathedrals and churches. These desecrations are permanent, unlike the Feast of Fools’ desecrations which took place on only one day of the year. After all, the idolatry, blasphemy, buffoonery, sacrilege, and immorality that took place during the Feast of Fools were already on the very walls, ceilings, and statues of the cathedrals and churches. These fools were only imitating the satanic art that they loved or at least allowed in these cathedrals and churches.

Eventually, the heretical and idolatrous University of Paris condemned the Feast of Fools in 1444:

University of Paris, *Letter against the Feast of Fools*, March 12, 1444: “Letter of the Faculty of Theology at Paris, sent to prelates of the churches in the kingdom of

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<sup>106</sup> *Oeuvres*, 5:454.

<sup>107</sup> *Oeuvres*, 7, pt. 2: 1137-85 (1183); cf. Chambers 1:292, n. 2.

<sup>108</sup> *Oeuvres*, 6:108-114 (112).

France, for the detestation, condemnation, and total abolishment of a scandalous and superstitious ritual which originated with pagans, infidels, and idolaters, which some call the 'Feast of Fools.' ... The cry of many of the faithful, as well as certain bishops... induced us to send this short letter of complaint to describe with great abhorrence and detestation a festivity that is called the 'Feast of Fools' by its supporters... By the testimony of Holy Scripture, both the Old and New Testaments, God cleansed the ministers of the temple from all filthiness... But now the priests and clerks pollute the temple of God by a foul uncleanness. ... Wherefore, what we feel in this matter is briefly and succinctly explained, that these bold prelates and their subjects must receive whatever harsh punishment is required to drive out this deadly ritual.

"First, the origins of the feast are of the impurities of pagan festivals, although the title 'Feast of Fools' has come from its supporters. It is certain in the annals of history that pagan nations, ignorant of the true God, were deluded by demonic frauds and were driven by their superstitions, passions, and desires. This is not surprising because they did not have the faith... Many holy bishops were appointed to drive away these curses and repel them from the confines of Christianity. But... the most filthy and nefarious tradition of Janus continues even now on the first of January in churches and in holy places and by persons consecrated to God, diabolically under the shadow of the Nativity of our Lord when all holiness ought to be studied, they apply themselves to foulness and impurities by imitating the filthy Janus and mocking the worship of God... The pagan priests in their temples were not servants of the true God; but this curse, which is called the 'Feast of Fools' is in the churches and holy places, and led on by persons consecrated to God, a truly execrable profanation of the sacred places! ... What intelligent Christian, I ask, would not call wicked those priests and clerks seen masked in monstrous visages at the time of divine office, dancing in the choir dressed as women, panders, or actors, singing wanton songs, eating black puddings at the horn of the altar while the celebrant says mass, and playing dice there, incensing with stinking fumes from the soles of old shoes, and running and leaping through the church not blushing at their own nakedness; then driving through the town and theatres in shabby carts and carriages and rousing the laughter of their companions and bystanders in infamous performances with indecent gestures and unchaste and scurrilous verses? And there are many other abominations of which I am ashamed to remember, and which I shudder with horror to recite. Who, I ask... would not judge for the honor of God, such impious and cruel ecclesiastics, in the honesty of the church and by our report? Certainly no more knowledge is needed to pass judgment on them.

"We finish our letter with conclusions, requesting the abolition of this pernicious rite. Prelates must be rigid and find a means of punishment and with the assistance of inquisitors and the help of the secular arm they might break them by fear of imprisonment, fear of losing benefits, a destroyed reputation, and fear of being driven from the sacred altar. We therefore beseech God the Father most clement, that He grant unto you the spirit of fortitude against the fury of the devil and all these pestilent men.

"The above letter and conclusions have been set forth... at the closing of the assembly of the Faculty of Theology at the University of Paris, during the celebration of St. Mathurino, March 12, 1444, by Eustace of Mesnillo, professor and dean of the Faculty of Theology, and in the presence of the... masters John of Verona, John Beroudi, William Evrardi, Roberto Cybole, John Vineti, Peter of Vaucello and John of Olivia, all masters of theology, together with several others in our presence."<sup>109</sup>

<sup>109</sup> *Patrologiae Cursus Completus*, J. P. Migne, v. 207, columns 1169-1176, translated into English, n. 21.



Even though this letter condemns the Feast of Fools, it does so insufficiently because it does not denounce those who participated, promoted, favored, defended, or allowed it as automatically excommunicated sacrilegious idolaters and blasphemers. Nor does it ban Catholics from being in religious communion with these idolaters and blasphemers. Nor were the churches and other holy places in which the Feast of Fools was performed condemned as desecrated and unusable until purified or re-consecrated. And lastly, it does not condemn the churches and other holy places that were *permanently* desecrated with images against the faith or morals, which were rampant in France and other nations and which are just as evil, idolatrous, blasphemous, and sacrilegious as the Feast of Fools. Their hypocrisy stinks to the high heavens!

Last and not least is the fact that there is no record of any so-called pope condemning the Feast of Fools and denouncing those who supported or allowed it. This is just one more crime, one more mortal sin of omission or commission against the faith, which made these so-called popes apostate antipopes.

## Humanism and Humanists at the Papal Court

Humanism, as it was defined during the Renaissance, is the glorification of philosophy or the glorification of mythology or the glorification of immorality.<sup>110</sup> All of these evils are encompassed in what is called the classics or humanities:

*Europe from the Renaissance to Waterloo*, by Robert Ergang, Ph.D., 1967: “Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity... In the classics the man of the Renaissance found a secular view of life which supported and strengthened his own. Hence the classics became for many a practical school of life, almost a new religion. From the Latin words *litterae humaniores* (humane letters, literature dealing with humanity) such study of the classics is known as humanism, and those who perused this study are called humanists. Most of the humanists were laymen but there were many in the Church whose interests were centered in ‘humane letters’ rather than in ‘divine letters.’ Among them were such popes as Nicholas V, Pius II, and Leo X; also the papal secretary Lorenzo Valla, Cardinal Bembo, and many bishops. The example of these higher ecclesiastics did not fail to influence the whole ecclesiastical hierarchy under them.” (c. 2 (The Renaissance): Italian Humanism, pp. 51-52)

Humanism, then, as it was defined during the Renaissance, is the resurrection of the ancient pagan philosophies, mythologies, and immoralities:

1. Hence scholasticism is humanism because it glorifies philosophy either by using the philosophical method of questioning and inquiring, as the heretic Peter Lombard did, or by glorifying philosophers and their

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<sup>110</sup> Humanism, as it is most commonly defined today, means the glorification of human beings. It means that human beings are the beginning and end of all things, they are all that matters. Humanists believe that either humans are above God or there is no God or angels and thus humans are the highest of creatures. The former have twisted God’s following commandment: “Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself.” (Mt. 22:37-39) The humanist version is “Thou shalt love thy neighbour as thyself with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love the Lord thy God.” The end result whether one is an atheist humanist or a humanist who places humans above God is that the creature is worshipped over the Creator. St. Paul says, they “changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.” (Rom. 1:25) This mortal sin against the faith, like all sins against the faith, led to massive sins of immorality, which is known as the Romans One Curse. See in this book [Some immoralities of the Great Apostasy \(The Romans One Curse\)](#), p. 54.

philosophies, as the apostate Thomas Aquinas did, or by using philosophical terminology, as the apostate Bonaventure did.

2. The glorification of mythology is also a part of humanism and consists of the glorification of the false gods or false religions of mythology.
3. The glorification of immorality is also a part and the result of humanism.

Some of the humanists glorified only philosophy, others glorified only mythology, others glorified only immorality, others glorified two of the three, and others glorified all three.

Humanism is idolatry or formal heresy and thus all who favor, support, allow, or do not sufficiently condemn it are idolaters or formal heretics, as well as all those who do not sufficiently denounce or punish the humanists and those who are knowingly in religious communion with the humanists.

The glorification of immorality is formal heresy because it teaches by art, words, or example that immorality is not immoral. For example, it is one thing to commit the mortal sin of adultery and to acknowledge it as a sin and confess it, but quite another thing, and formal heresy, to believe that adultery is not a sin at all. And it is one thing to have immoral art hidden and in private, which is a mortal sin of immorality, but quite another thing, and formal heresy, to glorify it by putting it up in public places.

Although scholasticism is humanism, some do not consider it humanism. However, others do consider scholasticism and the scholastics as part of humanism, and rightly so. Keep in mind, then, that every so-called pope that favored, supported, allowed, or did not sufficiently condemn scholasticism or did not sufficiently denounce or punish the scholastics was guilty of the heresy of scholasticism and thus of the heresy of humanism and hence was an apostate antipope.

Some of the apostate antipopes, such as Nicholas V (Thomaso Parentucelli), were prominent humanists. Other apostate antipopes were also humanists by the mere fact that they promoted humanists to positions of authority and to the papal court. After all, “Shall two walk together except they be agreed?” (Amos 3:3), for “Birds resort unto their like.” (Eccus. 27:10)

## **Some prominent nominal Catholic humanists**

### *All of the scholastics*

Scholasticism is humanism. Hence all the scholastics, such as the apostates Peter Abelard, Peter Lombard, Thomas Aquinas, and Bonaventure, were humanists. And many, if not all, of the apostate antipopes either favored the scholastics or at least allowed them to use the scholastic method.

### *Dante Alighieri (1265-1321)*

Nominal *Catholic Encyclopedia*, Dante Alighieri, 1908: “Italian poet, born at Florence, 1265; died at Ravenna, Italy, 14 September, 1321. His own statement in

the 'Paradiso' (xxii, 112-117) that he was born when the sun was in Gemini, fixes his birthday between 18 May and 17 June [RJM: Hence Dante was influenced by astrology and thus was an idolater on this point alone.]... Dante thus grew up amidst the triumphs of the Florentine democracy... In the 'Inferno', Dante's style is chiefly influenced by Virgil, and, in a lesser degree, by Lucan. The heir in poetry of the great achievement of...Albertus Magnus and...Thomas Aquinas in christianizing Aristotle, his ethical scheme and metaphysics are mainly Aristotelean while his machinery is still that of popular medieval tradition... In the spring of 1312 he seems to have gone with the other exiles to join the emperor at Pisa, and it was there that Petrarch, then a child in his eighth year, saw his great predecessor for the only time... Even in the fourteenth century, attempts were made to find heresy in the 'Divina Commedia', and the 'De Monarchiâ' was burned at Bologna by order of a papal legate."

HOP: God is called Jupiter, even Dante goes so far as to call him 'il Sommo Giove.' " (v. 5, Intro., s. 2, p. 140)

### *Francesco Petrarch (1304-1374)*

Nominal *Catholic Encyclopedia*, Francesco Petrarch, 1911: "Italian poet and humanist, b. at Arezzo, 20 July, 1304; d. at Arquà, 19 July, 1374. His father, Petracco or Petraccolo (a name which the son adopted as his cognomen, changing it to Petrarca) came of a family belonging originally to the region of the Valdarno, but already settled for some time at Florence... For a number of years he wandered about from one Italian city to another, seeking the codices that preserved the priceless literary works of antiquity (he certainly discovered works of Cicero and parts of the 'Institutiones' of Quintilian), and occasionally occupying clerical posts. He formed a friendship with Cola di Rienzi, and in 1347 saluted him in verse as the restorer of the order of the ancient Roman Republic. A friendship of greater importance was that which he now contracted with Boccaccio, who, like himself, desired to promote humanistic studies and researches..."

HOP: "Petrarch did not escape the leaven of his age or the influence of the dangerous elements of antiquity. He often succumbed to the sensual passion so faithfully depicted in his work, 'On Contempt of the World'; his inordinate love of preferment is another blot upon his stormy life, and we discover in him not a few traits at variance with his devout Christian intuitions... It is sad to see a man so eminent in intellectual gifts as Petrarch, yearning after crowns of laurel, royal favours, and popular ovations, and pursuing the phantom of glory in the courts of profligate princes. Undoubtedly this ardent passion for renown...must be considered as a taint of heathenism. In the old classical authors, especially in Cicero, this ideal of human fame was so vividly presented to the mind of Petrarch, that at times it entirely eclipsed the Christian ideal." (v. 1, Intro., pp. 3-4)

HOP: "Even in Petrarch we find an overweening vanity which is distinctly pagan, and notions of a sort of Elysium in the next world for great men, borrowed from Cicero, and Plato's 'Phaedon.' In him, however, and in all the [so-called] Christian Humanists, we recognise a conflict between the two antagonistic principles of heathen self-glorification and Christian humility." (v. 5, Intro., s. 2, p. 99)

### *Giovanni Boccaccio (1313-1375)*

Nominal *Catholic Encyclopedia*, Giovanni Boccaccio, 1907: "Italian novelist, b. in Paris, 1313; d. in Certaldo, 21 December, 1375. His father, a merchant from Certaldo and a man of some prominence in Florence, had gone into business in

Paris. Shortly afterwards the elder Boccaccio deserted Giannina, the mother of Giovanni, and brought the boy to Florence where he put him to school until he was ten years old, when he took him into business... He held certain public offices in Florence... After 1350 began his friendship with Petrarch, which lasted until the latter's death in 1374. In spite of his advanced age and the political dissensions in Florence which afflicted him sorely, he began, in 1373, his course of lectures in that city on the poems of Dante... The earliest, longest, and perhaps the weakest of Boccaccio's works is the 'Filocolo,' written between 1338 and 1340; it is a version of the story, widespread in the Middle Ages, of Floire and Blanchefleur, and contains a curious admixture of pagan myths and Christian legends... Boccaccio shares with Petrarch the honor of being the earliest humanist..."

HOP: "Boccaccio[']s... writings breathe an atmosphere of heathen corruption. The way in which this great master of style and delineation of character sets as nought all Christian notions of honor and decency, is simply appalling. His idyll, 'Ameto,' reeks with the profligacy of the ancient world, and preaches pretty plainly the 'Gospel of free love'; and his satire, 'Corbaccio,' or 'The Labyrinth of Love,' displays the most revolting cynicism. A critic of no severe stamp declares that even the modern naturalistic writers can hardly outbid the defilement of this lampoon.<sup>111</sup> And the most celebrated of all Boccaccio's works, the 'Decameron,' is a presentation of purely heathen principles, in the unrestrained gratification of the passions. A modern literary historian says, that the provocative, sensuous style of the stories may find its explanation—without the possibility of excuse—in the prevalent immorality of the times, and the unchaining of all evil passions...<sup>112</sup>" (v. 1, Intro., p. 4)

HOP: "Moral corruption, such as we have been describing, could not fail to lead to religious indifference. Boccaccio's famous poem of the Three Rings, is a significant expression of this tendency. The Morgante Maggiore of Luigi Puici shews that a similar tone of thought was well received in Lorenzo de' Medici's circle. The poem is a romantic tale of chivalry divided into cantos, each of which begins by invoking the inspiration of God and the Saints, for a muse whose utterances are nothing but a tissue of buffoonery. In the second canto, the help of the crucified Jupiter is implored to bring the tale to a close. The fourth contains a parody of the Gloria Patri in a medley of Italian and Latin verses, and in another, there is a parody of the Paternoster. The more profane the song, the more solemn is the prologue which introduces it. Sudden conversions and baptisms are sarcastically described and attributed to the lowest motives. Sacred things are travestied and derided, and finally, the poet winds up with a declaration of faith in the goodness of all religions which, in spite of his professions of orthodoxy, evidently implies a purely theistic point of view.<sup>113</sup>" (v. 5, Intro., s. 2, pp. 134-135)

### *Coluccio Salutati (1331-1406)*

Nominal *Catholic Encyclopedia*, Coluccio di Pierio di Salutati, 1912: "Italian Humanist, b. in Tuscany, 1331; d. 4 May, 1406. He studied at Bologna and went to Rome to begin his career as pontifical secretary to Urban VI. He had a passion for

<sup>111</sup> Footnote †: "Scartazzini in the *Allgemein Zeitung*, 1882, No. 336, Suppl. In regard to 'Ameto,' see E. Feuerlein, in Sybel's *Hist. Zeitschr.* N.F. ii, 238. Petrarch as a poet: Norrenberg, i., 319. Gaspary, i., 460 *et seq.*"

<sup>112</sup> Footnote ‡: "Hettner, *Studien*, 47, 49. See Körting, ii., 447 *et seq.*, 657. Wegele, 595. Janitschek, 8. Feuerlein, *loc. cit.*, 242 *et seq.* F. de Sanctis *Storia della Lett. Ital.* (3rd ed., Napoli, 1879), i., 287 *et seq.* M. Landau, G. Boccaccio, *Sein Leben und Seine Werke* (Stuttgart, 1877), endeavours as much as possible to excuse Boccaccio, but admits (134) that he 'cannot be washed quite clean.' G. de Leva also judges him severely, *Sull'opera Il primo Rinascimento* del prof. G. Guerzoni (Padova 1878), 10."

<sup>113</sup> Footnote \*: "Ruth, II., 142 *seq.*, 198, 202 *seq.*; Burckhardt, II., 266, ed. 2; Owen, 147 *seq.*, 153 *seq.*; Settembrini, *Lez. di Lett. Ital.*, 330; Reumont, Lorenzo, II., 44 *seq.*, ed. 2; Gaspary, II., 275 *seq.*; L. Pulci's *Sarcasms on Immortality in a sonnet in the Arch. St. Ital.*, N. T., IX., 49 *seq.*"

ancient letters and from 1368 was in correspondence with Petrarch. In 1375 he was summoned to Florence to be chancellor and Latin secretary for the republic, which office he held until his death. He immediately became a frequent attendant of the learned meetings which were held at the Convent of San Spirito and gathered about Luigi de' Marsigli, theologian and Humanist (d. 1394), and at the Villa Paradiso of the Alberti... Salutati's activity was exercised under two especially fruitful forms: he received and guided young men very well; Poggio was treated by him as his son; he protected Bruni, and welcomed with enthusiasm Manuel Chrysoloras, whose arrival at Florence in 1396 was the great event of the Renaissance at the end of the fourteenth century."

HOP: "[Footnote ||] ... 'Luigi Marsigli and Colluccio Salutato,' says Hettner, 167, 'adopted the religious ideas of Cicero, Virgil, and Seneca. The ancient notions of destiny and fortune were spoken of more than God.' To enable us to understand the opinions of these men, the publication of Salutato's didactic poem, *De facto et fortuna*, would be most desirable. Only a portion of it is printed. See Voigt, 2nd ed., 207, note 5. MS. copies are numerous. In the Laurentian Library at Florence I saw two copies of the MS., Plut., liii., Cod. 18, and Sma. Annunziata, 86." (v. 1, Intro., p. 27)

### *Manuel Chysoloras (c. 1350-1415)*

Nominal *Catholic Encyclopedia*, Manuel Chysoloras, 1910: "First teacher of Greek in Italy, born at Constantinople about the middle of the fourteenth century; died at Constance, Germany, and was buried there, 15 April, 1415. His first visit to Italy was at the time of the siege of Constantinople, when he was sent to Venice by Emperor Palæologus to implore the aid of the Christian princes. He returned to Constantinople. In 1396 he went to Florence at the invitation of the humanists of that city, Salutato, Niccolò de Niccoli, and their friends, as professor of Greek literature... He was chiefly influential through his teaching in familiarizing men such as Bruni, Salutato, Giacomo da Scarparia, Roberto de' Rossi, Carlo Marsuppini, Vergerio, Decembrie, Guauni, Poggio, with the masterpieces of Greek literature."

### *Giordano Orsini, Apostate Anticardinal (1300's-1438)*

HOP: "The most zealous promoter of literature and art in the Rome of that day [under Martin V] was the rich Cardinal Giordano Orsini. He had pictures of Sibyls painted on the walls of his reception room... He spared no trouble or cost in forming a valuable collection of manuscripts of the Greek and Latin classics. Amongst other treasures which it included...twelve hitherto unknown Comedies of Plautus... The Cardinal himself endeavoured to restore the corrupt text of these Comedies, and intended to publish them, with some verses composed by Antonio Loschi." (v. 1, b. 2, c. 1, p. 272)

Nominal *Catholic Encyclopedia*, Orsini, 1911: "(8) Giordano Orsini, a very distinguished personality in the College of Cardinals in the first three decades of the fifteenth century, d. at Petricoli, 29 July, 1438. After a thorough and comprehensive training, he became Auditor of the Rota, and in February, 1400, was raised by Boniface IX to the Archiepiscopal See of Naples. On 12 June, 1405, Innocent VII made him a member of the College of Cardinals... He assisted zealously at the Council of Constance, and took part in the election of Martin V (1417). He was sent by this pope as legate to England and France, in company with Cardinal Filastre, to make peace between the two countries. He was also selected for the difficult

embassy to Bohemia and the neighboring countries (1426), where he was to combat the Hussite heresy. On this occasion he took with him as his secretary the future cardinal, Nicholas of Cusa... In the Conclave of 1431 Eugene IV was elected pope. A close friendship existed between him and Giordano, and the latter supported him loyally and energetically during all the trying conditions of the time.”

### *Leonardo Bruni, aka Aretino (1369-1444)*

Nominal *Catholic Encyclopedia*, Leonardo Bruni, 1908: “An eminent Italian humanist, b. of poor and humble parents at Arezzo, the birthplace of Petrarch, in 1369; d. at Florence, 9 March, 1444. He is also called Aretino from the city of his birth. Beginning at first the study of law, he later, under the patronage of Salutato and the influence of the Greek scholar Chrysoloras, turned his attention to the study of the classics. In 1405 he obtained through his friend Poggio the post of Apostolic secretary under Pope Innocent VII. He remained at Rome for several years, continuing as secretary under Popes Gregory XII and Alexander V. In 1410 he was elected Chancellor of the Republic of Florence, but resigned the office after a few months, returning to the papal court as secretary under John XXIII, whom he afterwards accompanied to the Council of Constance... In 1427 through the favour of the Medici he was again appointed state chancellor, a post which he held until his death. During these seventeen years he performed many valuable services to the State. Bruni contributed greatly to the revival of Greek and Latin learning in Italy in the fifteenth century... He, more than any other man, made the treasures of the Hellenic world accessible to the Latin scholar through his literal translations into Latin of the works of Greek authors. Among these may be mentioned his translations of Aristotle, Plato, Plutarch, Demosthenes, and Æschines. These were considered models of pure Latinity... He was also the author of biographies in Italian of Dante and Petrarch and wrote in Latin the lives of Cicero and Aristotle.”

### *Georgius Gemistus Plethon (1355-1450)*

Nominal *Catholic Encyclopedia*, Georgius Gemistus Plethon, 1908: “Born in Constantinople about 1355, died in the Peloponnesus, 1450. Out of veneration for Plato he changed his name from Gemistos to Plethon. Although he wrote commentaries on Aristotle’s logical treatises and on Porphyry’s ‘Isagoge’, he was a professed Platonist in philosophy. Owing, most probably, to the influence of Mohammedan teachers, he combined with Platonism, or rather with Neo-Platonism, the most extraordinary kind of Oriental mysticism and magic which he designated as Zoroastrianism. It was due, no doubt, to these tendencies of thought that he openly abandoned Christianity and sought to substitute paganism for it as a standard of life...

“In 1438, although he was then in his eighty-third year, he again accompanied the Emperor to Italy, where he was designated as one of the six champions of the Orthodox Church in the Council of Florence. His interest in ecclesiastical matters was, however, very slight. Instead of attending the Council, he spent his time discoursing on Platonism and Zoroastrianism to the Florentines. It was his enthusiasm for Platonism that influenced Cosimo de’ Medici to found a Platonic Academy at Florence. In 1441 Plethon had returned to the Peloponnesus, and there he died and was buried at Misithra in 1450. In 1465 his remains were carried to Rimini and placed in the church of St. Francis, where an inscription, curiously enough, styles him ‘Themistius Byzantinus.’ Among his disciples was the learned Cardinal Bessarion... He was honoured by the Italian Platonists as the restorer of the Academy, and as a martyr for the cause of Platonism.”

HOP: “Gemistos Plethon, an enthusiastic disciple of Plato of the neo-Platonic school, ignored Christianity and in religion reverted to paganism. He hoped by the revival of his philosophy to create a universal religion... The Philosopher Gemistos Plethon, Bessarion’s master, ranks next to him after the Greeks... The energies of the gifted but passionate man were...directed to the spread of Platonic Philosophy... His burning words inflamed the soul of Cosmo de’ Medici, and gave birth to his plan for the revival of this philosophy in Italy. Marsiglio Ficino, the man selected by Cosmo for the execution of his purpose, says in his translation of the works of Plotinos: ‘The great Cosmo, at the time when the Council assembled by Pope Eugenius IV was sitting in Florence, was never weary of listening to the discourses of Plethon, who like a second Plato, held disputations on the Platonic Philosophy. The eloquence of this man took such hold upon him and animated him with such enthusiasm, that he firmly resolved to found an Academy at the first favorable moment.’ ” (v. 1, b. 2, c. 2, pp. 152-153, 323-324)

### *Poggio Bracciolini (1380-1459)*

Nominal *Catholic Encyclopedia*, Poggio Bracciolini, 1908: “An Italian humanist and historian; born at Terranuova, near Arezzo, in 1380; died at Florence, 10 Oct., 1459. He studied at Florence and went to Rome about 1402. Boniface IX made him one of the Apostolic secretaries, which position he held under Innocent VII, Gregory XII, Alexander V, and John XXIII. The deposition of John XXIII and the delays of the Council of Constance afforded him leisure to search the libraries of the monasteries of Germany and France. In 1415 he discovered at Cluny a manuscript containing the following discourses of Cicero: ‘Pro Cluentio,’ ‘Pro S. Roscio,’ ‘Pro Murena,’ ‘Pro Milone,’ and ‘Pro Caelio.’ This manuscript was sent to Florence where Francesco Barbaro deciphered it with great difficulty. Later Poggio discovered at St. Gall’s the first complete text of Quintilian’s ‘Institutio Oratoria,’ of which Petrarch had known only fragments, a portion of Valerius Flaccus (I-IV, 317), commentaries on Cicero, among others that of Asconius, a commentary of Priscian on twelve verses of Virgil, and a manuscript of Vitruvius. During another search through the monasteries, probably Einsiedeln, Reichenau on Lake Constance, and Weingarten, he discovered Vegetius, already known by Petrarch, Festus in the abridgment of Paul the Deacon, Lucretius, Manilius, Silius Italicus, Ammianus Marcellinus, the grammarians Capreolus, Eutyches, and Probus. It was during this journey or the next that Poggio discovered the ‘Silvæ’ of Statius. In 1417 he went as far as Langres, France, where he recovered seven discourses of Cicero, three on the agrarian law, ‘Pro Rabirio,’ ‘Pro Roscio Comoedo,’ and ‘In Pisonem’...

“After the Council of Constance Poggio accompanied Martin V to Italy and stayed with him at Mantua (1418). In 1423 he became his secretary...

“In 1450 an outbreak of the pest sent Nicholas V to Fabriano and Poggio to his birthplace where he completed the compilation of the ‘Facetiæ’. This is a collection of witty sayings, anecdotes, quidproquos, and insolence, mingled with obscenities and impertinent jesting with religious subjects.... In June, 1453, Poggio was summoned by the Medicis to Florence where he was given charge of the chancery of the republic.”

HOP: “Poggio Bracciolini may be taken as a genuine representative of this...Humanism. This gifted writer, ‘the most fortunate discoverer the world has ever known in the field of literature,’ is, as a man, one of the most repulsive figures of the period. Almost all the vices of the profligate Renaissance are to be found combined in his person, and it would be hard to say whether his slanderous disposition or the gross immorality of his life is most worthy of condemnation. Notwithstanding occasional expressions of another kind in his writings, there can be no doubt that Poggio’s point of view was more heathen than Christian. Christianity

and the Church were entirely outside his sphere. To quote the words of the biographer of Aeneas Sylvius Piccolomini, 'he was such a worshipper of heathen antiquity, that he would certainly have given away all the treasures of dogmatic theology for a new discourse of Cicero.' ...Almost all the writings of Poggio are offensively obscene and coarse." (v. 1, Intro., pp. 29-30)

HOP: "He [Martin V] certainly says that they [the Humanists] were necessary to him, and employed many of them in his service, which Poggio entered in the year 1423... It is hard to understand how Martin V...could admit a man of Poggio's character into his service. For the new Papal Secretary was what he had ever been. He himself tells us how, when the dull day's work at the Chancery was over, he and his friends amused themselves by telling disedifying stories. They called their meeting-places 'the forge of lies,' and we may form a fair estimate of Poggio from the fact that, at the age of fifty-eight, he published a selection of these anecdotes. The frivolous, absolutely heathen spirit of this partisan of the...Renaissance is but too plainly manifested in this work. With the exception of a few jests which are harmless, it is entirely made up of coarse innuendoes and scandalous and blasphemous stories. All ecclesiastical things and persons are turned into ridicule... Jokes and ribaldry of this description formed the evening amusement of the men whose pens were employed in the composition of the Papal Bulls and Briefs.<sup>114</sup>..." (v. 1, b. 2, c. 1, pp. 256-259)

### *Antonio Beccadelli (1394-1471)*

HOP: "Antonio Beccadelli, surnamed Panormita from his native city of Palermo, ...was the author of 'Hermaphroditus,' a collection of epigrams far surpassing in obscenity the worst productions of ancient time..."

"Valla's audacious attack on Christian morals in his dialogue 'On Pleasure' was far surpassed by Antonio Beccadelli's Panormita (d. 1471).<sup>115</sup> Repulsive though the subject be, we must speak of his 'Hermaphroditus' or collection of epigrams, because the spirit of the...Renaissance is here manifested in all its hideousness. 'The Book,' says the Historian of Humanism, 'opens a view into an abyss of iniquity, but wreathes it with the most beautiful flowers of poetry.' The most horrible crimes of heathen antiquity, crimes whose very name a Christian cannot utter without reluctance, were here openly glorified. The poet, in his facile verses, toyed with the worst forms of sensuality, as if they were the most natural and familiar themes for wit and merriment. 'And moreover, he complacently confessed himself the author of this obscene book, justified it by the examples of the old Roman poets, and looked down upon the strict guardians of morality as narrow-minded dullards, incapable of appreciating the voluptuous graces of the ancients.'<sup>116</sup> Cosmo de' Medici accepted the dedication of this loathsome book, which is proved by the countless copies in the Italian libraries to have had but too wide circulation.<sup>117</sup>

"Beccadelli's disgraceful work did not, unfortunately, stand alone, for Poggio, Filelfo, and Aeneas Sylvius Piccolomini have much to answer for in the way of highly seasoned anecdotes and adventures. No writing of the so-called Humanists, however, equals Beccadelli's collection of epigrams in impurity. The...Renaissance culminates in this repulsive 'Emancipation of the Flesh,' sagaciously characterized

<sup>114</sup> Footnote \*: "Voigt, *loc. cit.*, ii., 15; see 416 *et seq.* Regarding the Facetiæ, see also Landau, *Novellen*, 68, and Villari, i., 98 *et seq.*"

<sup>115</sup> Footnote ‡: "Regarding Beccadelli, see besides the works cited by Voigt, Wiederbel. i., 2nd ed., 484, the new work of F. Ramorino, *Contributi alla storia biogr. e critica di A. B.* (Palermo, 1883)."

<sup>116</sup> Footnote §: "Voigt, *Wiederbelegung*, i., 2nd ed., 481. See Reumont's judgment, *Gesch.*, iii., i., 320, 508, 509, and Invernizzi, 166."

<sup>117</sup> Footnote \*: "Janitschek, 101, Guarino of Verona and A. Loschi praised the 'Hermaphroditus' (Schio, 118), and even a Bishop (he belongs to the days of John XXIII) expressed a wish to read the book. See Ant. Beccadelli ep., lib. iv. (Neapoli, 1746), ep. ii., 23."



by a modern historian as the forerunner of the great Revolution, which in the following centuries shook Europe to its centre...

"The sensation caused by this vile book was so great that even Poggio, who was certainly by no means over particular in such matters, advised Beccadelli in future to choose graver subjects... Beccadelli had the insolence to defend himself against this slight reproof, which was not very seriously meant, by an appeal to the authority of the ancients. A great many 'learned, worthy, holy Greeks and Romans had,' he said, 'sung of such things and yet the works of Catullus, Tibullus, Propertius, Juvenal, Martial, Virgil, and Ovid were universally read, the very Prince of Philosophers, Plato himself, had written wanton verses.' Beccadelli then gives a list of Greek philosophers and statesmen, who had indulged in writings of this description... The horrible crimes which had been the curse of the ancient world, and which were the theme of his [Beccadelli's] elegant verses, raged like a moral pestilence in his time in the larger towns of Italy, especially among the higher classes of society. Florence, Siena, and Naples were described as the chief seats of these excesses [in the 15th century]." (v. 1, Intro., pp. 14, 23-25)

### *Francesco Filelfo (1398-1481)*

Nominal *Catholic Encyclopedia*, Francesco Filelfo, 1909: "A humanist, b. at Tolentino, 25 July, 1398; d. at Florence 31 July, 1481. He studied grammar, rhetoric, and Latin literature at Padua, where he was appointed professor at the age of eighteen. In 1417 he was invited to teach eloquence and moral philosophy at Venice... In 1427, receiving an invitation to the chair of eloquence at Venice, Filelfo returned there with a great collection of Greek books. The following year he was called to Bologna and in 1429 to Florence, where he was received with the greatest enthusiasm... The Florentines buried him in the church of the Annunziata. Filelfo was the most restless of all the humanists, as is indicated by the number of places at which he taught. He was a man of indefatigable activity but arrogant, rapacious, fond of luxury, and always ready to assail his literary rivals."

HOP: "Filelfo[']s...ambition after the death of his wife turned towards ecclesiastical preferments to solicit the necessary dispensation from the Pope in hexameters! In this production, to which the Pope of course returned no answer, Filelfo declares that from early youth he had cherished a desire of devoting himself wholly to Christ, 'the ruler of Olympus.' [Footnote ‡] It does not appear that this epithet shocked anyone; it was regarded as a Latin turn of expression of a harmless piece of pedantry...

[Footnote ‡:] "For further details, see Voigt, ii. (2nd ed.), 97; cf. 47; cf. 479 *et seq.*, where similar expressions of Filelfo's are quoted." (v. 2, b. 2, s. 1, pp. 203-204)

HOP: "Filelfo cherished a fixed idea that they [the humanists] were the geniuses of their age, and that the whole world must give way to them because they spoke Greek and wrote Latin with elegance. Notwithstanding all the Stoical phrases, which adorned their discourses and writings, these Humanists were fond of money and good cheer, desirous of honour and admiration, eager to find favour with the rich and noble, quarrelsome amongst themselves, ready for any intrigue, calumny, or baseness that would serve to ruin a rival." (v. 1, Intro., p. 29)

### *Nicholas of Cusa, Apostate Anticardinal (1400-1464)*

The apostate Nicholas of Cusa was a scholastic and thus a heretic for glorifying philosophy. He denied the dogma of papal supremacy by teaching the conciliarist heresy.

He was guilty of heresy for promoting democratic forms of government. He was the first to deny the dogma of Geocentrism. He was one of the first to deny the authenticity of the Donation of Constantine after it was accepted as authentic from the 5th century till his day. One of his motives for denying the authenticity of the Donation was to defend his denial of the dogma of the temporal power of the popes (such as the Papal States), which the Donation upheld. He corrupted canon law. And like all the rest of the apostate anticardinals of his day he did not condemn the desecration of Catholic places. Instead, he was friendly with one of the main desecraters, Apostate Antipope Eugene IV:

Nominal *Catholic Encyclopedia*, Nicholas of Cusa, 1911: “German cardinal, philosopher, and administrator, b. at Cues on the Moselle, in the Archdiocese of Trier, 1400 or 1401; d. at Todi, in Umbria, 11 August, 1464... He graduated, in 1423, as doctor in canon law (*decretorum doctor*) under the celebrated Giuliano Cesarini...

“In 1438, he was created papal legate to support the cause of Eugene IV... Æneas Sylvius called him the Hercules of the Eugenians. As a reward Eugene IV nominated him cardinal; but Nicholas declined the dignity. It needed a command of the next pope, Nicholas V, to bring him to Rome for the acceptance of this honour. In 1449 he was proclaimed cardinal-priest of the title of St. Peter ad Vincula...

“The writings of Cardinal Nicholas may be classified under four heads: (1) juridical writings: ‘De concordantia catholica’ and ‘De auctoritate præsidendi in concilio generali’ (1432-35), both written on occasion of the Council of Basle. The superiority of the general councils over the pope is maintained...

“In his philosophical writings, composed after 1439, he set aside the definition and methods of the ‘Aristotelean Sect’ and replaced them by deep speculations and mystical forms of his own. The best known is his first treatise, ‘De docta ignorantia’ (1439-40), on the finite and the infinite. The Theory of Knowledge is critically examined in the treatise ‘De conjecturis’ (1440-44) and especially in the ‘Compendium’ (1464). In his Cosmology he calls the Creator the *Possest* (*possest*, the possible-actual), alluding to the argument: God is possible, therefore actual. His *microcosmos* in created things has some similarity with the ‘monads’ and the ‘emanation’ of Leibniz... His concept of God has been much disputed, and has even been called pantheistic...”

HOP: Among the Cardinals appointed by Martin V, Giuliano Cesarini undoubtedly stands next to Capranica in regard to talent and capacity... Capranica, only his junior by two years, and Nicholas of Cusa were amongst his pupils...

“In order to defend themselves from the Pope, the members of the Synod of Basle, who were sure of King Sigismund’s protection, proceeded to re-assert the revolutionary resolutions by which the Council of Constance had been declared superior to the Pope (February 15, 1432). Measures of a yet more hostile character soon followed. On the 29th of April the Pope and his Cardinals were formally summoned to Basle, and threatened with proceedings for contumacy, in the event of their failure to appear within a period of three months. This was a decided step towards the revolution, for which Nicholas of Cusa sought to furnish a scientific justification in his treatise ‘On Catholic Unity.’ [Footnote \*] ”

Footnote \*: “Kraus, 447. Scharpff (Nic. von Cusa, i., 32-112, and Nic. von Cusa als Reformator, 69 *et seq.*) is far too lenient in his judgment of the treatise, ‘De concordantia catholica.’ See on the other side, Gieseler, ii., 4, 62, and Brockhaus, 15. The former observes with some reason that the work in question contains propositions ‘which threatened the Papacy in its fundamental principles.’...” (v. 1, b. 2, c. 2, pp. 265-266, 289)

HOP: “With equal audacity and venom, Valla turned his arms against the temporal power of the Papacy, in his pamphlet, ‘On the falsely credited and invented Donation of Constantine.’ Considerations affecting the genuineness of this

document had been put forward some years previously by the learned Nicholas of Cusa, in his 'Catholic Concordance'; and, independently of Valla and Cusa. Reginald Pecock, Bishop of Chichester, in the middle of the fifteenth century, showed by a careful sifting of the historical evidence the untenable character of this long-credited document... (v. 1, Intro., p. 18)

*A Commentary on the New Code of Canon Law*, by Apostate Rev. P. Chas. Augustine, 1920: "The critical and historical method of treating the sources of Canon Law began with Humanism, or, more properly, with Nicholas of Cusa (Cusanus, d. 1464)." <sup>118</sup> (v. 1, c. 4, p. 18)

HOP: "On the 11th January, 1459, Pius II entrusted the important post of Papal Vicar-General in Rome and the Patrimony of St. Peter to his old friend the German Cardinal, Nicholas of Cusa, who had returned there in the end of September." (v. 3, c. 1, p. 30)

*A History of the Catholic Church*, by Apostate Fr. Philip Hughes, 1934: "Nicholas of Cusa is the first complete species of the Renaissance man born and bred north of the Alps. Though his first formation, his professional equipment, is juristic, there is no learning that he has not sampled and delighted in. He sympathises with all the anxieties of his age, and willingly slaves to remove them. He possesses the new cult for the ancient literatures, and he has distinguished himself beyond measure by discovering twelve lost comedies of Plautus. He is a scientist also, and perhaps the first to put out the complete hypothesis of the revolution of the earth round the sun. In his writings all the elements of the varied intellectual life of the time find their place... Nicholas of Cusa is the last great 'original' of the Middle Ages. Next, in order of time, there appear those Florentine Platonists..." (v. 3, c. 5, s. 2, Christian Life and Thought, 1471-1517)

### *Stefano Porcaro, Apostate Anticardinal (early 1400's-1453)*

"Stefano Porcari (b. Rome, early 15th century; d. Rome, January 9, 1453) was a politician and humanist Italian... Stephen received a liberal arts education in his youth. The style of the harangues [of Porcari] while revealing the erudition of the author, never comes affectation. Frequently, however, the quotes are educated, especially the Latin authors, from Livy to Virgil, with a clear preference for Cicero. Among the Greeks, the only one to be mentioned repeatedly is Aristotle."

HOP: "Stefano Porcaro belonged to an ancient family, which is mentioned as early as the first half of the eleventh century, and was probably of Tuscan origin... There is no doubt that he devoted himself at an early age, and with enthusiasm, to classical studies. His intellectual capacity and humanistic culture won for him, in 1427, the honourable position of captain of the people in Florence, and the Republic was so pleased with him that, on the recommendation of Martin V, his appointment was renewed the following year. His sojourn at Florence exercised an important influence on his mental development, for he was there admitted into a circle of celebrated humanistic scholars, and became intimate with Poggio, Manetti, Niccoli, Ciriaco of Ancona, and especially with the Camaldolese monk, Traversari, who had a high opinion of him... Florence then produced a deep impression on his soul, as is witnessed by the eloquent Italian speech which he made as captain of the people, and which was, like the popular discourses of Bruni and Manetti, so widely circulated that copies of it are to be found in almost all the libraries of Italy. In this speech he declared that Florence seemed to him the ideal of perfect civil and

<sup>118</sup> *A Commentary on the New Code of Canon Law*, by Apostate Rev. P. Chas. Augustine, O.S.B., D.D. *Nihil Obstat*: Sti. Ludovici, die 18 Nov. 1920, F. G. Holweck, *Censor Librorum*. Imprimatur: Sti. Ludovici, die 22 Nov. 1920, + Joannes J. Glennon, Archiepiscopus, Sti. Ludovici. Published by B. Herder Book Co., 1921.

political life, and that the grandeur, the beauty, and the glory of the Florentine Republic dazzled and bewildered him. The establishment of a similar Republic in Rome became the dream of his ambition. The temper of his mind is shown in his ostentatiously changing the family name from Porcari to Porci, giving out that it sprang from an old republican race, doubtless with the object of suggesting a reminiscence of Cato.” (v. 2, b. 2, s. 2, pp. 218-219)

### *Johannes Bessarion, Apostate Anticardinal (1403-1472)*

Nominal *Catholic Encyclopedia*, Johannes Bessarion, 1907: “Cardinal; b. at Trebizond, 1389, or according to others, 1395, but most probably in 1403; d. at Ravenna 18 November, 1472... In 1423 he entered the Order of Basil and in the same year was sent to the Peloponnesus to study philosophy under Gemistus Pletho. It is known that Pletho was a bitter opponent of Aristotle, against whom he championed with immoderate zeal the doctrines of Plato, without, however, distinguishing between genuine platonism and neo-Platonism. The lessons of Pletho, though making Bessarion a follower of Plato, did not prevent him from perceiving the many points of contact between the two philosophers, and, during the revival of ancient learning, constantly defending the harmonizing of the two systems... All the aspirations of Bessarion...were absorbed by three ideas...3) the triumph of classic literature and philosophy, especially the Greek. If the realization of the first two was only partial or, in a way, temporary, the third was certainly fulfilled to a more complete degree than perhaps Bessarion himself had dared hope. His labours in that direction had lasting success. By his translations of Xenophon’s ‘Memorabilia,’ Aristotle’s ‘Metaphysics,’ etc., he paved the way for a more exact knowledge of the real thought of the Stagyrte. His part in the reconciliation of Platonism and Aristoteleanism has already been mentioned.”

HOP: “We shall have hereafter to speak of the many difficult missions which the Pope entrusted to Bessarion... The Greek Cardinal...was nobly employed in the furtherance of learning, the acquisition of manuscripts and the maintenance of needy scholars. His Palace was a place of meeting for all the most distinguished Greek and Italian literary men, and the circle of Humanists whom he drew around him took the form of an academy, in which the philosophy of Plato and all other branches of learning and science were discussed in familiar conversation. [Footnote \*] The Cardinal gave further practical proof of his hearty interest in the Renaissance by his translation into Latin of many Greek authors...”

Footnote \*: “Gregorovius, vii., 3rd ed., 543. See Vast, 165 *et seq.*, 298 *et seq.* Hase (297) says: ‘Bessarion’s power of gathering around him such men as Flavio Biondo, Filelfo, Poggio, L. Valla, Campano, Perotto, Dom. Calderino, Platina, etc., who accompanied him, after the classic manner, when he walked abroad, and spoke of him in their writings with peculiar esteem...’ ” (HOP, v. 1, b. 2, s. 2, p. 321)

### *Lorenzo Valla (1405-1457)*

The apostate Lorenzo Valla, following the apostate Nicholas of Cusa, denied the authenticity of the Donation of Constantine. One of his motives for denying the Donation was to defend his denial of the dogma of the temporal power of the popes, such as the Papal States, which the Donation upheld. Also like Nicholas of Cusa and many other humanists, he was guilty of heresy for supporting democratic forms of government. He was also the first to deny the dogma that the Apostles were the authors of the Apostles’

Creed, and thus he desecrated the Apostles' Creed. And like all the humanists, he held many other heresies:

Nominal *Catholic Encyclopedia*, Lorenzo Valla, 1912: "Humanist and philosopher, b. at Rome, 1405; d. there, 1 Aug., 1457. His father came from Placentia. He studied Latin under Leonardo Bruni (Aretino) and Greek under Giovanni Aurispa. At the age of 24 he wished to obtain a position in the papal secretariate, but was considered too young. After his father's death he accepted a chair of eloquence in the University of Pavia, where he wrote his treatise 'De voluptate' (1431), an emended edition of which appeared later under the title, 'De vero bono'. On account of his open letter attacking the jurist Bartolo (1433) and ridiculing the contemporary jurisprudence, he was forced to leave Pavia. He went to Milan and later to Genoa, made another effort to succeed at Rome, and finally settled at Naples (1433), where he became secretary to Alfonso of Aragon, whose Court, frequented by the most distinguished writers, was a hotbed of licentiousness and debauchery. Lorenzo confesses that his life there, like his previous life, was not free from moral stain. At Naples he wrote 'De libero arbitrio,' 'Dialecticae disputationes,' 'Declamazione contro la donazione di Constantino' (1440), 'De professione religiosorum' (1442, not printed until by Vahlen in 1869). In 1444 he had a controversy with Fra Antonio da Bitonto on the question of the composition of the Apostles' Creed by each of the Apostles. His philosophical and theological elucubrations caused him to be tried for heresy by the Curia at Naples..."

HOP: "No one had better expressed the programme of the radical heathenizing party than Lorenzo Valla in his book on Pleasure, published in 1431... The individual, says Valla plainly, may lawfully indulge in all his appetites. Adultery is in the natural order. Indeed, women ought to be in common. Plato's communion of women is in accordance with nature. Adultery and unchastity are to be eschewed only when danger attends them: otherwise all sensual pleasure is good. Pleasure, pleasure, and nothing but pleasure! Sensual pleasure is, in Valla's eyes, the highest good, and therefore he esteems those nations of heathen antiquity happy, who raised voluptuousness to the rank of worship. Vice becomes virtue, and virtue vice. All his indignation is called forth by the voluntary virginity ever so highly esteemed in Christendom. Continence is a crime against 'kind' nature. 'Whoever invented consecrated Virgins,' he said, 'introduced into the State a horrible custom, which ought to be banished to the furthest ends of the earth.' This institution has nothing to do with religion; 'it is sheer superstition.' 'Of all human things, none is more insufferable than Virginity... Observe, however, that all the Divinities, with the sole exception of Minerva, were married, and that Jupiter, so far as in him lay, could not endure virgins. Those who profess themselves to be consecrated virgins are either mad, or poor, or avaricious.'..."

"Valla was not alarmed by the attacks of theologians on his daring opinions, for King Alfonso of Naples was his firm protector... With equal audacity and venom, Valla turned his arms against the temporal power of the Papacy, in his pamphlet, 'On the falsely credited and invented Donation of Constantine.' ...If Constantine's Donation be a forgery of later times, he concluded, then the Temporal Principality of the Popes falls to ruin, and the Pope has nothing more urgent to do than to divest himself of the usurped power.' ...The virulence of Valla's denunciations against the 'overbearing, barbarous, tyrannical Priestly domination' has scarcely been surpassed in later times." (v. 1, Intro., pp. 13, 16-19)

*Encyclopedia Britannica*, Valla, Lorenzo: "Meanwhile, Valla had become embroiled in another controversy, theological this time, over his refusal to believe that the Apostles' Creed had been composed by the Twelve Apostles. As a result, he was denounced by the clergy and investigated by the Inquisition, which found him heretical on eight counts, including his defense of Epicurus and his criticisms of

Aristotle's categories. Only Alfonso's personal intervention saved him from the stake."

### *Maffeo Vegio (1406-1458)*

HOP: "Maffeo Vegio (1407-1458)...must not be passed over... We must mention his widely read book on education, inasmuch as it represents an endeavour to combine the [so-called] wisdom of the Classics with the Bible and the teaching of the Church. He strongly recommends the work of Virgil, Sallust, and Quintilian, as means of culture... In the time of Eugenius IV, Vegio came to Rome, where he filled the offices of Datary, Abbreviator, and Canon of St. Peter's, and finally became an Augustinian Canon..." (v. 1, Intro., p. 44)

Nominal *Catholic Encyclopedia*, Maffeo Vegio, 1912: "(Mapheus Vegius) Churchman, humanist, poet, and educator, b. at Lodi, Italy, 1406; d. at Rome, 1458... He was passionately devoted to the ancient Latin poets and especially to Virgil... Pope Eugenius IV appointed him Secretary of Papal Briefs, and later Apostolic Datary and a canon of St. Peter's... Vegio's poetical works are as follows: 'De morte Astyanactis,' on the death of Hector's son and the grief of Andromache (Cagli, 1475); 'Velleris aurei,' six books on the quest of the Golden Fleece (Cologne, 1589); 'In supplementum Æneidos,' which Vegio added to Virgil's 'Æneid' to describe the destiny of Æneas, and which became the basis of his fame among later humanists (Paris, 1507)..."

### *Marsilio Ficino (1433-1499)*

Nominal *Catholic Encyclopedia*, Marsilio Ficino, 1909: "A philosopher, philologist, physician, b. at Florence, 19 Oct., 1433; d. at Correggio, 1 Oct, 1499. Son of the physician of Cosmo de' Medici, he served the Medicis for three generations and received from them a villa at Monte Vecchio. He studied at Florence and at Bologna; and was specially protected in his early work by Cosmo de' Medici, who chose him to translate the works of Plato into Latin. The Council of Florence (1439) brought to the city a number of Greek scholars, and this fact, combined with the founding of the Platonic Academy, of which Ficino was elected president, gave an impetus to the study of Greek and especially to that of Plato. Ficino became an ardent admirer of Plato and a propagator of Platonism, or rather neo-Platonism, to an unwarranted degree, going so far as to maintain that Plato should be read in the churches, and claiming Socrates and Plato as fore-runners of Christ. He taught Plato in the Academy of Florence, and it is said he kept a light burning before a bust of Plato in his room... He was ordained priest in 1477 and became a canon of the cathedral of Florence... As a philologist his worth was recognized and Renschlin sent him pupils from Germany. Angelo Poliziano was one of his pupils.

"As a translator his work was painstaking and faithful, though his acquaintance with Greek and Latin was by no means perfect. He translated the 'Argo-nautica,' the 'Orphic Hymns,' Homer's 'Hymns,' and Hesiod's 'Theogony'; his translation of Plato appeared before the Greek text of Plato was published. He also translated Plotinus, Porphyry, Proclus, Iamblichus, Alcinous, Synesius, Psellus, the 'Golden Thoughts' of Pythagoras, and the works of Dionysius the Areopagite. When a young man he wrote an 'Introduction to the Philosophy of Plato'; his most important work was 'Theologia Platonica de animarum immortalitate' (Florence, 1482); a shorter form of this work is found in his 'Compendium theologiae Platonicae.' He respects Aristotle and calls... Thomas [Aquinas] the 'glory of theology'; yet for him Plato is the philosopher. Christianity, he says, must rest on philosophic grounds; in Plato alone do we find the arguments to support its claims,

hence he considers the revival of Plato an intervention of Providence. Plato does not stop at immediate causes, but rises to the highest cause, God, in Whom he sees all things. The Philosophy of Plato is a logical outcome of previous thought, beginning with the Egyptians and advancing step by step till Plato takes up the mysteries of religion and casts them in a form that made it possible for the neo-Platonist to set them forth clearly. The seed is to be found in Plato, its full expression in the neo-Platonists...”

HOP: “The Platonic philosophy had in Marsilio Ficino, an even more devoted adherent than in Plethon... his endeavour to unite Platonism with Christianity was open to grave objections... Ficino, fascinated by the beauty of the ancients, sought to infiltrate Platonism into Christianity, without apparently perceiving the danger that the positive teaching of the latter might disappear in the process. His mysticism, enhanced by a strong leaning towards Astrology, laid him open to suspicion. In 1489 he was accused before Innocent VIII of practising magical arts, and successfully disproved the charge; but he cannot be acquitted of that of having mixed up Platonism with Christianity to a dangerous extent. His infatuation for Plato was such that he actually addressed his hearers as ‘beloved in Plato’ instead of ‘beloved in Christ.’ The great master was made by these fanatical admirers the object of a veritable cultus, as though he had been a Saint, lamps were burned before his picture, he was ranked with the Apostles and Prophets, and feasts were celebrated in his honour. It was even seriously proposed to add extracts from his writings to the homilies which were publicly read in the churches on Sundays.” (v. 5, Intro., s. 2, pp. 153-154)

### *Niccolo Machiavelli (1469-1527)*

Nominal *Catholic Encyclopedia*, Nicolo Machiavelli, 1910: “Historian and statesman, b. at Florence, 3 May, 1469; d. there, 22 June, 1527. His family is said to have been descended from the old marquesses of Tuscany, and to have given Florence thirteen gonfaloniers of justice... He gave himself up to the study of the classics, especially Livy, and to the writing of his political and literary histories. Both Leo X and Clement VII sought his advice in political matters... Machiavelli’s character as a man and a writer has been widely discussed, and on both heads his merits and demerits have been exaggerated, but in such a way that his demerits have preponderated to the detriment of his memory. Machiavellism has become synonymous with treachery, intrigue, subterfuge, and tyranny. It has been even said that ‘Old Nick’, the popular name of the Devil among Anglo-Saxon races, derives its origin from that of Nicolo Machiavelli. This dubious fame he has won by his book the ‘Principe’ [The Prince], and the theories therein exploited were further elaborated in his ‘Discorsi sopra Livio’... What poetry he has left gives no proof of poetic talent; rather, the comedies are clever and successful as compositions and only too often bear undisguised traces of the moral laxity of the author (this is shown also in his letters to his friends) and of the age in which he lived. His ‘Mandragola’ and ‘Clizia’ are nothing more or less than *pochades* and lose no opportunity of scoring against religion. Machiavelli did not disguise his dislike for Christianity...”

HOP: “With a cynicism which is almost grand in its audacity, Machiavelli openly recommends a policy ‘which sets aside all considerations of morality and Christianity, or of Divine providence or judgment, simply assumes that the end justifies the means, and bows down with unwavering allegiance before the idols of success and the accomplished fact.’ All the prominent men of that time, Francesco and Lodovico Sforza, Lorenzo de’ Medici, Alexander VI, Caesar Borgia, Ferrante of Naples, pursued this corrupt system.” (v. 5, Intro., s. 1, p. 4)

HOP: “Machiavelli’s plays surpassed even those of Ariosto and Bibbiena in absence of decorum. His ‘Mandragola’ (the Magic Drink) is the worst. Nothing more detestable could be invented than the incident which he describes in his masterly prose. Unbridled passion and the lowest desires are the main theme of the play. In its clever and sparkling dialogue, adultery is held up to admiration...” (v. 5, Intro., s. 2, p. 124)

### *Giovanni Francesco Pico della Mirandola (1469-1533)*

HOP: “Ficino’s young friend Pico della Mirandola, deserves perhaps to be called the most brilliantly gifted of all the members of the Platonic Academy in Florence. Like his master he sought to demonstrate the fundamental agreement of all the heathen philosophers with each other, and with Christian scholasticism and mysticism. In his system, however, the most prominent place is given, not to Plato, but to the fantastic esoteric doctrines of the Kabbala. This attempt to find, in [Talmudic] Jewish mysticism, a better support for Christianity than in the old paths of the great theologians, can only be characterised as a mistake and a weakness [RJMI: idolatry, witchcraft, and heresy].” (v. 5, Intro., pt. 2, p. 154)

HOP: “Many of the opinions put forth by this gifted but fanciful and impulsive philosopher [Pico della Mirandola] were made up of a confused medley of Platonic and Cabalistic notions. Brimming over with youthful ambition and conceit, Pico announced his intention of holding a public disputation in which he would produce no less than 900 propositions in ‘dialectics, morals, physics, mathematics, metaphysics, theology, magic and Cabalism’ for discussion. Some of these would be his own; the rest would be taken from the works of Chaldean, Arabian, Hebrew, Greek, Egyptian and Latin sages...

“The Pope [Innocent VIII] refused to permit the disputation, and appointed a commission of bishops, theologians, and canonists to examine them. This commission pronounced some of Pico’s propositions to be heretical, rash, and likely to give scandal to the faithful; many contained heathen philosophical errors which had been already condemned, others favoured Jewish superstitions. The judgment was perfectly just, and was adopted by Innocent, and though a great number of the propositions were acknowledged to be Catholic and true, the reading of the whole series was forbidden on account of the admixture of falsehood.

“He [Pico della Mirandola] died November 17, 1494. In the previous year the new Pope, Alexander VI, had in an autograph Brief granted him absolution, in case he might have indirectly violated his oath, and also the assurance, that neither by his apology nor in any other way had he ever been guilty of formal heresy. [RJMI: Hence Alexander VI was guilty of non-judgmentalism and thus shared in the formal heresy, Satanism, and idolatry of Pico.] There is no mention in the Brief, as has been asserted by some writers, of the theses condemned by Innocent VIII.” (v. 5, b. 1, c. 6, pp. 342-345)

### *Pietro Bembo, Apostate Anticardinal (1470-1547)*

HOP: “The...[so-called] Christian Humanists...present a most curious medley of paganism and Christianity... Perhaps this infatuation is even stronger in another poet, Pietro Bembo. His epitaphs are purely heathen.” (v. 5, Intro., s. 2, p. 141)

Nominal *Catholic Encyclopedia*, Pietro Bembo, 1907: “A famous Italian scholar and Cardinal, b. of a noble family at Venice, 20 May, 1470; d. at Rome, 18 January, 1547. He was the son of Bernardo Bembo, whose enthusiasm for Italian literature led him to raise a monument to Dante at Ravenna. His early education was received



at Florence. He afterwards studied Greek under Lascaris at Messina and philosophy under Pomponazzo at Padua. After spending some time at the court of Ferrara, where he met Lucrezia Borgia, with whom he maintained a Platonic friendship for many years, he went in 1506 to Urbino, where he became the leading figure among the brilliant group of men of wit and culture gathered about the court. In 1512 he accompanied his intimate friend, Giuliano de' Medici, to Rome, where a short time afterwards he was appointed secretary to Pope Leo X. He remained at Rome for eight years, enjoying the society of many distinguished men and loved and admired by all who knew him. There he became enamoured of the beautiful Morosina. It was at her urgent solicitation that Bembo, in 1520, on the death of Leo X, withdrew from public affairs and retired with his health impaired by severe sickness to Padua, where he lived in ease and elegance, devoting himself to literary pursuits and the society of his learned friends. Here he collected an extensive library and formed a rich museum of medals and antiquities. His Paduan retreat became the gathering-place of all the most cultured and most scholarly men in Italy. In 1529 he accepted the office of historiographer of the republic of Venice, and shortly afterwards was appointed librarian of St. Mark's. In 1539 Pope Paul III recalled him to Rome and conferred on him the cardinal's hat. ...His life had been anything but edifying—in fact it had been more pagan than Christian... In his Latin writings it was his aim to imitate as closely as possible the style of Cicero. His letters were masterpieces of Latin style and of the art of letter writing."

### *Thomas More (1477-1535)*

The apostate Thomas More was a humanist and thus had humanist friends, such as the apostates Erasmus of Rotterdam, Ulrich von Hutten, and Pico della Mirandola:

*Wikipedia*, Thomas More: "Sir Thomas More (1478-1535)...was an English lawyer, social philosopher, author, statesman and noted Renaissance humanist."

Nominal *Catholic Encyclopedia*, Thomas More, 1912: Besides the classics, he studied French, history, and mathematics, and also learned to play the flute and the viol... He wrote poetry, both Latin and English, a considerable amount of which has been preserved and is of good quality, though not particularly striking, and he was especially devoted to the works of Pico della Mirandola, of whose life he published an English translation some years later. He cultivated the acquaintance of scholars and learned men... In 1497 More was introduced to Erasmus, probably at the house of Lord Mountjoy, the great scholar's pupil and patron. The friendship at once became intimate, and later on Erasmus paid several long visits at More's Chelsea house, and the two friends corresponded regularly until death separated them.

Nominal *Catholic Encyclopedia*, Humanism, 1910: "The learned, refined, charitable, and courageous chancellor Thomas More (1478-1535) was in a way an intellectual counterpart of Erasmus, with whom he was on terms of closest intimacy."

The notorious heretic Thomas More attempted to compete with God's paradise by trying to create a paradise all his own, which he called Utopia. The only true Utopia is God's paradise which Christ brings after His second coming. Hence any Catholic who dares to think that he can bring about a Utopia, a Paradise on earth, before the second coming of Christ in which Christ will be King of that Utopia, is a heretic. Secondly, if More meant to write about the best kind of kingdom that can exist on this sinful earth, and thus before the second coming of Christ, that kingdom has to be a good Catholic kingdom and thus cannot be a non-Catholic kingdom. But the kingdom in More's Utopia

is a non-Catholic kingdom that has heretical and immoral laws. On this point alone, Thomas More is a heretic for presenting a non-Catholic kingdom as a Utopia, the ideal society—one in which Christ the King and His Catholic Church do not rule supreme and which violates God's commandments on faith and morals.

Far from God's paradise or even a Catholic kingdom, More's Utopia is a place where his god gives men the right to worship false gods and practice false religions (which is heresy that God gives men the right to worship false gods and practice false religions); a place where false gods and false religions must be respected and allowed to be publicly propagated (which is heresy); a place where false gods, false religions, and unbelievers cannot be condemned or punished (which is the heresy of non-judgmentalism and non-punishmentism); a place where suicide and euthanasia are legal (which is heresy); a place where divorce is legal (which is contrary to the disciplinary law of the Catholic Church that forbids divorce); a place where men are forbidden to own private property (which is the heretical version of communism); a place where women are ordained as priests; a place where priests cannot be judged or punished by anyone and thus are granted immunity from any crimes or other sins they commit (which is the heresy of non-judgmentalism or non-punishmentism):

*Wikipedia*, Thomas More: "Utopia contrasts the contentious social life of European States with the perfectly orderly, reasonable social arrangements of Utopia and its environs (Tallstoria, Nolandia, and Aircastle). In Utopia, ...communal ownership supplants private property, men and women are educated alike, and there is almost complete religious toleration (except for atheists, who are allowed but despised)."

*Sir Thomas More and the Heretics*, by J. A. Guy, 1980: "The fame of Sir Thomas More, who became Henry VIII's Lord Chancellor in 1529, rests in great part upon his authorship of *Utopia*. This novel, written in Latin and published in Louvain in 1516, is generally regarded as the quintessence of Christian humanism in its English context, a brilliant manifesto of social idealism within the tradition of the reforming ideas of Erasmus. More's vision of human progress was modeled on Plato's *Republic* and conceived in terms of imagining a perfect society as the best means of achieving at least its partial realisation in an imperfect, materialist world. Subtitled 'The Best State of a Commonwealth,' *Utopia* held out the promise of...religious toleration and the ordination of women."<sup>119</sup>

*Thomas More, Christian Humanism, Catholicism and Utopia*, by J. P. Sommerville: *Utopia* was written (in Latin, for educated people) at a time when Europeans were just beginning to sail across oceans to previously unknown lands. The book claimed to be a description of such a new land (though the fact that its title is Greek for 'no place' gave away that it was fiction—at least to people who knew Greek!). For much of the time, More writes as though the way the Utopians manage their lives is far superior to the European way. The Utopian way centered on communism; Utopians had no private property... They also practiced religious toleration, and permitted euthanasia, suicide, and divorce."<sup>120</sup>

### Utopia's respect for and promulgation of false gods and false religions

*Utopia*, by Apostate Thomas More, 1516: "There are different kinds of religion not only in some parts of the island but also in diverse places and each city. While some worship the sun, the moon, one of the planets, or a man conspicuous enough for

<sup>119</sup> Published in *History Today*, v. 30, i. 2, 1980.

<sup>120</sup> Internet reference: <http://faculty.history.wisc.edu/sommerville/283/283%20session02.HTM>

either virtue or glory, not only as God but also as the chiefest and highest God. But the most and the wiser part (rejecting all this) believe that there is a certain Godly power unknown, everlasting, incomprehensible, inexplicable, far above the capacity and reach of man's wits, dispersed throughout all the world...

"One of our company in my presence was sharply punished. He, as soon as he was baptized, began against our will, with more earnest affection than wisdom, to reason of Christ's religion; and began to wax so hot in his matter, that he did not only prefer our religion before all other, but also did utterly despise and condemn all other, calling them profane, and the followers of them wicked and devilish, and the children of everlasting damnation. While he had thus long reasoned the matter, they laid hold of him, accused him, and condemned him to exile; not as a despiser of religion, but as a seditious person, and a raiser up of dissension among the people. For this is one of the ancientest laws among them: that no man shall be punished for his religion.... It should be lawful for every man to favor and follow what religion he would, and that he might to the best he could to bring others to his opinion... If he could not by fair and gentle speech induce them into his opinion, yet he should use no kind of violence, and refrain from unpleasant and seditious words. To him that would vehemently and fervently in this cause strive and contend was decreed banishment or slavery... This decree should make for the furtherance of religion." (b. 2, c. 9)

Jesus, the Apostles, St. Paul, and all true Catholics would be banished from More's Utopia for preaching the true Catholic faith, which includes condemning all false gods and false religions and denouncing all who practice them as unbelievers and thus children of Satan who are on the road to hell. In fact, much sedition arose from the preaching of the gospel by St. John the Baptist, Jesus, the Apostles, St. Paul, and other Catholic evangelists. After all, Jesus told His true followers, true Catholics, to expect sedition and not peace: "Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." (Mt. 10:34-35) Jesus told the unbelieving Jews that Satan was their father. He said, "You are of your father the devil, and the desires of your father you will do." (Jn. 8:44) He also denounced them as a brood of vipers and serpents. And a great sedition arose when Jesus overturned the sellers' tables and whipped them out of the Temple. Hence Jesus must be banished from More's Utopia. The first martyr for Christ, St. Stephen, denounced the unbelieving Jews as evildoers; and as a result a sedition arose in which they murdered him:

"You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him." (Acts 7:51-54)

Hence St. Stephen must also be banished from More's Utopia. And sedition arose many times when St. Paul preached: "We have found this to be a pestilent man [St. Paul], and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes." (Acts 24:5) Hence St. Paul would also be banished from More's Utopia.

### Utopia's women priests

*Utopia*, by Apostate Thomas More, 1516: "Their priests, if they be not women (for that sex is not excluded from the office, though rarely chosen, and then not unless she be a widow and old), have for their wives the most excellent women in the country." (b. 2, c. 9)

### Utopia's priests are above the law

*Utopia*, by Apostate Thomas More, 1516: "None of the magistrates have greater respect shewn them than the priests; and should they commit any crime they would not be questioned about it, their punishment being left to God and their consciences. For the Utopians deem it unlawful to lay hands on any man, how wicked soever, who hath been particularly dedicated to God. Nor find they any considerable inconvenience in this; for, having so few priests, and those chosen with much caution, it must be very unusual to find one, who was raised to such a dignity merely from his virtue and goodness, degenerating into corruption and vice. Even should such a thing happen, for man is changeable, yet the smallness of their number; and their having no authority but what arises from the respect paid them, nothing of consequence can happen to the public from the indemnity they enjoy." (b. 2, c. 9)

The apostate More either lies or is a complete idiot when he says nothing harmful can come from sinful priests. No one can cause more harm than a sinful priest! Sinful priests not only scandalize others and cause many to follow their sins, but they also harm others by the sins they commit, such as sexual molestation, murder, stealing, calumny, usury, simony, and, worst of all, heresy, which kills souls. If anyone ever wondered what kind of ungodly, satanic theology justifies priests who commit the sin of pedophilia from being sufficiently denounced and punished—now you know! The heresy that popes, bishops, and priests are immune from being judged, denounced, or punished for crimes and other sins started long ago, and not just from the 16th century but from the 11th century. Thomas More also teaches heresy by saying that the only authority priests, and thus including Catholic priests, have over their flocks is one of respect and thus not of jurisdiction.

### Utopia's legalization of suicide and euthanasia

*Utopia*, by Apostate Thomas More, 1516: "But if a disease is not only incurable but also distressing and agonizing without cessation, then the priests and the public officials exhort the man, since he is now unequal to all life's duties, a burden to himself, and a trouble to others, and is living beyond the time of his death, to make up his mind not to foster the pest and plague any longer nor to hesitate to die now that life is torture to him but, relying on good hope, to free himself from this bitter life as from prison and the rack, or else voluntarily to permit others to free him. In this course he will act wisely, since by death he will put an end not to enjoyment but to torture. Because in doing so he will be obeying the counsels of the priests, who are God's interpreters, it will be a pious and holy action... If anyone commits suicide without having obtained the approval of priests and senate, they deem him unworthy of either fire or earth and cast his body ignominiously into a marsh without proper burial." (b. 2, c. 7)

### Utopia's legalization of divorce

*Utopia*, by Apostate Thomas More, 1516: "Matrimony is there never broken, but by death; except adultery break the bond, or also the intolerable wayward manners of either party... But now and then it happens, where as the man and woman cannot well agree between themselves, both of them finding with whom they hope to live more quietly and merrily, that they, by the full consent of them both, be divorced asunder and married to others." (b. 2, c. 70)

### Utopia's forbidding of private property

*Utopia*, by Apostate Thomas More, 1516: "I am persuaded, that until property be destroyed, there can be no just distribution of things, nor can the world be happily governed; for while it is maintained, the greater and better part of mankind will be oppressed with care and anxiety. I confess, that without destroying it entirely, the oppressions of many may be lightened, but they can never be quite removed. (b. 1) ... Thus have I described to you, as particularly as I could, the constitution of that commonwealth [More's Utopia], which I think not only the best in the world, but the only one truly deserving that name. In all other places, while men talk of a commonwealth, every one seeketh only his own wealth; but there, where no man hath any property, all pursue with zeal the public good." (b. 2, c. 9)

The apostate and humanist Thomas More practiced what he preached in his heretical Utopia. Even though Thomas More personally believed in the dogma that the pope is the head of the Catholic Church in England, his deadly silence in not professing this dogma when he was obliged to do so caused him to implicitly deny the dogma by sins of omission. And thus he was a notorious heretic on this point alone. He also caused scandal and led innumerable souls to embrace or remain in the Anglican heresy and schism. When almost all of England, More's family included, took the heretic King Henry VIII's heretical Oath and hence embraced the heresy that the King of England is the supreme head of the Catholic Church in England, Thomas More did not resist or oppose the heresy or those that took the heretical Oath but remained deadly silent and concealed the dogmatic truth that the pope is the supreme head of the Catholic Church in England and throughout the whole world. He said nothing about the Oath, one way or another, even though he refused to take it. Nor did he condemn the heresy nor denounce the heretics nor instruct them about the dogma. He took great pride in remaining silent about his belief that the pope is the supreme head of the Catholic Church in England. He left everyone in suspense about what he believed in this extremely important dogmatic matter until after he was sentenced to death. Only after he was sentenced to death because of his silence did he then publicly profess the dogma, but even then he did not condemn the Oath as heretical nor denounce as heretics those who took it. Instead he referred to them as good Catholics and remained in religious communion with them. In several of his letters, Thomas More gives his reasons for remaining silent about the Oath. One reason was to do his best to save his physical life; and another was to not anger the king or give him undue trouble because, according to More's Utopia, he did not want to cause sedition. Many times he said the following:

Apostate Thomas More: "I do nobody harm, I say none harm, I think none harm, but wish everybody good. ... Your conscience will save you and my conscience will save me."

Hence the apostate Thomas More was also a follow-your-conscience heretic. He believed in the heresy that a man is saved by believing in and following his own conscience instead of by believing in and obeying all of God's commandments as taught by the Holy Catholic Church. Even though he knew that the king and his own wife, daughter, friends, and many others denied the dogma that the pope is the supreme head of the Catholic Church in England, he did not condemn their heresy nor denounce them as heretics. Instead, he encouraged them to follow their own conscience and keep their heretical beliefs and wished them luck for doing so and hoped they would all meet in heaven. (See RJMI refutation *Against Thomas More*.)

### *The Medici (Godfathers of the Great Apostasy)*

No family of public prominence was more influential in promoting the Great Apostasy than the Medici. It influenced or ruled Florence from the 13th to the 17th century. Three of its family members ruled as so-called popes. They were actually apostate antipopes:

1. Apostate Antipope Leo X (1475-1521), born Giovanni de' Medici, was the so-called pope from 1513 to 1521.
2. Apostate Antipope Clement VII (1478-1534), born Giulio di Giuliano de' Medici, was a cardinal from 1513 to 1523 and was the so-called pope from 1523 to 1534.
3. Apostate Antipope Leo XI (1535-1605), born Alessandro Ottaviano de' Medici, was the so-called pope from 4/1/1605 to 4/27/1605.<sup>121</sup>

The Medici family zealously and successfully financed and promoted scholasticism, mythology, the desecration of holy places, and immorality. Under the Medici, Florence became the home base of the Great Apostasy. Many of the humanist writers and artists either lived in Florence for a period of time or visited it:

HOP: "Florence, corrupted as it had been by the Medici, [was] made into a nest of 'heathen philosophers, voluptuaries, dilettanti, money-lenders and traders, intriguing politicians and sharp-witted critics...' " (v. 6, b. 1, c. 1, p. 3)

*Memoirs*, Philip Commynes, 1488-1501: "Their house [the Medici's] had already existed two generations, during the lives of Piero, the father of this Lorenzo, and of Cosimo, who founded it, a man worthy to be reckoned among the chief of that age. Indeed, in their profession, which was merchandising, I think this family was the greatest that ever was in the world; for their agents had so much reputation on account of this name of Medici that the effect of it in England and Flanders, as I have myself seen, is scarce credible. I saw one of their agents, Gerard Canisiani, who kept King Edward IV upon his throne, almost upon his own credit, during the time of the great civil wars in that kingdom; for he furnished the king at different times with more than six-score thousand crowns, —little to his master's advantage, though in the end he got his money back again. I knew also another, named Thomas Portinari, who was security between King Edward and Charles, duke of Burgundy, for fifty thousand crowns, and at another time for eighty thousand. I cannot commend merchants for acting thus; but it is highly commendable in a prince to be

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<sup>121</sup> HOP: "Alessandro de' Medici was descended from a collateral line of the celebrated Florentine family. Born on June 2nd, 1535, the son of Ottavio de' Medici and Francesca Salviati, a niece of Leo X, he gave proof even from earliest infancy of extraordinary gifts of mind and heart." (v. 25, c. 1, p. 18)

punctual with them, and keep his promise exactly; for he knows not how soon he may want their assistance, and certainly a little money sometimes does great service.”<sup>122</sup>

*Encyclopedia Britannica*, 1952: “Cosimo [Medici], surnamed Cosimo the Elder [1389-1464],...was the patron of Donatello, Brunelleschi, Ghiberti, Luca della Robbia, and many others. Cosimo purchased many Greek and Latin manuscripts; he opened the first public library at St. Mark’s at his own expense, and founded another in the abbey of Fiesole... Gemistus Pletho spoke to him with enthusiasm of the Platonic philosophy. Cosimo was so deeply attracted by the theme that he decided to have the young Marsilio Ficino (*q.v.*) trained in philosophy and Greek learning in order to make a Latin translation of the complete works of Plato. Through Ficino he founded that Platonic academy which led to such important results in the history of Italian philosophy and letters. On Aug. 1, 1464, Cosimo died at the age of seventy-five, while engaged in listening to one of Plato’s dialogues.” (v. 15, Medici)

HOP: “Gemistos Plethon, an enthusiastic disciple of Plato of the neo-Platonic school, ignored Christianity and in religion reverted to paganism. He hoped by the revival of his philosophy to create a universal religion... The Philosopher Gemistos Plethon, Bessarion’s master, ranks next to him after the Greeks... The energies of the gifted but passionate man were...directed to the spread of Platonic Philosophy... His burning words inflamed the soul of Cosmo de’ Medici, and gave birth to his plan for the revival of this philosophy in Italy. Marsiglio Ficino, the man selected by Cosmo for the execution of his purpose, says in his translation of the works of Plotinos: ‘The great Cosmo, at the time when the Council assembled by Pope Eugenius IV was sitting in Florence, was never weary of listening to the discourses of Plethon, who like a second Plato, held disputations on the Platonic Philosophy. The eloquence of this man took such hold upon him and animated him with such enthusiasm, that he firmly resolved to found an Academy at the first favorable moment.’ ” (v. 1, b. 2, c. 2, pp. 152-153, 323-324)

*Encyclopedia Britannica*, 1952: “The palace of Lorenzo [Medici (1449-1492)] was the school and resort of illustrious men. Within its walls were trained the two young Medici afterwards known to the world as Leo X and Clement VII. Ficino, Poliziano, Pico della Mirandola, and all members of the Platonic academy were its constant habitués. It was here that Pulci gave readings of the *Morgante*, and Michelangelo essayed the first strokes of his chisel.” (v. 15, Medici)

HOP: “Dark blots deface the history of the Medici family, more especially that of Lorenzo... The life of this great patron of the Arts and Literature was far from corresponding with his belief. Even his warmest admirers are unable to defend his memory from the disgrace of the cruel sack of the city of Volterra, of his seizure of the chest containing the money for the marriage portions of maidens, by the loss of which many were driven to embrace a life of shame, and of the audacious greed with which he appropriated the property of the State. He was hardly ever without some love affair on hand, and for years carried on an intrigue with a married lady. One day would find him disputing in the Academy on virtue and immortality, and inciting pious poems; on the next he might be seen in the midst of his dissolute friends singing loose carnival songs, or listening to Luigi Pulci declaiming the wanton verses of his ‘Morgante.’ The words and example of such a man, and the evil splendour of such a Court, could not fail to have a corrupting influence on Florentine life.” (v. 5, Intro., s. 2, pp. 116-117)

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<sup>122</sup> From *Readings in European History*, Abridged Edition, by James Harvey Robinson, Ginn and Company, Copyright 1906. C. 23, s. 1, no. 95a, pp. 235-236.

Nominal *Catholic Encyclopedia*, Astrology, by Max Jacobi, 1907: “Among the zealous patrons of the art were the Medici. Catharine de’ Medici made astrology popular in France. She erected an astrological observatory for herself near Paris, and her court astrologer was the celebrated ‘magician’ Michel de Notredame (Nostradamus) who in 1555 published his principal work on astrology—a work still regarded as authoritative among the followers of this art. Another well-known man was Lucas Gauricus, the court astrologer of Popes Leo X [Medici] and Clement VII [Medici], who published a large number of astrological treatises...”

With its enormous amount of money earned by banking, usury, and trading, the Medici family gained the favor of rulers in the Church and State by bribery, loans, and gifts. They eventually became the main bankers to the apostate antipopes. The Medici family got its money from trading and banking initiated by Giovanni d’ Averardo (1360-1429), aka Giovanni di Bicci dei Medici, after he made a pact with the Devil and no doubt with the apostate Jews who were his bankers:

*Encyclopedia Britannica*, 1952: “Giovanni, son of Averardo Bicci dei Medici (1360-1429), may be considered the actual founder of the Medician greatness. He realized an immense fortune by trade—establishing banks in Italy and abroad, which in his successor’s hands became the most efficient engines of political power. The Council of Constance (1414-1418) enabled Giovanni dei Medici to realize enormous profits.” (v. 15, Medici)

*The Church and Usury*, by Apostate Rev. Patrick Cleary, 1914: “To such an extent did the woolen trade of Florence develop, that in 1338 there were thirty thousand persons employed directly or indirectly as weavers, dyers, wool-combers, fullers, cloth shearers, etc., in this industry alone... We find Florentine agents busy in Tunis, Spain, Portugal, and England. A list survives from the year 1315 of nearly two hundred ecclesiastical houses in England and Scotland which furnished the Florentines with raw material for their looms. There shrewd business instincts led them to contrive new methods of money-making. Strongly Guelf in their tendencies—possibly because of the money that was to be made out of religion—the Florentines [the Medici’s] became at an early date the bankers of the Holy See; and the bankers and the woolen merchants worked hand in hand... They had correspondents and exchange offices in every quarter of the world. They were adepts in the art of money-lending, for they lent out huge sums of money for which they charged high rates, defending themselves on lines which it took the theologians themselves some time to grasp.”<sup>123</sup>

Giovanni di Bicci dei Medici and his successors were nominal Catholics who infiltrated the Catholic Church in order to subvert and attempt to destroy Her and to corrupt Catholics. The Medicis, while pretending to be Catholic, were actually pagan Romans who wanted to resurrect the glory of pagan Rome. As such, they and the apostate Jews were close allies in their hatred for the Catholic Church, which in the first one thousand years of Her existence fought against and conquered apostate Judaism and pagan Romanism. St. Paul speaks of this age-old battle that was going on in his day: “But the unbelieving Jews stirred up and incensed the minds of the Gentiles [pagan Romans and other pagans] against the brethren [true Catholics].” (Acts 14:2) A legend, which the Medici promoted, boasts of the pagan origin of the Medici family:

*Encyclopedia Britannica*, 1952: “Medici, the name of a famous Italian family. Legend declared that the house was founded by Perseus, and the Benvenuto Cellini’s bronze Perseus holding on high the head of Medusa was executed and

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<sup>123</sup> Ibid., c. 5, sec. 6a, pp. 135-136.



placed in the Loggia dei Lanzi at Florence to symbolize the victory of the Medici over the republic. The name appears in Florentine chronicles as early as the close of the 12th century.” (v. 15, Medici)

The Medici’s had a great devotion to the false goddess Artemis, as its coat of arms indicates:



Naked putti surround the Medici coat of arms at the tomb of Leo XI, 1644

This sculpture was made by Alessandro Algardi in 1644.<sup>124</sup> The false goddess Artemis of Ephesus comes to mind when you see the Medici coat of arms. The Medici family had a history of devotion to this false goddess who is always depicted in art as having “many breasts.”



The false goddess Artemis of Ephesus

One could easily think that the balls on the Medici coat of arms are yet another idolatrous representation of this false goddess:

*From Artemis to Diana*, edited by Tobias Fischer-Hansen: “A small-sized emblem with Ephesian Artemis was placed as a pendant to another one with the nymph Egeria in the vault of the *Salone* [Salone dei Cinquecento]. A larger stucco relief with the goddess standing on a step podium between deer was placed at the centre of the loggia vault facing the magnificent view over Rome, making eye contact with the Villa Medici. Ephesian Artemis would have a special place in Medici imagery. In the loggia vault in the Villa Madama [a Medici Palace], she forms part of the grotesque ornamentation. In Perino del Vaga’s sketch for the papal coat-of-arms, the Medici emblem is flanked by Ephesian Artemis.”<sup>125</sup>

Just as the pagan Romans and apostate Jews always helped one another in their war against the Catholic Church, so the Medici family and the apostate Jews helped one another in their war against the Catholic Church:

<sup>124</sup> *Art in Renaissance Italy*, by John T. Paoletti and Gary M. Radke. Publisher: Laurence King, 3rd edition, 2005. P. 155.

<sup>125</sup> *From Artemis to Diana*, edited by Tobias Fischer-Hansen. Publisher: Museum Tusculanum Press, 2009. Pt. 4, p. 459.

*Jewish History from the Archives of Florence and Cremona*, Part I: The Medici Archives, Fact Paper 38-I, by Samuel Kurinsky: “The Jews in the Provinces of Cremona and Tuscany enjoyed the protection of two Grand Dukes, the Gonzagas of Mantua and the Medici of Florence. Between the mid-sixteenth and mid-eighteenth centuries the noble rulers of Cremona and Tuscany regions demonstrated their pragmatism by extending tolerance to the Jews while the Inquisition was still rampant, thereby gaining the economic advantages Jews were able to offer their regimes...

“The Medicis are renowned as Europe’s most brilliant and influential family of art patrons. For scholars, artists, and connoisseurs, no less than for tourists, a visit to Florence is largely a pilgrimage to Medici patronage. The churches, monasteries, palaces, and gardens that were built or endowed with art works during their reign, and the dynastic art collections now housed in the Uffici and Pitti palaces, are among the world’s greatest treasures...

“The fate of Tuscan Jewry, in the early modern period, was inextricably linked to the favor and fortune of the House of Medici. Though a Jewish presence was registered in Lucca as early as the ninth century and a network of Jewish banks had spread throughout the region by the mid-fifteenth, the stable ‘Israelite Communities’ of Florence, Siena, Pisa, and Livorno were political creations of the Medici rulers...

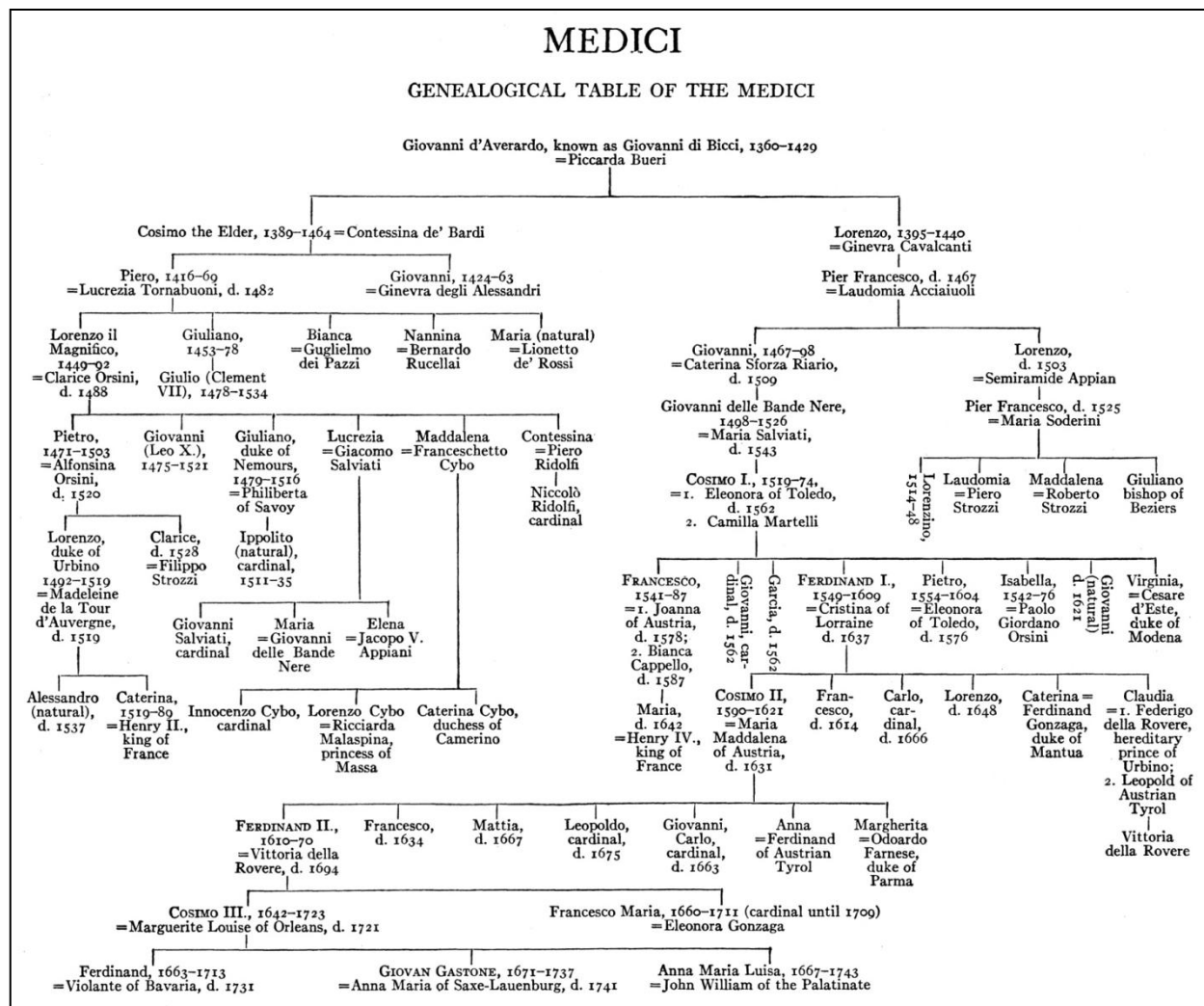
“The archival documents cover the full range of Jewish life in Tuscany and a great deal more. The Grand Dukes and their agents were in touch with Jews throughout Europe and the Mediterranean, including merchants, bankers, sailors, craftsmen, doctors, scholars, rabbis, actors, and art dealers...

“The significant role of the Jews in international commerce of the times is borne out by the documentation of efforts by the Medicis to obtain Judaic commercial, industrial, and technological expertise. These documents demonstrate the exceptional internationalism of European Jewry and their influence, for the Medici efforts extended through Tuscany, Portugal, France, and the Netherlands. The documents shed light on how Duke Cosimo de’ Medici engaged in secret negotiations to attract Jewish capital to his State, and convey the tone of cynical opportunism that characterized Jewish resettlement, even in the ‘liberal’ state of Tuscany. One such document is the diplomatic missive from Giorgio Dati in Antwerp to the Ducal Secretary in Florence about the elaborate plans for secretly inducing rich Portuguese Jews to settle in Tuscany through the renowned Mendes family, during a period in which the family was encountering legal difficulties in the Netherlands...”

HOP: “Reuchlin now appealed to the Pope, and by means of a flattering letter gained the advocacy of the physician of Leo X, the influential Jew, Bonet de Lattes.<sup>126</sup>” (v. 7, c. 6, pt. 1, p. 321)

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<sup>126</sup> Footnote \*: “Cf. Geiger, 297.”



### German humanists

While many of the German humanists rightly condemned scholasticism, they were nevertheless heretical and idolatrous humanists for glorifying the false gods and false religions of mythology:

HOP: "The humanism of Young Germany was the most important of the movements which threatened danger to the Church.<sup>127</sup> ...In the humanist school of Young Germany the study of antiquity was its own end, and often evinced a spirit not only indifferent, but often hostile, to Christianity. The real founder and type of the younger school was Desiderius Erasmus of Rotterdam. A great scholar but a weak character, a man of brilliant attainments, by the many-sidedness and versatility of his active mind, Erasmus exercised by his numerous writings a prodigious influence on his time.<sup>128</sup> In spite of all the services he rendered to classical study, it must be admitted that...he never separated himself openly from

<sup>127</sup> Footnote \*: "Cf. Janssen-Pastor, I., 18, 78 seqq., 744; II., 18, 3-39."

<sup>128</sup> Footnote †: "Ibid. II., 18, 7-25. Cf. Kalkoff in Archiv fur Reformations-gesch., I. Jahrg. (1903-4), I seqq."

the Church [RJMI: however, he was separated from the Catholic Church by an automatic excommunication for his idolatry]... The influence exercised by Erasmus over the younger school of humanists was portentous... He filled his disciples with a one-sided enthusiasm for classical antiquity...

“Jakob Locher, surnamed Philomusus, well known as the translator, editor, and expounder of the ancient classics, and also as the author of text-books of classical philosophy, was now in the field with his lawless views of life, and had taken his stand as the disciple of pure paganism purged from all Christianity. He recommended the ancient poets, even the most objectionable, as the best, nay, only means for the education of youth...

“Those humanist productions, which take in vain the name of the Most Holy and treat of Christian things as of a mere play of the mind, are particularly unsavoury and revolting. Of this kind were the ‘Christian Heroids,’ in imitation of Ovid, which were published in 1514 by Eobanus Hessus. More original, though shameless and coarse beyond words, were the ‘poets’ imitations of the old erotic poets; for in these their mode of life was in harmony with their verses. Even as in the movement of the Italian Renaissance the idea of sensual pleasure was let loose in the most unbridled manner,<sup>129</sup> so was it now with many of the younger humanists such as Locher, Hermann van dem Busche, and Ulrich von Hutten. They fell into the wildest extravagances, if for no other reason than to show their superiority to the Italians.

“Conrad Mutianus Rufus, by his influence over the humanists of Erfurt, of whom he was the leader, was responsible for the mixture of Christianity and paganism in the movement.<sup>130</sup> This canon of Gotha, who had been in Italy a warm adherent of Neoplatonism, then rampant among the humanists, was for a time at least an opponent of positive Christianity...

“A characteristic type of the younger humanists of Germany was the gifted but morally-depraved Ulrich von Hutten.<sup>131</sup> Having been early imbued at Erfurt with the tenets of a completely pagan sect of humanists, he became there the champion of a proletariat of nobles, who had nothing to lose by the subversion of the existing state of things. He was possessed of an unbounded self-confidence which made him regard himself as the chosen supporter of the movement of the new era; so that everything he did or tried to do was in his eyes of history-making importance. All this, combined with his ability and gift of writing, made him one of the most dangerous promoters of revolutionary ideas...

“Johann Reuchlin,<sup>132</sup> who had a natural inclination towards the Church, and was much esteemed in Germany for his personal qualities as well as for his knowledge of Greek, and still more of Hebrew, had become imbued with the doctrines of a fanatical theosophy, induced by his study of the Jewish Kabbala, and encouraged by his own propensity for mystical subtleties. He expressed his opinions in two books, ‘Vom wunderthaligen Wort’ and ‘Uber kabbalistische Kunst.’ ...His views were calculated to sow confusion in the brains of the youth of Germany, and give an impetus to the inclination, already existing among them, to cast themselves adrift, at the expense of Christianity, from all dogmatic teaching.” (v. 7, c. 6, pt. 1, pp. 315-319)

Nominal *Catholic Encyclopedia*, Desiderius Erasmus, 1909: “The most brilliant and most important leader of German humanism, b. at Rotterdam, Holland, 28 October, probably in 1466; d. at Basle, Switzerland, 12 July, 1536... When nine years old he was sent to the school of the celebrated humanist Hegius at Deventer, where his

<sup>129</sup> Footnote \*: “Cf. Vol. V. of this work, 135 *seqq.*”

<sup>130</sup> Footnote †: “Cf. Janssen-Pastor, II., 18, 30 *seqq.*”

<sup>131</sup> Footnote \*: “Cf. Janssen-Pastor, II., 18, 56, *seqq.*, 101 *seqq.*”

<sup>132</sup> Footnote \*: “See Geiger, J. Reuchlin, Leipzig, 1871. Cf. Janssen-Pastor, I., 18, 116 *seqq.*; II., 18, 41-56; Paulus, Die deutschen Dominikaner, 94-102.”

taste for humanism was awakened and his powers of mind received their bent for life...

"He...devoted himself mainly to the ancient classics, whose content and formal beauty he passionately admired. His religious training was obtained from the study of Jerome and Lorenzo Valla. ...Thomas More, Latimer, and others, with all of whom acquaintance ripened into lifelong friendship... His reception at Rome was equally flattering; the cardinals, especially Giovanni de' Medici (later Leo X), and Domenico Grimani, were particularly gracious to him...

"The attitude of Erasmus towards the text of the New Testament is an extremely radical one, even if he did not follow out all its logical consequences. In his opinion the Epistle of St. James shows few signs of the Apostolic spirit; the Epistle to the Ephesians has not the diction of St. Paul, and the Epistle to the Hebrews he assigns with some hesitation to Clement of Rome. In exegesis he favoured a cold rationalism and treated the Biblical narratives just as he did ancient classical myths, and interpreted them in a subjective and figurative, or, as he called it, allegorical sense...

"[He] obliterated almost entirely all differences between heathen and Christian morality, so that Erasmus could speak with perfect seriousness of a 'Saint' Virgil or a 'Saint' Horace...

"It cannot be denied that Erasmus was a potent factor in the educational movement of his time. As the foremost of the German humanists, he laboured constantly and effectually for the spread of the new learning, which imparted to the education of the Renaissance period its content and spirit. By his intercourse with scholars and students, his published satires on existing institutions and methods, and especially his work in editing and translating the Greek and Latin authors, he gave a powerful impulse to the study of the classics."

Nominal *Catholic Encyclopedia*, Johannes Reuchlin, 1911: "Celebrated German humanist, b. at Pforzheim, Baden, 22 February, 1455; d. at Liebenzell, 30 June, 1522. He studied at Freiburg, Paris, and Basle, where he won his baccalaureate in 1475, his degree of master in 1477, and later taught Greek and Latin; in 1479 he became bachelor of jurisprudence at Orléans, and licentiate of law at Poitiers in 1481. During two trips to Italy (1482 and 1490) he became acquainted with the Platonic Academy at Florence and the chief Italian philologists, he himself exciting wonder through his great philological knowledge."

### *Several humanists*

HOP: "The chief representatives of the...Renaissance were Giannozzo Manetti, Ambrogio Traversari, Lionardo Bruni, Gregorio Carraro, Francesco Barbaro, Maffeo Vegio, Yittorino da Feltre, and Tommaso Parentucelli, afterwards known as Pope Nicholas V." (v. 1, Intro., p. 40)

HOP: "Beccadelli's disgraceful work did not, unfortunately, stand alone, for Poggio, Filelfo, and Æneas Sylvius Piccolomini have much to answer for in the way of highly seasoned anecdotes and adventures." (v. 1, Intro., p. 24)

HOP: "The foul literature produced by such writers as Beccadelli, Valla, Poggio, and their innumerable disciples was accessible only to the cultivated classes. Among the great bulk of readers the poison was disseminated by means of the novels and plays which were written in the vulgar tongue. In addition to Boccaccio's novels, first printed by a Jew, and repeatedly re-issued during the 15th Century, there were the far worse productions of Ser Cambi, Masuccio, Gentili Sermini, Francesco Vettori, Bandello, and others. Their favourite subjects are the relations between the sexes, treated with the crudest realism, and in connection with this, attacks on marriage and the family." (v. 5, Intro., p. 119)

*Europe from the Renaissance to Waterloo*, by Robert Ergang, Ph.D, 1967: "The classics became for many a practical school of life, almost a new religion. From the Latin words *litterae humaniores* (humane letters, literature dealing with humanity) such study of the classics is known as humanism, and those who perused this study are called humanists. Most of the humanists were laymen but there were many in the Church whose interests were centered in 'humane letters' rather than in 'divine letters.' Among them were such popes as Nicholas V, Pius II, and Leo X; also the papal secretary Lorenzo Valla, Cardinal Bembo, and many bishops. The example of these higher ecclesiastics did not fail to influence the whole ecclesiastical hierarchy under them." (c. 2 (The Renaissance): Italian Humanism, pp. 51-52)

HOP: "In common with many of the works of art of that period, the writings of [so-called] Christian Humanists like Battista, Spagnolo, and Jacopo Sannazaro, present a most curious medley of paganism and Christianity... Perhaps this infatuation is even stronger in another poet, Pietro Bembo. His epitaphs are purely heathen." (v. 5, Intro., p. 141)

HOP: "[Footnote ||] ... 'Luigi Marsigli and Colluccio Salutato,' says Hettner, 167, 'adopted the religious ideas of Cicero, Virgil, and Seneca. The ancient notions of destiny and fortune were spoken of more than God.' To enable us to understand the opinions of these men, the publication of Salutato's didactic poem, *De facto et fortuna*, would be most desirable. Only a portion of it is printed. See Voigt, 2nd ed., 207, note 5. MS. copies are numerous. In the Laurentian Library at Florence I saw two copies of the MS., Plut., liii., Cod. 18, and Sma. Annunziata, 86." (v. 1, Intro., p. 27)

HOP: "The adherents of the...Renaissance, with scarcely an exception, were, during life, indifferent to religion. They looked on their classical studies, their ancient philosophy, and the faith of the Church as two distinct worlds, which had no point of contact. From considerations of worldly prudence or convenience they still professed themselves Catholics, while in their hearts they were more or less alienated from the Church. In many cases, indeed, the very foundations of faith and morals were undermined by the triumph of...Humanism. [Footnote †] The literary men and artists of this school lived in their ideal world of classic dreams; theirs was a proud and isolated existence. The real world of social and, yet more, that of moral and religious life, with its needs, its struggles, and its sacrifices, was far too common and too burdensome for their notice; and they only condescended to take part in it, in so far as was necessary in order to bring themselves into view and to share in its advantages." (v. 1, Intro., pp. 28-29)

Ibid: Footnote †: "Lechler, ii., 500, 501. Körting, i., 193, 194; iii., 245. Burckhardt, *Cultur*, ii., 3rd ed., 274, says: 'Most of them must inwardly have wavered between scepticism and fragments of the Catholic faith, in which they had been brought up, and externally from motives of prudence adhered to the Church.' Hettner, 57, very aptly remarks: 'It is not in the nature of the Latin race to grub and delve like Faust; dogmatic questions were discussed, but not solved. They were either rank sceptics or careless hypocrites.' "

HOP: "An essential feature in the description of [Apostate Anticardinal] Cesarini would be wanting if we omitted all mention of his relation to Humanism. Like [Apostate Anticardinal] Capranica, he was a warm friend of classical studies. 'To them,' it has been said, 'he owed those graces of mind and speech which so enhanced his physical advantages.' ...His interest in these studies was so great that even on his journeys as Legate he found time to search diligently for old manuscripts. This we learn from [Apostate Anticardinal] Albergati, who shared his tastes.

"Niccolò Albergati, though less cultivated than Cesarini, held constant intercourse with the partisans of the new studies, and did what he could to further

them. Filelfo, Poggio, Æneas Sylvius Piccolomini [future Apostate Antipope Pius II], and especially Tommaso Parentucelli [future Apostate Antipope Nicholas V], enjoyed his favour..." (v. 1, b. 2, c. 1, p. 268)

### **Some apostate antipopes who favored humanism or humanists**

The humanism and humanists mentioned in this chapter, which were favored or allowed by apostate antipopes and others, glorify the false gods and false religions of mythology and glorify immorality. This humanism is not the same as the humanism of scholasticism, which glorifies pagan philosophy and pagan philosophers. All the so-called popes not mentioned in this chapter who favored or allowed or did not sufficiently condemn scholasticism or did not sufficiently denounce or punish the scholastics are also guilty of humanism by either sins of commission or sins of omission. And this also makes them formal heretics and thus apostate antipopes. This applies to all the apostate antipopes from at least the 13th century onward.

The apostate antipopes mentioned in this chapter who favored or allowed humanism or favored or allowed humanists at the papal court are from Benedict XII (1335-1342) to Gregory XI (1371-1378); Martin V (1417-1431); Eugene IV (1431-1447); Nicholas V (1447-1455); Pius II (1458-1464); Sixtus IV (1471-1484); Innocent VIII (1484-1492); Alexander VI (1492-1503); Julius II (1503-1513); Leo X (1513-1521); Clement VII (1523-1534); and Paul III (1534-1549).

However, all of the so-called popes from the first so-called pope who favored or allowed humanism and humanists down until today are humanists and apostate antipopes because they either favored or allowed humanism and the humanists or did not sufficiently condemn humanism or did not sufficiently denounce or punish the humanists. For any so-called pope to have done this sufficiently, he would have had to denounce all of his predecessors who were idolaters, formal heretics, and apostate antipopes. No so-called pope down until today has done anything close to that!

Hence even apostate antipopes who were not considered humanists were nevertheless humanists either for not sufficiently condemning humanism or for not sufficiently denouncing or punishing the humanists or for being in religious communion with the humanists. And many of the apostate antipopes employed humanists to serve at the papal court. As the true cliché goes, "Birds of a feather flock together." And as the Bible puts it: "Birds resort unto their like" (Eccus. 27:10), "Shall two walk together except they be agreed?" (Amos 3:3), and "A prince that gladly heareth lying words, hath all his servants wicked." (Prv. 29:12)

### *Apostate Antipopes Benedict XII (1335-1342) to Gregory XI (1371-1378) and others*

HOP: "Boccaccio went three times as Ambassador from the Florentines to the Papal Court, and was always well received there.<sup>133</sup> All the Popes from Benedict XII to Gregory XI showed Petrarch the greatest favor, and Clement VI delivered the great poet from pecuniary embarrassments and procured for him the independence needed for his intellectual labours.<sup>134</sup>" (v. 1, Intro., p. 6)

<sup>133</sup> Footnote †: "M. Landau, Boccaccio, 223 *et seq.* Körting, ii, 197, *et seq.*, 304, *et seq.*, 307. A Hortis, Giov. Boccaccio, ambasciatore in Avignone (Trieste, 1875)."

<sup>134</sup> Footnote ‡: "Körting, i. 224, 440, 441."

Footnote †: “Regarding the appointment of the first Humanist in the Papal Court by Innocent VI (1352-1362), see *supra* p. 54, note †...” (v. 1, b. 1, c. 1, p. 94)

Footnote †: “During the Avignon period we meet with but few Tuscan Humanists in Papal service. The first of these is Petrarch’s friend Zanobi da Strada, whom Pope Innocent VI appointed Protonotary and Secretary of Briefs about the end of 1358 or beginning of 1359. Urban V summoned Francesco Bruni, another friend of Petrarch’s to Avignon about the year 1365. His companion in office was Coluccio Salutato, afterwards distinguished as Chancellor of Florence... See Voigt, *Wiederbelebung*, i., 2nd ed., 195; ii., 2nd ed., 5-7.” (v. 1, Intro., p. 54)

HOP: “Maffeo Vegio (1407-1458)...must not be passed over... We must mention his widely read book on education, inasmuch as it represents an endeavour to combine the [so-called] wisdom of the Classics with the Bible and the teaching of the Church. He strongly recommends the work of Virgil, Sallust, and Quintilian, as means of culture, but objects to the Elegiacs on account of their indecency, and would have the comic authors reserved for the perusal of grown-up men. [RJMI: Hence, according to this idolatrous pervert, grown-up men can read pornographic works.] In the time of Eugenius IV, Vegio came to Rome, where he filled the offices of Datary, Abbreviator, and Canon of St. Peter’s, and finally became an Augustinian Canon... Those members of the Church, who promoted the heathen view, acted wrongly [RJMI: idolatrously and heretically], and were, if we look at their conduct with a view to the interests of the Church, blameworthy...

“The [apostates in the] Church gave liberal encouragement to Humanist studies... She accorded the greatest possible liberty to the adherents of the Renaissance<sup>135</sup>...

“The friendly relations which existed between the Popes and the two founders of the Renaissance literature, Petrarch and Boccaccio, have already been mentioned... No less than five times was Petrarch invited to fill the office of Apostolic Secretary, but the poet could not make up his mind to undertake the charge, fearing that it would compel him to give up literature, his special vocation. But he gladly employed himself, at the desire of the learned Pope Clement VI, in the collection of early manuscripts of Cicero’s works for the Papal Library. When the tidings of the death of Petrarch, whom he had once invited to Avignon by an autograph letter, reached Pope Gregory XI, he commissioned Guillaume de Noellet, Cardinal Vicar of the Church in Italy, to make diligent inquiries after his writings and to have good copies made for him...

“Gregory XI, whom a modern writer has justly characterized as the best of the Avignon Popes, showed a notable interest in the half-forgotten heritage from the ancient world. When he heard that a copy of Pompeius Trogus had been discovered at Vercelli, he at once sent a letter to the Bishop of that city, desiring him immediately to look after this book and to have it conveyed to the Papal Court by a trusty messenger. A few days later the same Pope charged a Canon of Paris to make researches in the Sorbonne Library regarding several works of Cicero’s, to have them transcribed as soon as possible by competent persons and to send the copies to him at Avignon.<sup>136</sup> It might, at first sight, have seemed likely that the storms which burst over the Papacy after the death of Gregory XI would have deterred the Popes from showing favour to the Renaissance, which was now asserting its power in the realm of literature, and yet it was actually at this very period that a great number of the Humanists found admission into the Roman Court.<sup>137</sup>

<sup>135</sup> Footnote \*: “See Körting, ii., 366, 660. Nowhere was greater intellectual liberty enjoyed than in the Eternal City. ‘Et quod maximi omnium faciendum videtur mihi, *incredibilis quædam hic libertas est*,’ wrote Filelfo from Rome in 1475. Rosmini, *Vita di Filelfo* (Milan, 1808), ii., 388.”

<sup>136</sup> Footnote \*: “For both these letters, which I found in the Papal private Archives, see Nos. 1 and 2 in the Appendix.”

<sup>137</sup> Footnote †: “During the Avignon period we meet with but few Tuscan Humanists in the Papal service. The first of these is Petrarch’s friend, Zanobi da Strada, whom Pope Innocent VI appointed Protonotary and Secretary of Briefs about the end of 1358 or beginning of 1359. Urban V summoned Francesco Bruni, another friend of Petrarch’s, to Avignon about the year 1365. His



“A closer study of this time, in connection with which the previous years of the residence of the Popes at Avignon must also be considered, will bring to light the causes of the gradual and, in some respects, hazardous influx of Humanism into the Papal Court. A review of the history of the Popes from the beginning of the Exile to Avignon until the end of the great Schism seems all the more necessary, as without an intimate acquaintance with this period of peril to the Papacy the latter course of events cannot be understood.

“In the progress of the following work we shall show that the Renaissance gradually took root in Rome under Martin V and Eugenius IV; that Albergati, Cesarini, and Capranica, the most distinguished among the wearers of the purple in the fifteenth century, encouraged Humanism...; that the sojourn of Eugenius IV in Florence, and the General Council held there, produced marked effects in the same direction until at last, in the person of Nicholas V, a man mounted the Throne of St. Peter, who, full of confidence in the power of Christian Science<sup>138</sup>, ventured to put himself at the head of this great intellectual movement. This circumstance was the beginning of a new epoch in the history of the Papacy, as well as in that of science and art—an epoch which reached its climax in the reigns of Julius II, and Leo X.” (v. 1, Intro., pp. 44, 49, 52-54)

### *Apostate Antipope Urban VI (1378-1389)*

Nominal *Catholic Encyclopedia*, Coluccio di Pierio di Salutati, 1912: “Italian Humanist, b. in Tuscany, 1331; d. 4 May, 1406. He studied at Bologna and went to Rome to begin his career as pontifical secretary to Urban VI. He had a passion for ancient letters and from 1368 was in correspondence with Petrarch. In 1375 he was summoned to Florence to be chancellor or Latin secretary for the republic, which office he held until his death. He immediately became a frequent attendant of the learned meetings which were held at the Convent of San Spirito and gathered about Luigi de’ Marsiglii, theologian and Humanist (d. 1394), and at the Villa Paradiso of the Alberti.”

### *Apostate Antipope Boniface IX (1389-1404)*

HOP: “Humanism continued to advance and make its way into the Papal Court. From the beginning of the fifteenth century we find Humanists in the Papal service no longer isolated individuals, as during the Avignon period, but in great and ever-increasing numbers, and among them some whose appointment throws a melancholy light on the circumstances of the time. The most striking instance of this kind is that of the well-known Poggio, who became one of the Apostolic Secretaries during the Pontificate of Boniface IX. Poggio held this very lucrative post under eight different Popes, and at the same time filled other offices. For half a century he was employed with sundry interruptions; but his frivolous nature was incapable of any real affection for the Church or for any one of the Popes whom he served.<sup>139</sup>... The Humanists had raised themselves to the position of leaders of public opinion; they were well aware of it, and often assumed imperial airs.” (v. 1, b. 1, c. 2, pp. 167)

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companion in office was Coluccio Salutati, afterwards distinguished as Chancellor of Florence and an opponent of the French Papacy.

See Voigt, *Wiederbelebung*, i., 2nd ed., 195; ii., 2nd ed., 5-7.”

<sup>138</sup> Footnote ‡: “Hübner (i., 47) has drawn particular attention to this point.”

<sup>139</sup> Footnote \*: “Voigt, *Wiederbelebung*, ii., 2nd ed., 7 *et seq.*”

### *Apostate Antipope Innocent VII (1404-1406)*

HOP: “He [Innocent VII] summoned to the Roman University the most competent Professors of every Science. Not merely Canon and Civil Law, but also Medicine, Philosophy, Logic, and Rhetoric were to be studied in this school. ‘Finally,’ says Innocent VII, ‘that nothing may be wanting to our Institution, there will be a Professor who will give the most perfect instruction in the Greek language and literature.’

“The terms of the Bull, and the enthusiastic praise of the Eternal City with which it concludes, reflect the increasing influence of the Humanistic tendency in the Roman Court. ‘There is not on earth,’ it says, ‘a more eminent and illustrious city than Rome, nor one in which the studies we desire to restore have longer flourished, for here was Latin literature founded... Every kind of wisdom and learning took birth in Rome, or was received in Rome from the Greeks. While other cities teach foreign sciences, Rome teaches only that which is her own.’ But a few months after the publication of this Bull, Innocent VII died and accordingly everything was brought to a standstill...

“In the time of Innocent VII, Leonardo Bruni, whose name has been repeatedly mentioned in these pages, entered the Papal service... Bruni was recommended to the Pope by Poggio and Coluccio Salutati, and Innocent VII wished at once to nominate him as Papal Secretary...

“From the first year of the Pontificate of Innocent VII, whose example was afterwards followed by Eugenius IV, Nicholas V, and other Popes,<sup>140</sup> we find the well-known Pietro Paolo Vergerio installed as Secretary in the Roman Court. The marvelously rapid growth of the influence of this school in Rome appears in the fact that this Humanist was appointed to deliver a discourse on the Union of the Church before the Cardinals assembled in Consistory previous to the election of Gregory XII, and that he was not afraid to say very hard things. Subsequently, it became more and more the custom to employ the Humanists...in the service of the Popes, both in the Chancery and in Diplomatic situations, and the time was not distant when classical proficiency was the surest road to ecclesiastical preferment. Under Innocent VII’s successor, Gregory XII (1406-1415), fresh Humanists, amongst whom was Antonio Loschi of Vicenza, were won to the service of the Papal Court.” (v. 1, b. 1, c. 2, pp. 166-171)

### *Apostate Antipope Martin V (1417-1431)*

HOP: “On the 7th of September, 1418, it was determined to transfer the Papal Court to Mantua. On his way, Martin V tarried in Milan and consecrated the High Altar of the Cathedral. An inscription in the interior over the great portal, and a medallion of the Pope in the gallery of the choir, commemorate this circumstance.” Footnote: “Beneath this monument is an inscription from the pen of the Humanist Giuseppe Brippi in praise of the Pope...” (v. 1, b. 2, c. 1, pp. 211-212)

HOP: “The Humanists who, during the time of the Schism, had made their way into the Papal Court, formed a distinct, and in many ways incongruous, element in a body composed of ecclesiastics...

“In order to understand the position which the representatives of the literary Renaissance...attained at his [Martin V’s] Court, we must remember that the Council of Constance had given an immense impulse to Humanism... ‘The Council of Constance,’ as the Historian of Humanism observes, ‘inaugurates a new epoch in the history of the search throughout Europe for Manuscripts... The dawn of Humanism, north of the Alps, dates from this period.

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<sup>140</sup> Footnote †: “Papencordt, *loc. cit.*, brings this particularly forward.”

“Among the Papal Secretaries present at the Council of Constance were many Humanists. The most remarkable of them were the learned Greek, Manuel Chrysoloras,...Leonardo Bruni, who was but a short time at the Council, and Poggio. Among the non-official Humanists who came to Constance, we may mention the Poet Benedetto da Piglio, Agapito Cenci, and the jurists, Pier Paulo Vergerio and Bartolomeo da Montepulciano...

“He [Martin V] certainly says that they [the Humanists] were necessary to him, and employed many of them in his service, which Poggio entered in the year 1423... It is hard to understand how Martin V...could admit a man of Poggio’s character into his service. For the new Papal Secretary was what he had ever been. He himself tells us how, when the dull day’s work at the Chancery was over, he and his friends amused themselves by telling diedesifying stories. They called their meeting-places ‘the forge of lies,’ and we may form a fair estimate of Poggio from the fact that, at the age of fifty-eight, he published a selection of these anecdotes. The frivolous, absolutely heathen spirit of this partisan of the... Renaissance is but too plainly manifested in this work. With the exception of a few jests which are harmless, it is entirely made up of coarse innuendoes and scandalous and blasphemous stories. All ecclesiastical things and persons are turned into ridicule... Jokes and ribaldry of this description formed the evening amusement of the men whose pens were employed in the composition of the Papal Bulls and Briefs.<sup>141</sup> When Valla produced his ‘Dialogue on Pleasure’ in this circle, he knew his audience. These doings were carefully concealed from the Pope, whose name was by no means<sup>142</sup> respected in their conversations. The reproach, however, remains, that such men were his servants and were retained in his employment...

“At the time of the re-organization of the Court, and even before Poggio had entered his service, Martin V had nominated Antonio Loschi, Secretary. The selection of this man, who was repeatedly sent on embassies, was disastrous, for he, too, belonged to the...Renaissance.<sup>143</sup>

“The versatility of the Humanists made their position at Court more and more secure. They were of use on every occasion; in the composition of Bulls and Briefs as well as in that of purely political documents, at the receptions of Princes and Ambassadors, and when appropriate discourses were required, either for festival or funeral. It was thought well to treat men who rendered such varied services with extreme consideration.<sup>144</sup>” (v. 1, b. 2, c. 1, pp. 256-259)

HOP: “Among the Cardinals appointed by Martin V, Giuliano Cesarini undoubtedly stands next to Capranica in regard to talent and capacity... An essential feature in the description of Cesarini would be wanting if we omitted all mention of his relation to Humanism. Like Capranica,<sup>145</sup> he was a warm friend of classical studies. ‘To them,’ it has been said, ‘he owed those graces of mind and speech which so enhanced his physical advantages’ ...On his journeys as Legate he found time to search diligently for old manuscripts. This we learn from Cardinal Albergate, who shared his tastes. Nicolò Albergati, though less cultivated than Cesarini, held constant intercourse with the partisans of the new studies, and did what he could to further them. Filelfo, Poggio, Æneas Sylvius Piccolomini [future Pius II], and especially Thomaso Parentucelli [future Nicholas V], enjoyed his favor.<sup>146</sup>” (v. 1, b. 2, c. 1, pp. 265, 268)

<sup>141</sup> Footnote \*: “Voigt, *loc. cit.*, ii., 15; see 416 *et seq.* Regarding the Facetiæ, see also Landau, Novellen, 68, and Villari, i., 98 *et seq.*”

<sup>142</sup> Footnote †: “Poggius in conclusione Libri Facetiarum. Opp. 491.”

<sup>143</sup> Footnote ‡: “See, besides, Schio’s Monograph cited above, *supra*, p. 171, note\*. Voigt, *loc. cit.*, ii., 2nd ed., 19, 21, and Ottenthal, 75.”

<sup>144</sup> Footnote §: “See Schnaase, viii., 534, and Müntz, *La Renaissance*, 82. Voigt, *loc. cit.*, ii., 2nd ed., 256 *et seq.*, tells us that Poggio obtained from the cloister of Hersfeld a newly-discovered MS. of Tacitus, by promising, in return, to bring to a happy conclusion an interminable lawsuit in which it was engaged at Rome.”

<sup>145</sup> Footnote \*: “In reference to Capranica’s Humanistic studies, see the \*funeral discourse, cited *supra*, p. 265, note\*, Cod. Vatic., 5815, f. 15, Vatican Library.”

<sup>146</sup> Footnote ‡: “See Ruggerius, xxxiv, and Nichols V, chapter I of Vol. ii.”

HOP: “Martin V...was buried in the Lateran, where his monument, erected in the time of Eugenius IV, is still to be seen, with his effigy in bronze and an inscription from the pen of the Humanist, Antonio Loschi, who describes him as ‘the happiness of his age’ (temporum suorum felicitas).” (v. 1, b. 2, c. 1, p. 281)

### *Apostate Antipope Eugene IV (1431-1447)*

HOP: “...To give an account of all the Humanists who entered the Papal service during the Pontificate of Eugenius IV does not fall within the scope of the present work.<sup>147</sup> We need only remark that their number was surprisingly great and that, notwithstanding the Pope’s austerity, little or no regard was paid in their selection to Christian conduct or to religious sentiments. At this time, indeed, the antagonism which afterwards appeared was still latent, and the partisans of the [so-called] Christian and Heathen Renaissance associated freely with one another. The literary gatherings which took place every morning and evening at Florence, in the vicinity of the Papal residence, with Manetti, Traversari, and Parentucelli, included also Poggio and Carlo Marsuppini...<sup>148</sup>

“Humanistic studies were warmly encouraged in this Pontificate, as they had been in the preceding one, by Cardinals Giordano Orsini (d. 1438), Albergati (d. 1443), Giuliano Cesarini (d. 1444), Prospero Colonna, and Domenico Capranica. The last-named Cardinal had a choice library of two thousand volumes, which he generously opened to all students.<sup>149</sup> Gerardo Landriani (d. 1445) another patron of the Humanists, was raised to the purple by Eugenius IV at the Council of Florence. He had a valuable library of classical works, many of which were rare. His learning was justly esteemed, and the discourses which he made before the Council of Basle and as Ambassador to the King of England, were transcribed, and regarded as elegant compositions.<sup>150</sup> This Cardinal was on friendly terms with Marsuppini, Poggio, and even Beccadelli, a circumstance which gave no offence to their contemporaries. It became more and more the custom to flatter the Humanists on account of their literary services. Those were the days when the ascetic Albergati held constant intercourse with half-heathen wits, and the pious Capranica welcomed Poggio’s letters and addressed him as his ‘very dear comrade.’<sup>151</sup>

“Besides these Cardinals we must mention Bessarion as a diligent collector of books, a laborious author, and a friend and patron of scholars. He was the protector of all the learned Greeks who had any reason to apply to the Papal Court.<sup>152</sup>

“It is not easy to pronounce a general judgment as to the circumstances which prepared the way for the Pontificate of the first Humanist who ever mounted the Papal Throne, yet we may safely say that the contact of Pope and Court with the vigorous literary life of Florence had in some respects an...effect... It was undoubtedly one of the contributing causes of that predominance of Humanists in the Roman Court which, in itself, and still more on account of their heathen tendencies, awakened grave apprehensions.<sup>153</sup>” (v. 1, b. 2, c. 2, pp. 305-308)

HOP: “Although it is a mistake to consider Eugenius IV as the first of the line of Renaissance Popes, yet it is true that he prepared the way for it, and his action in this respect is more apparent in the domain of art than of literature.” (v. 1, b. 2, c. 2, p. 358)

<sup>147</sup> Footnote †: “See Voigt, ii., 2nd ed., 32-44.”

<sup>148</sup> Footnote \*: “See *supra* p. 27. According to Voigt, the dignity of Papal Secretary was in the case of Marsuppini purely honorary, and he may never have drawn up a document for the Chancery.”

<sup>149</sup> Footnote \*: “Catalanus, 129.”

<sup>150</sup> Footnote †: “Voigt, *Wiederbelebung*, ii., 2nd ed., 31.”

<sup>151</sup> Footnote ‡: “See Catalanus, 262.”

<sup>152</sup> Footnote §: “Voigt, ii., 2nd ed., 29-31. Vast, Bessarion, 165 *et seq.* See *infra* p. 319, *et seq.*”

<sup>153</sup> Footnote \*: “Reumont, iii., I., 314.”

Nominal *Catholic Encyclopedia*, Maffeo Vegio, 1912: “(Mapheus Vegius) Churchman, humanist, poet, and educator, b. at Lodi, Italy, 1406; d. at Rome, 1458... He was passionately devoted to the ancient Latin poets and especially to Virgil... Pope Eugenius IV appointed him Secretary of Papal Briefs, and later Apostolic Datary and a canon of St. Peter’s.”

### *Apostate Antipope Nicholas V (1447-1455), aka Thomaso Parentucelli (1397-1455)*

HOP: “It has often been said that the Renaissance itself ascended the Papal Throne with Nicholas V... The founder of the Vatican Library, like Fra Angelico whom he employed to paint his study in that Palace, knew how to reconcile his admiration for the intellectual treasures of the past with the claims of the Christian religion: he could honour both Cicero and St. Augustine, and could appreciate the grandeur and beauty of heathen antiquity without being thereby led to forget Christianity.<sup>154</sup>”

This is just more heresy and idolatry by Ludwig Pastor. It would have been better for Nicholas V and Fra Angelico to forget Christianity than to mix it with paganism, which is not only blasphemy and sacrilege but also idolatry. You cannot glorify false gods and the true God without losing the true God altogether. It is like saying, “Nicholas V could appreciate the grandeur and beauty of Satan without being thereby led to forget Christianity”:

HOP: “The leading idea of Nicholas V was to make the Capital of Christendom the Capital also of classical literature and the centre of science and art. The realization of this...project was, however, attended with many difficulties and great dangers.” (v. 1, Intro., p. 55)

HOP: “Nothing affords a more striking proof of the indulgence with which the humanistic movement had come to be regarded in Rome than the attitude assumed by the dissolute satirist Valla, to whom nothing was sacred. In common with the majority of the adherents of the...Renaissance, Valla was far from being a fanatical sceptic... Nicholas [V] did not go so far as formally to invite to Rome and heap preferments on the author of the book ‘De voluptate,’ the declared enemy of the temporal power, the bitter satirist of the religious orders. But he tolerated the presence of such a man at the Papal Court, and even made him apostolic notary...

“Most of the learned men thus summoned to Rome were employed in translating Greek authors into Latin. This was the Pope’s especial delight. He read these translations himself with the greatest interest, liberally rewarded the translators, and honoured them with autograph letters. Vespasiano da Bisticci gives a long list of translations which owed their existence to this ‘noble passion of Nicholas V.’ By this means Herodotus, Thucydides, Zenophon, Polybius, Diodorus, Appian, Philo, Theophrastus, and Ptolemy became now for the first time accessible to students. The delights of drinking in the [so-called] wisdom of Greece from the source itself was inexpressible.<sup>155</sup> ‘Greece’ writes Filelfo, referring to these translators and to Nicholas’s collection of manuscripts, ‘has not perished, but has migrated to Italy, the land that in former days was called the greater Greece.’...

“These translations were most valuable; they were regarded as a branch of literature to which the most distinguished men did not disdain to devote their energies... This band of eager workers, whose activity was perpetually kept at fever heat by the admonitions and rewards of the Pope,...[were] mere operatives in a

<sup>154</sup> Footnote \*: “Müntz, Précurseurs, 101; cf. p. 145. Hübner, *loc. cit.*”

<sup>155</sup> As you can see by this statement, they were not only translating these works for historical or apologetic purposes but to learn wisdom from them and thus to be enlightened by them. Hence God’s wisdom as revealed by His Catholic Church was not enough for them. They even favored the pagan wisdom over that of the true wisdom of God.

great translation factory. The most eminent humanists of the day—Poggio, Guarino, Decembrio, Filelfo, Valla—laboured at these tasks. Their productions were much admired by their contemporaries, and royally rewarded by Nicholas, who was determined, as far as it was possible, to render all the treasures of Greek literature accessible to Latin scholars. Valla received for his translation of Thucydides, of which the original manuscript is preserved in the Vatican Library, five hundred gold scudi. When Perotti presented his translation of Polybius to the Pope, Nicholas at once handed him five hundred newly-minted Papal ducats, saying that he deserved more, and should receive an ampler reward later. He gave a thousand scudi for the ten first books of Strabo, and offered ten thousand gold pieces for a translation of Homer's poems.

"When we compare these sums with the payments made to artists, we begin to realize how enormous they were. At that period the latter were held in far less esteem than scholars and professors. The same Pope who thought nothing of making a present of five hundred gold florins to two humanists, and bestowed on Giannozzo Manetti an official salary of six hundred ducats, paid Fra Angelico at the rate of fifteen ducats a month only, and gave Gozzoli but seven.

"Learned and literary men were the Pope's real favourites; to them he gave with both hands. Vespasiano da Bisticci says that he always carried a leathern purse containing some hundreds of florins, and drew from it liberally on all occasions. And his manner of giving made the gift itself more efficacious. When he insisted on the acceptance of a present he would represent it as a token of regard rather than a recompense of merit. He would overcome the scruples of modest worth by saying with playful ostentation, 'Don't refuse; you may not find another Nicholas.' Often he actually forced his rewards on learned men. When Filelfo, conscious of some disrespectful expressions, was afraid to ask for an audience, Nicholas sent for him, and in the most gracious manner reproached him for having been so long in Rome without coming to see him. When he took leave he presented him with five hundred ducats, saying, 'This, Messer Filelfo, is for the expenses of your journey.' Vespasiano da Bisticci, who relates the story, exclaims enthusiastically, 'This is liberality indeed.'

"In fact Nicholas was the most generous man of a lavish age. 'In the eight years of his Pontificate,' says the historian of the Eternal City in the Middle Ages, 'he filled Rome with books and parchments; he was another Ptolomy Philadelphus. This...Pope might have been well represented with a cornucopia in his hand, showering gold on scholars and artists...'

"We have already pointed out how little discrimination he exercised in the selection of the scholars whom he invited. It stood to reason that scandals must arise. Like Florence in Niccoli's time, only to a still greater degree, Rome became an arena for literary squabbles and scandalous stories of authors. Bitter feuds were carried on for years together between the Latins and the Greeks, and between individuals, even within both parties.

"The air was thick with the interchange of accusations and abusive epithets. Sometimes they even came to blows. One day in the Papal Chancellery, George of Trebizond, in a fit of jealousy, hit the old Poggio two sounding boxes on the ear; then the two flew at each other, and were, with the greatest difficulty, separated by their colleagues. The Pope himself was obliged to interfere, and George, whose translations had proved worthless, was banished.

"Equally disgraceful was the quarrel between Poggio and Valla. 'They abused each other,' says the historian of the humanists, 'like a couple of brawling urchins in the streets. Poggio raged and stormed, as in former days he was wont to do against Filelfo, accusing his adversary of treachery, larceny, forgery, heresy, drunkenness, and immorality, and seasoning his accusations with scurrilous anecdotes and coarse epithets. Valla, whose motto was: 'It may be a shame to fight, but to give in is a greater shame' twitted Poggio with his ignorance of Latin and of the rules of

composition, quoting faulty passages, and altogether affecting to look upon him as already in his dotage.

“But even apart from these scandals the position of the humanists in the Court under this Pope cannot but appear anomalous. Nicholas embraced every opportunity for introducing learned men, who, as Platina remarked, occupied themselves much more with the library than with the Church, seriously compromising that ecclesiastical character which the Court of the head of the Church should display... None but scholars or translators were promoted. Not only lucrative, but also responsible posts were conferred upon them; thus Giuseppe Brippi, a poet, was placed at the head of the Papal Archives; and another humanist, Decembrio, was made chief of the abbreviators. This state of things made it possible for Filelfo, whose ambition after the death of his wife turned towards ecclesiastical preferments, to solicit the necessary dispensation from the Pope in hexameters! In this production, to which the Pope of course returned no answer, Filelfo declares that from early youth he had cherished a desire of devoting himself wholly to Christ, ‘the ruler of Olympus.’<sup>156</sup> It does not appear that this epithet shocked anyone; it was regarded as a Latin turn of expression of a harmless piece of pedantry.” (v. 2, b. 2, s. 1, pp. 197-204)

HOP: Footnote ‡: “Amongst the extraordinary anomalies of that epoch [of Apostate Antipope Nicholas V] must be reckoned several of the choir books in the Papal chapel, whose illuminations contain most unseemly pictures. Cod. 14, in the Archives of the Sistine Chapel (drawn up in the latter end of the 15th century), is, as Domkapellmeister F. X. Haberl kindly informed me, of special importance in this connection; it was not copied till 1482 (Haberl, Bausteine, i., 72).” (v. 2, b. 2, s. 1, pp. 202-203)

Nominal *Catholic Encyclopedia*, Nicholas V, 1911: “Though a patron of art in all its branches, it was literature that obtained his highest favours. His lifelong love of books and his delight in the company of scholars could now be gratified to the full... Nicholas welcomed [the Humanists] to the Vatican as friends. Carried away by his enthusiasm for the New Learning, he overlooked any irregularities in their morals or opinions. He accepted the dedication of a work by Poggio, in which Eugene was assailed as a hypocrite; Valla, the Voltaire of the Renaissance, was made an Apostolic notary. In spite of the demands on his resources for building purposes, he was always generous to deserving scholars. If any of them modestly declined his bounty, he would say: ‘Do not refuse; you will not always have a Nicholas among you.’ He set up a vast establishment in the Vatican for translating the Greek classics, so that all might become familiar with at least the matter of these masterpieces...”

### *Apostate Antipope Pius II (1458-1464), aka Æneas Sylvius Piccolomini (1405-1464)*

HOP: “Æneas Sylvius Piccolomini...[was]...Secretary in the Chancery of King Fredrick III. [He was] among the notable figures of the Renaissance age... At an early age he went to the University of Siena to study law, for which, however, he had but little taste, while the classical literature fascinated him. Cicero, Livy, and Virgil were his favourite authors. He scarcely allowed himself time for food or sleep, but pored day and night over these books which he had borrowed from friends... After a time he went to Florence to prosecute his studies and became the disciple of Filelfo.” (v. 1, b. 2, c. 2, pp. 340-341)

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<sup>156</sup> Footnote ‡: “For further details, see Voigt, ii. (2nd ed.), 97; cf. 47; cf. 479 *et seq.*, where similar expressions of Filelfo’s are quoted.”

HOP: “Beccadelli’s disgraceful work did not, unfortunately, stand alone, for Poggio, Filelfo, and Æneas Sylvius Piccolomini have much to answer for in the way of highly seasoned anecdotes and adventures.” (v. 1, Intro., p. 24)

HOP: “Niccolò Albergati, though less cultivated than Cesarini, held constant intercourse with the partisans of the new studies, and did what he could to further them. Filelfo, Poggio, Æneas Sylvius Piccolomini [future Apostate Antipope Pius II], and especially Tommaso Parentucelli [future Apostate Antipope Nicholas V], enjoyed his favour...” (v. 1, b. 2, c. 1, p. 268)

HOP: “Maffeo Vegio [was] a friend of Pope Pius II...” (v. 5, Intro., s. 1, p. 30)

### *Apostate Antipope Sixtus IV (1471-1484)*

HOP: “The bond between the new Pope [Sixtus IV] and the Florentines was even closer. He looked upon the Medici...as his natural allies. This was made very apparent when the Florentine Embassy, headed by Lorenzo de Medici, arrived in Rome to pay homage on behalf of the Republic. Its reception was most cordial and honourable. Two antique marble busts were presented to Lorenzo, and he was allowed to acquire gems and cameos from the collection of Paul II at a very moderate price... The financial affairs of the Papacy were confided to the Roman Bank of the Medici, by which arrangement a rich source of wealth was opened to Lorenzo and to his uncle Giovanni Tornabuoni. Further concessions in regard to the alum works were granted to him. Emboldened by so many favours, the practical-minded Medici at last took courage to remark that he had but one desire unfulfilled, and that was to see a member of his family admitted into the Sacred College. To this request Sixtus IV also lent a favourable ear, for he was unwilling to refuse Lorenzo anything.” (v. 4, b. 2, c. 1, pp. 215-216)

### *Apostate Antipope Innocent VIII (1484-1492)*

HOP: “In the year 1484, Angelo Poliziano came to Rome with the Florentine embassy of Obedience. On that occasion, the Pope [Innocent VIII] in presence of an illustrious company, ordered him to make a Latin translation of the historical works of the Greeks, referring to the exploits of the Romans, so that they might be more accessible to the majority of readers. In obedience to this flattering command, Poliziano selected Herodian for his translation, and endeavoured to make it read as it would have done had the author written it in Latin. Innocent VIII rewarded the dedication of this work with a special Brief and a gift of 200 ducats, in order to set the translator free to devote himself more completely to work of this kind. Poliziano thanked the Pope in a...Sapphic ode, in which both thought and language reflect the spirit of classical poetry. Innocent VIII accepted dedications also from Tito Vespasiano Strozzi, Peter Marsus, and the celebrated physician, Gabrielle Zerbi; he bestowed marks of distinction also on foreign Humanists such as Johann Fuchsmagen.” (v. 5, b. 1, c. 5, p. 329)

### *Apostate Antipope Alexander VI (1492-1503)*

HOP: “The most objectionable of these was the attempt to introduce the heathenism of the...Humanistic style into theological science. We find such an attempt in the Compendium of Dogma published in 1503, by Paulus Cortesius, Secretary to Alexander VI, and later Apostolical Protonotary. Cortesius certainly takes his stand on the principles of the Church, and refutes the false conceptions of the heathen



philosophers; but he is convinced that Christian dogma cannot be rightly understood or explained without the aid of the [so-called] wisdom of the ancient sages. Thus the pagan garment in which he wraps his dogma is undoubtedly a source of peril. Christ is called the God of thunder and lightning; Mary, the mother of the Gods; the departed souls, the Manes. S. Augustine is extolled as the God of theologians, and the Pythic seer of Theology, and Thomas Aquinas as the Apollo of Christianity. When he comes to the Fall of Man, he introduces the subject by announcing that now he is going to treat of the Phaethon of the human race. Hell is described as exactly like the ancient Tartarus with the three rivers Kocytus, Avernus, and Styx.” (v. 5, Intro., s. 2, p. 143)

HOP: “The coronation on August 26 was unusually splendid. Both the Florentine and the Mantuan Ambassadors agree in declaring that they had never witnessed a more brilliant ceremony. Innumerable multitudes flocked into Rome; nearly the whole of the nobility of the Patrimony was assembled. The streets were decorated with costly hangings, exquisite flowers, garlands, statues, and triumphal arches. All the grace and beauty of the Renaissance was displayed, but its darker side was not absent. The Roman epigraphists and poetasters, who some years later were remorselessly to load the name and memory of this Pope with opprobrium, surpassed themselves in the ingenuity and rank paganism of their compliments. It would be impossible to exceed the profanity of some of their productions, of which the following distich is a specimen:

‘Rome was great under Caesar, greater far under Alexander,  
The first was only a mortal, but the latter is a God.’

“Lodovico il Moro had proposed that all the Envoys of the League,—Milan, Naples, Ferrara, and Florence,—should present themselves in Rome together... According to the custom of the time, these delegates were chosen from the ranks of the most distinguished Humanists and scholars. Thus Florence was represented by Gentile Becchi, and Milan by the celebrated Giason del Maino. The addresses delivered on this occasion were admired as master-pieces of humanistic eloquence, and extensively disseminated through the press. They were crammed with quotations from the classics...” (v. 5, b. 2, c. 1, pp. 390, 394)

When Ss. Paul and Barnabas were called gods by the pagan Lycaonians, they quickly rebuked them saying, “We also are mortals, men like unto you,” and then proceeded to convert them from their paganism:

“And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men; And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying, and saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them.” (Acts 14:10-14)

What did Apostate Antipope Alexander VI do when the humanists called him a god? He soaked it in, loved it, and instead of converting them promoted their paganism. He probably even paid or at least encouraged the humanists to call him a god. If it were not for God allowing the Great Apostasy to succeed in order to bring the Antichrist to power to punish men for their sins, this crime alone of Alexander VI of allowing himself to be called a god would have met with immediate death, as happened to Herod:

“And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them. And the people made acclamation, saying: It is the voice of a god, and not of a man. And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the spirit.” (Acts 12:21-23)

### *Apostate Antipope Leo X (1513-1521)*

HOP: “Perhaps this infatuation is even stronger in another poet, Pietro Bembo. His epitaphs are purely heathen. In his hymn to S. Stephen, God the Father appears in His glory in the midst of Olympus, Christ is ‘the lofty Heros,’ Mary, a radiant Nymph. His letters are full of similar displays of bad taste [RJMI: of idolatry and blasphemy]; and he frequently expresses himself in the same manner even when writing as private secretary to Leo X.<sup>157</sup>” (v. 5, Intro., s. 2, p. 142)

### *Apostate Antipope Paul III (1534-1549)*

Nominal *Catholic Encyclopedia*, Pietro Bembo, 1907: “...In 1539 Pope Paul III recalled him to Rome and conferred on him the cardinal’s hat. ...His life had been anything but edifying—in fact it had been more pagan than Christian... In his Latin writings it was his aim to imitate as closely as possible the style of Cicero. His letters were masterpieces of Latin style and of the art of letter-writing.”

### *Apostate Antipope Julius III (1550-1555)*

HOP: “Julius III, who had received a classical training from the humanist, Raphael Brandolini Lippo, lived at a time when the Renaissance had reached its zenith. He had always displayed a lively interest in science and art, and it was, therefore, natural that great things should have been expected from him after his elevation to the Papacy. The humanists at once began to hail his election,<sup>158</sup> and openly declared their hopes of the beginning of a Golden Age.<sup>159</sup> ...It is significant of the unfavourable circumstances which prevailed, that the wish of the Pope to have the works of his master, Brandolini, published, in token of his gratitude, should not have been fulfilled.

“Julius III, however, showed no lack of desire to be a patron of learning as his great predecessor had been; and humanists such as Galeazzo Florimonte, Romolo Amaseo, and Paolo Sadoletto readily found appointments at his chancery... Pagan expressions found their way into the documents compiled by these men, even when they dealt with matters of purely ecclesiastical importance...

“Finally, it is also worthy of note that the life of Michael Angelo by Ascanio Condivi, and published in Rome, in July, 1553, by Antonio Blado, was dedicated to Julius III. It is suggested by the author that the dedication will certainly be agreeable to His Holiness, as he so much prized the virtue and genius of the master... Whenever he had an opportunity, the Pope showed his respect for and confidence in the great master, to an even greater extent than had been the case with Paul III. He gave open expression to this by making Michael Angelo sit beside him<sup>160</sup> in the

<sup>157</sup> Footnote \*: “Piper, *Mythologie*, loc. cit.; Gaspari, II., 401; Reumont, III, 2, 322 seq.; and Cantù, I., 189-90.”

<sup>158</sup> Footnote 1: “A. F. Rainerius, *Thybris s. de creatione Iulii III*, P.M., Romae 1550.”

<sup>159</sup> Footnote 2: “Cf. the Poem \*Divo Julio III Pontif. Max., in the Cod. Ottob., 1351, p. 3b, Vatican Library. See also the panegyric of Julius III by Muzio, in which he says: ‘Nuovo Papa, nuovo anno et anno santo Risplende al mondo.’ Rime, 656, Venice, 1551.”

<sup>160</sup> Footnote 2: “See Ticcianti’s supplement to Condivi; *Quellenschriften zur Kunstgesch.*, VI., 97.”

presence of several Cardinals and other great dignitaries, and by giving him the large salary of fifty scudi a month...

"Besides Ammanati, Vasari, and Zuccaro, Julius III employed numerous other artists. Of these special mention may be made of Giovanni da Udine, Daniele da Volterra, Girolamo da Carpi, and Pietro da Imola.<sup>161</sup>" (v. 13, c. 13, pp. 326-327, 332-333, 353)

### *Apostate Antipope Paul IV (1555-1559)*

HOP: "Paul IV had always invited none but Cardinals and great prelates to his table... His simple and hearty manners were reflected in the free and unrestrained intercourse of his table. He was very fond of inviting intellectual and witty men of letters, but he did not disdain to amuse himself with the jokes of the court jesters. [Footnote 3] The Pope himself had a good knowledge of literature, and had always been interested in the works of poets and historians. When he gathered around him the most celebrated of the humanists of the time, he was fond of showing off his excellent memory by quoting whole pages from the old writers. When conversing with the ambassadors, Pius IV also liked sometimes to introduce a verse from Horace, or to cite examples from history.<sup>162</sup>" (v. 15, c. 2, pp. 88-89)

### *Several Apostate Antipopes*

Nominal *Catholic Encyclopedia*, Poggio Bracciolini, 1908: "An Italian humanist and historian; born at Terranuova, near Arezzo, in 1380; died at Florence, 10 Oct., 1459. He studied at Florence and went to Rome about 1402. Boniface IX made him one of the Apostolic secretaries, which position he held under Innocent VII, Gregory XII, Alexander V, and John XXIII."

Nominal *Catholic Encyclopedia*, Leonardo Bruni, 1908: "An eminent Italian humanist, b. of poor and humble parents at Arezzo, the birthplace of Petrarch, in 1369; d. at Florence, 9 March, 1444. He is also called Aretino from the city of his birth. Beginning at first the study of law, he later, under the patronage of Salutati and the influence of the Greek scholar Chrysoloras, turned his attention to the study of the classics. In 1405 he obtained through his friend Poggio the post of Apostolic secretary under Pope Innocent VII. He remained at Rome for several years, continuing as secretary under Popes Gregory XII and Alexander V. In 1410 he was elected Chancellor of the Republic of Florence, but resigned the office after a few months, returning to the papal court as secretary under John XXIII, whom he afterwards accompanied to the Council of Constance... In 1427 through the favour of the Medici he was again appointed state chancellor, a post which he held until his death. During these seventeen years he performed many valuable services to the State. Bruni contributed greatly to the revival of Greek and Latin learning in Italy in the fifteenth century... He, more than any other man, made the treasures of the Hellenic world accessible to the Latin scholar through his literal translations into Latin of the works of Greek authors. Among these may be mentioned his translations of Aristotle, Plato, Plutarch, Demosthenes, and Æschines. These were considered models of pure Latinity... He was also the author of biographies in Italian of Dante and Petrarch and wrote in Latin the lives of Cicero and Aristotle."

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<sup>161</sup> Footnote 2: "Cf. Vasari, VI., 478; Kallab, 84, 86; Atti Mod., Ser. 3, I., 83. Payment for Pietro da Imola in the \*Exit. 1551, April 29 (State Archives, Rome)."

<sup>162</sup> Footnote 1: "Examples in Mula's \*reports of September 24 and October 26, 1560 (State Library, Vienna)."

## Astrology

“When there shall be found among you within any of thy gates, which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant, so as to go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded: And this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and that the abomination is committed in Israel: Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned. By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him. The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayest take away the evil out of the midst of thee.” (Deut. 17:2-7)

“Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayest become stronger. Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee. Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat. Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.” (Isa. 47:12-15)

*Creed of the Councils of Toledo*, 400 and 447: “15. If anyone holds that astrology and the interpretation of stars ought to be believed, let him be anathema.” (D. 35)

Pope St. Leo the Great, *Sermon 26*, 5th century: “III. The Devil knows exactly what temptations to offer to each...person. But in this mercifulness of God, dearly beloved, the greatness of which towards us we cannot explain, Christians must be extremely careful lest they be caught again in the devil’s wiles and once more entangled in the errors which they have renounced. For the old enemy does not cease to ‘transform himself into an angel of light,’ and spread everywhere the snares of his deceptions, and make every effort to corrupt the faith of believers. ...He has many whom he has bound still more tightly because they are suited for his designs, that he may use their abilities and tongues to deceive others. Through them are guaranteed the healing of sicknesses, the prognosticating of future events, the appeasing of demons, and the driving away of apparitions. They also are to be added who falsely allege that the entire condition of human life depends on the influences of the stars, and that that which is really either the divine will or ours rests with the unchangeable fates.”

*Second Council of Braga*, approved by Popes Benedict I and Pelagius II, 561: “9. If anyone believes that human souls [al. souls and human bodies] are bound by a fatal sign [al. by fatal stars], just as the pagans and Priscillian have affirmed, let him be anathema.” (D. 239)

*Second Council of Braga*, approved by Popes Benedict I and Pelagius II, 561: “10. If anyone believes that the twelve signs or stars, which the astrologers are accustomed to observe, have been scattered through single members of the soul or body, and say that they have been attributed to the names of the Patriarchs, just as Priscillian has asserted, let him be anathema.” (D. 240)

Many nominal Catholics, apostate antipopes included, during the Renaissance era were non-Catholic idolaters for practicing or allowing astrology. These idolaters not only

glorified pagan gods and false religions but actually worshipped the pagan gods and the stars by practicing the false religion of astrology:

Nominal *Catholic Encyclopedia*, Astrology, by Max Jacobi, 1907: “Up to the time of the crusades, Christian countries in general were spared any trouble from a degenerate astrology. But the gradually increasing influence of Arabic learning upon the civilization of the West, which reached its highest point at the time of the crusades was unavoidably followed by the spread of the false theories of astrology. This was a natural result of the amalgamation of the teachings of pure astronomy with astrology at the Mahammedan seats of learning. The spread of astrology was also furthered by the Jewish scholars living in Christian lands, for they considered astrology as a necessary part of their cabalistic and Talmudic studies. The celebrated didactic poem ‘Imago Mundi,’ written by Gauthier of Metz in 1245, has a whole chapter on astrology. Pierre d’Ailly, the noted French theologian and astronomer, wrote several treatises on the subject. The public importance of astrology grew as the internal disorders of the Church increased and the papal and imperial power declined. Towards the close of the Middle Ages nearly every petty prince, as well as every ruler of importance, had his court astrologer upon whose ambiguous utterances the weal and the woe of the whole country often depended. Such a person was Angelo Catto, the astrologer of Louis XI [1423-1483] of France.

“The revival of classical learning brought with it a second period of prosperity for astrology. Among the civilized peoples of the Renaissance period, so profoundly stirred by the all-prevailing religious, social, and political ferment, the astrological teaching which had come to light with other treasures of ancient Hellenic learning found many ardent disciples. The romantic trend of the age and its highly cultivated sensuality were conditions which contributed to place this art in a position far higher than any it had attained in its former period of prosperity. The forerunners of Humanism busied themselves with astrology... Towards the end of the thirteenth century, the Florentines employed Guido Bonatti as their official astrologer; and, although Florence then stood alone in this respect, it was scarcely a hundred years later when astrology had entered in earnest upon its triumphant course, and a Cecco d’Ascoli was already its devoted adherent...

“Emperors and popes became votaries of astrology—the Emperors Charles IV and V [RJMI: father of the apostate King Philip II], and Popes Sixtus IV, Julius II, Leo X, and Paul III. When these rulers lived, astrology was, so to say, the regulator of official life; it is a fact characteristic of the age, that at the papal and imperial courts ambassadors were not received in audience until the court astrologer had been consulted.

“Regiomontanus, the distinguished Bavarian mathematician, practised astrology, which from that time on assumed the character of the bread-winning profession, and as such was not beneath the dignity of so lofty an intellect as Kepler. Thus had astrology once more become the foster-mother of all astronomers. In the judgment of the men of the Renaissance—and this was the age of a Nicholas Copernicus—the most profound astronomical researches and theories were only profitable in so far as they aided in the development of astrology.

“Among the zealous patrons of the art were the Medici. Catharine de’ Medici made astrology popular in France. She erected an astrological observatory for herself near Paris, and her court astrologer was the celebrated ‘magician’ Michel de Notredame (Nostradamus) who in 1555 published his principal work on astrology—a work still regarded as authoritative among the followers of this art. Another well-known man was Lucas Gauricus, the court astrologer of Popes Leo X and Clement VII, who published a large number of astrological treatises... There were special professors of astrology, besides those for astronomy, at the Universities of Pavia, Bologna, and even at the Sapienza during the pontificate of Leo X, while at times these astrologers outranked the astronomers. The three intellectual centres of

astrology in the most brilliant period of the Renaissance were Bologna, Milan, and Mantua...

"In the Renaissance, religion, also, was subordinated to the dictation of astrology. The hypothesis of an astrological epoch of the world for each religion was widely believed by Italian astrologers of the time, who obtained the theory from Arabo-Judaic sources...

"Extraordinary examples of the glorification of astrology in Italy during the Renaissance are the frescoes painted by Miretto in the Sala della Ragione at Pavia, and the frescoes in Borso's summer palace at Florence. Petrarch, as well, notwithstanding his public antagonism to astrology, was not, until his prime, entirely free from its taint. In this connection his relations with the famous astrologer, Mayno de Mayneri, are significant (*Cf. Rajna, Giorn. stor., X, 101, seq.*)...

"The greatest astronomers were still obliged to devote their time to making astrological predictions at princely courts for the sake of gain; Tycho Brahe made such calculations for the Emperor Rudolph II, and Kepler himself, the most distinguished astronomer of the age, was the imperial court astrologer. Kepler was also obliged to cast horoscopes for Wallenstein, who later came completely under the influence of the alchemist and astrologer Giambattista Zenno of Genoa, the Seni of Schiller's 'Wallenstein'..."

HOP: "This cult of the stars had, on the other hand, been sympathetic, at least, throughout all its history, to a very radical materialistic atheism, as well as to pantheism. To this astral determinism Aristotle's thought had given a certain support and, although atheism played a part in Greek philosophy long before Aristotle, the new philosophies that came from among the continuators of Plato and Aristotle were more favourable to atheism than the earlier philosophies.

"For more than one reason astrology—with its implicit denial of moral responsibility—was popular. People and princes alike, in all the last centuries of the antique world, fell before the temptation to use the astrologer, and to direct their lives by his erudite calculations. With the gradual Christian conquest of that culture the astrologer lost his hold, but from the ninth century, thanks in great part to the Arabs, who were now to be found in every city of Italy and southern France, the old practices slowly revived. Works on astrology began to be translated before those of the philosophers, and they were more readily assimilated, more eagerly sought out. By the twelfth century astrology was, in a sense, omnipresent in Christendom; and the new spirit, if congenial to the school of Chartres, found its first great scientific opponent in Abelard. After Abelard's death it regained at Paris what ground it had lost, and then, as the influence of Averroes began slowly to seep through, new life came from his strongly organised thought to the allied astrological and atheistic speculations. Thanks to the new vigour thus infused, things that had slept for centuries began slowly to reawaken. Once more, the enormous prestige of Aristotle himself aided the movement.

"By the end of the twelfth century there was then, undoubtedly, in the intellectual centers of the Catholic world, a strong current of ideas at once astrological and atheistic, and it was threatening to gain the chief seat of Catholic culture, the schools of Paris, in the very moment when the new organization was forming that was to make them, with the papacy and the empire, the third great feature of Catholic life.

"But the intellect of the twelfth century was by no means entirely given up to the thought of the Divine, and of the surest means of earthly communion with It. Side by side with this, there ran a strong current of scientific materialism, of fatalistic astrology and, in the darker places, of atheism too." (v. 2, c. 8, sec. 3.)

HOP: "One of the special dangers accompanying the rage for the antique in the age of the Renaissance was that many were drawn by it to adopt the superstitions of the ancient world. This danger was further enhanced by the influence of Arabic learning

which had already begun to be very considerable in the time of the Emperor Frederick II.<sup>163</sup>

“The commonest form of superstition was Astrology, the pursuit of which was usually combined with Astronomy... During the whole of the 15th Century and a part of the 16th, the belief that the future could be read by means of horoscopes of the relative positions of the planets in regard to each other, and to the signs of the zodiac, was almost universal. A complicated system was developed in which various attributes founded on more or less erroneous notions of the characters of the ancient gods were ascribed to each of the planets. Men were firmly convinced that the destinies of each individual largely depended on the influence of the planets under which he or she was born, these latter being also controlled by the constellations through which they pass. Only a few of the most enlightened men, such as Pius II, were able to shake off these superstitions. In most of the Universities, side by side with the professors of Astronomy, there were professors of Astrology who propounded systems and wrote treatises on their special subject. Every little Court had its astrologer; sometimes as in Mantua there was more than one. No resolution in any important matter was taken without consulting the stars, and even trifling details such as the journeys of members of the family, the reception of foreign envoys, the taking of medicine, were all determined by Astrology. Dare-devil soldiers of fortune such as Bartolomeo Alviano, Bartolomeo Orsini, Paolo Vitelli, believed in it.<sup>164</sup> Amongst the Universities, those of Padua, Milan, and Bologna were its special homes, but its influence is to be found everywhere in the calendar, in medicine, and in all the current beliefs and popular prophecies.<sup>165</sup>

“‘Things have come to such a pass,’ says Roberto da Lecce in one of his sermons, ‘that people hardly dare to eat anything, or put on new clothes, or begin the most trifling undertaking without consulting the stars.’<sup>166</sup> Astrology was so bound up with Italian life that many even of the Popes, Sixtus IV, Julius II, Leo X, and still later Paul III were influenced by the notions of their time.<sup>167</sup> The famous Cristoforo Landini seriously hoped to forecast the future of Christianity by means of the science of the stars, the [so-called] pious Domenico de’ Dominichi pronounced a discourse in praise and defence of Astrology<sup>168</sup>...

“Astrological and astronomical ideas supplied congenial material to the artists of that time who delighted in representations of the signs of the zodiac and personifications of the stars and the planetary deities. The frescoes in the Palazzo Schifanoia in Ferrara and the Borgia apartments in the Vatican are well-known instances of these. The astrological teaching in regard to the offspring of the planets found definite expression in the time of the Renaissance in the so-called signs of the planets. A distinct type of these symbols appeared in the middle of the 15th Century. It probably originated in Florence, passed from Italy into the Netherlands,

<sup>163</sup> Footnote ‡: “In corroboration of what follows see the very comprehensive investigations of Burckhardt, II., 279 *seq.*, ed. 3, and also the following works by Gabotto in which much new documentary material is produced and new views advanced. (1) *L’Astrologia nel Quattrocento in rapporto colla civiltà. Osservazioni e documenti inediti* (Milano-Torino, 1889). (2) *Nuove ricerche e documenti sull’Astrologia alla corte degli Estensi e degli Sforza*, in the periodical *La Letteratura* (Torino, 1891). (3) *Bartol. Manfredi e l’Astrologia alla corte di Mantova* (Torino, 1891). (4) *Alcuni appunti per la cronologia della vita dell’astrologo Luca Gaurico* (Napoli, 1892). See also Casanova, *L’Astrologia e la consegna del bastone al capitano generale della rep. Fiorentina*. Estr. d. Arch. St. Ital. (Firenze, 1895); Meyer, *Der Aberglaube des Mittelalters und der Nächsten Jahrhunderte*, p. 5 *seq.* (Basel, 1884); Gallardo, *Bibl. Española*, II., 514 (Ital. Press for Astrological Works); J. Grässe, III, 1, 936; Cian, *Cortegiano*, 34; Schmarsow, *Melozzo*, 87; Uzielli, 214 *seq.*; Güdemann, 221 *seq.*, shews that the Italian Jews also believed in Astrology.”

<sup>164</sup> Footnote \*: “Gabotto, *L’Astrologia*, 8.”

<sup>165</sup> Footnote †: “See Von Bezold’s interesting paper on ‘Astrology in the making of history’ in *Quidde’s Zeitschrift*, VIII, 63. Cf. also Gabotto, *Notizie ed Estratti del poemetto inedito ‘de excellentium virorum principibus’ di Antonio Cornazzano*, 15 *seq.* Pinerolo, 1889.”

<sup>166</sup> Footnote ‡: “Rob. De Latio, *Quadrag. de Peccatis*, 43.”

<sup>167</sup> Footnote §: “It is uncertain whether or not Paul II tolerated Astrology. See Pastor, *Hist. Popes*, IV., 60, note † (Engl. trans.).”

<sup>168</sup> Footnote ||: “Villari, *Savonarola*, I., 243 (German edition). Machiavelli, I., 200; and Skaife, 145 *seq.* In regard to Domenichi, see Pastor, *loc. cit.*”

and thence into Germany, and held its ground well into the early part of the 16th Century.<sup>169</sup> ...

“One of the greatest merits of the mission preachers of that day was the determined war which they waged against Astrology. It would be impossible to stigmatise the evil effects of this superstition more incisively and directly than was done by such men as Bernardino of Siena, Antonio of Vercelli, Roberto da Lecce, and Gabriele Barletta.<sup>170</sup> Many of the Humanists also set their faces against Astrology;<sup>171</sup> ...But of all the writings of that day directed against Astrology and also against the one-sided infatuation for classical literature, the work of Pico della Mirandola is by far the most striking and effective.<sup>172</sup>” (v. 5, Intro., pt. 2, pp. 147-151)

HOP, Footnote †: “For the above, see the interesting \*Report of Joh. Blanchus of 29th Febr., 1468. (State Archives, Milan.) See Appendix, N. 21. Amongst other reproaches brought by Ammanati (see Friedrich, *Astrologie u. Ref.*, 20 seq., München, 1864) against Paul II is that of having, in 1465, firmly believed in Astrological predictions. I have not yet found any confirmation of the statement of this witness, who is certainly open to suspicion: the assertion, however, cannot be an absolute invention, and the general prevalence of Astrology in the Renaissance age must be borne in mind. See Burckhardt, II, 279 and 346, 3rd ed., concerning Sixtus IV; see also Gothein, 446, and Pastor in the *Freib. Kirchenlexikon*, I., 1525 seq., 2nd ed. In 1441, Domenico de Domenichi even pronounced a \*Discourse in laudem astrologiae et confutationem opinionum ei adversantium. (Manuscript in the Mantua Library; see Zacharias, *Iter*, 135.)” (v. 4, b. 1, c. 2, p. 60)

HOP: “The French King [Charles VIII] decided to make his formal entry into Rome on S. Silvester’s Day which had been declared auspicious by the Astrologers.” (v. 5, b. 2, c. 4, p. 450)

HOP, Footnote \*: “Fredrick III was greatly given to Astrology; see Friedrich, *Astrologie und Ref.*, 29, seq.” (v. 4, Appen., p. 495)

HOP: “[Apostate Antipope Leo X’s] reign is afforded by an official register of professors belonging to the year 1514. The number of names does not fall short of eighty-eight. Almost all divisions were under more than one professor. Philosophy and Theology number seventeen. ...Greek three...Astrology and Botany have one each.<sup>173</sup>” (v. 8, c. 6, p. 273)

HOP: “Everything depended on the attitude taken up by the new Pope [Julius II], whose coronation took place with great pomp on 28th November, 1503.†” Footnote †: “See also Appendix, N. 18, \*Desp. of Nov. 20. On the Coronation itself, the day for which had been fixed in accordance with the horoscope taken by the astrologers...” (v. 6, b. 2, c. 2, p. 233)

## Apostate Antipope Sixtus V’s condemnation of astrology but no denunciations

Apostate Antipope Sixtus V, *Terrae et Coeli Creator*, 1586: “Bishop Sixtus V, Servant of the servants of God. ...It must not be doubted, that in seeking the precognition of chance circumstances and important things to come, the devil acts

<sup>169</sup> Footnote ‡: “Lippmann’s learned treatise ‘Die Sieben Planeten’ describes the wanderings and transformations of this cycle of representations. (Published by the Internat. Chalcographical Association in the year 1895.)”

<sup>170</sup> Footnote \*: “Güdemann, 222-4. Rob. da Lecce was specially severe against Alchemy: *Quadrag. de Peccatis*, 122. Savonarola deserves mention here also as a vigorous opponent of superstition. Cf. Geffcken, 208. Bapt. Mantuanus expresses himself very strongly against the Alchemists of his day: *De Patientia*, I. III, c. 2. Cf. *ibid.* c. 12, against Astrologers.”

<sup>171</sup> Footnote †: “Cf. Voigt, *Wiederbelebung*, II., 492 seq., ed. 2.”

<sup>172</sup> Footnote §: “Burckhardt, I., 244, ed. 3.”

<sup>173</sup> Footnote ||: “The Chair of botany in Rome was the first founded in Italy; see Marini, *Lettera*, 75 seq., *ibid.*, 45, for Leo’s fondness for astrology. Cf. Marzi, 36 seq., “Lucha stolighe del Papa” is mentioned in the *Censimento*, 81, published by Armellini.”



with false intent, so that by his deceptions and tricks he may turn men away from the path of salvation and trap them in the snare of damnation... Most notable of these are the astrologers once called mathematicians, the readers of birth signs, and those persons called Planetarii, who making a show of their false knowledge of the stars and constellations, and most rashly busying themselves to anticipate the decree of the divine order which will in its own time be revealed, make predictions with regard to expectant mothers or the birthdays of men according to the movement of the constellations or the course of the stars. They pass judgements on future events, or even present events, as well as things hidden in the past, and they presume to have precognition and to make rash predictions from the births of children, and from their birthdays...concerning their [future] status, circumstances, courses of life, offices, riches, offspring, salvation, death, journeys, struggles, enmities, imprisonments, slaughters, various crises, and other events, good and bad. And not without great danger of error and infidelity do they do this. Saint Augustine, the esteemed light of the Church, makes clear that anyone who takes heed of these things, or who studies them, or who takes these persons into his home, or who looks for truth in them, has violated baptism and the Christian faith...

“Nor, indeed at this point should we pass over the statement of an outstanding doctor of the Church, the most blessed Pope Gregory the Great, who confutes the Priscillian heretics with the great weight of his words for thinking that each man is born under sway of the constellations...

“We, therefore, who, in accordance with the duty of our Pastoral office, must preserve the integrity of the faith inviolate, and who wish...as far as we are able, with the help of divine grace, to look after the safety of souls, condemn and rebuke all types of divination that usually arise from the Devil in order to deceive the faithful...desiring moreover that the holy innocence of the Christian Religion,... be...kept whole and uncorrupted from every slip of error. We establish and command by virtue of...our apostolic authority that to the same degree as in the past...Bishops, Prelates, Superiors, as well as Inquisitors of heretical depravity diligently seek out and take harsh action in these cases, in accordance with Church discipline, against astrologers and any others practicing the astrological arts who make predictions especially as concerns agriculture, navigation, the art of magic, and birth charts of men, in which they dare to affirm anything yet to take place concerning important future events, chance occurrences, or actions that depend upon human will, even if they claim or testify to the effect that they did not affirm it as a certainty. Let the men of the Church turn their minds to the judgment of these persons, irrespective of whatever station, rank, or kind they may be.

“Therefore we prohibit each and every book, work, and treatise of astrology, geomancy, hydromancy, pyromancy, onomancy, chiromancy, necromancy, and the art of magic, or in which fortune-telling, potions, augury, omens, accursed chants, and superstitions are contained, and just as in the Index mentioned above, those forbidden to be read by any of the Christian faithful under penalty of the censures and punishments contained in that Index. All those books ought to be handed over and registered by bishops, the local church authorities, or the aforementioned inquisitors. And to no lesser degree, we decree and command by the same authority that in similar fashion the same inquisitors are free and permitted to take action against those who knowingly read, or keep books and writings of this sort and to confine and punish them with appropriate punishments...

“Given in Rome at St. Peter’s, in the year of the incarnation of our Lord, 1586, on the Nones of January, in the first year of our current Pontificate.”

Even though Apostate Antipope Sixtus V did not condemn astrology as idolatry and those who practice it as idolaters, he at least condemned it as heresy and apostasy and those who practice it as heretics and apostates. He said that astrologers have “violated baptism and the Christian faith”:

“Saint Augustine, the esteemed light of the Church, makes clear that anyone who takes heed of these things, or who studies them, or who takes these persons into his home, or who looks for truth in them, has violated baptism and the Christian faith; ...We establish and command by virtue of...our apostolic authority that to the same degree as in the past...Bishops, Prelates, Superiors, as well as Inquisitors of heretical depravity diligently seek out and take harsh action in these cases, in accordance with Church discipline, against astrologers and any others practicing the astrological arts...”

Yet, Sixtus V did not denounce as heretics and apostates his predecessors, the apostate antipopes, who practiced astrology. And thus he shares equally in their guilt by sins of omission and hence was a heretic, apostate, and idolater on this point alone for not denouncing the prominent men who practiced it. He spoke well but did nothing to remove the blot and scandal caused by the so-called popes who practiced it. Hence so-called Catholics could go on practicing astrology and say that they are only doing what was done by his predecessors and other prominent so-called Catholics that he did not denounce. Thus they could say, “You have no right to denounce us, your lesser subjects.”

That is one reason why the notorious heretic Honorius I was declared to have been a heretic by future popes in order to end the spread of his monothelete heresy. Even though the heresy had already been sufficiently condemned after the death of Honorius I, Honorius himself was not denounced as a heretic and thus so-called Catholics kept teaching his heresy with the excuse that they were only teaching what he taught and since he was never denounced as a heretic, then neither could they, the lesser subjects, be justly denounced as heretics.

Apostate Antipope Sixtus V was also an idolater, a formal heretic, and immoral because he favored or at least allowed the desecration of holy places with images against the faith and morals, such as the images of false gods and immorality on the doors of St. Peter’s Basilica. He was also an idolater and heretic for conducting religious services in these desecrated places and not denouncing as idolaters and heretics his predecessors who promoted or allowed these desecrations. And he was also a heretic for promoting or at least allowing scholasticism.

## **Other Occult Practices**

### **Some of the Catholic Church’s condemnations of occult practices**

*Fourth Council of Carthage, 398:* “Canon 89. He who deals in auguries (soothsaying) and incantations (conjuring) must be shut out of the Church, as must those also who join in Jewish superstition.”

*Council of Laodicea, 4th century:* “Canon 36. They who are of the priesthood, or of the clergy, shall not be magicians, enchanters, or astrologers; nor shall they make what are called amulets, which are chains for their own souls. And those who wear such, we command to be cast out of the Church.”

Even though Caesarius of Arles was a heretic, he teaches the truth in this regard:

Heretic Caesarius of Arles (d. 542), *Sermon 54*: “Therefore, I acquit myself before God if I admonish you repeatedly and assert that none of you should consult sorcerers, seers, or soothsayers, questioning them for any reason or infirmity. No one should summon charmers, for if a man does this evil he immediately loses the

sacrament of baptism, becoming at once impious and pagan. Unless generous almsgiving together with hard, prolonged penance saves him, such a man will perish forever.... If a man believes in the aforementioned evils magicians, seers, soothsayers, phylacteries, and other omens it profits him nothing even if he fasts, prays, continually runs to church, gives generous alms, and afflicts his body with every sort of mortification, as long as he does not abandon those impious practices. That impious, wicked observance ruins and destroys all those good actions to such an extent that they cannot profit men when they wish to exercise good works along with those evils. What the Apostle says is true: \*A little leaven ferments the whole lump,' and you cannot drink the cup of the Lord and the cup of devils; you cannot be partakers of the table of the Lord and of the table of devils.' Moreover, the Lord says in the Gospel: No man can serve two masters."

## Miscellaneous

*The "Speculum Astronomiae" and Its Enigma*, 1990: "The *Almagestun parvum* has recently been attributed to Campanus of Novara, and Paravicini Bagliani, the specialist on Campanus's biography, considers this attribution as "beyond doubt".<sup>174</sup> He also notes "the presence at the Papal court in the second half of the thirteenth century of students of optics, astronomy, astrology, geomancy, alchemy, etc., who belonged to the 'intellectual elite' of the time: scientists such as Campanus of Novara, John Peckham, Simone da Genova",<sup>175</sup> as well as Witelo, Johannes Gervasius and William of Moerbeke."<sup>176</sup>

## Witchcraft

*A History of the Inquisition of the Middle Ages*, by Henry Charles Lea, 1901: "Elsewhere throughout Europe, by the end of the twelfth century, the repression of sorcery seems to have been well-nigh abandoned by both secular and ecclesiastical authorities... So easily were such offences condoned that in the case of a priest who, to recover something stolen from his church, employed a magician and looked into an astrolabe, Alexander only ordered the punishment of a year's suspension, and this decision was embodied by Gregory IX. in the canon law as a precedent to be followed. This method of divination involved the invocation of spirits, and was wholly unlawful, yet it was employed without scruple... A synod of Anjou, in 1294, declares that according to the canons priests should expel from their parishes all diviners, soothsayers, sorcerers, and the like, and laments that they were permitted to increase and multiply without hindrance, to remedy which all who know of such persons are ordered to report them to the episcopal court, in order that their horrible

<sup>174</sup> Footnote 14: "F.S. Benjamin and G.J. Toomer, *Campanus of Novara and Medieval Planetary Theory. 'Theorica Planetarum'*, ed. with Intr., Engl. Translation and Commentary, Madison 1971, p.19; the two editors did not find "assurance of Campanus's authorship". The authorship has now been maintained by M. Pereira, 'Campano da Novara autore dell'*Almagestum Parvum*', *Studi medievali*, 19 (1978), pp. 769-776, and has been accepted by A. Paravicini Bagliani, 'La scienza araba nella Roma del Duecento: Prospettive di ricerca', in *La diffusione delle scienze islamiche nel Medio Evo Europeo. Convegno intern. promosso dall'Accademia Naz. dei Lincei, Fondazione L. Caetani, e Università di Roma 'La Sapienza'*, Rome 1987, p. 153."

<sup>175</sup> Footnote 15: "A. Paravicini Bagliani, 'La scienza araba' *cit.*, p. 152; *id.* 'Un matematico nella corte papale del secolo XIII: Campano da Novara', *Rivista di storia della chiesa in Italia*, XXVIII, 1973, pp. 98-129; *id.* 'Nuovi documenti su Guglielmo da Moerbeke', *Archivum Fratrum Praedicatorum*, VII, 1982, pp. 135-143; *cf.* Benjamin and Toomer, *Campanus cit.*, p. 11, on Campanus's 'membership in a remarkable scientific group, associated with the papal court during the third quarter of the 13th century, that included Moerbeke, Witelo and Johannes Gervasius and perhaps even Thomas Aquinas'. *Cf.* also M. Grabmann, *Guglielmo di Moerbeke*, Roma 1946, pp. 56-62."

<sup>176</sup> Publisher: Springer Science+Business Media Dordrecht, 1992. Chap. 5, pp. 48-49.

malignity may be restrained<sup>177</sup>... the supineness of the Church with regard to such offences is remarkable.”<sup>178</sup>

## The Kabala

Astrology was not the only occult religion practiced by nominal Catholics. The Kabala and other occult religions were also practiced:

HOP, Footnote \*: “Roman sorcery in the fourteenth century is described in Bertolotti’s article in the *Rivista europ.*, 1883, Agosto 16.”

HOP: “Astrology, however, was only one of many other prevalent superstitions. Very many of the Humanists were amazingly credulous in regard to wonders and prophecies. Poggio was a firm believer in prodigies of the sort that are found in the classics. It was true that Oracles had disappeared, and that the gods could not now be enquired of, but it became very much the fashion to open a page of Virgil at random and to interpret the lines which first met the eye as an omen. ‘The influence of the demonology of the later paganism can distinctly be traced in prevailing beliefs on that subject in the Renaissance. The printing of the works of Jamblichus or Abammon, on the Egyptian mysteries, in a Latin translation towards the end of the 15th Century, is a proof of this. Even the Platonic Academy in Florence was not wholly free from a hankering after these and similar neo-Platonic delusions of the decadent Roman Empire.’ There was a revival also of the belief in the possibility of subjecting demons and obliging them to work for human ends. Sixtus IV found it necessary to direct a Brief against some Carmelites in Bologna who had maintained that there was no harm in asking for things from demons. Here also, however, the reaction was making itself felt. It is noteworthy that poets and novelists could count upon a sympathising public in turning all such things into ridicule... Many of the errors into which the philosophers of the age of the Renaissance fell, were, like these superstitions, connected with the classical craze.” (v. 5, Intro., pt. 2, p. 152)

While Pico Mirandola rightly condemned astrology, he and other apostate Catholics practiced the Kabala:

HOP: “Ficino’s young friend Pico della Mirandola, deserves perhaps to be called the most brilliantly gifted of all the members of the Platonic Academy in Florence. Like his master he sought to demonstrate the fundamental agreement of all the heathen philosophers with each other, and with Christian scholasticism and mysticism. In his system, however, the most prominent place is given, not to Plato, but to the fantastic esoteric doctrines of the Kabbala. This attempt to find, in Jewish mysticism, a better support for Christianity than in the old paths of the great theologians, can only be characterised as a mistake and a weakness [RJMI: idolatry, witchcraft, and heresy].” (v. 5, Intro., pt. 2, p. 154)

HOP: “The arrival in Rome of the famous Pico della Mirandola in the year 1486, brought to light the jealous care with which the integrity of the Faith was guarded in the Papal city. Many of the opinions put forth by this gifted but fanciful and impulsive philosopher were made up of a confused medley of Platonic and Cabalistic notions.”<sup>179</sup> Brimming over with youthful ambition and conceit, Pico

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<sup>177</sup> Footnote \*: “Roger Bacon Epist. de Secretis Operibus Artis. C. i., ii. (M. R. Series, pp 523-7). Th. Cantimprat. Bonum universal. Lib. ii. c. 56. —Praecept. Antiq. Rotomag. c. 109 (Bessin, Concil. Rotomagens. II. 67, 76). —Durandi Specul. Juris Lib. iv. Partic. iv. Rubr. de Sortilegiis. —Synod. Andegavens. ann. 1294 c. 2 (D’Acher, I. 737).”

<sup>178</sup> v. 3, c. 4, pp. 422, 426.

<sup>179</sup> Footnote †: “Tiraboschi, Bibl. Mod., IV., 96 seq.; Meiners, Lebensbeschreibungen, II., i seq.; Ritter, IX., 291 seq.; Stöckl, III, 167 seq.; Berti, in the Rivist. Contemporanea, XVI. (Torino, 1859); Reumont, Lorenzo, VI., 80 seq., 460, ed. 2. Pfülf in Wetzer und Welte’s Kirchenlexikon, VIII, 1549 seq., ed. 2; Villanueva, XVIII, 43 seq.; Tripepi, in the periodical Il Papato, an. xvi., Serie 5, vol.

announced his intention of holding a public disputation in which he would produce no less than 900 propositions in ‘dialectics, morals, physics, mathematics, metaphysics, theology, magic and Cabalism’ for discussion. Some of these would be his own; the rest would be taken from the works of Chaldean, Arabian, Hebrew, Greek, Egyptian, and Latin sages...

“The Pope [Innocent VIII] refused to permit the disputation, and appointed a commission of bishops, theologians, and canonists to examine them. This commission pronounced some of Pico’s propositions to be heretical, rash, and likely to give scandal to the faithful; many contained heathen philosophical errors which had been already condemned, others favoured Jewish superstitions. The judgment was perfectly just, and was adopted by Innocent, and though a great number of the propositions were acknowledged to be Catholic and true, the reading of the whole series was forbidden on account of the admixture of falsehood.

“He [Pico della Mirandola] died November 17, 1494. In the previous year the new Pope, Alexander VI, had in an autograph Brief granted him absolution, in case he might have indirectly violated his oath, and also the assurance that neither by his apology nor in any other way had he ever been guilty of formal heresy. [RJMI: Hence Alexander VI was guilty of non-judgmentalism and thus shared in the formal heresy, Satanism, and idolatry of Pico.] There is no mention in the Brief, as has been asserted by some writers, of the theses condemned by Innocent VIII.” (v. 5, b. 1, c. 6, pp. 342-345)

The humanist and nominal Catholic Johann Reuchlin also promoted the Kabala:

HOP: “Johann Reuchlin,<sup>180</sup> who had a natural inclination towards the Church, and was much esteemed in Germany for his personal qualities as well as for his knowledge of Greek, and still more of Hebrew, had become imbued with the doctrines of a fanatical theosophy, induced by his study of the Jewish Kabbala, and encouraged by his own propensity for mystical subtleties. He expressed his opinions in two books, ‘Vom wunderthaligen Wort’ and ‘Uber kabbalistische Kunst.’ ...His views were calculated to sow confusion in the brains of the youth of Germany, and give an impetus to the inclination, already existing among them, to cast themselves adrift, at the expense of Christianity, from all dogmatic teaching.” (v. 7, c. 6, pt. 1, p. 319)

The books that Apostate Antipope Sixtus V condemned and put on the Index gives some indication of the black arts that were practiced by nominal Catholics in his day:

Apostate Antipope Sixtus V, *Terrae et Coeli Creator*, 1586: “Therefore we prohibit each and every book, work, and treatise of astrology, geomancy, hydromancy, pyromancy, onomancy, chiromancy, necromancy, and the art of magic, or in which fortune-telling, potions, augury, omens, accursed chants, and superstitions are contained, and just as in the Index mentioned above, those forbidden to be read by any of the Christian faithful under penalty of the censures and punishments contained in that Index. All those books ought to be handed over and registered by bishops, the local church authorities, or the aforementioned inquisitors. And to no lesser degree, we decree and command by the same authority that in similar fashion the same inquisitors are free and permitted to take action against those who knowingly read, or keep books and writings of this sort and to confine and punish them with appropriate punishments...”

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XXI, p. I seq., and 30 seq.; Calori Cesis, Giov. Pico della Mirandola (Bologna 1872), and Gabotto’s notice in *Rassegna d. Lett. Ital.* (1895) III, 202 seq.”

<sup>180</sup> Footnote \*: “See Geiger, J. Reuchlin., Leipzig, 1871. Cf. Janssen-Pastor, I., 18, 116 seqq.; II., 18, 41-56; Paulus, *Diedeutschen Dominikaner*, 94-102.”

## Simony

“Her princes have judged for bribes,  
and her priests have taught for hire,  
and her prophets divined for money.”

(Micneas 3:11)

“And the pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic.”

(John 2:13-16)

God has given His Catholic Church sufficient means to support Herself by mandatory tithes and freewill offerings and donations. However, God forbids the selling of grace, the channels of grace, and other spiritual things, such as the sacraments, Orders, Masses, funerals, marriages, offices, and relics. Hence God condemns Mass stipends, stole fees, the selling of offices, etc.<sup>181</sup> Jesus said to the Apostles, “And going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.” (Mt. 10:7-8) And St. Peter, speaking to the priests, says, “Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God: not for filthy lucre’s sake, but voluntarily.” (1 Pt. 5:2) The selling of grace and other spiritual things is the mortal sin of heresy known as simony. It is called simony after Simon Magus who was the first heretic who tried to buy a rank and office in the Catholic Church. As a result, he was denounced by St. Peter and got neither priesthood nor office:

“And when Simon saw, that by the imposition of the hands of the apostles, the Holy Spirit was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Spirit. But Peter said to him: Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.” (Acts 8:18-21)

*Catholic Commentary* on Acts 8:18: “**Offered them money:** Simony, this wicked sorcerer Simon is noted by St. Irenaeus (li. 1 c. 20) and others to have been the first heretic and father of all heretics to come in the Church of God. He gave the onset to purchase with his money spiritual functions; that is, to buy the office of bishop, for to have power to give the Holy Spirit by imposition of hands is to be a bishop, and to buy the priesthood, for to have power to remit sins and to consecrate Christ’s body is to be a priest. He attempted to buy the authority to minister Sacraments, to preach, to have cure of souls, to buy a benefice, and likewise in all other spiritual things, whereof either to make sale or purchase for money or money’s worth, which is a great horrible sin called simony and is named ‘Simonical Heresy’ of this detestable man who first attempted to buy a spiritual function or office. (See D. Greg. *apud Ioan. Diac. in vir.* li. 3, c. 2, 3, 4, 5).”

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<sup>181</sup> See RJMI book *Against Simony: Mass Stipends and Stole Fees*. As of 8/2014, this book is not available.

Church Father Pope St. Gregory the Great, Book 9, *Letter 106*, to Bishops Syagarius, Aetherius, Virgilius, and Desiderius, 6th century: “I apprise you to wit, that we have long heard it currently reported how that in the regions of Gaul sacred orders are conferred through simoniacal heresy. And we are affected with sorrowful disgust, if money has any place in ecclesiastical offices, and that which is sacred is made secular. Whosoever, then, sets himself to buy this thing by the giving of a price, having regard not to the office but to the title, covets not to be a priest, but only to be called one... Why is it not considered that blessing is turned into a curse to him who is promoted to the end that he may become a heretic?”

Pope St. Gregory the Great, Book 11, *Letter 46*, to Isacius, the Bishop of Jerusalem, 6th century: “But, inasmuch as it has come to our ears that in the churches of the East no one attains to sacred orders but by giving of bribes, if your Fraternity finds that this is the case, you should offer as your first oblation to Almighty God the restraining of the error of simoniacal heresy in the Churches subject to you. For, not to speak of other things, what sort of men can they be when in sacred orders who are advanced to them not by merit but by bribes? Now we know with what animadversion the Prince of the apostles attacked this heresy, having pronounced the first sentence of condemnation against Simon, when he said, Thy money be with thee unto perdition, because thou hast thought that the gift of God may be purchased with money (Acts 8:20). Our Lord God Himself also, the Creator and Redeemer of the human race, having made a scourge of small cords, overthrew and cast out of the temple the seats of them that sold doves (Mat. 21). For to sell doves in the temple, what else is it but to give for a price in holy Church that imposition of hands whereby the Holy Spirit is given? But the seats of them that sold doves were overthrown, because the priesthood of such is not accounted as priesthood.”

Hence it was an ordinary magisterium dogma from Pentecost Day that simony renders offenders incapable of legally functioning as priests and from legally and validly holding offices. And the simoniacal priest must either repent or be defrocked. From the information I have, the inability of simoniacs to hold offices was first made a solemn magisterium dogma in 451 by Pope St. Leo I in the Council of Chalcedon’s Canon 2:

Church Father Pope St. Leo I, *Council of Chalcedon*, 451: “Canon 2. If any bishop performs an ordination for money and puts the unsaleable grace on sale, and ordains for money a bishop, a chorepiscopus, a presbyter or a deacon or some other of those numbered among the clergy; or appoints a manager, a legal officer or a warden for money, or any other ecclesiastic at all for personal sordid gain; let him who has attempted this and been convicted stand to lose his personal rank; and let the person ordained profit nothing from the ordination or appointment he has bought; but let him be removed from the dignity or responsibility which he got for money. And if anyone appears to have acted even as a go-between in such disgraceful and unlawful dealings, let him too, if he is a cleric, be demoted from his personal rank, and if he is a lay person or a monk, let him be anathematised.”

A convicted person’s removal from office does not mean the person had the office but only that he can now be formally deposed from office. The dogma is that simony renders one automatically incapable of holding an office in the Catholic Church. Hence as soon as it is certain that a so-called officeholder obtained an office by simony, he can then be juridically sentenced and deposed for the common good. The sentence and deposition would be declaratory in nature.<sup>182</sup> And if an officeholder becomes guilty of simony, he automatically loses his office. And a priest guilty of simony cannot legally function as a priest and must either repent or be defrocked.

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<sup>182</sup> See RJMI article “Banned from Office for Simony or Secret Formal Heresy.”

## Evidence from Apostate Peter Damian (11th century)

In the days of Apostate Peter Damian in the 11th century, almost every priest in Milan was illegal and all the so-called officeholders did not actually hold the offices because they were guilty of simony. Peter Damian, acting as papal legate, had the simoniacs abjure in order to enter the Catholic Church, which is one proof that their crime of simony automatically placed them outside the Catholic Church. He then reinstated the so-called officeholders to their offices if they were worthy, which is one proof that simony automatically bans offenders from holding offices:

Apostate Peter Damian, *Letter 65*, to the Archdeacon Hildebrand, 1059: (2) ...It happened providentially, I think, that I was commissioned to travel to Milan as the legate of blessed Pope Nicholas. (3) Because of the two heresies, namely, simony and that of the Nicolaitans, rather violent fighting broke out, involving the clergy and the people.<sup>183</sup> (9) ...There was this large gathering of clerics, and after thoroughly investigating them as a group, and each one singly, hardly anyone in the whole assembly was found to have been promoted to orders without payment. It was the authentic and clearly irregular practice, and the inescapable rule of this church, that anyone who approached ordination to any rank, even to be consecrated bishop, must without any discussion first pay the prescribed tax... (14) This damnable graft, forever worthy of condemnation, that flowed from the heresy of simony, and all pernicious trafficking of this kind, was customarily practiced in this holy church, so that anyone who came forward to be promoted to clerical orders would give, as by a previously ordained condition, twelve pennies for the subdiaconate, eighteen for the diaconate, and lastly, twenty-four for receiving the priesthood. In this way, alas, Simon Magus converted the holy church of St. Ambrose into his perverted workshop. This forger and evil master of the mint was equipped with bellows, hammers, and anvil, and forged nothing more than universal peril for the souls of all men...

“(25) After all had been reconciled in this fashion, it was decreed that all would not then indiscriminately be returned to office, but only those who were well educated, chaste, and were considered to be upright and serious in their behavior. For the others, however, it would suffice that by the grace of God they be again brought into the Church from which, by the pruning knife of divine punishment, they had previously been cut off. Both the former and the latter, to whom permission to function was returned, recovered their lost position, not from the former ordination they had so evilly purchased, but rather from that most efficacious authority of the blessed prince of the apostles with which he suddenly addressed the blessed Apollinaris, when he said, ‘Arise and receive the Holy Spirit, together with the office of bishop.’<sup>184</sup>”

Simony was so rampant in all of Italy in the days of Peter Damian that only a few dioceses were not guilty of it, one of them being the diocese of Ravenna in which Gebhard was the Archbishop. Damian also accuses so-called Pope Benedict IX of simony. He says that if he is indeed guilty, then he is a robber and thus not pope, which is one proof that simony bans offenders from all offices, even the papacy:

Apostate Peter Damian, *Letter 3*, to Archbishop Gebhard of Ravenna, 1043: “To you the see of Ravenna, which you rule by God’s authority, to you all of Christ’s holy Church gives thanks. While the dragon of simony, after binding the arms of those trafficking wretches in its intricate coils of avarice, is spewing forth its

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<sup>183</sup> See Dressier, *Petrus Damiani* 1 30ff.

<sup>184</sup> Footnote 52: “Cf. *Passio sancti Apollinaris*, AA SS July 5-744. On this source and its authenticity, see Reindel, *Briefe* 2 (1988) 246, n. 64.”



venom, you were almost the exception in standing unconquered and unshaken as the knight of Christ, piercing the throat of the evil beast with the javelin of Peter and keeping your church free from its foul contagion. What the See of the teacher [Footnote 10] lost through the fault of its shepherds, or rather, of its robbers, the see of his noble disciple preserved inviolate.

“(3) But among all the endeavors of your holiness this especially is dear to me that you keep a shepherd’s watch on the welfare of the monks and do not cease to reveal their long-concealed ills or to cut them away with the surgery of discipline. Come then, knight of Christ, bravely gather your strength and with prudent circumspection fight manfully against all the devices of the devil. Kill avarice, trample pride, lift up the fallen, extend to waverers the right hand of holy counsel, so that while guarding your own integrity behind a shield of holy virtues, you may at the same time defend others against every attack of the ancient enemy.”

Footnote 10: “In this reference to ‘the master’s see in the hands of hirelings or thieves,’ it becomes obvious that the charge of simony against Benedict IX dates back to the year 1043, and did not originate only in the hindsight of later reformers. On which see R. L. Poole, ‘Benedict IX and Gregory VI,’ *Proceedings of the British Academy* 8 (1917/18), 199-235. See also O. Capitani, ‘Benedetto IX,’ *Dizionario biografico degli italiani* 8 (1966), 354-366; Lucchesi, *Vita* no. 65; Fuhrmann, *Fälschungen* 336. In trying to rescue Benedict’s reputation, Herrmann, *Tuskulanerpapsttum* 166f., did not cite this letter.”

## **Apostate Antipopes John XXII (1316-1334), Clement VI (1342-1352), and Urban V (1362-1370)**

HOP: “Fresh wants necessitated additional resources, and some of the Popes (as, for example, John XXII and Clement VI) adopted those financial measures of which we have already spoken. Gold became the ruling power everywhere [under Urban V]. Alvaro Pelayo, speaking as an eye-witness, says that the officials of the Papal Court omitted no means of enriching themselves. No audience was to be obtained, no business transacted without money, and even permission to receive Holy Orders had to be purchased by presents.<sup>185</sup> The same evils, on a smaller scale, prevailed in most of the episcopal palaces. The promotion of unworthy and incompetent men, and the complete neglect of the obligation of residence, were the results of this system.” (v. 1, b. 1, s. 1, p. 98)

## **Apostate Antipope Martin V (1417-1431) and others**

*History of the Council of Constance*, Dietrich Vrie, quoting a German monk present at the council: “The supreme pontiffs, as I know, are elected through avarice and simony, and likewise the other bishops are ordained for gold. These, in turn, will not ordain those below them, the priests, deacons, subdeacons and acolytes, except a strict agreement be first drawn up. Of this mammon of unrighteousness the bishops, the real rulers, and the chapters, each has a part. The once accepted proverb, ‘Freely give for freely ye have received,’ is now most vilely perverted: ‘Freely I have not received, nor will I freely give, for I have bought my bishopric for a great price, and must indemnify myself impiously for my untoward outlay. I will not ordain you as priest except for money. I purchased the sacrament of ordination when I became a bishop, and I propose to sell you the same sacred sign and seal of ordination. By beseeching and by gold, I have gained my office, for beseeching and for gold do I sell you your place. Refuse the amount I demand and you shall not become a priest.’

<sup>185</sup> Footnote †: “Alvar. Pelag., lib. ii., art. 15.”

If Simon Magus were now alive he might buy with money not only the Holy Spirit, but God the Father, and Me, the Son of God. But favor is bought from the ungrateful who do not the works of grace, for grace must give freely, but if bought and not given, grace is no longer grace. But why say more? The bishops who take money for ordination become lepers with Gehasi. Those ordained do, by their bribery, condemn themselves to perdition with Simon Magus, to whom Peter said, 'Thy money perish with thee.' This lament is put in the mouth of Christ."<sup>186</sup>

### Apostate Antipope Innocent VIII (1484-1492)

HOP: "In the Bull increasing the number of the College of Secretaries from the original six to thirty, want of money, which had obliged the Pope to pawn even the Papal mitre, is openly assigned as the reason for this measure.<sup>187</sup> Between them, the new and the old secretaries (amongst the later were Gasparo Biondo, Andreas Trapezuntius, Jacobus Volaterranus, Johannes Petrus Arrivabenus, and Sigismondo de' Conti) brought in a sum of 62,400 gold florins and received in return certain privileges and a share in various taxes. Innocent VIII also created the College of Piombatori with an entrance fee of 500 gold florins. Even the office of Librarian to the Vatican was now for sale.<sup>188</sup> No one can fail to see the evils to which such a state of things must give rise. Sigismondo de' Conti closes his narrative of the increase in the number of secretaries with the words: 'Henceforth this office which had been hitherto bestowed as a reward for industry, faithfulness, and eloquence, became simply a marketable commodity. Those who had thus purchased the new offices endeavoured to indemnify themselves out of other people's pockets.' " (v. 5, b. 1, c. 6, pp. 352-353)

### Apostate Antipope Alexander VI (1492-1503)

HOP: "The election was decided in the night between the 10th and 11th August, 1492, and in the early morning the window of the Conclave was opened and the Vice-Chancellor, Rodrigo Borgia, was proclaimed Pope as Alexander VI. The result was unexpected; it was obtained by the rankest simony...

"At the same time, while the irregularities of the Cardinal's earlier life were apparently easily forgiven, much indignation was aroused by the shameless bribery by means of which he had secured his election. There is a stinging irony in Infessura's words: 'Directly he became Pope, Alexander VI proceeded to give away all his goods to the poor,' which are followed by the enumeration in detail of the rewards bestowed on each of the Cardinals who voted for him.<sup>189</sup> In speaking of this simoniacal election, the Roman notary Latinus de Masiis exclaims: 'Oh, Lord Jesus Christ, it is in punishment for our sins that Thou hast permitted Thy vicegerent to be elected in so unworthy a manner!'<sup>190</sup>" (v. 5, b. 1, c. 6, pp. 385, 389)

<sup>186</sup> Translations and Reprints, v. 3; Von der Hardt: *Magnum Constantiense Concilium*. Vol. I., 104-6. Latin.

<sup>187</sup> Footnote §: "Bull., V., 330 *seq.*"

<sup>188</sup> Footnote \*: "Gottlob, *Cam. Ap.*, 248-49; Infessura, 230; Sigismondo De' Conti, II, 39 *seq.*; Tangl, in *Mittheil. d. Instituts*, XIII, 75; Arch. d. Soc. Rom. XII, 15 *seq.*, and a \*Letter from Bonfrancesco Arlotti, dat. Rome, Feb. 21, 1488: La S<sup>ia</sup> di N. S<sup>re</sup> a questi di per liberarse da certi debiti et interesse, premissa matura consultatione, ha venduto l'intrata del suo secretariato ch' è in expeditione de brevi et bolle che passano per camera cum certi altri menicoli adiuncti per 62<sup>m</sup> et 400 ducati parliti fra XXX secretari novamenti creati. (State Archives, Modena.) In regard to the Auditors of the Rota the number of whom had been fixed by Sixtus IV in 1472 at twelve, Innocent VIII in 1485 decided that the office could not be held with a bishopric that was not *in partibus infidelium*. Thus the whole of the honorarium for this service was reserved for the members of the Roman Court; see Hinschius, *Kirchenrecht*, I., 398-99. On the post of segretario intimo created by Innocent, see Pieper, *Nuntiaturen*, 4."

<sup>189</sup> Footnote \*: "Infessura, 281."

<sup>190</sup> Footnote †: Gori, *Archivio*, IV., 242. ...Alexander's simoniacal election is mentioned in the Chronicle of Notar Giacomo, p. 176..."

## Evidence from the apostate Savonarola (15th century)

HOP: “Savonarola’s...attacks on the Italian, and especially the Roman clergy, became more violent than ever. ‘The scandals,’ he says, ‘begin in Rome and run through the whole of the clergy; they are worse than Turks and Moors. In Rome you will find that they have, one and all, obtained their benefices by simony. They buy preferments and bestow them on their children or their brothers, who take possession of them by violence and all sorts of sinful means. Their greed is insatiable, they do all things for gold. They only ring their bells for coin and candles; only attend Vespers and Choir and Office when something is to be got by it. They sell their benefices, sell the Sacraments, traffic in Masses; in short, money is at the root of everything, and then they are afraid of excommunication.” (v. 6, b. 1, c. 1, pp. 26-27)

## Apostate Antipope Julius II (1503-1513)

HOP: “In the beginning of his reign, Julius II had great financial difficulties to contend with, in consequence of the extravagance of his predecessor. He had to borrow money, and to pay Alexander’s debts, even down to the medicine which he had required in his last illness.

“Some of the means which he adopted for the replenishment of his treasury were of a very objectionable kind. His subjects were certainly not oppressed with taxation, but it cannot be denied that he not only sold offices but also benefices.”<sup>191</sup>,

Nominal *Catholic Encyclopedia*, Julius II, 1910: “After the death of Sixtus IV on 12 August, 1484, Giuliano played a disreputable role in the election of Innocent VIII. Seeing that his own chances for the papacy were extremely meager, he turned all his efforts to securing the election of a pope who was likely to be a puppet in his hands. Such a person he saw in the weak and irresolute Cardinal Cibo, who owed his Cardinalate to Giuliano. To effect the election of his candidate he did not scruple to resort to bribery. Cibo ascended the papal throne as Innocent VIII on 29 August, 1484, and was greatly influenced during the eight years of his pontificate by the strong and energetic Giuliano... Giuliano’s chance of being elected was now better than at any previous election. To ensure his success he made great promises to the cardinals, and did not hesitate to employ bribery. The conclave began on 31 October, and after a few hours the cardinals united their votes on Giuliano, who as pope took the name of Julius II. It was the shortest conclave in the history of the papacy.”

## Chair of Anti-Peter Replaces the Chair of Peter

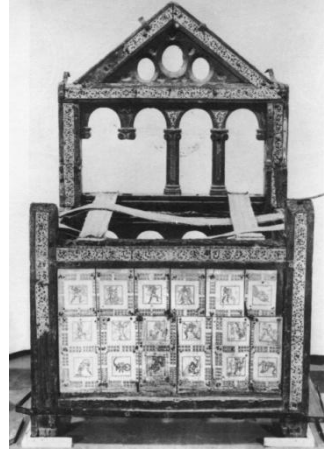
In view of the long line of apostate antipopes from 1130 onward and the paganism in Rome, it would be appropriate to have a so-called Chair of St. Peter in Rome that justifies the apostate antipopes and paganism. Such a chair could be called the Chair of Anti-Peter. It would be either a desecration of the true Chair of St. Peter or a fake Chair of St. Peter.

Indeed, such a chair exists in Rome in St. Peter’s Basilica. It is advertized as the actual chair that St. Peter sat on when he ruled the Catholic Church. Guess what this chair has on it—twelve ivory plaques, not of the twelve Apostles but of the Twelve Labors of the false demigod Hercules, and six ivory plaques with the signs of the pagan zodiac. It also

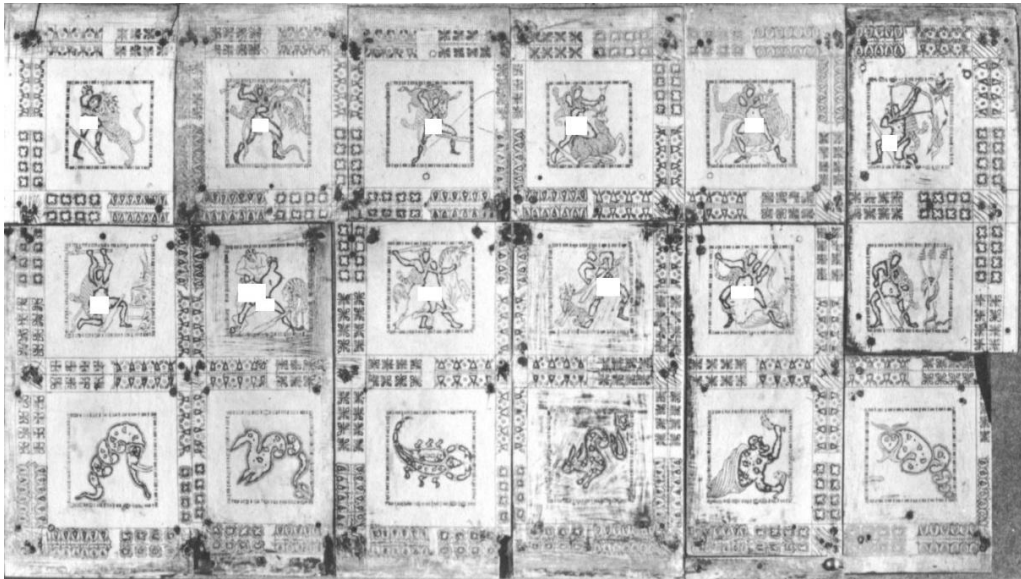
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<sup>191</sup> Footnote †: “Brosch, Julius II, 124. On the bribery which prevailed in the Roman Court under Julius II, see the Swiss Ambassadorial Report in the Anz. f. Schweiz. Gesch. (1892), 373.”

contains other pagan images. And it does not contain even one holy image on it, such as of Jesus Christ! (Below are images of the Chair of Anti-Peter.)



The Chair of Anti-Peter, St. Peter's Basilica, Vatican City



The ivory panels with the Labors of Hercules and mythological creatures, Chair of Anti-Peter



Detail of Hercules and the Nemean Lion



Detail of Hercules and the Mare of Diomedes



Detail of Hercules and the Stag



Detail of a female monster



Detail of the conchman monster

The apostate antipopes would have us believe that this is the very chair that St. Peter sat on and ruled the Catholic Church from. And they would then have us believe that this chair with its pagan images did not offend the other Apostles, St. Paul, the disciples, or any other Catholic so that not one of them condemned it and denounced St. Peter for sitting on it. St. Paul says,

“What agreement hath the temple of God with idols? For you are the temple of the living God... Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” (2 Cor. 6:16-17)

Yet, these blasphemous apostate liars would have us believe that St. Peter not only did not go out from among the idols but actually sat on a chair that contained idols and ruled the Catholic Church from this idolatrous monstrosity! This is not just making war with a saint, St. Peter, but also making war with the very papacy, the undefiled Chair of St. Peter. Remember, Antichrist and his precursors were given power to blaspheme and overcome the saints:

“And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.” (Apoc. 13:6-7)

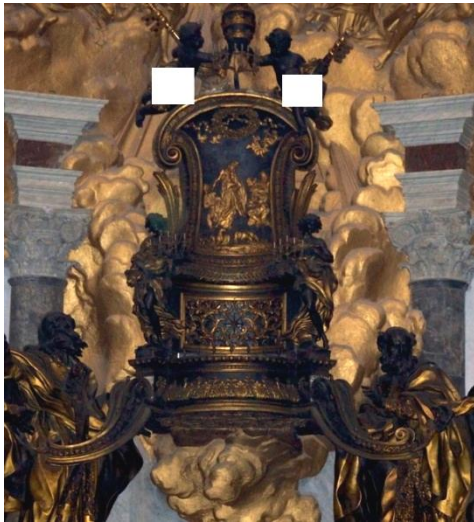
Indeed, from the beginning of the Great Apostasy in the 11th century, Satan and the precursors to the Antichrist were given power over every tribe, people, nation, and tongue. This Chair of Anti-Peter was set up to justify the re-paganization of Rome and thus to justify the apostate antipopes. For if St. Peter had actually sat on this chair that contains pagan images, then the apostate antipopes have only followed what St. Peter did when they set up pagan images in Rome and elsewhere. The Devil is like an animal that marks the territory he conquers. Hence this Chair of Anti-Peter is the Devil’s mark that he owns these so-called popes—an apostate chair for apostate antipopes.

The wooden part of the main structure of the chair may be the chair St. Peter sat on, but not the parts that were desecrated with images against the faith. It is certain that the wooden part of the original structure of the chair is older than the desecrated parts. The ivory plaques of the Labors of Hercules and the zodiac are placed on a wooden diptych. And that wood is of a later date and of a different kind than the wood that makes up the main frame of the chair. The pagan images on the trim of the chair were also added at a later date. Hence this chair, whether or not it was the actual chair of St. Peter, was desecrated sometime after the chair was made.

The Chair of St. Peter was shown to the public on special occasions during the Middle Ages:

Nominal *Catholic Encyclopedia*, Chair of St. Peter, 1908: “The Chair of St. Peter in the apse was made of marble and was built into the wall, that of the baptistery was movable and could be carried. Ennodius calls the latter a *gestatoria sedes*; throughout the Middle Ages it was always brought on 22 February from the above-mentioned *consignatorium* or place of confirmation to the high altar. That day the pope did not use the marble cathedra at the back of the apse but sat on this movable cathedra, which was, consequently, made of wood.”

And yet there is not one testimony that this Chair of St. Peter that was shown to the public during the Middle Ages on the 22nd day of the 2nd month was desecrated. Therefore, the desecration had to happen near the end of or after the Middle Ages. In 1666 Apostate Antipope Alexander VII enshrined a so-called Chair of St. Peter in a bronze throne made by the idolatrous and immoral Bernini and thus hid it from view:



Nominal *Catholic Encyclopedia*, Chair of St. Peter, 1908: “In order to preserve for posterity this precious relic, Alexander VII (1655-67) enclosed, after the designs of Bernini, the *Cathedra Petri* above the apsidal altar of St. Peter’s in a gigantic casing of bronze...”

Chimentelli, an eyewitness to this event, said that the chair was “made of wood, and of very coarse workmanship.”<sup>192</sup> He did not say anything about the desecrations or the ivory or gold that contains the desecrations. Either the desecrations were not yet on the chair; or if they were, he omitted to mention it.<sup>193</sup> The first indisputable proof that the chair was desecrated was in 1867 when, after about 200 years, the chair was taken out of its shrine for veneration. A blurry picture was taken and descriptions given that showed and described the desecrations:

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<sup>192</sup> “*Ligneae est, et admodum rudi opificio*”; Marm. Pisan, cap. xix, Bonon, 1666.

<sup>193</sup> It is said that the apostate Baronius in the 16th century said that the Chair of Peter was made only of wood; thus the chair would not have contained any desecrations. I have not yet been able to get a source for this statement.





CHAIR OF ST. PETER (Vatican Basilica)

Nominal *Catholic Encyclopedia*, Chair of St. Peter, 1908:  
 “Thenceforth, for 200 years, it was not exhibited to the public. In 1867, however, on the occasion of the eighteenth centenary of the martyrdom of the two great Apostles, it was exposed for the veneration of the faithful. At that time the Alessandri brothers photographed the chair, and that photograph is reproduced here.”

If the original chair that was enshrined in 1666 were only made of wood, then that explains why they hid it for 200 years. It was hidden so that the men who knew it was only made of wood would be long dead. Hence there would be no living witnesses in 1867 to testify that the original chair was made only of wood. The 200 years would also give them time to destroy or hide any records that describe the chair as being made of wood only. Hence the chair was “out of sight, out of mind” until they brought it back in sight with the added desecrations.

After the desecrated chair was revealed in 1867, it was then enshrined again and not taken out until 1968, when Apostate Antipope Paul VI allowed it to be scientifically examined. The results of the examination only added to the confusion. There are many opinions. Some say the chair could not have been the chair that St. Peter sat on. Some say it was the chair St. Peter sat on but without the desecrations which were added later. Some say (mostly the nominal Catholics who believe this lie) that it was the chair St. Peter sat on with the desecrations included. Beware also of the lie that Charles the Bald, St. Charlemagne’s grandson, made the chair with its desecrations and then gave it to Pope John VIII as a present. One thing is certain, that if he made the chair and gave it to the pope, it did not contain the desecrations and thus the desecrations were added later. The Holy Roman Emperor St. Charlemagne passed strict laws banning all forms of idolatry; and the evidence of these laws being enforced throughout his kingdom are abundant, not only during his reign but also during the reign of his grandson Charles the Bald.

It would take a book to deal with this topic sufficiently. I do not have time for that. Yet one thing is certain and must be believed by all true Catholics, that St. Peter and every true pope never ruled the Catholic Church from a chair that contained idols and false gods. Hence the chair they show us today is the Chair of Anti-Peter and not the original Chair of St. Peter. It is a pagan chair worthy of the apostate antipopes.

### **Apostate Antipope Leo XIII’s self-damning vision**

God gave Apostate Antipope Leo XIII what I call a Caiphas Prophecy; that is, a prophecy to an evildoer for the benefit of good-willed men and that the evildoer did not understand:

“But one of them, named Caiphas, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke

not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God that were dispersed.” (Jn. 11:49-52)

Caiphas was thinking of saving his temporal kingdom by murdering Christ, not knowing that he was killing his own soul. And he lost the temporal kingdom also when God had the Romans destroy Jerusalem in AD 70. Yet the real meaning of the prophecy was true, which referred to Christ’s death as saving souls and only later saving bodies and the temporal world:

*Catholic Commentary* on Jn. 11:50: “How great is the power of the Holy Spirit? From a wicked mind he brings forth the words of prophecy. For Caiphas prophesies not knowing indeed what he says. The Holy Spirit makes use of his tongue only, but touches not his sinful heart. The same words have an impious and sacrilegious sense in the intention of the high priest, the enemy of Jesus Christ: and a divine and prophetic sense, in the intention of the Holy Spirit. We have the assistance of God for the utterance of truth, which Caiphas neither meant nor knew.”

Likewise, Apostate Antipope Leo XIII uttered a prophecy that he never understood. On the 13th day of the 10th month in 1884, God gave the evildoer Apostate Antipope Leo XIII a vision in which he saw Satan speaking with God and God giving Satan more power in order to complete his plans of completely dominating so-called Catholics and the world so that the Antichrist could come to power. After the vision Leo was in great fear and composed the following exorcism prayer, which contains parts of the message God gave him—a message which he, like Caiphas, never understood the real meaning of. The message is contained in an 1888 *Motu Propio*:

Exorcism Prayer of Apostate Antipope Leo XIII, *Motu Propio*, May 15, 1888: “On men depraved in mind and corrupt in heart, the wicked dragon pours out like a most foul river the poison of his villainy, a spirit of lying, impiety, and blasphemy, and the deadly breath of lust and of all iniquities and vices. Her most crafty enemies have engulfed the Church, the Spouse of the Immaculate Lamb; with sorrows they have drenched her with wormwood; on all her desirable things they have laid their wicked hands. Where the See of the Blessed Peter and the Chair of Truth have been set up for the light of the Gentiles, there they have placed the **throne** of the abomination of their wickedness, so that the Pastor having been struck, they may also be able to scatter the flock.”

In this message God speaks of imposter popes ruling in Rome and of an imposter throne set up in place of the Chair of Peter, which is none other than the Chair of Anti-Peter. God speaks of these things as having already occurred, while Apostate Antipope Leo XIII and his apostate successors wrongly believe that God speaks of things to come. Hence they did not believe this message applied to the days they were living in and thus did not apply to them. They were deceived because they did not see the main evils in their own days that were before their very eyes, the very evils that they and their apostate predecessors either supported or allowed from the 11th century onward.



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## Crimes against Morals

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## Sodomy (Homosexuality)

“Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened.

For professing themselves to be wise, they became fools... Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves. Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

For this cause God delivered them up to shameful affections.

For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.”

(Romans 1:21-27)

Just as Renaissance art in desecrated places glorified homosexuality, so also many bad Catholics and nominal Catholics, clerics included, were homosexuals from the beginning of the Great Apostasy in the 11th century onward:

Apostate Peter Damian, *Letter 31* (aka *The Book of Gomorrah*), to Pope Leo IX, 1049: “7. ...In our region a certain abominable and most shameful vice has developed... The befouling cancer of sodomy is, in fact, spreading so through the clergy or rather, like a savage beast, is raging with such shameless abandon through the flock of Christ... It would be better for them [homosexual priests] to perish alone as laymen than, after having changed their attire but not their disposition, to drag others with them to destruction, as Truth itself testifies which it says, ‘But if anyone is a cause of stumbling to one of these little ones, it would be better for him to be drowned in the depths of the sea with a great millstone round his neck.’ (Mt. 18:6) Unless immediate effort be exerted by the Apostolic See, there is little doubt that, even if one wished to curb this unbridled evil, he could not check the momentum of its progress...”

“(15) Who can turn a deaf ear, or, more to the point, who does not tremble through and through at the words that Paul, like a mighty trumpet, blasts at such as these? ‘God abandoned them to their hearts’ desire and to the practices with which they dishonor their own bodies.’ (Rom. 1:24) And almost immediately following, he said, ‘That is why God has abandoned them to degrading passions. For their women have turned from natural intercourse to unnatural practices, and their menfolk likewise have given up natural intercourse with women to be consumed with passion for each other, men doing shameless things with men and getting an appropriate reward for their perversion. And since they refused to see that it was rational to acknowledge God, God has abandoned them to their depraved ideas to do that which was reprehensible.’ (Rom. 1:26-28) Why is it that they are so eager to reach the top in ecclesiastical rank after such a grievous fall? What should we think, and what conclusion should we draw but that God has abandoned them to their depravity? While they are slaves to sin he does not permit them to see what they need to do. Since the sun, that is, he who rises over death, has set for them, and after losing the sight furnished by their conscience, they are unable to judge the malice of the filthy acts that they perform, and to conclude that it is even worse that they desire ordination uncanonically, against the will of God. Accordingly, as is usually the case according to God’s decrees, they who defile themselves with this corrupting vice are smitten with a due judgment of punishment and incur a benighting blindness...”

“(16) ...Sodomites attempt violently to break in on angels when impure men attempt to approach God through holy orders. Surely, they are struck with blindness, because by the just decree of God they fall into interior darkness. They are thus unable to find the door because in their separation from God by sin they do not know how to return to him. One who tries to reach God by the tortuous road of arrogance and conceit, rather than by the path of humility, will certainly fail to recognize the entrance that is obviously right before him, or even that the door is Christ, as he himself says: ‘I am the door.’ (Jn. 10:9) Those who lose Christ because of their addiction to sin, never find the gate that leads to the heavenly dwelling of the saints.

“(17) They have become confirmed reprobates, since in failing to measure the exact weight of their guilt in the balance of personal judgment they conclude that the leaden burden of their punishment is but light and trivial...

“(18) Unquestionably, one who is not awakened by this awful thunder of apostolic invective must be thought more likely to be dead than asleep...What, I ask, would he have said had he beheld this deadly wound reeking in the very body of the Holy Church? And especially, what grief, what fire of compassion would kindle his devout heart upon learning that this destructive plague was raging even among those in sacred orders? Listen, you do-nothing superiors of clerics and priests. Listen, and even though you feel sure of yourselves, tremble at the thought that you are partners in the guilt of others; those, I mean, who wink at the sins of their subjects that need correction and who by ill-considered silence allow them license to sin. Listen, I say, and be shrewd enough to understand that all of you alike ‘are deserving of death, that is, not only those who do such things, but also they who approve those who practice them.’ (Rom. 1:32)

“(19) What an unheard of crime! What a vile deed, deserving a flood of bitter tears! If they who approve of these evildoers deserve to die, what condign punishment can be imagined for those who commit these absolutely damnable acts with their spiritual sons? Who can expect the flock to prosper when its shepherd has sunk so deep into the bowels of the devil? What man will continue to be under his authority, knowing that he is so hostilely estranged from God? Who will make a mistress of a cleric, or a woman of a man? Who, by his lust, will consign a son whom he has spiritually begotten for God to slavery under the iron law of satanic tyranny?”

HOP: “There is unmistakable evidence of the revival of the horrible national vice of the Greeks [sodomy].<sup>194</sup> ...Clothed in the graceful robes of Greek myths and lightly sung by Roman poets, it slipped noiselessly back into the modern world. In the beginning of the 15th Century [RJMI: It actually slipped in and began to make steady progress in the 11th century alongside scholasticism, which the heretic Pastor thinks is just fine], it was...to be found in Venice, Siena, and Naples. In Naples...Bernardino of Siena publicly preached against it, and declared that ‘God would send fire from heaven and destroy the city as He destroyed Sodom and Gomorrha.’ Of the later mission preachers, Roberto da Lecce, Michele da Milano, and Gabriele da Barletta were those who raised their voices most loudly against this growing curse. In Venice, the State endeavoured by legislation and severe penalties to check this form of corruption, but in vain. The advocates of the...Renaissance openly and unblushingly extolled the unnatural vices which had been the ruin of the ancient world. Some actually made a boast of such practices; others excused them on the ground that they were not condemned by the noblest men among the ancients, the models whom the Humanists made it the one aim of their lives to

<sup>194</sup> Footnote ||: “Besides the references given in Pastor, Hist. Popes, I., 26, n. \* (Engl. trans.); see also for what follows: Knebel, II., 150; Landucci, 251, 298; Platina, in Vairani, Mon. Cremon., I., 28. Cenni sul libertinaggio a Venezia (see *supra.*, p. 129, note \*), 17 *seq.*; Güdemann, 219 *seq.*; Lange, Papstesel, 24; Perrens, II., 147; Belgrano, 427 *seq.*; Guidicini, Miscell. Bologn., 43 *seq.*; Machiavelli, Lettere familiari, p. p. c. di. E. Alvisi, Ediz. Integra (not sold in the book trade), 233, 317, 321, 325, 335, 337. Florence, 1883.”

resemble. In his seventh satire Ariosto says that almost all the Humanists were addicted to the vice for which God destroyed Sodom and Gomorrah, ...even Michael Angelo<sup>195</sup> ... Still in regard to many of the Humanists, setting aside what may be only poetical embroideries, their own writings prove that it is not unfounded! Tomponius Laetus, in answer to charges of this nature, cited the example of Socrates, and the poet Cosmico quoted a poem of Plato. There can be hardly any doubt that the most distinguished Poets and Humanists at the Court of Lorenzo de' Medici, Angelo Poliziano, the Venetian Chronicler Sanuto, and the Venetian Envoy in Rome in the time of Innocent VII, Antonio Loredano, were all guilty of this vice... The most serious part of it, as far as the nation was concerned, was that it made its way into the lower ranks also. At the time of the invasion of Charles VIII, a chronicler writes: the whole country and all the great cities, Rome, Florence, Naples, Bologna, Ferrara are infected.<sup>196</sup> Many preachers attribute all the misfortunes of the Italians, the wars, dearths and earthquakes, to the wrath of God on account of this sin. When, in 1511, Venice was visited with a violent earthquake, the Patriarch told his terrified countrymen that this was a punishment from God because they would not give up their vices. [RJMI: The first thing they needed to give up were their sins against the faith, and only then could they overcome their vices. Hence many of the preachers against immorality were heretics because they did not condemn the root of the problem.]” (v. 5, Intro., s. 2, pp. 101, 131-135)

Bernardine of Siena, 15th century: “O, Italy, how much more than any other province have you become contaminated! Go to the Germans and hear what lovely things they say about the Italians! They say there is no people in this world that are greater sodomites than the Italians... Cursed sodomy...was always detested by all those who lived according to God... Such passion for undue forms borders on madness. This vice disturbs the intellect, breaks an elevated and generous state of soul, drags great thoughts to petty ones, makes [men] pusillanimous and irascible, obstinate and hardened, servilely soft, and incapable of anything. Furthermore, the will, being agitated by the insatiable drive for pleasure, no longer follows reason, but furor...”<sup>197</sup>

Sodomy became so acceptable among nominal Catholics as time went on that you will not find it mentioned, let alone condemned, in the heretical 19th century Baltimore Catechisms and the heretical 20th century *Catholic Encyclopedia*.

## Corruption of Youth and Pedophilia

“They abused the young men indecently.”  
(Lamentations 5:13)

“Whosoever shall scandalize one of these little ones that believe in me;  
it were better for him that a millstone were hanged about his neck,  
and he were cast into the sea.”  
(Mark 9:41)

An example of art imitating the sins of sodomy (homosexuality) and pedophilia, which many so-called Catholics were and still are committing, is the image of Zeus abducting Ganymede which is on the door of St. Peter's Basilica and elsewhere in Rome. It

<sup>195</sup> Footnote \*: Cf. Burckhardt, I., 180-90, ed. 3, and Jansen, Soddoma, 42 seq.

<sup>196</sup> Footnote \*\*: “Muratori, XXIV, 12; Knebel, II., 150.”

<sup>197</sup> ‘Abominabile peccato della maladetta sodomia.’ *Prediche volgari sul campo di Siena. 1427* vol. 2, Milan, p. 1149; (Predica XXXIX [39], in *Le prediche volgari* (Milan: Rizzoli, 1936), pp. 869ff., 915, in F. Bernadei, op. cit., pp. 11f.

represents not just homosexuality but also pedophilia because Zeus then raped Ganymede who is portrayed as a young boy.<sup>198</sup> Once an image that glorifies homosexuality or pedophilia goes up in a public place and remains there, the homosexual and pedophilia demons run loose among the clerics and laymen:

Apostate John Gerson, *A Complaint against the Corruption of Youth*, 1402: “[I condemn] the filthy corruption of boys and adolescents by shameful and nude pictures offered for sale at the very temples and sacred places... Christian boys are initiated into sexual impropriety by ungodly mothers and impure maids, to the silly laughter of lost fathers... Boys are led astray by most obscene songs and gestures and garments, even sometimes in churches and on most holy days and in most holy places... And there are many other detestable acts, about which it is most shameful to think or even write, for these things exceed Sodom and Gomorrah.”<sup>199</sup>

One wonders where Gerson’s concern was for the naked, pornographic, or otherwise immodest and immoral images that *permanently* desecrated the cathedrals and churches! When boys and girls attend religious services in these cathedrals and churches, these immoral images are in their face. The desecrated cathedral or church itself is giving naked and pornographic images to them for free. Yet, the immoral heretic Gerson does not condemn these desecrations. Once lust was incited in these children in the cathedral or church, they could then buy naked pictures on the way out of the cathedral or church and take them home to look at during the week. In other words, they did not have to wait until Mass on the Lord’s Day to look at naked and pornographic images—they could look at them all week in their homes. And the perverted sellers of this naked and pornographic art made money and corrupted more children in order to sexually prey upon them.

One proof that clerics in the 15th century were pedophiles, just as they still are today in the Vatican II Church, is a Bull of Reform in 1497 by Apostate Antipope Alexander VI (the Borgia so-called pope) which he never promulgated. In it he bans the so-called cardinals from having a boy servant tend their bodies, which implies that some apostate anticardinals were sexually abusing the boys they employed as body servants:

HOP: “There is no doubt that in those sorrowful days of the Summer of 1497, Alexander VI sincerely desired and intended to institute searching reforms... At last a comprehensive Bull of Reform was drafted... The Bull then proceeds to the reform of the College of Cardinals. ...The households of Cardinals are not to...employ boys and youths as body servants. ...These regulations are in themselves enough to shew what abuses had crept into the College of Cardinals... Unfortunately, the Bull which contained all these excellent provisions never got beyond the draft stage. The work of reform was put off at first, and then forgotten. Meanwhile, his distress and compunction had subsided, and it became evident that Alexander did not possess the moral strength to give up his licentious habits. In such a case, where salvation could only be found in setting a noble example of a complete transformation of life, a passing resolve adopted in a moment of anguish and horror and quickly forgotten, was of no avail. The only alternative to the cloister would have been to have entirely broken with the past and, what was perhaps still more difficult, with his whole surroundings in the present; but he would not have been Rodrigo Borgia, he would not have been Pope Alexander had he had the courage to make such a change. The old spirit of nepotism gradually revived and grew stronger than ever, and all desire for better things was stifled by

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<sup>198</sup> See RJMI book *The Desecration of Catholic Places: The Evidence: ...Mythological creatures and heroes are part of the false religions of mythology: Ganymede.*

<sup>199</sup> Gerson, *Oeuvres*, 10:28: translation adapted from Brown, *Pastor*, 241.

the demon of sensuality. The latter state became worse than the former..." (v. 5, b. 2, c. 5, pp. 513-518)

Alexander VI's un-promulgated Bull of Reform did not hit the bull's eye. It did not even mention the worst crimes that led to the gross and massive immorality: the sins against the faith that he himself promoted; that is, scholasticism and the glorification of false gods, idols, pagans, and false religions. Without reforming and repenting of these sins against the faith, the gross and massive sins of immorality will never end no matter how much they are condemned and punished because God places nominal Catholics under the Romans One Curse.

In spite of the apostate and excuse-maker Ludwig Pastor, it is most probable that Apostate Antipope Julius III was a pedophile, as well as some apostate anticardinals under him. He followed the example of the mythological fable of Zeus' rape of Ganymede, as he was an avid promoter of the false gods and false religions of mythology. And he also promoted immoral plays, jesters, and buffoons:

HOP: "The inconsistencies of Julius III are shown in nothing so much as in the fact that he bestowed the Cardinal's hat on another youth, who was...vicious... The Venetian ambassador Dandolo relates how Julius III, when he was legate in Piacenza, took a boy of low extraction, from the streets, as it were, and made him keeper of his ape, because he had shown great courage when the animal caught hold of him. The keeper of the ape learned in a short time how to insinuate himself into the favour of his master, to such an extent, that the latter grew fond of him and prevailed upon his brother to adopt him. To the name of Innocenzo del Monte, which he now bore, he brought nothing but dishonour.<sup>200</sup> In spite of this he received a provostship in Arezzo, for the Cardinal clung to him with a love which was as inexplicable as it was incredible. Massarelli, who testifies to this, adds: 'As soon as Giovan Maria del Monte became Pope, nothing was nearer to his heart and intentions than to raise his brother's adopted son to the highest dignities and to heap upon him honours and riches. Up till now—three months have passed—he has given him an income of 12,000 crowns, and has at last elevated him, with the greatest satisfaction, to the high dignity of Cardinal.'<sup>201</sup>...The nomination gave the greatest scandal, and far and wide Julius was declared to be the father of Innocenzo; indeed, the accusation was by no means the worst of the crimes of which his enemies at once pronounced him guilty. The accusation, however, of the gravest immorality has never been proved against him, either at that time or afterwards. Julius himself was to blame that such an idea should have arisen and been believed, as his attitude towards Innocenzo del Monte must have given rise to the gravest suspicions, especially at a time of such unbridled license. [Footnote 1]" (v. 13, c. 2, pp. 69-72)

Footnote 1: "It is well known how prevalent it was in the time of the Renaissance to affix the stigma of perversity to one's enemies. This mode of attack was still being carried on (see especially the lampoon against Card. del Monte in the *Giorn. stor. della lett. Ital.*, XLIII., 242 *seq.*), and even Panvinio allowed himself to be led into making such implications against Julius III (*puerorum amoribus implicitus*). See Merkle, II., 147; *cf.* cxxxiv. Had there been any proof for this accusation Sarpi

<sup>200</sup> Footnote 1: "See Dandolo, 355 and Merkle, I., 177; Massarelli, 174 *seq.*; Masius in Lacomblet, Archiv, VI., 163; Ciaconius, III, 759; Arch. stor. Ital., Ser. 4, XIII, 420. *Cf.* Pallavicini, II, 7, 4 and the deservedly sharp criticism of Raynaldus, (1550. n. 50). Grimm (Michelangelo, II., 423) makes Innocenzo the son of Julius III without any proof whatever."

<sup>201</sup> Footnote 2: "Massarelli, 175. Buonanni announces the impending appointment of Innocenzo as Cardinal as early as February 23 (see Appendix No. 4). *Cf.* the report of Dandolo of March 16 in de Leva, V., 117. On April 17, 1550, Serristori says: \*Disse S.S.<sup>ia</sup> al Buonanni che al primo o secondo consistorio al più lungo voleva crear cardinale il proposto, suo nepote et che su questo principio harebbe 13,000 scudi d'entrata. *Cf.* Buonanni's \*report of April 18, 1550. On April 30 Serristori announces: \*S.S.<sup>ia</sup> mando per il proposto, il qual se ne verra a Bagnai, where the red hat was sent to him. (State Arch. Florence)."

would not have failed to have put it forward. The accusation of the reformers is therefore justly repudiated (see Rose in Ersch-Gruber, 2, section XXVIII., 351; Aschbach, Kirchenlexicon, III., 656, and Bruzzone, La vigna di papa Giulio: Messagero, 1911, n. 51). Ciacconius (III., 759) has already shown that the inscription in the Villa Giulia does not prove that Innocenzo del Monte was a son of Julius III.”

Many of the humanist writers and artists were pedophiles. For example, see in this book [Leonardo di ser Piero da Vinci \(1452-1519\)](#), p. 192, and [Michelangelo Merisi da Caravaggio \(c. 1571-1610\)](#), p. 200.

## **Fornication, Adultery, Prostitution, Concubinage and Bastard Children**

“How can I be merciful to thee? thy children have forsaken me,  
and swear by them that are not gods: I fed them to the full, and they committed adultery,  
and rioted in the harlot’s house. They are become as amorous horses and stallions,  
every one neighed after his neighbour’s wife.”  
(Jeremias 5:7-8)

“But the multiplied brood of the wicked shall not thrive,  
and bastard slips shall not take deep root, nor any fast foundation.  
And if they flourish in branches for a time, yet standing not fast,  
they shall be shaken with the wind, and through the force of winds they shall be rooted  
out. For the branches not being perfect, shall be broken, and their fruits shall be  
unprofitable, and sour to eat, and fit for nothing. For the children that are born of  
unlawful beds, are witnesses of wickedness against their parents in their trial.”  
(Wisdom 4:3-6)

In the quote below, Apostate Peter Damian condemns not only the bishops and priests who fornicated and had concubines and bastard children but also those who, even though they did not commit these sins, allowed them to be committed because they did not condemn the sins or denounce or punish the sinners. He condemns the latter for sins of omission or non-judgmentalism and non-punishmentalism, especially for not condemning or punishing the bishops who were committing these sins and thus granting them immunity when they sin. He teaches the dogma that he who does not sufficiently denounce or punish a sinner when it is in his power to do so shares equally in the guilt of the sinner. And he teaches the dogma that the higher the rank of an offender, the more he is to be denounced and punished because of his greater responsibility and greater influence he has on those under him:

Apostate Peter Damian, *Letter 61*, to Pope Nicholas II, 1059: “(2) Recently, as I conversed with several bishops by authority of your majesty, I sought to bar the door of their loins and tried, as it were, to apply safeguards of chastity to their priestly genitals. But...this is a sect for which no one has a good thing to say... (3) ...They had no fear of being punished by a synodal decree for practicing this vice of impurity. Indeed, in our day the genuine custom of the Roman Church seems to be observed in this way, that regarding other practices of ecclesiastical discipline, a proper investigation is held; but a prudent silence is maintained concerning clerical sexuality for fear of insults from laymen. But this is something that badly needs

correction, so that precisely what all the people are complaining about should not be hushed up in council by the leaders of the Church. For, indeed, if this evil were secret, silence could perhaps somehow be condoned. But what a criminal situation! Shamelessly, this epidemic has been so audaciously revealed that everyone knows the houses of prostitution, the names of the mistresses, the fathers-in-law and mothers-in-law, brothers, and other close relatives; and lest anything be lacking in these assertions, they give evidence of messengers running to and fro, of sending of presents, of the jokes they laughed at, and of their private conversations. And lastly, to remove all doubt, you have the obvious pregnancies and the squalling babies. Therefore, because of the ignominy involved, I do not see how something that is everywhere publicly discussed can be suppressed by the synod, so that not only the offenders be properly branded with infamy, but also that those whose duty is to punish them be found guilty.

“(4) This kind of shame was not evident in the face of the priest Phinehas who, in the presence of all the people, took up a spear against the Israelite and the Midianite woman with whom he was having intercourse, and transfixing them both through the genitals. Contrary to God’s command, however, we are not impartial. For we indeed punish acts of impurity performed by priests in the lower ranks, but with bishops, we pay our reverence with silent toleration, which is totally absurd. But notice that Phinehas, roused by the zeal of the Holy Spirit,...did not attack those who were unknown or of lower estate, but chose to kill outstanding and famous people to cause terror among the rest...

“(5) And so, while Phinehas was quick to punish especially those who were the leaders, to avenge the general acts of fornication of the whole people; and, as divine judgment, in like manner ordered the leaders of the people to be hanged on gallows... What are we to understand in all of this, if not the fact that the crime of adultery committed by eminent people must be harshly punished! And he who is aroused to punish such men doubtless wins peace from the heavenly judge, and grace not only for himself, but also for the people...

“(9) Obviously, just as they who corrected sins were worthy of receiving a blessing, so too those who dealt lightly with sinners were likely to be cursed, as the prophet said, ‘A curse on him who withholds his sword from bloodshed.’<sup>3</sup> One surely withholds his sword from bloodshed if he refrains from inflicting condign punishment on the wicked. ‘He who fails to correct, when it is possible for him to do so, makes himself guilty of the other’s fault.’<sup>202</sup>”

HOP: “Savonarola’s...attacks [in the 15th century] on the Italian, and especially the Roman clergy, became more violent than ever. ‘The scandals,’ he says, ‘begin in Rome and run through the whole of the clergy; they are worse than Turks and Moors... When the evening comes one goes to the gaming table, another to his concubine... Every priest has his concubine. All veils are cast aside... It has come to such a pass that all are warned against Rome, and people say, ‘If you want to ruin your son make him a priest.’” ’ (v. 6, b. 1, c. 1, pp. 26-27)

Many of the apostate antipopes had concubines and bastard children, not just the infamous Borgia apostate antipope, Alexander VI:

HOP: “Undoubtedly of all the evils which darken Italian life in this period, the deadliest was the prevailing immorality. Contemporary writings are full of complaints on this subject, especially of course those of the preachers. Roberto da Lecce declares that the wickedness of his day exceeded that of the world before the flood... It cannot be denied that in the smaller as well as the more important cities, immorality increased to a terrible extent during the age of the Renaissance, and that especially amongst the cultivated and higher classes, revolting excesses were

<sup>202</sup> Footnote 27: “Ryan, *Sources* 58f. no. 104, cites John the Deacon, *Sancti Gregorii magni vita* 3.2 (PL 75.128C) and Gregory I, *Reg.* 9.215 (MG Epist. 2.202 [JE (Jaffé) 1744]).”



common. Illegitimate children were not accounted any disgrace, and hardly any difference was made between them and those born in wedlock.

“With a few honourable exceptions almost all the Italian Princes of the age of the Renaissance were steeped in vice; the crimes of the Borgia family were not without parallels in other princely houses, Æneas Sylvius Piccolomini, in his History of Frederick III, says, ‘Most of the rulers of Italy in the present day were born out of wedlock.’ When Pius II came to Ferrara in 1459, he was received by seven Princes, not one of whom was a legitimate son.

“It is therefore not surprising that in this era of bastard dynasties no one took umbrage at the origin of the Borgia family, or that little heed was paid to moral character in general.” (v. 5, Intro., s. 2, pp. 113-114)

HOP: “In all these descriptions nothing is said about Borgia’s moral character; but it must not be inferred from this that it was unknown, but rather that public opinion in those days not only in Italy, but also in France and Spain, was incredibly lenient on that point. Among the upper classes a dissolute life was looked upon as a matter of course; in Italy, especially, the prevailing state of things was deplorable. The profligacy of the rulers of Naples, Milan, and Florence of that time was something almost unheard of. The fact that the lives of many princes of the Church were no better than those of the temporal rulers gave little or no scandal to the Italians of the Renaissance. This was partly due to the general laxity of opinion in regard to morals...” (v. 5, b. 1, c. 6, p. 388)

HOP: “Already, in the 14th Century, in the towns in Italy, the number of unfortunate women leading a life of shame [prostitutes] had been very great. The 15th Century shows a notable increase in this class, even in small places like Orvieto and Perugia.<sup>203</sup> ...In great international centres, such as Venice, Rome, and Naples, as years went on the state of things grew worse and worse. The chronicler Infessura, who, however, cannot be depended upon for accuracy, estimates the number of these unhappy creatures in Rome in the year 1490 at 6800. In Venice, in the beginning of the 16th Century, their number was not less than 11,000, out of a population of 300,000. Here they enjoyed considerable freedom in comparison with most other cities where various restrictions were imposed upon them; but in spite of all such efforts, their numbers and their effrontery continued to increase.

“Another circumstance which requires to be noted is that towards the close of the 15th Century, vice, keeping pace with the diffusion of culture, became itself more refined, and consequently more dangerous. ‘With the spirit of the Renaissance more and more pervading daily life, came a revival of the Hetaerae [high-class prostitutes, also known as courtesans].’ ” (v. 5, Intro., s. 2, pp. 128-129)

## **Apostate Antipope Innocent VIII had bastard children**

HOP: “The negotiations had lasted through the whole night: by the morning of 29th August, 1484, Giuliano della Rovere had secured eighteen votes for Cibo. The opposition party now gave up all resistance as useless. At 9 o'clock a.m. Cardinal Piccolomini was able to announce to the crowd assembled outside the Vatican, that Cardinal Cibo had been elected and had assumed the name of Innocent VIII...

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<sup>203</sup> Footnote \*: “Fabretti, Documenti di Storia Perugina, Vol. I. (Torino, 1887), cites decrees in 1424, 1436, 1478, 1486 and 1487 against these women, but all these enactments proved ineffectual. In 1488 a new edict was published, but equally with no result. The Diario di Ser Tommaso di Silvestro tells the same story in regard to Orvieto, see pp. 166, 168, etc. For other cities (Florence, Bologna, Ferrara, Siena, Viterbo, Faenza and Rome), see numerous statements in Rezasco’s Essay in the Giornale Ligustico, 1890, 161 *seq.* For Milan, see Arch. St. Lomb., XVIII, 1000 *seq.* For Genoa, Belgrano, 429 *seq.* For Padua, Lovarini, Die Frauenwettrennen in Padua (Berlin, 1892). For Turin, Gabotto in the Giorn. Ligust., 1890, 316 *seq.* For Mantua, Giorn. d. Lett. Ital., XIX, 472 *seq.* Luzio-Renier, Buffoni, 44, and Bertolotti in Mendico A° V., N. 10. An \*\*Edict of Galeazzo Maria Sforza, Duke of Milan, of June 6, 1475, against improper conduct in Courts of Justice (Municipal Archives, Pavia), supplies important information in regard to the state of morals in that city. In regard to the dissipated and lawless lives of the students in Rome, see Giorn. d. Lett., II., 134 *seq.*; and for the same in Pistoia, Arch. St. Ital., 4 Serie, VII, 114 *seq.*”

Giovanni Battista Cibo, born in 1432, was the issue of this marriage. He studied at Padua and at Rome, and in his youth had no intention of taking Orders, and his life at the licentious court of Aragon was no better than that of many others in his position. He had two illegitimate children, a daughter, Teodorina, and a son, Franceschetto.<sup>204</sup> ...

“Lorenzo had considerable influence with the Pope at that time, for the marriage of Franceschetto Cibo was just about to take place. On November 13th, the bride entered Rome, accompanied by her mother. On the 18th, the Pope gave a banquet in honour of the bridal pair, and made them a present of jewels worth 10,000 ducats. At the beginning of his Pontificate, Innocent had refused to allow Franceschetto to reside in Rome; but now with almost incredible weakness he celebrated the nuptials in his own palace... ‘This was the first time that the son of a Pope had been publicly recognised, and, as it were, introduced on the political stage.’<sup>205</sup> Aegidius of Viterbo justly passed a very severe judgment on Innocent VIII on account of this deplorable aberration.<sup>206</sup>” (v. 5, b. 1, c. 1, pp. 239-240, 269-270)

## Apostate Antipope Alexander VI had bastard children

HOP: “His [Rodrigo Borgia’s] immoral courses brought upon him a severe rebuke from Pius II. But nothing had any effect. Even after he had received priest’s orders, which took place in August 1468, and when he was given the Bishopric of Albano, which he afterwards exchanged in 1476 for that of Porto, he still would not give up his dissolute life; to the end of his days he remained the slave of the demon of sensuality.

“From the year 1460 Vanozza de Cataneis, born of Roman parents in 1442, was his acknowledged mistress. She was married three times; in 1474 to Domenico of Arignano; in 1480 to a Milanese, Giorgio de Croce; and in 1486 to a Mantuan, Carlo Canale, and died in Rome on the 26th of November, 1518, aged 76. The names of the four children whom she bore to the Cardinal are inscribed on her tomb in the following order:—Caesar, Juan, Jofre, and Lucrezia.

“Besides these, Cardinal Rodrigo had other children, — a son, Pedro Luis, certainly born before 1460, and a daughter, Girolama, but apparently by a different mother. Rodrigo turned to his Spanish home for the careers of these children, who were legitimised one after another.” (v. 5, b. 1, c. 6, pp. 362-364)

<sup>204</sup> Footnote †: “The accusation brought against him by Infessura (p. 175) of his having violated his ‘votum castitatis’ when a priest, is false, for Sigismondo De’ Conti says expressly (II., 33): Habuit Innocentius Francischettum et Theodorinam filios ante sacerdotium. But the statement that these children were the offspring of a legitimate marriage is equally incorrect, for Sigismondo adds immediately after: non ex uxore susceptos; cf. also II., 37, and Burchardi Diarium, I., 321, as well as the authors there quoted. It is doubtful whether there were any other children besides these, although this might be inferred from the Envoy’s Reports in Thuasne, I., 517-19; see Creighton, III, 120. The statements of Infessura and of the poet Marullus who speak of seven or sixteen children are exaggerations. In a matter of such weight an epigrammatist is as doubtful an authority as Infessura, whose untrustworthiness we have proved above. The epigram of Marullus: ‘Octo nocens pueros genuit, totidemque puellas; Hunc merito potuit dicere Roma patrem,’ which has often been literally interpreted, is clearly a mere play of words. In 1883 the Museum of Berlin bought a more than life-size bust of Teodorina Cibo, with the following inscription on the pedestal: Teodorina Cibo Inno. VIII, P. M. f. singul. exempli Matrona formaeque dignitate conspicua.”

<sup>205</sup> Footnote ‡: “Reumont, Lorenzo, II., 240 seq., ed. 2; Staffetti, 5, 8 seq.”

<sup>206</sup> Footnote §: “In the November of the following year Innocent VIII celebrated also in the Vatican the marriage of his grand-daughter Peretta (daughter of Teodorina) with the Genoese merchant Gherardo Usodimare: the Pope himself sat at table at the banquet. See Burchardi Diarium, I., 320-22, he remarks: Res hec secreta non fuit, sed per totam urbem divulgata et prescita. Ego non interfui, sed fratre prefati Guilielmi camerarii secreti, qui interfuit, hec mihi referente, notavi, licet contra normam ceremoniarum nostrarum acta sint, que expresse prohibent mulieres esse in convivio cum pontifice. The verdict of Aegidius of Viterbo in his \*Hist., XX. saecul. (not complete in Gregorovius, VII, 271, ed. 3), runs thus: Primus pontificum filios filiasque palam ostentavit, primus eorum apertas fecit nupteas, primus domesticos hymeneos celebravit. Utinam ut exemplo prius caruit, ita postea imitatore caruisset (f. 315). On satires upon the nephews of Innocent VIII, see Luzio in Giorn. d. Lett. Ital., XIX, 89, and also Cod. 9846 of the Court Library, Vienna.”

## Apostate Antipope Julius II had bastard children

Nominal *Catholic Encyclopedia*, Julius II, 1910: “His [Julius II’s] early private life was far from stainless, as is sufficiently testified by the fact that before he became pope he was the father of three daughters, the best known of whom, Felice, he gave in marriage to Giovanni Giordano Orsini in 1506.”

## Greed, Avarice, and Usury

“But nothing is more wicked than the covetous man...  
There is not a more wicked thing than to love money:  
for such a one setteth even his own soul to sale.”  
(Ecclesiasticus 10:9-10)

“Presents and gifts blind the eyes of judges,  
and make them dumb in the mouth, so that they cannot correct.”  
(Ecclesiasticus 20:31)

“He that loveth gold shall not be justified: and he that followeth after corruption shall be filled with it. Many have been brought to fall for gold, and the beauty thereof hath been their ruin. Gold is a stumbling block to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.”  
(Ecclesiasticus 31:5-7)

HOP: “Gold became the ruling power everywhere. Alvaro Pelayo, speaking as an eye-witness, says that the officials of the Papal Court [at Avignon] omitted no means of enriching themselves. No audience was to be obtained, no business transacted without money, and even permission to receive Holy Orders had to be purchased by presents.<sup>207</sup> The same evils, on a smaller scale, prevailed in most of the episcopal palaces. The promotion of unworthy and incompetent men, and the complete neglect of the obligation of residence, were the results of this system. The synods, indeed, often urged this obligation, but the example of those in high places counteracted their efforts. The consequent want of supervision is in itself enough to explain the decay of discipline in the matter of celibacy of the clergy, though the unbridled immorality, which kept pace with the increasing luxury of the age, had also led many astray.” (v. 1, b. 1, c. 1, p. 98)

HOP: “The corruptibility of all the officials increased to an alarming extent, carrying with it general insecurity and disorder in Rome, since any criminal who had money could secure immunity from punishment.<sup>208</sup> The conduct of some members of the Pope’s [Innocent VIII’s] immediate circle even, gave great scandal. Franceschetto Cibo was mean and avaricious and led a disorderly life ‘which was doubly unbecoming in the son of a Pope. He paraded the streets at night with Girolamo Tuttavilla, forced his way into the houses of the citizens for evil purposes, and was often driven out with shame.’ ” (v. 5, b. 1, c. 6, pp. 353-354)

HOP: “In Rome itself at least, Martin V ought to have remedied the most crying abuses, and his negligence on this point can neither be excused nor denied. The picture which confidential letters, especially the reports of Envoys of the Teutonic

<sup>207</sup> Footnote †: “Alvar. Pelag., lib. ii., art. 15.”

<sup>208</sup> Footnote \*: “Cf. Infessura, 237 seq., 242 seq., 256 seq.; Gregorovius, VII, 283 ed., 2, points out that all the other cities in Italy were in the same case.”

Order to their Superiors, the Grand Masters in Prussia, give of the state of things in Rome at this period, is a very gloomy one: 'Dear Grand Master, you must send money, for here at the Court all friendship ends with the last penny.' In another letter, the writer says that it is impossible to describe all the devices used in Rome to get money; that gold is the only friend and the only means for getting any business done. In a report of the year 1430 we read: 'Greed reigns supreme in the Roman Court, and day by day finds new devices and artifices for extorting money from Germany, under pretext of ecclesiastical fees. Hence much outcry, complaining, and heart-burnings among scholars and courtiers; also many questions in regard to the Papacy will arise, or else obedience will ultimately be entirely renounced, to escape from these outrageous exactions of the Italians; and the latter course would be, as I perceive, acceptable to many countries.'<sup>209</sup> ...The picture they present must be a true one, for Swiss, Poles, and even Italians of that day have all borne similar testimony.<sup>210</sup> (v .1, b. 2, c. 2, pp. 240-241)

HOP: "Luxury was combined with immorality among the clergy... Contemporaries mention pride and covetousness as the sins which drew down most hatred on the clergy. Even those who were in other respects better men, were a prey to covetousness. Complaints were made that even the educated clergy did not devote themselves to their sacerdotal duties, and cared only for the financial advantages of their sacred office."<sup>211</sup> The love of money showed itself in all grades of the clergy by their efforts to raise as high as possible the manifold ecclesiastical taxes and revenues, in hunting for and accumulating benefices, in nepotism, and in simony. Another evil custom which was the outcome of covetousness, was that of serving benefices vicariously, by placing substitutes to serve the rich cures in which they did not care to reside in person. While they were living in affluence and frequenting the courts of princes and nobles, their office was supplied by scantily-paid vicars.

"The Popes of the 15th century must incur blame by the manner in which they entrusted the offices of the Church to the unworthy and incapable, and by their facility in granting dispensations for holding a plurality of benefices, without the obligation of living on them. It is obvious how bad must have been the effect of this granting by the Popes of one preferment after another to the greedy benefice-hunters who flocked in thousands over the Alps. The hatred felt for these courtiers was general."<sup>212</sup> All this contributed to fostering a widespread and deep discontent with the actual condition of ecclesiastical affairs, the displeasure being extended to the Pope himself." (v. 7, c. 6, pt. 1, pp. 300-302)

HOP: "Usury and fraud went hand in hand with the wealth and commerce, which all this luxury required for its support... It is plain from the sermons of Gabriele da Barletta (1470), Roberto da Lecce, and Michele da Milan, that matters did not improve as time went on... The preachers everywhere inveighed against usury, and many cities, Piacenza for instance, forbade it under pain of the severest penalties (exclusion from Holy Communion and from Christian burial), but the evil was still unabated. It was, of course, at its worst in commercial and financial centers like Florence and Venice. In Florence we find all patriots, writers, preachers, and legislators concurring in putting usury foremost in the list of offences, and attributing all other evils to it, and we have documentary proof that their accusations

<sup>209</sup> Footnote \*: "Voigt, Stimmen, 94 *et seq.*, 98-103; see 108 *et seq.*, 113 *et seq.*, 120 *et seq.*, 126 *et seq.*, 144 *et seq.*, 156, 170, 173."

<sup>210</sup> Footnote ‡: "See Reber, F. Hemmerlin, 72, 214 *et seq.*, 331. Caro, Gesch. Polens, iii., 524. Gesch. Blätt. f. Magdeburg (1883), xviii., 70. In the year 1429, Giacobino da Iseo wrote to the King of the Romans: 'E como saviti, in corte de Roma, cum el denaro se obtene quello se vole intieramente.' Osio, ii. 418."

<sup>211</sup> Footnote \*: "Onus ecclesiae, c. 23. Cf. Werner, 29 *seq.*"

<sup>212</sup> Footnote †: "Wimpheling has portrayed the 'Romipeta' in his *Stylpho* (lately republished by Holstein, Lat. Literaturdenkmaler, VI.). Cf. Knepper, Wimpheling, 35 *seq.*; cf. 197 *seq.* About the German courtiers in Rome, see Kalkoff, Aleander, 131 *seq.* As to the great part played in the 'grievances' of the German nation by the giving of benefices for a purely financial reason, see A. O. Meyer, 70 *seq.*"

were no mere oratorical phrases. Thirty percent was no uncommon rate of interest.” (v. 5, Intro., s. 2, pp. 106-107)

HOP: “Martin V had already declared the lawfulness of mortgages...<sup>213</sup>,”

*Downfall of the Church*, by Nicholas Clemanges: “[Chap. 3, On the three vices which have given rise to all the other ills in the Church.] After the great increase of worldly goods, the virtues of our ancestors being quite neglected, boundless avarice and blind ambition invaded the hearts of the churchmen. As a result, they were carried away by the glory of their position and the extent of their power and soon gave way to the degrading effects of luxury. Three most exacting and troublesome masters had now to be satisfied. Luxury demanded sundry gratifications, wine, sleep, banquets, music, debasing sports, courtesans and the like. Display required fine houses, castles, towers, palaces, rich and varied furniture, expensive clothes, horses, servants, and the pomp of luxury. Lastly is Avarice which carefully brought together vast treasures to supply the demands of the above mentioned vices or, if these were otherwise provided for, to gratify the eye by the vain contemplation of the coins themselves.

“So insatiable are these lords, and so imperious in their demands, that the Golden Age of Saturn, which we hear of in stories, should it now return, would hardly suffice to meet the demands. Since it is impossible, however rich the bishop and ample his revenue, to satisfy these rapacious harpies with that alone, he must cast about for other sources of income.

“[Chap. 9, The Institution of Collectors and the ills they bring with them.] For carrying on these exactions and gathering the gains into the Camera, or Charybdis, as we may better call it, the popes appoint their collectors in every province, those, namely, whom they know to be most skillful in extracting money, owing to peculiar energy, diligence or harshness of temper, those in short who will neither spare nor except but would squeeze gold from a stone. To these the popes grant, moreover, the power of anathematizing any one, even prelates, and of expelling from the communion of the faithful, every one who does not, within a fixed period, satisfy their demands for money. What ills these collectors have caused, and the extent to which poor churches and people have been oppressed, are questions best omitted, as we could never hope to do the matter justice. From this source come the laments of the unhappy ministers of the church, which reach our ears, as they faint under the insupportable yoke, yea, perish of hunger. Hence come suspensions from divine service, interdicts from entering a church, and anathemas, a thousand fold intensified in severity. Such things were resorted to in the rarest instances by the fathers, and then only for the most horrible of crimes; for by these penalties, a man is separated from the companionship of the faithful and turned over to Satan. But now-a-days, these inflictions are so fallen in esteem, that they are used for the lightest offence, often for no offence at all, so they no longer bring terror, but are objects of contempt.

“To the same cause, is to be ascribed the ruin of numerous churches and monasteries and the levelling with the ground, in so many places, of sacred edifices, while the money which used to go for their restoration, is exhausted in paying these taxes. But it even happens, as some well know, that holy relics in not a few churches, crosses, chalices, feretories, and other precious articles go to make up this tribute.

“Who does not know how many abbots and other prelates, when they come to die, are, if they prove obnoxious to the papal camera on account of their poverty, refused a dignified funeral and even denied burial, except, perchance, in some field or garden or profane spot, where they are secretly disposed of. Priests, as we all can see, are forced by reason of their scanty means of support, to desert their parishes and their benefices and, in their hunger, seek their bread where they may,

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<sup>213</sup> Footnote ‡: “See Bruder, Finanzpolitik Rudolfs IV von Öesterreich, 95 seq. Innsbruck, 1886.”

performing profane services for laymen. Some rich and hitherto prosperous churches have, indeed, been able to support this burden, but all are now exhausted and can no longer bear to be cheated of their revenue.”<sup>214</sup>

## Immodest, Vain, and Pompous Dress

“Now the works of the flesh are manifest, which are  
fornication, uncleanness, immodesty, luxury...”  
(Galatians 5:19)

Immodest and vain dressing among men and women became rampant during the Great Apostasy. Women wore low-cut dresses to show their cleavage.



“Portrait of a Lady,” by  
Giovanni Antonio Boltraffio,  
1466-1516



Tomb effigy of Lady Beatrice  
d'Este (Sforza), c. 1499



Portrait of Queen Joanna of  
Castile, c. 1500



Portrait of Marchesa Isabella  
d'Este, c. 1500



Portrait of Countess Margaret  
Douglas, c. 1540



Portrait of Princess Marie-Anne  
de La Trémoille Orsini, c. 1680



Portrait of Queen Mary of  
Modena, c. 1685



Portrait of Princess Anne  
Henriette de France, c. 1740



Portrait of Queen Anne of Great  
Britain, c. 1705

<sup>214</sup> *Translations and Reprints*, v. 3, no. 6, pp. 29-30; Von der Hardt: *Op. cit.*, tom. I., pt. III, 7 and II. Latin.



In a good Catholic State, a woman who dressed like that would be given one warning and be punished with a beating and imprisonment for six months. On the second offence, one of her breasts would be cut off. On a third offence, the second breast would get cut off and thus she would have no more breasts to show off. With just laws like that, women would no longer show their breasts in public. Women also wore vain, pompous, and ostentatious dresses and hair styles.



Queen Elizabeth I of England, c. 1575



Portrait of Maria Serra Pallavicino, 1606



Queen Mariana of Austria, 1652



Portrait of young Margaret Theresa of Spain, Empress and Queen, 1660



Marie Antoinette, Archduchess of Austria and Queen of France, c. 1780



And men dressed effeminately, which is against God's law: "A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doeth these things is abominable before God." (Deut. 22:5) "And it shall come to pass in the day of the victim of the Lord that I will visit upon the princes and upon the king's sons, and upon all such as are clothed with strange apparel." (Soph. 1:8) Men wore leotards and frills.



King Philip II of Spain, c. 1554



King Charles IX of France, 1566



King James I of Scotland, c. 1630



King Charles II of England, c. 1670



Men wore their hair as women do, long and nourished. And some even wore wigs with womanish hair. St. Paul says, “Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him?” (1 Cor. 11:14)

*The Leading Facts of English History*, by D. H. Montgomery, 1897: “The Normans were more temperate and refined in their mode of living than the Saxons. In dress they made great display. In Henry I’s reign [1100-1135] it became the custom for the nobility to wear their hair very long, so that their curls resembled those of women. The clergy thundered against this effeminate fashion, but with no effect. At last, a priest preaching before the king on Easter Sunday, ended his sermon by taking out a pair of shears and cropping the entire congregation, king and all.”<sup>215</sup>



Louis de Bourbon, Prince of Condé, c. 1640



Louis Auguste de Bourbon, Prince of Dombes, c. 1720



Marquis de Vauban, c. 1700



King Louis XIV of France, 1701



Louis XV of France as Dauphin, c. 1721



Antonio Vivaldi, 1723

<sup>215</sup> *The Leading Facts of English History*, by D. H. Montgomery. Publisher: Ginn & Company, Boston, USA., 1897. S. 5, n. 208, “Dress,” pp. 85-86.



George Handel, c. 1726



Johann Sebastian Bach, 1748



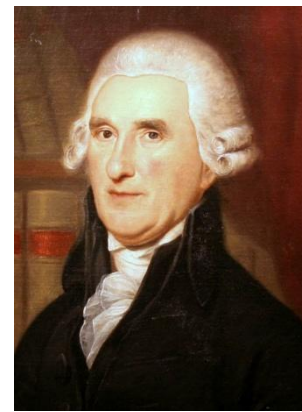
John Hancock, c. 1770



Wolfgang Mozart, c. 1780



Charles Alexandre de Calonne,  
c. 1784



Thomas McKean, lawyer,  
c. 1800

It is not sinful for men to have long hair. Samson, Jesus, and John the Baptist had long hair. However, it is sinful and effeminate when a man nourishes his long hair as women do. And some men even wore makeup.

## Miscellaneous

HOP: “Religious houses decline[d] more and more from their fervour. Many of the inmates went about in the world just as they pleased, and were not even required to return. In fact, contemporaries complain that cloisters and consecrated places became mere pleasure resorts.<sup>216</sup> These noble communities were the most dissolute and most opposed to ecclesiastical reform.<sup>217</sup> All this was equally the case in the houses of religious women. Many of these stood in most evil repute... The contempt and hatred of the laity for the degenerate clergy was no mean factor in the great apostasy.” (v. 7, c. 6, pt. 1, p. 305)

<sup>216</sup> Footnote \*: “Onus ecclesiae, c. 22; Werner, 27 *seq.*”

<sup>217</sup> Footnote †: “*Cf.* the numerous examples in Janssen-Pastor, I, 18, 725-732. The exemptions granted from episcopal jurisdiction had the very worst effect, by hindering even zealous Bishops in their attempts to restore discipline in religious houses.

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## Crimes against Faith and Morals

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## Desecration of Catholic Places with Images against the Faith and Morals

“I saw under the sun in the place of judgment wickedness,  
and in the place of justice iniquity.”  
(Ecclesiastes 3:16)

“They polluted my sanctuary.”  
(Ezekiel 23:38-40)

“O God, the heathens [nominal Catholics] are come into thy inheritance;  
they have defiled thy holy temple.”  
(Psalm 78:1)

“Lift up thy hands against their pride unto the end; see what things the enemy hath done  
wickedly in the sanctuary. And they that hate thee have made their boasts in the midst of  
thy solemnity. They have set up their ensigns for signs...  
They have defiled the dwelling place of thy name on the earth.”  
(Psalm 73:3-4, 7)

“But the children of Israel transgressed the commandment  
and took to their own use of the anathema.”  
(Josue 7:1)

“What is the meaning that my beloved hath wrought much wickedness in my house?  
shall the holy flesh take away from thee thy crimes, in which thou hast boasted?”  
(Jeremias 11:15)

### Some idolatrous, immoral, nominal Catholic artists

#### *Gislebertus of Autun (12th century)*

Gislebertus was a Romanesque sculptor of 12th century France. Although he helped to work on several churches throughout France, including the Cathedral of Vézelay, his most famous work can be seen at the Autun Cathedral that he desecrated around 1130<sup>218</sup> with his *Last Judgment* tympanum sculpture containing the astrological symbols of the zodiac alongside numerous completely naked humans.<sup>219</sup>

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<sup>218</sup> *The Oxford Dictionary of Art*, by Ian Chilvers. Publisher: Oxford University Press, 2004. “Gislebertus,” p. 294.

<sup>219</sup> For more information and references regarding many of the desecrated places listed in the following short descriptions, see RJMI book *The Desecration of Catholic Places*: “The Evidence.”

### *Nicola Pisano (c. 1200-c. 1284)*

Nicola Pisano, born in the region of Apulia in Italy, took his last name from the city of his prominence, Pisa. He is famous for his work on the pulpit inside the baptistry of Pisa which he desecrated around 1260 with an idolatrous and immoral carving of Hercules completely naked. He is also famous for his work on the Cathedral of Siena, where he desecrated the main pulpit with images of completely naked humans in 1268.

### *Giovanni Pisano (c. 1248-c. 1314)*

Giovanni Pisano, the son of Nicola Pisano, is famous for his work on the front façade of the Cathedral of Siena which he desecrated with statues of the pagan philosophers Plato and Aristotle in 1299. Around 1310 he desecrated the Cathedral of Santa Maria Assunta in Pisa when he carved the pulpit containing completely naked statues of Hercules and Venus alongside immodest Muses.

### *Lorenzo Ghiberti (1378-1455)*

Lorenzo Ghiberti, born in Florence, Italy, was the son of a goldsmith and artist who soon taught him his trade. At a young age, Ghiberti vied against Brunelleschi in a competition for the creation of a set of new bronze doors for the Florence Baptistry of St. John. After the completion of his first set of doors, he was again hired to make a second set on the east side of the baptistry, a project which spanned from 1425 to 1452. These bronze doors are probably the most famous of Ghiberti's works and desecrate the baptistry with images of completely naked humans. Besides being an artist, Ghiberti was also the author of *I Commentarii*, a series of three books devoted to shedding "more light on his humanist interests."<sup>220</sup> Ghiberti died at Florence in 1455.

### *Donato di Niccolò di Betto Bardi, aka Donatello (1383-1466)*

Donatello was born in Florence, Italy. Early in his life he was hired as an assistant to Lorenzo Ghiberti, who was working on the Florence baptistry. By 1440 Donatello had completed his effeminate, blasphemous, and immoral bronze depiction of the young King David, completely naked, which was commissioned by the Medici family to stand as a desecration in their palace court:

*The Lives of the Painters, Sculptors, & Architects*, by Giorgio Vasari, 1550: "In the courtyard of the palace of the Signoria there is a nude David of life size... This statue formerly stood in the courtyard of the Medici palace, and was carried to its present place on the exile of Cosimo. ... In the first court of the Casa Medici there are eight marble medallions containing representations of antique cameos...built into the frieze between the windows and the architrave above the arches of the

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<sup>220</sup> *The 100 Most Influential Painters & Sculptors of the Renaissance*, by Kathleen Kuiper. Publisher: Britannica Educational Publishing, 2010. C. 5, "Lorenzo Ghiberti," p. 30.

loggia. He also restored a Marsyas in antique white marble, placed at the exit from the garden...”<sup>221</sup>

A few years later Donatello was hired to construct a pulpit for the Cathedral of Prato in Tuscany. This pulpit is built into the front of the Cathedral’s façade and is desecrated by several completely naked dancing putti. There is nothing Catholic at all on the pulpit, only paganism. One of his last works, which was also commissioned by the Medici, was the designing of the two pulpits of the Basilica of San Lorenzo in Florence, both of which portray religious scenes but are overwhelmingly covered with completely naked dancing putti.

Judging by much of Donatello’s artwork, which contains many effeminate and nude humans, it is not surprising that in his personal life he was a homosexual:

*Wikipedia*, Donatello: “The historian Paul Strathern makes the claim that Donatello made no secret of his homosexuality, and that his behaviour was tolerated by his friends.”<sup>222</sup> ...The main evidence comes from anecdotes by Angelo Poliziano in his ‘Detti piacevoli.’<sup>223</sup>

PBS, *The Medici: Godfathers of the Renaissance*, Donatello: “He [Donatello] only trusted a few people including Cosimo de’ Medici. Cosimo would defend his friend from...insults about Donatello’s homosexuality... ‘David’ was the first life-size nude to be cast in bronze since Classical times. To create such a homoerotic hero could have been seriously dangerous for Donatello without the support of the Medici. Cosimo placed the statue in the center of the courtyard of the Medici Palace where it was visible to all.”<sup>224</sup>

Donatello died at Florence in 1466 and was buried next to Cosimo de’ Medici (Il Vecchio) in the Basilica of San Lorenzo of Florence:

*The Lives of the Painters, Sculptors, & Architects*, by Giorgio Vasari, 1550: “He died on the 13th of December 1466, and was buried in the church of S. Lorenzo, near the tomb of Cosimo, as the latter had himself ordained, so that the dead body should be near him in death, as they had always been in spirit when alive.” (v. 2, “Donato or Donatello,” p. 175)

### *Antonio Averlino, aka Filarete (c. 1400-1469)*

Antonio Averlino, born in Florence, Italy, is better known simply as “Filarete.” He is most famous for his large set of bronze doors commissioned by Apostate Antipope Eugene IV for the central entrance of St. Peter’s Basilica in Vatican City. These doors were completed in 1445 and desecrated the Basilica with images of devils, idols, false gods, false religions, pagans, heretics, vice, immodesty, pornography, and grotesque deformity:

HOP: “We have already spoken of the influence which his prolonged sojourn at Florence, the centre of the Renaissance, exercised on Eugenius IV, but to complete the picture of his life we must again return to the subject.

“In Florence, Eugenius saw the first gate made by Ghiberti for the Baptistry, and it seems most probable that the sight of this masterpiece suggested to him the idea

<sup>221</sup> *The Lives of the Painters, Sculptors, & Architects*, by Giorgio Vasari. Publisher: J. M. Dent and Co., Aldine House, London, 1900. V. 2, “Donato or Donatello,” pp. 165-166.

<sup>222</sup> Footnote 4: “Paul Strathern, *The Medici: Godfathers of the Renaissance*, London, 2003.”

<sup>223</sup> Footnote 7: “Michael Roche, *Forbidden Friendships: Homosexuality and Male Culture in Renaissance Florence*.”

<sup>224</sup> Website reference: <http://www.pbs.org/empires/medici/renaissance/donatello.html>



of ordering a similar work for the principal church in Rome. Accordingly the Florentine architect, Antonio Averulino surnamed Filarete, was commissioned to make new bronze gates for St. Peter's. They were put up on the 26th of June, 1445, and still adorn the central entrance. ...In his work, which was destined for the principal entrance of the noblest church in the world, Filarete...[placed] together with the figures of our Saviour, His Virgin Mother, and the Princes of the Apostles, and amid representations of the great religious acts of Eugenius' Pontificate, not only busts of the Roman Emperors, but also the forms of Mars and Roma, of Jupiter and Ganymede, Hero and Leander, of a Centaur leading a nymph through the sea, and even of Leda and the swan; the composition is in keeping with the contemporary poems of the Humanists, where the names of Christian Saints and of heathen gods<sup>225</sup> are promiscuously intermingled." (v. 1, b. 2, s. 2, pp. 360-361)

As a Florentine Renaissance artist, it is not surprising that his written works on art were dedicated to either Francesco Sforza or Piero de' Medici:

*Architectural Theory from the Renaissance to the Present*, by Bernd Evers, 2002: "What prompted Filarete to embark on an architectural treatise is not known, though it is probable that he wanted to acquire powerful clients and make a name for himself as an architect. Among other things, the various versions of the treatise that have survived in Italian, dedicated either to Francesco Sforza or Piero de Medici (1429-1484), would seem to bear this out. ...The *Codex Magliabechianus* is the copy made for Piero de Medici."<sup>226</sup>

It is thought that Filarete died in 1465 at Milan since it was at that place and date that he disappeared from the public.

### *Filippo Lippi (1406-1469)*

Filippo Lippi, born in Florence, Italy, was sent by his aunt to a Carmelite monastery after the death of both of his parents. He later left that monastery as a monk and resurfaced in Padua in 1434. In 1437 he returned to Florence and gained the affection and protection of the Medici family. While living a lustful life in Florence, he did many paintings for the Medici family, some of which were sent as gifts by Cosimo to Apostate Antipope Eugene IV in order to gain his affection for Filippo:

*The Lives of the Painters, Sculptors, & Architects*, by Giorgio Vasari, 1550: "He [Lippi] also did some things to be sent by Cosimo as a gift to Pope Eugenius IV, the Venetian. By this work Filippo acquired great favour with the Pope. He is said to have been so amorous that when he saw a woman who pleased him he would have given all his possessions to have her, and if he could not succeed in this he quieted the flame of his love by painting her portrait. This appetite so took possession of him that while the humour lasted he paid little or no attention to his work. Thus on one occasion when Cosimo de' Medici was employing him, he shut him up in the house so that he might not go out and waste time. He remained so for two days, but overcome by his amorous and bestial desires, he cut up his sheet with a pair of scissors, and letting himself down out of the window, devoted many days to his pleasures. When Cosimo could not find him he caused a search to be made for him,

<sup>225</sup> Footnote \*: "Hettner, 73, 171. See Piper, Christl. Mythologie, i., 292 *et seq.*, 362, 425, 435, 444; ii., 542, 644. Meyer, Künstlerlexikon, i., 472. Müntz, Précurseurs, 90-94; and H. v. Tschudi, 'Filarete's Mitarbeiter an den Bronzethüren von St. Peter,' in Janitschek's Repertorium (1884), vii., 291-294. We must, however, bear in mind that, in the days of which we are writing, people were not shocked, as they would now be, with incongruities of this kind."

<sup>226</sup> *Architectural Theory from the Renaissance to the Present*, by Bernd Evers, et al. Publisher: Taschen, 12-2002. "Italy: Antonio Averlino, called Filarete," pp. 28-30.

until at length Filippo returned to his labours. From that time forward Cosimo gave him liberty to go and come as he chose, repenting that he had shut him up, and thinking of his folly and the danger which he had run. For this reason he ever after sought to hold him by the bonds of affection, and was thus served by him with greater readiness, for he said geniuses are celestial forms and not pack asses.

“In Prato, near Florence, where he had some relations, he remained for many months in the company of Fra Diamante of the Carmine, for they had been companions and novices together... After this the nuns of S. Margherita employed him to do the picture of the high altar. While at work there he chanced one day to see a daughter of Francesco Buti, a Florentine citizen, who was there either as a ward or as a nun. Fra Filippo cast his eyes upon Lucrezia...and persuaded the nuns to allow him to paint her as the Virgin for their work. Becoming more enamoured of her by this work, he subsequently contrived to take her away from the nuns on the very day that she was going to see the exhibition of the girdle of Our Lady, an honoured relic of that city. By this mishap the nuns were covered with shame, while a perpetual gloom settled upon her father Francesco, who made every effort to recover her. But...she would never return, and remaining with Filippo, he had a boy by her, also called Filippo, who afterwards became a...painter like his father.

“His death caused great sorrow to his friends, particularly to Cosimo de’ Medici and Pope Eugenius. They had endeavoured to legitimatise the union between Filippo and Lucrezia di Francesco Buti, but the former refused, because he wished to be able to give full rein to his appetite. During the lifetime of Sixtus IV, Lorenzo de’ Medici, being ambassador of Florence, went by way of Spoleto to ask for the body of Fra Filippo which he wished to take to S. Maria del Fiore at Florence, but they answered that they were badly provided with things of note, and especially with men of eminence, and asked leave to possess Filippo as a favour, because Florence had countless distinguished men, indeed almost a superfluity, so that they could spare this one, and thus they gained their point.” (v. 2, “Fra Filippo Lippi,” pp. 267-275)

HOP: “There is no denying the sensual pagan tendency which had crept into Italian art towards the close of the 15th century... The abuse of painting friends and acquaintances of the artist as Saints, grew apace during the latter half of the 15th Century. Donatello, in choosing a man like Poggio for a model of a prophet, was defying all sense of propriety. ...The dissolute Carmelite, Fra Filippo Lippi...for his Madonnas reproduce again and again the features of Lucrezia Buti, his mistress.” (v. 5, Intro., s. 1, p. 197)

Several of the “Madonna and Child” paintings by Lippi show the Virgin Mary holding the completely naked Baby Jesus. The most famous of these is the immodest *Madonna and Child* painted for the Palazzo Medici at Florence.

### *Andrea del Verrocchio (1435-1488)*

Andrea del Verrocchio, born near Florence, Italy, was yet another immoral humanist Renaissance artist that was supported by the Medici:

*Wikipedia*, Andrea del Verrocchio: “Little is known about his life. His main works are dated in his last twenty years and his advancement owed much to the patronage of Piero de’ Medici and his son Lorenzo.”

*Lorenzo de’ Medici and Florence in the Fifteenth Century*, by Edward Armstrong, M.A., 1914: “Verrocchio was probably the first artist to whom Lorenzo and his brother gave an important commission, and this had been the tomb of their father and uncle in San Lorenzo. He had, however, already worked for the Medici, for he



had made the simple slab of bronze which marked the grave of Cosimo.  
...Verrocchio found a generous patron in Lorenzo. For him were  
cast...masterpieces of bronze, which Florence still possesses...the *Boy with the Dolphin* [a completely naked putto], is in the court of the Palazzo Vecchio.”<sup>227</sup>

HOP: “Many of the monuments to the dead even bear no trace of Christianity. This is the case with...Verrocchio’s tomb of Piero and Cosimo de’ Medici in S. Lorenzo in the same city.” (v. 5, Intro., s. 1, p. 199)

Verrocchio is also gravely suspect of being a homosexual or at least favoring them, as Leonardo da Vinci was linked with him when he was publicly accused of homosexual crimes with a 17-year-old male prostitute, Jacopo Saltarelli, in 1476:

*Wikipedia*, Personal life of Leonardo da Vinci: “[A] document concerning Leonardo’s sexual life is an accusation of sodomy made in 1476, while he was still at the workshop of Verrocchio. Florentine court records show that on April 9, 1476, an anonymous denunciation was left in the *tamburo* (letter box) in the Palazzo della Signoria (town hall) accusing a young goldsmith and male prostitute, Jacopo Saltarelli...of being ‘party to many wretched affairs and consents to please those persons who request such wickedness of him.’ The denunciation accused four people of sodomizing Saltarelli: Leonardo da Vinci [‘Lionardo di ser Piero da Vinci sta con Andrea del Verrocchio’<sup>228</sup>], a tailor named Baccino, Bartolomeo di Pasquino, and Leonardo Tornabuoni, a member of the aristocratic Tornabuoni family.”

One of Verrocchio’s most famous paintings is *The Baptism of Christ* which was painted with the assistance of Leonardo da Vinci circa 1475. It features an effeminate and beardless St. John the Baptist baptizing an effeminate and immodestly clad Jesus whose loincloth drapes exceptionally low, all of which is witnessed by two effeminate angels. Verrocchio died in Venice in 1488 where he had recently moved to open another art studio.

### *Alessandro di Mariano di Vanni Filipepi, aka Sandro Botticelli (1445-1510)*

Alessandro di Mariano di Vanni Filipepi, born in Florence, Italy, is most commonly known as Sandro Botticelli:

PBS, *The Medici: Godfathers of the Renaissance*, Sandro Botticelli: “Only five years older than Lorenzo de’ Medici, by the late 1460s Botticelli had made a name for himself under the apprenticeship of Filippo Lippi, an infamous Medici artist. The teenager was originally spotted by Piero il Gottoso and offered his own studio space inside the Medici Palace. He quickly befriended the charismatic heirs to the dynasty, Lorenzo and his brother Giuliano.

“Botticelli made his living, like any other artist, painting religious scenes, although his interest was far removed from Jesus. Behind the walls of the Medici Palace, Botticelli listened to philosophical debates and classical legends discussed amongst Lorenzo’s intellectual friends. Botticelli was inspired, and under the protection of the Medici, he created an entirely new genre of art.

“ ‘La Primavera’ was neither portrait, icon, nor holy celebration.  
...This...painting shows Venus, ancient goddess of beauty and fertility, celebrating the arrival of Spring, la Primavera. She is surrounded by allegorical figures

<sup>227</sup> *Lorenzo de’ Medici and Florence in the Fifteenth Century*, by Edward Armstrong, M.A. Publisher: G. P. Putnam’s Sons, New York/London, 1914. C. 10, p. 403.

<sup>228</sup> Original Italian from *Archivio di Stato di Firenze*, “Uffiziali di Notte,” XVIII (2), fol. 46v., 9 aprile, 1476.

representing the virtues and gods of the ancient world. It was a subject guaranteed to please Botticelli's protector, and no detail was overlooked. Even the laurel bushes behind Venus served to represent the rebirth of a golden age, under the patronage of Laurentius—Lorenzo—de' Medici.

"Inspired by Lorenzo's own classical sculptures, Botticelli later took his radical style to a new extreme, with a wedding present for Lorenzo's cousin, Lorenzo di Pierfrancesco de' Medici.

"The 'Birth of Venus' was unlike any other painting of its time. Designed to be hung above the marital bed, it was a daring celebration of human desire. The painting was so controversial it was kept behind closed doors for half a century."<sup>229</sup>

The Genoese noblewoman and close friend of the Medici, Simonetta, wife of Marco Vespucci of Florence, was the model of many of Botticelli's works, in particular the *Primavera* and the pornographic *Birth of Venus*:

*The Life and Art of Sandro Botticelli*, by Julia Cartwright (Mrs. Ady), 1904: "It is Simonetta...who was the model of all Sandro's fairest women. He paints her as Venus rising new-born from the waves and holding court in the bowers of spring; or Abundance, light of foot and glad of heart, scattering her treasures of plenty as she walks. ...The tradition which ascribes the authorship of these numerous portraits of Simonetta to Botticelli affords another proof of the painter's close connection with the Medici house."<sup>230</sup>

When Botticelli died in 1510, he was buried in the Ognissanti Church's "Vespucci Chapel" near the tomb of Simonetta Vespucci.

### *Bernardino di Betto, aka Pinturicchio (1454-1513)*

Bernardino di Betto, born in Perugia, Italy, is most commonly known as *Pinturicchio*, the Italian word for "little painter," as he had a small stature. One of his early projects was the decoration of the Palazzo Della Rovere (aka the *Palazzo dei Penitenzieri*), circa 1490:

*Wikipedia*, Semi-Gods Ceiling of the Palazzo dei Penitenzieri: "The Semi-Gods Ceiling is a painting work by Italian Renaissance master Pinturicchio, dating to c. 1490 and housed in the right wing hall of the Palazzo dei Penitenzieri in Rome, Italy... The figures of the ceiling were inspired by medieval bestiaries and *libri monstruorum*, which contained...sphinxes, armed tritons, satyrs, dragons, sirens, and centaurs. The theme has hidden philosophical and humanist meanings, perhaps suggested by the literates which formed the cardinal's court.

"In the center is the genealogical tree of the Della Rovere with two peacocks, which can be seen also at the corners. One of the representations is a nude allegory of Fortune, which rides a dolphin... There is also a putto on two sea horses going two different directions, a Neoplatonic allegory of the human soul, divided between the Good and Evil, according to Marsilio Ficino's 1475 comments to Plato's *Symposium*.

"Numerous depictions are of sea creatures, including sirens with two tails, painted while milking, leading pups, painting or executing acrobatic dances."

From 1492 to 1494 Pinturicchio and his workers were commissioned by Apostate Antipope Alexander VI (Borgia) to decorate the six Borgia Apartments in the Apostolic Palace:

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<sup>229</sup> Website reference: <http://www.pbs.org/empires/medici/renaissance/botticelli.html>

<sup>230</sup> *The Life and Art of Sandro Botticelli*, by Julia Cartwright (Mrs. Ady). Publisher: E. P. Dutton and Co., London, 1904. C. 5, p. 49.

HOP: “Almost immediately after his accession Alexander [Apostate Antipope Alexander VI] set to work at the renovation of these rooms and the erection of the Tower. Their decoration was intrusted to Pinturicchio.

“...On the ceiling there are curious mythological representations of the history of Osiris and Io, probably plays on the Borgia arms, which a study of the poems of the Humanists of Alexander’s Court might elucidate... The third room, like the first, is simpler. In the lunettes, personifications of Mathematics, Dialectics, Jurisprudence, Geometry, Arithmetic, Music, and Astronomy are painted, each accompanied by...subsidiary figures. This room was probably the Pope’s study... The last, which is almost square and was probably the Pope’s bed-chamber, has mythological representations of the planets on the ceiling.” (v. 6, b. 1, c. 7, pp. 172-176)

From the beginning of the 16th century until his death, Pinturicchio was mostly employed in Siena, Italy. In 1502<sup>231</sup> he was commissioned to paint The Piccolomini Library inside the Santa Maria Assunta Cathedral of Siena, which he desecrated with images of naked demons, mythological scenes, putti, grotesquely deformed unreal creatures and humans, and pornographic or otherwise immodest scenes. Around the same time he was also commissioned to design a floor mosaic of the *Hill of Knowledge* for the Cathedral of Siena. This mosaic depicts the completely naked false goddess Fortuna along with the “Scientia” Muse and the pagan philosophers Socrates and Plato.<sup>232</sup> Pinturicchio died at Siena in 1513.

### *Giovanni Bellini (1430-1516)*

Giovanni Bellini, born in Venice, Italy, was the teacher of several famous artists, including Titian. In most, if not all, of Bellini’s paintings of the “Madonna and Child,” Baby Jesus is shown completely naked. One of these paintings added to the desecration of Santa Maria Gloriosa dei Frari Basilica in Venice.

One of Bellini’s last paintings was *The Feast of the Gods*, an idolatrous and immodest painting which was commissioned by Duke Alfonso I of Ferrara in 1514. Bellini died in 1516 before its completion, and the painting was finished by Titian in 1529.<sup>233</sup>

### *Hieronymus Bosch (c. 1450-1516)*

Hieronymus Bosch was born in S’Hertogenbosch, Netherlands. His paintings found their way around Europe, especially in the collections of Apostate King Philip II of Spain:

*Hieronymus Bosch*, by Virginia Pitts Rembert, 2012: “Philip owned as many as thirty-six of these paintings, amazing when it is considered that Bosch’s entire output is believed to have been barely forty in number.”<sup>234</sup>

The work of Bosch is consistent in its content, almost all of which contains grotesque deformity and naked or otherwise immodest humans. One of these, his most famous painting (due to the fact that it hung in the royal bedroom of Apostate King Philip II in El

<sup>231</sup> *History and Culture in Italy*, by John Hendrix. Publisher: University Press of America, 2003. C. 40, p. 173.

<sup>232</sup> *Humanity and Divinity in Renaissance and Reformation: Essays in Honor of Charles Trinkaus*, edited by John W. O’Malley, Thomas M. Izbicki, and Gerald Christianson. Publisher: E. J. Brill, Leiden, The Netherlands, 1993. Pt. 2, c. 4, p. 153.

<sup>233</sup> *Wikipedia*, Giovanni Bellini.

<sup>234</sup> *Hieronymus Bosch*, by Virginia Pitts Rembert. Publisher: Parkstone International, 2012. C. 1, p. 18.

Escorial at Madrid, Spain), is *The Garden of Earthly Delights*. Bosch died in the city of his birth in 1516.

*Leonardo di ser Piero da Vinci, aka Leonardo da Vinci (1452-1519)*

Often known just as “Leonardo da Vinci,” this apostate, immoral Renaissance humanist artist is one of the most famous. Leonardo was born in Florence, Italy, and was an apprentice to the artist Andrea Verrocchio for several years:

*Homosexuality and Civilization*, by Louis Crompton, 2003: “It was while he was living with Verrocchio that Leonardo was accused of sodomy. On April 8, 1476, exactly a week before his twenty-fourth birthday, an anonymous denunciation appeared in the *tamburo* before the Palazzo Vecchio. It read:

“ ‘I notify you, Signori Officiali, concerning a true thing, namely that Jacopo Saltarelli...[who] dresses in black and is about seventeen years old...has been a party to many wretched affairs and consents to please those persons who exact certain evil pleasures from him. And in this way he has...served several dozen people about whom I know a good deal, and here will name a few: Bartholomeo di Pasquino, goldsmith, who lives in Vacchereccia. Leonardo di Ser Piero da Vinci, who lives with Andrea de Verrocchio... These committed sodomy with said Jacopo, and this I testify before you.’

“Jacopo’s name was not unknown to the Ufficiali; another man had been convicted of sodomy with him in January of the same year. The outcome of this new accusation, however, was conditional; Leonardo and the others were absolved provided that they ‘not be named again’ (*ut ne tamburentur*). Nevertheless, the accuser repeated his accusation on June 7, this time in learned Latin.”<sup>235</sup>

Around 1483, Leonardo was sent by Lorenzo de’ Medici to Ludovico Sforza in Milan, where, with the help of the powerful Sforza family, Leonardo founded an art school:

Ibid.: “[p. 267] There [in Milan], he painted the *Last Supper* and, in 1490 at the age of thirty-eight, took into his household a ten-year-old named Gian Giacomo Caprotti, whom he nicknamed Salai. Giorgio Vasari, in his life of the artist, calls him ‘a graceful and beautiful youth with fine curly hair, in which Leonardo greatly delighted.’ The relation was to last out Leonardo’s lifetime. Such devotion was more than a little unusual, given the boy’s behavior. A year after his arrival, Leonardo wrote a lengthy account of his misdemeanors, calling him ‘ladro, bugiardo, ostinato, ghiotto’—thief, liar, obstinate, glutton. Leonardo noted Salai’s thefts of money or valuables on five separate occasions and the exorbitant cost of his year’s wardrobe, which included twenty-four pairs of shoes. ...At any rate, Leonardo’s notebooks are full of sketches of curly-headed adolescents whom specialists believe to be the fetching youth.

“...The art theorist Gian Paolo Lomazzo (1536-1584), wrote several famous treatises, one of which had been translated into English and was familiar to Shakespeare. Lomazzo could not have known Leonardo, but he knew his younger disciples and may have had firsthand information. In this newly discovered dialogue Lomazzo unequivocally identifies Leonardo as homosexual. ‘Phidias’ asks Leonardo if he has played with Salai ‘the [homosexual game] that the Florentines love so much’: *Leonardo*: ‘And how many times! Have in mind that he was a most beautiful young man, especially at about fifteen.’ *Phidias*: ‘Are you not ashamed to say this?’ *Leonardo*: ‘Why ashamed? There is no matter of more praise than this

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<sup>235</sup> *Homosexuality and Civilization*, by Louis Crompton. Publisher: Harvard University Press, 2003. C. 9, “Italy in the Renaissance,” p. 265.

among persons of merit [*virtuosi*]. And that this is the truth I shall prove to you with very good reasons.’ ”

*Leonardo's Legacy: How Da Vinci Re-imagined the World*, by Stefan Klein, 2010: “ ‘In the course of philosophizing on nature...Leonardo formed such heretical ideas that no religion could be reconciled with them; evidently he wanted to be a philosopher more than a Christian,’ Vasari scolded in the first edition of his Leonardo biography.”<sup>236</sup>

Some of Leonardo da Vinci's most famous works are his *Last Supper* (a controversial painting that has inspired several heresies based on his portrayal of St. John the Evangelist resembling a woman); the immodest *Mona Lisa*; *The Vitruvian Man* (a pen and ink drawing of a completely naked man envisioning da Vinci's idea of the “perfect man”); *Madonna and Child* (immodestly showing the Virgin Mary nursing a completely naked Baby Jesus); and *The Virgin and Child with St. Anne* (showing an immodest Virgin Mary, seated on the lap of St. Anne, alongside a completely naked Baby Jesus attempting to get on the back of a nearby lamb).

Leonardo was a favorite of Apostate King Francis I of France, who awarded him with a manor house in Amboise, France, where da Vinci ultimately died in 1519.

### *Raffaello Sanzio da Urbino, aka Raphael (1483-1520)*

Raffaello Sanzio da Urbino, most commonly known simply as “Raphael,” was born in Urbino, Italy. Although he produced numerous paintings, Raphael is best known for his involvement in the Apostolic Palace, his decoration of the four rooms that bear his name: The Raphael Rooms, aka the “Camera della Segnatura.” The decoration of the rooms was begun in 1508 under Apostate Antipope Julius II (della Rovere) and continued under Apostate Antipope Leo X (Medici). After Raphael's death in 1520, the last room was finished according to his designs:<sup>237</sup>

*The Desecration of Catholic Places*, by RJMI, 2014: “[The Raphael Rooms, p. 282] The first room to be decorated was the ‘Room of the Signatures’ or the *Camera della Segnatura*, which was decorated in 1508-1511<sup>238</sup> in a manner glorifying pagan false gods and philosophers. The ceiling in this room is decorated with eight main panels containing smaller scenes in between. The four circular panels display naked and immodest putti along with Muses representing Poetry, Theology, Justice, and Philosophy (whose throne is decorated with carvings of Artemis of Ephesus). On the rectangular panels are Adam and Eve (completely naked), the Judgment of Solomon (which shows immodesty), an immodest and idolatrous scene of Apollo flaying Marsyas, and the Muse ‘Urania.’

“Also in this room is a wall painting of the infamous ‘School of Athens’ which glorifies pagan philosophers such as Plato, Aristotle, Socrates, Plotinus, and Zoroaster. On a wall within the Athens painting is a representation of a completely naked, freestanding male along with other naked men and a rape scene. On the arches of the painting are several immodest grotesques, and at the base of the painting are sculptures with two females baring their breasts. Directly above these sculptures are figures of goat skulls and Green-Man demon heads.

<sup>236</sup> *Leonardo's Legacy: How Da Vinci Re-imagined the World*, by Stefan Klein; translated by Shelley Frisch. Publisher: Da Capo Press, 2010. C. 6, “A philosopher more than a Christian,” p. 185.

<sup>237</sup> *The British Cyclopaedia of Biography*, by Charles F. Partington. Publisher: Wm. S. Orr and Co., London, 1838. “Raphael,” p. 744.

<sup>238</sup> *Art in Renaissance Italy*, by John T. Paoletti and Gary M. Radke. Publisher: Laurence King, 3rd edition, 2005. C. 18, p. 409.

“The third painting in this *Camera della Segnatura* is the representation of ‘The Parnassus,’ the mythological dwelling place of Apollo and the Muses. In the painting Apollo is seated at the center playing an instrument; next to him is the Muse ‘Calliope’ with several immodest others, one of whom is baring a breast. Also seen in this painting are figures of the mythology-loving idolater and heretic Dante with the pagan poets Homer and Virgil. This painting was intentionally placed over a window that opens to the view of *Mons Vaticanus* (Vatican Hill), a place in mythology that was supposedly ‘sacred’ to Apollo.<sup>239</sup>

“[Room of Constantine, p. 288] The paintings in this room were executed from 1520-1524 by Giulio Romano according to the designs of Raphael.<sup>240</sup> The room is supposed to be dedicated to the ‘victory of Christianity over paganism’; however, its paintings are no less pagan or immodest than any of the other rooms. One of the largest paintings is the *Vision of the Cross*, which shows the Emperor Constantine receiving his vision but surrounded by four naked or otherwise immodest women. There are also some putti, and on the top border above the scene are three pairs of Greek sphinxes baring their breasts. There is another famous painting in this room that shows the baptism of Constantine with four immodest women, baring their breasts, as decoration at the sides of the scene. Two of the women represent the false goddess Diana, wearing a crescent moon symbol over their foreheads. This room was completed under Apostate Antipope Clement VII (Medici).”<sup>241</sup>

Around 1516, while working to finish the rooms in the Apostolic Palace, Raphael worked also to decorate the bathroom of his close friend, the immoral humanist Apostate Anticardinal Bibbiena, with idolatrous and pornographic images.<sup>242</sup>

And between 1506-1510 Raphael was employed by the rich and papally influential Sienese banker, Agostino Chigi, to paint the inside of his “Villa Farnesina” Palace at Rome with idolatrous and pornographic or otherwise immodest images:

*Lives of the Most Eminent Painters, Sculptors, and Architects*, by Giorgio Vasari; translated by Mrs. Jonathan Foster, 1851: “[Raphael] also painted the portrait of Beatrice of Ferrara, with those of other ladies; that of his own innamorata is more particularly to be specified, but he also executed many others. He was much disposed to the gentler affections and delighted in the society of women, for whom he was ever ready to perform acts of service. But he also permitted himself to be devoted somewhat too earnestly to the pleasures of life... We find it related that his intimate friend Agostino Chigi had commissioned him to paint the first floor of his palace, but Raphael was at that time so much occupied with the love which he bore to the lady of his choice, that he could not give sufficient attention to the work. Agostino therefore, falling at length into despair of seeing it finished, made so many efforts by means of friends and by his own care, that after much difficulty he at length prevailed on the lady to take up her abode in his house, where she was accordingly installed in apartments near those which Raphael was painting; in this manner the work was ultimately brought to a conclusion.

“For these pictures Raphael prepared all the cartoons, painting many of the figures also with his own hand in fresco. On the ceiling he represented the council of the gods in heaven... Raphael further depicted the Marriage of Psyche, with the attendants ministering to Jupiter and the Graces scattering flowers. In the angles of the ceiling also he executed other stories, representing in one of them a figure of Mercury with his flute; the god in his graceful movements appears really to be descending from heaven: in a second is the figure of Jupiter depicted with an aspect of the most sublime dignity, near him is Ganymede, whom with celestial gravity he

<sup>239</sup> *Raphael*, by Roger Jones and Nicholas Penny. Publisher: Yale University Press, 1987. C. 3, p. 68.

<sup>240</sup> *The British Cyclopaedia of Biography*, by Charles F. Partington. Publisher: Wm. S. Orr and Co., London, 1838. “Raphael,” p. 744.

<sup>241</sup> For more information, also see HOP, v. 6, c. 10, pp. 583-585.

<sup>242</sup> *Classical Myths in Italian Renaissance Painting*, by Luba Freedman. Publisher: Cambridge University Press, 2011. C. 6, p. 180.

is caressing, and on the remaining angles are other mythological representations. Lower down is the chariot of Venus, wherein Pysche is borne to heaven in a chariot which is drawn by the Graces, who are aided by Mercury. In those compartments of the vaulting which are above the arches and between the angles, are figures of boys...hovering in the air and bear the various attributes proper to the different deities; one has the thunderbolts of Jove for example, others bear the helmet, sword, and shield of Mars, or the hammers of Vulcan, some are laden with the club and lion-skin of Hercules, one carries the caduceus of Mercury, another the pipe of Pan.”<sup>243</sup>

Raphael died at Rome in 1520 from a violent fever followed by exhaustion and lack of blood, which was caused when his physician incorrectly diagnosed his symptoms as a cold:<sup>244</sup>

Ibid: “[p. 61] The death of Raphael was...bitterly deplored by all the papal court, not only because he had formed part thereof, since he had held the office of chamberlain to the Pontiff, but also because Leo X had esteemed him so highly, that his loss occasioned that sovereign the bitterest grief.”

### *Luca d'Egidio di Ventura de' Signorelli (c. 1445-1523)*

Luca Signorelli was born in Cortona, Italy, and is probably best known for his idolatrous and pornographic or otherwise immodest frescoes in the Orvieto Cathedral which were executed from c. 1499-1504:

HOP: “Luca Signorelli, in his ‘Last Judgment,’ at Orvieto, makes...use of the nude...in [the] cathedral, and even introduces mythological characters...” (v. 5, Intro., s. 1, p. 198)

*The Oxford Dictionary of Christian Art & Architecture*, by Peter and Linda Murray, and Tom Devonshire Jones, 2013: “...In the Orvieto Cathedral, begun in 1499... [Signorelli] extended the Last Judgement theme down to the walls of the chapel. ...The second bay on the left has the *Calling of the Elect* (i.e. they are on the right of Christ in the *Last Judgement*), which leads into the *Entry into Paradise* on the altar-wall: opposite is the fresco of the *Devils seizing the Damned* and driving them into Hell. It is particularly noticeable that the demons are not the grotesque animal-like creations...but all too human creatures. This scene extends on to the right altar-wall and has figures of Charon and Minos from classical mythology.”<sup>245</sup>

Signorelli died in Cortona, Italy, in 1523.

### *Giovanni Antonio Bazzi, aka Il Sodoma (1477-1559)*

Giovanni Antonio Bazzi, most commonly known as “Il Sodoma” (the Sodomite), was born at Vercelli, Italy. He is just another apostate and immoral Renaissance artist:

*Lives of the Most Eminent Painters, Sculptors, and Architects*, by Giorgio Vasari; translated by Mrs. Jonathan Foster, 1851: “While Giovan-Antonio was still young and in good repute, he had taken a wife in Siena, the young woman being the

<sup>243</sup> *Lives of the Most Eminent Painters, Sculptors, and Architects*, by Giorgio Vasari; translated by Mrs. Jonathan Foster. Publisher: Henry G. Bohn, London, 1851. V. 3, c. 1, pp. 47-48.

<sup>244</sup> Ibid., p. 60.

<sup>245</sup> *The Oxford Dictionary of Christian Art & Architecture*, by Peter and Linda Murray, and Tom Devonshire Jones. Publisher: Oxford University Press, 2013. “Signorelli, Luca,” p. 562.

daughter of very honest and respectable parents. In the first year of his marriage he became the father of a little girl, but his wife, being weary of the follies committed by this man, at length refused to live with him. Withdrawing herself wholly from her husband therefore, she supported her child by her labour.”<sup>246</sup>

*Encyclopædia Britannica*, Il Sodoma: “In 1508 Sodoma was invited to Rome by the celebrated Siennese banker Agostino Chigi and was employed by Pope Julius II in the Stanza della Segnatura in the Vatican. Although Raphael worked on the same ceiling in 1509, he left some of Sodoma’s ceiling decoration, including mythological figures...intact. About 1510 Sodoma again utilized mythological figures for ceiling decoration in Via del Casato, a palace belonging to Chigi.

“Sodoma gained a wide reputation during his lifetime as a homosexual; the historian Giorgio Vasari...makes the most of the sobriquet Il Sodoma (‘the Sodomite’), by which he was known from 1512 onward. It has been claimed that the nickname is likely to have been the result of a joke, but it was adopted by the artist himself and is the name by which he is now generally known.”

Il Sodoma died in 1554 at a hospital in Siena where he had spent the last few weeks of his life.

### *Michelangelo di Lodovico Buonarroti Simoni, aka Michelangelo (1475-1564)*

Michelangelo di Lodovico Buonarroti Simoni, best known simply as “Michelangelo,” is one of the most famous of all the idolatrous and immoral artists of the Renaissance. He was born near Florence, Italy, and died in Rome in 1564. At a young age Michelangelo lived with the Medici family in Florence:

*Wikipedia*, Michelangelo: “From 1490 to 1492, Michelangelo attended the Humanist academy which the Medici had founded along Neo Platonic lines. At the academy, both Michelangelo’s outlook and his art were subject to the influence of many of the most prominent philosophers and writers of the day including Marsilio Ficino, Pico della Mirandola, and Poliziano.<sup>247</sup> At this time, Michelangelo sculpted the reliefs *Madonna of the Steps* (1490-1492) and *Battle of the Centaurs* (1491-1492).<sup>248</sup> The latter was based on a theme suggested by Poliziano and was commissioned by Lorenzo de Medici.<sup>249</sup>

Another of Michelangelo’s early works, dated circa 1492, was the crucifix which now hangs in the sacristy of the Basilica of Santa Maria del Santo Spirito in Florence. This blasphemous crucifix features Jesus Christ completely naked.

In 1504 Michelangelo finished his 17-foot completely naked marble carving of King David. In 1507 he finished his blasphemous *Doni Tondo* painting of the Holy Family who are surrounded by five completely naked and effeminate men. In 1508 he was commissioned by Apostate Antipope Julius II to fresco the ceiling of the Sistine Chapel of the Apostolic Palace with numerous images of completely naked humans and demons, including depictions of four immodest pagan sibyls. In 1521 he finished his completely naked marble statue of *Christ the Redeemer* for the Basilica of Santa Maria sopra Minerva in Rome. In 1535 he was commissioned by Apostate Antipope Clement VII

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<sup>246</sup> *Lives of the Most Eminent Painters, Sculptors, and Architects*, by Giorgio Vasari; translated by Mrs. Jonathan Foster. Publisher: Henry G. Bohn, London, 1851. V. 4, c. 17, p. 469.

<sup>247</sup> Footnote 17: “J. de Tolnay, *The Youth of Michelangelo*, pp. 18-19.”

<sup>248</sup> Footnote 13: “Coughlan, Robert; (1978), *The World of Michelangelo*, Time-Life; pp. 28-32.”

<sup>249</sup> Footnote 18: “A. Condivi, *The Life of Michelangelo*, p. 15.”



(Medici) to paint a huge fresco of “The Last Judgment” on the wall above the altar in the Sistine Chapel, a work that was finally completed in 1541:

*The Desecration of Catholic Places*, by RJMI, 2014: “[Sistine Chapel, pp. 272-273] On the wall in the Sistine Chapel is the *Last Judgment*, which originally contained over 300 nude figures of both sexes.<sup>250</sup> The Last Judgment was commissioned by Apostate Antipope Clement VII and completed under Apostate Antipope Paul III in 1541.<sup>251</sup> Originally, very few of the figures in the painting of the Last Judgment wore any type of clothing. In the heaven portion of the fresco was a depiction of St. Catharine of Alexandria, completely naked, in an obscene position directly in front of St. Blaise, who was lustfully staring down at her. Both were holding their symbols of the spiked wheel and the wool comb.<sup>252</sup>

“Also of note is the way Michelangelo chose to portray Jesus Christ, with a low loincloth and beardless, at the center of the painting, resembling portrayals of the false god Apollo. Notice has also been given by many to the sensual pose Michelangelo gave to his representation of the Virgin Mary at the right side of Jesus. Her sit-bend position with her head turned back is almost identical to the pose of the famous sculptures of the ‘Crouching Venus.’

“At the time when Michelangelo was painting the Last Judgment, Biaggio da Cesena, the Master of Ceremonies, was very critical of the bold display of nudity. The artist Vasari quotes Biaggio as saying that it was ‘a very disgraceful thing to have made in so honorable a place all those nude figures showing their nakedness so shamelessly.’<sup>253</sup> Michelangelo resented his criticism. And to show his resentment to the world, he painted Biaggio in the bottom right corner of hell, wearing donkey ears, completely naked, and representing the mythological king Minos.<sup>254</sup> Also present in Michelangelo’s painting is a depiction of the mythological character Charon, who in Greek mythology is the chief ferryman of Hades who transports the souls of the damned across Acheron and Styx—the mythological rivers of the underworld.”

HOP: “On the 6th of September 1561, Scipione Saurolo...[sent a memorial intended for the pope] against the Last Judgment. The fresco, so ran this document, must be an object of holy hatred, since it offends the Divine Majesty, for the nudities in it so predominate that even many admirers deplore this feature. ...Who ever looked upon a painting of that last dread judgment in which the bark of Acheron was depicted?” (v. 12, c. 14, pp. 617-619)

Not surprisingly, due to the fact that many of Michelangelo’s works are dedicated to the glorification of nakedness, he is one of the many homosexual Renaissance artists:

*Homosexuality and Civilization*, by Louis Crompton, 2003: “The images of Michelangelo’s painting and sculpture are suggestive, but what of his life? ...Michelangelo left an extensive literary record which throws much light on his erotic interests. Over 480 autograph letters survive, along with 800 addressed to him. In addition we have the manuscripts of over 300 poems. From this sizable body of material we are able to reconstruct in some detail his emotional attachments to other males.

“Of these the most widely publicized in his lifetime was his love for Tommaso de’ Cavalieri. Michelangelo met the young Roman noble in 1532 when he was fifty-

<sup>250</sup> *Familiar Allusions: A Handbook of Miscellaneous Information*, by W. A. and C. G. Wheeler. Publisher: The Riverside Press, Cambridge, 1894. “Last Judgment,” p. 270.

<sup>251</sup> “The Council of Trent (1545-63) and Michelangelo’s Last Judgment (1541),” by John W. Omalley, University Professor, Georgetown University. APS, v. 156, n. 4, 12/2012, p. 388.

<sup>252</sup> *Ibid.*, p. 389. Contemporary artists such as Giulio Bonasone and Marcello Venusti made copies of Michelangelo’s original, uncensored Last Judgment painting circa 1560. Bonasone’s copy is in the British Art Museum, London.

<sup>253</sup> *The Lives of the Most Excellent Painters, Sculptors, and Architects*, by Giorgio Vasari; translated by Gaston du C. de Vere. Publisher: Random House Publishing Group, 2006. Pt. 3, “Michelagnolo Buonarroti,” p. 387.

<sup>254</sup> *Ibid.*

seven and Tommaso twenty-three, and he was soon penning letters that reveal an infatuation. On January 1, 1533, Michelangelo wrote offering Tommaso some very fine drawings; the tone of the original draft of this letter is extravagant in the extreme. Michelangelo calls Tommaso ‘matchless and unequaled,’ the ‘light of our century, paragon of the world’ and vows to devote to him ‘the present and the time to come that remains to me.’ Another letter, dated July 28, speaks of the ‘boundless love’ he bears Tommaso; he could as soon forget his name ‘as forget the food on which I live—nay, I could sooner forget the food on which I live, which unhappily nourishes only the body, than your name, which nourishes body and soul, filling both with such delight that I am insensible to sorrow or fear of death.’

“Michelangelo also wrote several dozen love poems to Cavalieri, many of them sonnets. Praising Tommaso’s ‘beautiful face’ and ‘lovely arms’ (86), he longs...to hold ‘my so much desired, my so sweet lord, / In my unworthy ready arms for ever’ (70).”<sup>255</sup>

### *Giorgio Vasari (1511-1574)*

Giorgio Vasari, an idolatrous and immoral Renaissance artist, especially known for his written volumes on the *Lives of the Artists*, was born about fifty miles outside of Florence, Italy. He was encouraged to study art by his cousin, the idolatrous and immoral artist Luca Signorelli, and was befriended by many other idolatrous and humanist artists, including Michelangelo. Vasari was greatly supported by the notorious Medici family for whom he diligently labored inside *Palazzos* and did many works. A few of his paintings commissioned by the Medici include *Cosimo I de’ Medici as Augustus*, *The Infancy of Jupiter*, *The Tributes of the Earth Offered to Saturn*, and *Saturn and Heaven*.<sup>256</sup>

Around 1529 Vasari went to Rome and was influenced by the works of Raphael. Around 1551, Vasari and two other artists, Ammannati and Vignola, were hired by Apostate Antipope Julius III to design his notorious “Villa Giulia,” the Antipope’s mythological get-away complete with its *Nymphaeum* and numerous mythological statues.<sup>257</sup> (See in this book [Apostate Antipope Julius III’s Villa Giulia and Apostate Anticardinal Borromeo’s Palace](#), p. 201.) For the *loggia* above the immodest fountain decorated with caryatid women baring their breasts, Vasari prepared a painting of the mythological story of the false goddess Ceres, mother of Proserpina:<sup>258</sup>

HOP: “Vasari claims, in the description in his life, the honour of having drawn up the first plans [for the Villa Giulia], even if others carried them out. It was, at all events, he who translated the fantastic ideas of the Pope into sketches, which were then corrected by Michael Angelo. Vignola is supposed to have completed the apartments, halls, and decoration of the villa from countless plans of his own, but the deep set nymphaeum indisputably owes its origin to Vasari and Ammanati, the latter afterwards executing the loggia over this well-house. Vasari concludes with the significant words: ‘However, in this work one could display nothing of what one could do, and do nothing in the right way, as, from day to day, the Pope had new ideas, which had to be carried out in accordance with the never-ending instructions...’

<sup>255</sup> *Homosexuality and Civilization*, by Louis Crompton. Publisher: Harvard University Press, 2003. C. 9, “Italy in the Renaissance,” p. 272.

<sup>256</sup> *Cosimo I De’ Medici and His Self-representation in Florentine Art and Culture*, by Henk Th. Van Veen. Publisher: Cambridge University Press, 2006. Illustrations, p. ix.

<sup>257</sup> *The Villa Giulia National Etruscan Museum*, edited by Anna Maria Sgubini Moretti. Publisher: L’Erma di Bretschneider, 2008. Pope Julius Villa, pp. 11-14.

<sup>258</sup> *Giorgio Vasari’s Teachers*, by Liana de Girolami Cheney. Publisher: Peter Lang Publishing, Inc., New York, 2007. C. 2, p. 94.

“In his life of Taddeo Zuccaro, Vasari again refers to his share in the work emphasizing the fact that he had prepared the drawings for the villa and the nymphaeum before any of the others, and that Vignola and Ammanati had merely followed out his designs.” (v. 13, pp. 340-341)

In 1550 Vasari first published his *Lives of the Artists*,<sup>259</sup> which he dedicated to Cosimo I de' Medici. He later added more information and republished the book in 1568.<sup>260</sup>

Beginning in 1572, Vasari and his helper Zuccari painted the *Last Judgment* on the Brunelleschi Dome at the Cathedral of Florence<sup>261</sup> and desecrated it with numerous images of completely naked humans.

Giorgio Vasari died in Florence in 1574, two months after the death of his Medici patron, Cosimo I.<sup>262</sup>

### *Tiziano Vecelli, aka Titian (c. 1477-1578)*

Tiziano Vecelli (or “Titian” in English) was born in Venice, Italy. As was typical for artists of the Renaissance, Titian painted both religious and mythological scenes, mixing the sacred with the profane. One of Titian’s most powerful patrons was Apostate King Philip II of Spain, who commissioned several of his most notorious works: the *Poesie* collection of Ovid’s mythological scenes, which contain completely naked females; and several other works besides this collection, such as *Tarquinius Raping Lucretia*, *Venus and the Organ Player*, and *Jupiter and Antiope*, all containing mythological or pagan naked females:

*Mythological paintings (poesie) for Philip II (1553-62)*, by Emil Krén and Daniel Marx, Web Gallery of Art: “Titian painted for Philip II several mythological scenes and allegories with strong erotic elements. ...The subjects of these pantheistic works are drawn chiefly from Ovid’s *Metamorphoses*.

“The first of the poesie sent to Philip in 1554, Danaë with a Nurse, was a more explicitly sensual version of the Danaë in Naples (1544). Its pendant, Venus and Adonis, was dispatched to the king in London in 1554 at the time of his wedding. Titian also mentioned in his letter two accompanying paintings, Perseus and Andromeda and Jason and Medea, however, the latter was planned but never completed.

“In the years following the execution of the two celebrated mythological paintings, the Diana and Callisto and the Diana and Actaeon, Titian painted other mythological paintings for Philip II, including the Rape of Europa (Isabella Stewart Gardner Museum, Boston), the Death of Actaeon (National Gallery, London), and Perseus and Andromeda (Wallace Collection, London). The best preserved of the poesie and the finest Titian in America is the Rape of Europa, sent to Spain in 1562.

“Titian’s connection with Philip II continued right up to the painter’s final days. Amongst the last pictures sent to Spain was the Tarquin and Lucretia, now in Cambridge.”

Besides those works, Titian painted many other idolatrous, pornographic, or otherwise immodest scenes, such as *The Bacchanal of the Andrians*, *The Worship of Venus*, *Venus Anadyomene*, *Bacchus and Ariadne*, *The Penitent Magdalene* (blasphemously showing

<sup>259</sup> The original Italian name was “Le Vite de’ più eccellenti pittori, scultori, e architettori da Cimabue insino a’ tempi nostri.”

<sup>260</sup> *Wikipedia*, *Lives of the Most Excellent Painters, Sculptors, and Architects*.

<sup>261</sup> *Florence*, translated by Erika Pauli. Publisher: Casa Editrice Bonechi, 1996. “The Cathedral,” p. 5.

<sup>262</sup> *The Life of Giorgio Vasari*, by Robert Walter Carden. Publisher: Henry Holt & Co., New York, 1911. C. 16, p. 349.

St. Mary Magdalen exposing her breasts), *Girl in a Fur*, and *Venus with a Mirror*, to name a few.

Titian died of the plague in 1576 at Venice, Italy, and was soon followed by his son. The idolatrous pervert Titian was buried in the Santa Maria Gloriosa dei Frari Basilica, and an immodest tomb decorated with Muses and genii was erected in 1852 to commemorate him.

### *Michelangelo Merisi da Caravaggio (c. 1571-1610)*

Michelangelo Merisi da Caravaggio was born in Milan, Italy, where he first studied art before later going to Rome where he lived an immoral and chaotic life:

*Wikipedia*, Caravaggio: “He burst upon the Rome art scene in 1600 with the success of his first public commissions... Thereafter he never lacked commissions or patrons, yet he handled his success poorly. He was jailed on several occasions, vandalized his own apartment, and ultimately had a death warrant issued for him by the Pope.”<sup>263</sup>

“An early published notice on him, dating from 1604 and describing his lifestyle three years previously, recounts that ‘after a fortnight’s work he will swagger about for a month or two with a sword at his side and a servant following him, from one ball-court to the next, ever ready to engage in a fight or an argument, so that it is most awkward to get along with him.’<sup>264</sup> In 1606 he killed a young man in a brawl and fled from Rome with a price on his head. He was involved in a brawl in Malta in 1608, and another in Naples in 1609, possibly a deliberate attempt on his life... This encounter left him severely injured. A year later, at the age of 38, he died under mysterious circumstances in Porto Ercole in Tuscany, reportedly from a fever while on his way to Rome.”

Caravaggio painted a variety of works, many of which were of mythological subjects. There is also evidence that Caravaggio was a homosexual, as many of his works seek to prove, such as his effeminate *Boy with a Basket of Fruit*, *Bacchus*, *Boy Bitten by a Lizard*, and many others:

“Caravaggio’s Homo-Erotic Early Works,” by Donald Posner, 1975: “The effeminate nature of the youths in Caravaggio’s half-length representations of figures with fruits, flowers, or musical instruments has frequently been remarked. Two youths, the Borghese fruit-vendor and the Hermitage lutenist... have at times even been thought to be girls, and the sex of the latter remains in fact a subject of debate in the Caravaggio literature.

“The nature of Caravaggio’s sexual tastes can hardly be questioned. His sudden departure from Messina in 1609 is reported to have been precipitated by his unnatural interest in watching schoolboys at play.”<sup>265</sup> Earlier, in 1603, Tommaso Salini gave court testimony in which he mentioned a certain Giovanni Battista, whom he described as a *bardassa* [young prostitute] shared by Caravaggio and his friend Onorio Longhi.<sup>266</sup> These reports refer to times later than the pictures that concern us here, but the pictures themselves, with their fleshy, full-lipped,

<sup>263</sup> Footnote 5: “Watkins, Ally (2011-02-24). ‘Caravaggio’s Rap Sheet Reveals Him to Have Been a Lawless Sword-Obsessed Wildman, and a Terrible Renter’. Artinfo. Retrieved 2012-11-18.”

<sup>264</sup> Footnote 6: “Floris Claes van Dijk, a contemporary of Caravaggio in Rome in 1601, quoted in John Gash, ‘Caravaggio,’ p.13. The quotation originates in Karel van Mander’s *Het Schilder-Boek* of 1604, translated in full in Howard Hibbard, ‘Caravaggio’...”

<sup>265</sup> Footnote 9: “F. Susinno, *Le Vite de’ pittori messinesi* [1724], ed. V. Martinelli, Florence, 1960, pp. 114f.”

<sup>266</sup> Footnote 10: “S. Samek Ludovici, *Vita del Caravaggio dalle testimonianze del suo tempo*, Milan, 1956, pp. 148f.”

languorous young boys, assure us that Caravaggio's homosexual inclinations existed earlier."<sup>267</sup>

There is also a blasphemous painting by Caravaggio titled *The Madonna, Child, and Serpent* in which the Blessed Virgin is shown in a dress with a very low neckline that exposes cleavage and the Child Jesus is shown completely naked, stepping on a serpent, while His grandmother St. Anne is watching idly nearby. This painting originally hung in the Church of Sant'Anna in Vaticano; but after the parishioners complained about it, the painting was readily sold to Apostate Anticardinal Scipione Borghese, nephew of Apostate Antipope Paul V and avid collector of idolatrous and immoral Renaissance art.

### *Gian Lorenzo Bernini (1598-1680)*

Gian Lorenzo Bernini was born in Naples, Italy. Most of his artistic career centered around Rome where he ultimately died in 1680. When he was in his teenage years, he was commissioned by Apostate Antipope Paul V's nephew, Apostate Anticardinal Scipione Borghese, to sculpt a mythological statue for his Villa Borghese, *The Goat Amalthea with the Infant Jupiter and a Faun*. A few years later he was commissioned again by Borghese to sculpt the mythological and immoral statues of *Æneas*, *Anchises*, and *Ascanius* (1619), *The Rape of Proserpina* (1621-22), and *Apollo and Daphne* (1622-25).

In 1629 Bernini was hired to repair and reconstruct St. Peter's Basilica of Vatican City. He made many changes to the architecture of the building and added many desecrations. Two of the Bernini papal tombs inside St. Peter's Basilica (the tombs of Apostate Antipopes Urban VIII and Alexander VII) are desecrated with immodest Muses baring their breasts, and many of the nave arches exhibit the same. He also added numerous mythological putti throughout the Basilica, most of which are completely naked. In 1666 he completed the altar of the Chair of St. Peter, which displays a mess of completely naked putti along with a bronze throne. For the Chigi Chapel in the Siena Cathedral, he was commissioned by Apostate Antipope Alexander VII (Chigi) in 1662 to sculpt his immodest *St. Mary Magdalen*, which shows the humble penitent scantily clad, exposing both breasts and much of her flesh above her knees. Bernini died at Rome in 1680 after having served as an architect and artist under eight apostate antipopes.<sup>268</sup>

### **Apostate Antipope Julius III's Villa Giulia and Apostate Anticardinal Borromeo's Palace**

The Villa Giulia (Villa of Apostate Antipope Julius III) was built on the grounds of a vineyard just off the famous Via Flaminia in Rome. Besides the vineyard inherited from his uncle, Julius III purchased all the adjoining land as well. At the Flaminian Way entrance to what was known as "Vigna di Papa Giulio" (his vineyard and its surroundings), the Apostate Antipope hired Bartolomeo Ammannati to build the notorious and idolatrous *fontana pubblica* (public fountain), desecrated with statues of the false god Neptune, the head of the false god Apollo, the false goddesses Roma and Minerva, and

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<sup>267</sup> "Caravaggio's Homo-Erotic Early Works," by Donald Posner. *Art Quarterly* 34, 1975, pp. 301-302.

<sup>268</sup> *Encyclopædia Britannica*, Gian Lorenzo Bernini.

the Muses of Fortune and Abundance. After the death of Apostate Antipope Julius III in 1555, the Villa was claimed by the Apostolic Chamber and later divided up by Apostate Antipope Pius IV in 1562, who gave the small *casino* (country house) built directly behind the *fontana pubblica* to his two nephews, Federigo and Apostate Anticardinal Charles Borromeo,<sup>269</sup> the so-called “pious reformer saint” whose commemorative plaque—flanked by two muses, each baring a breast—can still be seen above what is left of the fountain. The plaque reads “CAROLVS CARD. BORROMEVS” (Latin for “Cardinal Charles Borromeo”). Apostate Antipope Pius IV hired the architect Piero Ligorio to modify the public fountain. What remains unclear is exactly which of the mythological statues remained after the re-construction of the public fountain, since Apostate Antipope Pius IV had many of the statues at the villa moved to the Belvedere Courtyard at the Apostolic Palace. But it is known with certainty that the idolatrous antique head of Apollo remained at the public fountain until the first part of the 17th century and hence was in place when Borromeo lived at the Casino.

What follows is a description of Apostate Antipope Julius III’s (1550-1555) idolatrous and immoral Villa Giulia:

HOP: “A little harbour was constructed on the Tiber, where the Pope, arriving from the Vatican in a magnificently equipped barge, landed. From here a shady arbour, 120 paces in length, led to the point where the Vicolo dell’ Arco Oscuro branches off from the Flaminian Way. Here Julius III had erected a monumental fountain adorned with Corinthian pilasters and columns. In the two side niches were placed the statues of Fortune and Abundance, and in the centre a large inscription, surmounted by the Papal arms, announced that Julius III had dedicated this work in the third year of his pontificate, for the benefit of the public. Under the inscription, the water gushed forth from an antique head of Apollo, while the upper corners of the whole structure were adorned with statues of Rome and Minerva, the central pediment with two granite pyramids, and the summit with an antique Neptune.”<sup>270</sup>

“From the street corner, at which the fountain stood, a private road, bordered with fruit trees, led alongside the Vicolo dell’ Arco Oscuro, to a circular open space, in which the principal building of the Villa Giulia stood, rising out of a small depression in the valley; this is the only part of the villa which is in a good state of preservation to-day.”<sup>271</sup> ...

“These form the only dwelling rooms in the villa; they were sufficient, as it was not the Pope’s intention to create a permanent residence, but only a place of rest and recreation, to which he might retire for a short time, in summer or in winter, generally only for a single day, to recruit after the arduous duties of his position. He wished, however, to be surrounded by beauty on all sides... In the centre there was a large and magnificent antique basin, constructed out of a single piece of porphyry... The water flowed into the basin, at the sides of which two shells of green veined marble were fixed, from the bill of a swan, held by a Venus... The roof of this building is borne up by eight female Hermae, made from a design of Vignola...

<sup>269</sup> Pirro Ligorio: *The Renaissance Artist, Architect, and Antiquarian*, by David R. Coffin. Publisher: Pennsylvania State University Press, 2004. C. 2, p. 63.

<sup>270</sup> Footnote 1: “Egger (Veduten, I, i) published a pen and ink drawing from the Vienna library, which is by an anonymous artist of the XVIth century, and which shows the original appearance of the fountain Cf. the monograph of Balestra, *La Fontana pubblica di Giulio III e il palazzo di Pio IV sulla via Flaminia*, Rome, 1911. Both investigators have overlooked a copper-plate engraving of H. Cock: *Fontis ornatiss structura a Iulio III, P.M. ad viam Flaminiam facta*, in J. M. Heberle’s (Cologne) Cat. 103, No. 3003. Clausse, *Les San Gallo*, III, 193-4, Paris, 1902, declares that Francesco da Sangallo was also employed at the construction of this fountain.”

<sup>271</sup> Footnote 1: “The earliest description of the villa is given by B. Ammanati in a letter to M. M. Bonavides of May 2, 1555, first printed in the *Giorn. arcadico*, IV., 387, Rome, 1819, and again in Balestra, 65-6. Cf. also Stern, 10-11; Letarouilly, 421; Erulei, 9 *seqq.*; Willich, 61 *seqq.*; Riegl, 105-6. Lanciani (III, 24.) has restored the old designs.”

“In these apartments the artist has depicted on the roof and walls the saga of the Aqua Virgo, after Frontinus, as well as the signs of the zodiac, the seasons, and the principal deities of the ancients; the paintings after Frontinus are destroyed, but the others still remain. These are, to a great extent, rather free representations, in the taste of the Renaissance period... figures of the goddess of love [are] frequently found throughout the villa...” (v. 13, c. 13, pp. 344, 347-348)

*Fountains of Papal Rome*, by Mrs. Charles Mac Veagh, 1915: “When this pontiff [Apostate Antipope Julius III], whose election dates from 1550, decided to build a pleasure-house upon the vineyard in the Via Flaminia, which he had inherited from his uncle, the elder Cardinal Monte, he bought up adjoining property from various landowners, so that his domain finally extended from the Tiber eastward up the Valle Giulia and adjoining slopes of Monte Parioli. ...After Pope Julius’s death, the entire place was confiscated by the Camera Apostolica for thirty-seven thousand scudi, the estimated amount of Pope Julius’s debts.

“The Monte Pope (Julius III belonged to the Roman family of Monte) would leave the Vatican by the passage leading to the Castle of St. Angelo, take there a magnificent barge and be rowed up the great sweep of the Tiber to the landing-place at the foot of the Arco Oscuro...

“For Julius III...the construction of a public fountain on this highway justified his manner of obtaining the water. At the two opposite angles of the Via Flaminia and the Arco Oscuro, where the ascent toward his villa began, he erected two fountains, blunting the acute end of each angle by a mostra or high façade from the base of which issued the water. The fountain on the right-hand side was a drinking-trough for horses, while that on the left was one of the most...interesting fountains in all Rome. It was the work of Bartolomeo Ammannati, possibly assisted by Vignola... The apex of the pediment was surmounted by a colossal statue of Neptune, and the corners of it terminated in two pedestals carrying, the one a Minerva, and the other a Rome [Roma]. Between these two figures and the Neptune were two minor pedestals...and on these stood two small obelisks... The niches on either side of this slab once contained statues, one of Happiness and the other of Abundance, a design embodied two hundred years later in the background of the Fountain of Trevi. The basin for receiving the water...was, and is (for this still remains), a noble white granite conca standing at the foot of the central division under the inscription. It originally received the water from...[an] antique head of Apollo. All this is described in a letter written by the architect himself, Ammannati, from Rome in 1555, and there follows a description of the arcade behind the fountain. ...[This] fountain and its loggias have suffered more than customary outrage... There would seem to be no vile use to which the loggias have not been put; and the superimposition of the Casino of Pope Pius IV, which is now recognized to be the work of Piero Ligorio, has entirely altered the proportions...of the public fountain. ...Half-obliterated escutcheons and inscriptions...now ornament the fountain and its superstructural Casino. As the villa and all the land about it had been immediately sequestered by the Apostolic Chamber in spite of the protests of Julius III’s legal heirs before a tardy compensation was awarded them, this portion of the Monte property was divided by Pope Pius IV between a son of the Duke of Tuscany...and his own two nephews, Carlo and Federigo Borromeo. ...The Medici escutcheon may have been placed there either by the Duke of Tuscany or by Pius IV. The Pope was of very humble Milanese origin and had no connection whatever with the...family whose name he happened to have; but after he became Pope, the Duke Cosimo I, who found it to his interest to have the Pope on his side, permitted him to use the escutcheon. ...The original inscription of Julius III was removed in the first quarter of the seventeenth century... sparing the inscription to Carlo Borromeo, either because of Borromeo’s connection with the Colonna family or because of the great veneration felt by everyone for the memory of the sainted young cardinal. It was also at this time [17th century] that



the...antique head of Apollo was replaced by the Colonna escutcheon and the sculptured trophies.”<sup>272</sup>

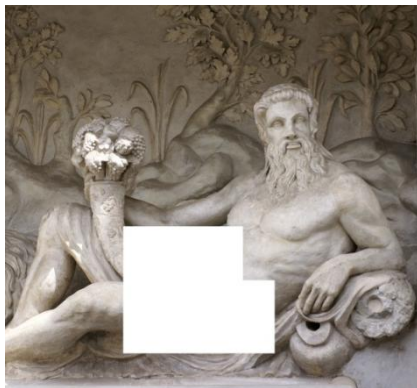
Today the public fountain maintains its original basin, and the water enters the trough through the mouths of dolphins and a grotesquely deformed human head with wings.



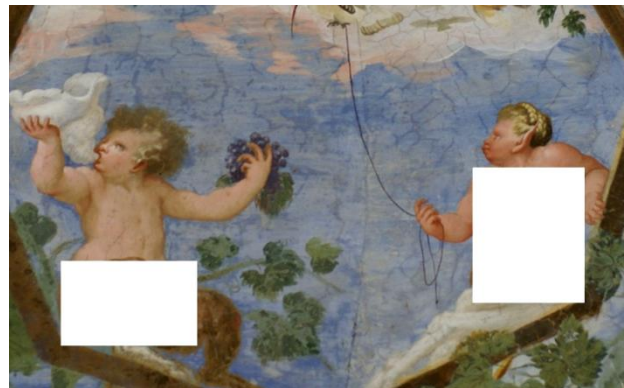
Distant view of the “Nymphaeum” (garden of pagan nymphs), Villa Giulia, c. 1550



Statue of a caryatid baring her breasts, Villa Giulia



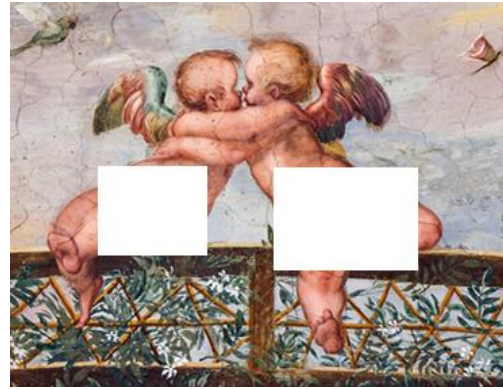
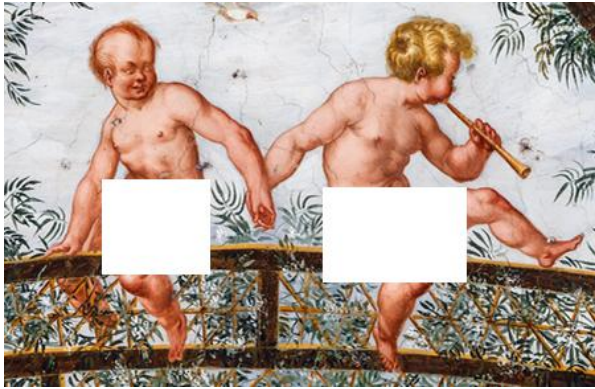
Detail of a completely naked river god, Villa Giulia courtyard



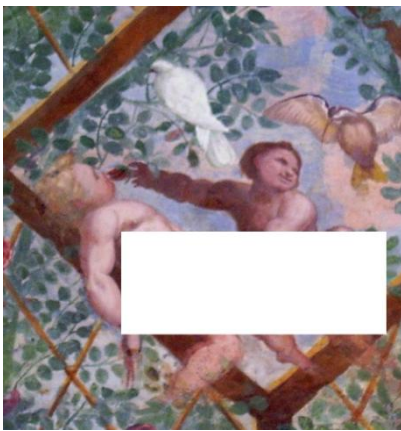
Completely naked grotesquely deformed creatures, portico ceiling, Villa Giulia, 1550

<sup>272</sup> *Fountains of Papal Rome*, by Mrs. Charles Mac Veagh. Publisher: Charles Scribner’s Sons, New York, 1915. C. 6, pp. 84-90.

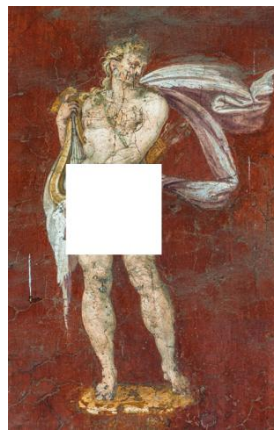




**Homosexual putti on the portico ceiling, Villa Giulia, 1550**



**Pornographic behavior between homosexual putti, portico ceiling, Villa Giulia, 1550**



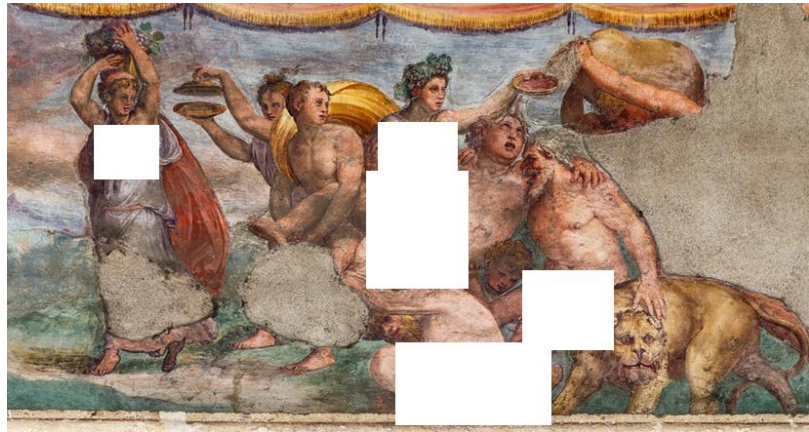
**Detail of Apollo, completely naked, portico wall, Villa Giulia, 1550**



**Detail of Venus, completely naked, portico wall, Villa Giulia, 1550**



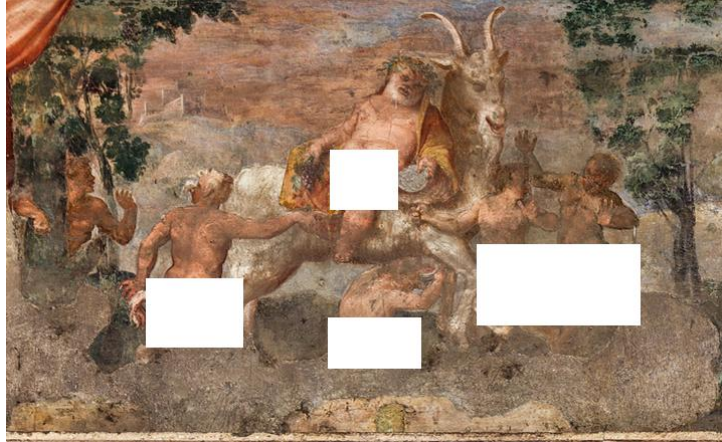
**Detail of Athena, portico wall, Villa Giulia, 1550**



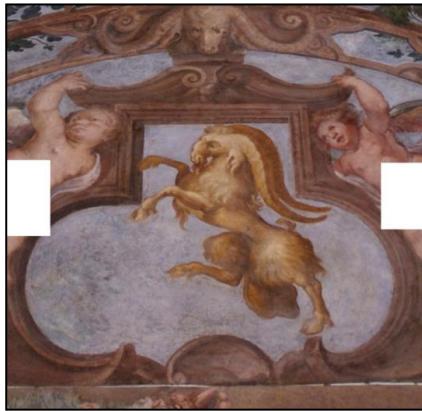
**Detail of the false goddess Ceres with completely naked satyrs and putti, portico wall, Villa Giulia, 1550**



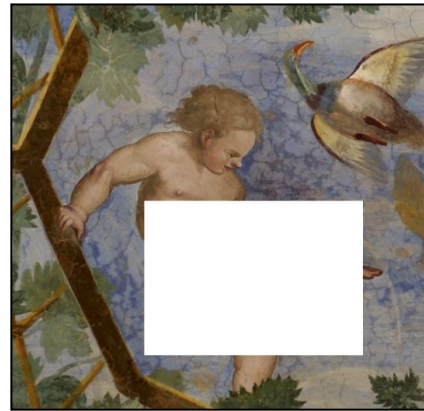
Garden statue of an immodest woman carrying a serpent, Villa Giulia, c. 1551



Completely naked satyrs celebrating Bacchanalia, portico wall, Villa Giulia, 1550



Two naked putti surrounding a goat, Villa Giulia ceiling



A naked putto urinating, Villa Giulia ceiling



The Casino of Apostate Antipope Pius IV, given to Apostate Anticardinal Charles Borromeo, as seen today



Detail of the plaque of Apostate Anticardinal Charles Borromeo above the public fountain





**Detail of the public fountain of the Villa Giulia as seen today  
with dolphins and a grotesquely deformed head with wings**

## Other evidence

*John Gerson: Reformer and Mystic*, by James L. Connolly: “Among the people...pleasures were rude and conscience was sluggish... With none to correct or advise them, they run rapidly to extremes of degradation... This state of affairs is reflected clearly in the art of the time... Decadence in art had, to be sure, followed decline in religious practice.”<sup>273</sup> (c. 1, p. 14)

HOP: “While fully recognising how large a proportion of the art of the Renaissance was dedicated to Christian uses, it cannot be denied that the revival of the antique in art as well as in literature brought with it the danger of a return to pagan ideals in ethics and civilisation. A pagan Renaissance was to be feared, keeping pace with the Christian movement, but less formidable here than in literature...

“True it is that here and there, though very rarely, in the 15th Century, the sensuous pagan tendency appears, side by side with the Christian...

“The awakened interest in antiquity opened up a new world of subjects in mythology and history, which served to adorn the state apartments of the rich and great; but still throughout the 15th Century, the proportion of religious to classical pictures stands at about twenty to one...” (v. 5, Intro., s. 1, pp. 77-81)

Here the notorious idolater and heretic Ludwig Pastor implies that it is not evil to mix false gods with the true God as long as you do not mix too many false gods with the true God. Twenty to one seems to be all right with Pastor. He is explicit about his idolatrous and heretical belief in other passages. The immoral Pastor teaches below that it is good to paint nudes as long as not too many of them are placed in churches and other holy places:

HOP: “[p. 81] The study of the nude,...was largely extended by the Renaissance, but during its earlier portion, while most of the children are naked, male figures are rarely represented nude, and female figures scarcely ever. Religion could not be accused of prudery in the moderate restraints which she imposed upon artists, and it was not till the Renaissance had attained to its apotheosis that they were entirely thrown off...

“[pp. 195-198] ‘It was not art itself which he [Savonarola] condemned, but its desecration, the introduction of earthly and even immodest sentiments and dress

<sup>273</sup> *John Gerson: Reformer and Mystic*, by James L. Connolly, M.A., S.T.B. Publisher: B. Herder Book Co., St. Louis, MO, 1928.

into sacred pictures. On the contrary, pious and genuinely religious art would have been an efficacious support in building up that ideal State which he dreamt of, and for a while even made a reality.’ Again and again Savonarola explains what he finds fault with in contemporary art, and what he desires to put in place of it. For him edification is the main object of art; he will tolerate none which does not tend to the service of religion. He denounces the delineation of the undraped human form as unchaste and demoralising, all the more so because for women and children the church pictures serve instead of books...

“Fulminations against the nude in pictures were not directed against the study of the nude, nor the use of it in art in general, but only on its use with the purpose of pandering to sensual thoughts...

“Luca Signorelli, in his ‘Last Judgment,’ at Orvieto, makes far more use of the nude than is allowable in a cathedral, and even introduces mythological characters...” (v. 5, Intro., s. 1)

Hence the immoral Ludwig Pastor heretically teaches that it is not evil to have images of nudes in cathedrals and churches as long as they are not too numerous. In other words, one could commit a *few* mortal sins and not be guilty as long as he does not commit *many* mortal sins. Pastor implies that it is all right to have one man and woman nude or fornicating in a church during Mass—but not many! St. James condemns this immoral heretic bastard: “And whosoever shall keep the whole law, but offend in one point, is become guilty of all.” (James 2:10) Pastor’s daughters ought to have been painted nude and his children corrupted by nudes in desecrated churches and defiled by the corrupted clerics. Speaking for God, the holy Prophet Osee says, “Because...thou hast forgotten the law of thy God, I also will forget thy children. According to the multitude of them so have they sinned against me: I will change their glory into shame.” (Osee 4:6-7) And speaking for God, St. Paul says, “And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient...” (Rom. 1:28)

HOP: “‘I have never been minded,’ he says [Savonarola], ‘to condemn the art of verse, but only the abuse made of it by many, although not a few have sought to calumniate me in their writings.’ He then proceeds to explain in what this abuse consists: ‘There is a false race of pretended poets who can do nought but run after the Greeks and Romans, repeating their ideas, copying their style and their metre; and even invoking the same deities, as if we were not men as much as they, with reason and religion of our own. Now, this is not only false poetry but likewise a most hurtful snare to our youth. Were this not already as clear as sunlight, I would labour to prove it, experience,...having so plainly manifested to all eyes the evils born of this false kind of poetry, that it is needless to pause to condemn it. And what shall we say on finding that even the pagans condemned poets such as these? Did not Plato himself, whom nowadays all extol to the skies, declare the necessity of making a law expelling from the city all poets, who by the example and authority of most iniquitous deities, and the allurements of most shameful verse, filled the world with ignominious lust and moral destruction? Why do our Christian rulers make no sign? Why do they dissemble these ills? Why do they not pass a law banishing from the city not only these false poets, but even their works, and those of the ancient writers treating of vicious subjects, and in praise of false gods? It would be an excellent thing were such books destroyed, and only those inciting to virtue preserved.’”<sup>274</sup>

“His [Savonarola’s] endeavour was to eliminate the sensual taint from art... ‘Ye trick out the Mother of God in the frippery of a courtesan, ye give her the features of

<sup>274</sup> Footnote \*: “Villari, II., 149, 150, 151 (Engl. trans., ed. 2).”

your paramours. Then these young men go about saying of this woman or that: Here is a Magdalene, here a Virgin, there a S. John. And then ye paint their faces in the churches, the which is a great profanation of divine things. Ye painters do very ill; and did ye know, as I know, the scandal ye cause, ye would certainly act differently... Ye fill the churches with vain things; think ye the Virgin should be painted as ye paint her? I tell ye that she went clothed as a beggar.'

"There is no denying the sensual pagan tendency which had crept into Italian art towards the close of the 15th century... The abuse of painting friends and acquaintances of the artist as Saints, grew apace during the latter half of the 15th Century. Donatello, in choosing a man like Poggio for a model of a prophet, was defying all sense of propriety. The same was, in a sense, true of Benozzo Gozzoli's frescoes in the Campo Santo at Pisa, and in S. Gimignano, and of those painted by Ghirlandajo in Sta. Maria Novella in Florence.<sup>275</sup> The dissolute Carmelite, Fra Filippo Lippi, did even worse, for his Madonnas reproduce again and again the features of Lucrezia Buti, his mistress.

"Though up to the close of the 15th Century the abuse of introducing mythological subjects and sensuous methods of presentation into sacred pictures was still comparatively rare, there were, nevertheless, many lamentable exceptions to the rule. Thus, before his conversion, Fra Bartolomeo painted a picture of S. Sebastian which, Vasari tells us, had shortly to be removed from the church, in consequence of the evil effects which the fathers found it to produce. Many of Mantegna's pictures and etchings are by no means immaculate...

"Luca Signorelli, in his 'Last Judgment,' at Orvieto, makes far more use of the nude than is allowable in a cathedral, and even introduces mythological characters. Sundry naked deities were painted by the same artist for the elder Lorenzo, and in the palace of Pandolfo Petrucci at Siena amongst others a Bacchante. Another of his productions, 'The Education of Pan,' a group of naked gods, is in a private gallery in Florence.<sup>276</sup> The frescoes painted by Correggio in the Camera di San Paolo at Parma are most indecent. These, however, belong to a later date, 1518. They were executed for Donna Giovanna, the abbess of a rich convent, a cultured lady of the Humanist school. The ceiling of the hall is painted to represent an arbour of vines, with genii and cupids hiding in its foliage. The sixteen lunettes contain figures in grey monochrome, the Graces, the Fates, Fortuna, sundry satyrs, and even an undraped Venus. On the wall of this bower of the gods Diana appears in diaphanous attire. The whole composition is mythological; there is nothing Christian about it. There are pictures of Venus by Sandro Botticelli and Piero di Cosimo, which are also extremely reprehensible...

"Again, the doors of the Cathedral at Como are decorated with classical figures purely mythological or historic. Centaurs bearing naked female figures on their backs, nymphs, and Heracles with Mucius Scaevola. These groups are partly borrowed from antique sarcophagi, coins and gems, and partly original. Similar mythological figures are to be seen in the arabesques framing the bronze doors, executed by Antonio Filarete in 1441-1447, for the old Church of S. Peter's. Many of the monuments to the dead even bear no trace of Christianity. This is the case with Jacopo della Quercia's sarcophagus in the gallery at Florence,<sup>277</sup> and Verrocchio's tomb of Piero and Cosimo de' Medici in S. Lorenzo in the same city. No vestige of Christianity is discernible on the tomb of Rolando de' Medici in the Annunziata, nor on that of Giovanni de' Medici by Donatello in S. Lorenzo. Mythological allegories are freely used in the monument to Girolamo della Torre (d. 1506) and his son, executed by Andrea Riccio for the church of S. Fermo at Verona. Even on the tomb of Pope Sixtus IV, erected by his nephew Giuliano della Rovere,

<sup>275</sup> Footnote \*: "Many as are the beauties of Ghirlandajo's frescoes in the Choir of Sta. Maria Novella, we cannot but regard the introduction of twenty-one portraits of members of the donors' families as a profanation of sacred history. Müntz, *Précurseurs*, 230."

<sup>276</sup> Footnote §: "Crowe-Cavalcaselle, IV., 1st half, 85 *seq.*"

<sup>277</sup> Footnote ‡: "Cupids, Tritons, and Centaurs mingle with Biblical scenes in the font designed by Quercia, in the Cathedral at Siena. Cf. Piper I., i. 292 *seq.*"

we find that medley of Christian and pagan ideas which marks the transition stage between the Christian conception, and that utterly mundane treatment which prevailed later. On the whole, however, during the 15th Century the Popes kept the vagaries of artists within bounds [RJMI: by allowing only a few idols, false gods, and immodesty, as if that makes it non-sinful], although in Florence their extravagances were already deplorable. These transgressions had not as yet become common, but were numerous enough..." (v. 5, Intro., s. 1, pp. 194-200)

HOP: "The most zealous promoter of literature and art in the Rome of that day was the rich Cardinal Giordano Orsini." (v. 1, b. 2, s. 1, p. 272)

HOP: "We have already spoken of the influence which his prolonged sojourn at Florence, the centre of the Renaissance, exercised on Eugenius IV, but to complete the picture of his life we must again return to the subject.

"In Florence, Eugenius saw the first gate made by Ghiberti for the Baptistry, and it seems most probable that the sight of this masterpiece suggested to him the idea of ordering a similar work for the principal church in Rome. Accordingly the Florentine architect, Antonio Averulino surnamed Filarete, was commissioned to make new bronze gates for St. Peter's. They were put up on the 26th of June, 1445, and still adorn the central entrance. Although their workmanship cannot bear comparison with that of Ghiberti, they are worthy of notice as clearly exhibiting that evil influence of the Renaissance, of which we shall hereafter have to speak. In his work, which was destined for the principal entrance of the noblest church in the world, Filarete had, to use the mildest term, the bad taste<sup>278</sup> to place, together with the figures of our Saviour, His Virgin Mother and the Princes of the Apostles, and amid representations of the great religious acts of Eugenius' Pontificate, not only busts of the Roman Emperors, but also the forms of Mars and Roma, of Jupiter and Ganymede, Hero and Leander, of a Centaur leading a nymph through the sea, and even of Leda and the swan; the composition is in keeping with the contemporary poems of the Humanists, where the names of Christian Saints and of heathen gods<sup>279</sup> are promiscuously intermingled." (v. 1, b. 2, s. 2, pp. 360-361)

For extensive pictorial evidence and condemnations of the desecrations, see RJMI book *The Desecration of Catholic Places*.

## Immoral and Heathen Plays, Dances, and Gluttonous Banquets

HOP: "The foul literature produced by such writers as Beccadelli, Valla, Poggio, and their innumerable disciples was accessible only to the cultivated classes. Among the great bulk of readers the poison was disseminated by means of the novels and plays which were written in the vulgar tongue. In addition to Boccaccio's novels, first printed by a Jew, and repeatedly re-issued during the 15th Century, there were the far worse productions of Ser Cambi, Masuccio, Gentili Sermini, Francesco Vettori, Bandello, and others. Their favourite subjects are the relations between the sexes, treated with the crudest realism, and in connection with this, attacks on marriage and the family..."

"In Rome classical plays probably first began to be acted in the reign of Innocent VIII, and were not long restricted to the small circle of the Humanists. Very soon

<sup>278</sup> Ludwig Pastor is an immoral idolater himself for only referring to the idols and immodest pictures on the doors as "bad taste." It is much more than that. It is idolatry because of the glorification of false gods and false religions, and it is grossly immoral because of the nudes and depiction of acts of immorality.

<sup>279</sup> Footnote \*: "Hettner, 73, 171. See Piper, Christl. Mythologie, i., 292 *et seq.*, 362, 425, 435, 444; ii., 542, 644. Meyer, Künstlerlexikon, i., 472. Müntz, Précurseurs, 90-94; and H. v. Tschudi, 'Filarete's Mitarbeiter an den Bronzethüren von St. Peter,' in Janitschek's Repertorium (1884), vii., 291-294. We must, however, bear in mind that, in the days of which we are writing, people were not shocked, as they would now be, with incongruities of this kind."

the worldly-minded Cardinals and other Church dignitaries opened the doors of their palaces to Pomponius Laetus and his dramas. Cardinal Raffaele Riario especially patronised the stage with princely munificence. Under Alexander VI the taste for theatrical representations made great progress. Plays, for the most part of an extremely objectionable character, were a prominent feature in all court festivities, and also in the Carnival amusements, in which Alexander took a great interest. In 1502 the Pope had the *Menaechmi* performed in his own apartments. [And] under Leo X it flowed freely... He was not ashamed to be present at a sumptuous representation of Cardinal Bibbiena's immoral play, '*Calandria*,' which was put on the stage for the first time at Urbino during the Carnival in 1513.

"Machiavelli's plays surpassed even those of Ariosto and Bibbiena in absence of decorum. His '*Mandragola*' (the Magic Drink) is the worst. Nothing more detestable could be invented than the incident which he describes in his masterly prose. Unbridled passion and the lowest desires are the main theme of the play. In its...dialogue, adultery is held up to admiration..."

"Even the Humanist Giglio Gregorio Gherardini exclaims, 'What times! what morals! All the vileness of the heathen drama which had been driven out by Christianity has returned again.'

"In regard to the Drama there were two distinct worlds, the Court circle in which plays of this kind were admired and enjoyed, and the educated middle-classes which continued to relish and cultivate the Sacred Drama, the influence of which was invaluable as a counter-check to the sensuous tendencies of the...Renaissance. This, however, could not last; the movement towards the revival of the classical stage, inaugurated by the Humanists, swept steadily onwards, and in the course of time, the religious drama became extinct." (v. 5, Intro., s. 2, pp. 119, 123-126)

## Apostate Antipope Sixtus IV

HOP: "The Pope's [Sixtus IV's] two favoured nephews [were] Pietro Riario and Giuliano della Rovere..."

"Pietro Riario was a very different character. He was intelligent and cultivated, courteous, witty, cheerful, and generous, but his good qualities were counterbalanced by a lust of power, a boundless ambition and pride, and a love of luxury, which rendered him utterly unworthy of the purple. Unfortunately, Sixtus IV fostered these faults by lavishing rich benefices on him, even more abundantly than on the Cardinal of S. Pietro in Vincoli..."

"Before the year [1473] was over, Riario again gave an entertainment on a yet larger scale, surpassing in mad extravagance anything that the...age of the Renaissance had yet produced. The occasion for this further display was the passage through Rome of Leonora, the daughter of the King of Naples, on her way to her husband, Ercole of Ferrara..."

"On Whit-Monday, Riario gave a banquet in her honour, which, in its sumptuous and unreasonable luxury, recalled the heathen days of Imperial Rome. If the silk-clad servants, and the splendid decoration of the hall, the great sideboard, with its twelve epergnes and masses of silver plate, was enough to astonish the guests, the feast itself was even more marvelous. Before its commencement, sweetmeats, oranges encrusted with sugar, and malvoisie were offered to the company, and then rose-water for the hands. The guests took their places at the table to the sound of trumpets and fifes. Only ten persons sat at the principal table with Leonora, eight belonging to her suite, her host and Girolamo Riario. The banquet lasted six whole hours; there were three courses, during which forty-four dishes were served; amongst them were stags roasted whole and in their skins, goats, hares, calves, herons, peacocks with their feathers, and finally, a bear with a staff in his jaws. Most of the dishes were for show, the bread was gilt, the fish and other viands were

brought to table overlaid with silver. The sweets and confectionery were countless, and all sorts of artistic shapes. Amongst other devices, the labours of Hercules were represented the size of life; and a mountain with a gigantic and apparently living serpent. Sugar fortresses, with towers and citadels from which banners waved, were borne in and thrown amongst the people from the balcony. Ten great ships sailed in, made of confectionery and laden with sugared almonds, which, in allusion to the arms of the Rovere, were shaped like acorns. Next came the triumph of Venus, drawn in a chariot by swans, then a mountain from which a man emerged and expressed his astonished admiration of the banquet. Allegorical figures also appeared during the feast, amongst others, a youth who sang verses in Latin, and announced: 'At the command of the Father of the Gods I am come, and bring you joyful news: Envy us no longer the festivals of our Heaven, for Jupiter himself is a guest at your board.'

"Towards the end of the entertainment a ballet was danced on a stage by ancient heroes with their mistresses; while it was going on, ten Centaurs suddenly burst in upon the scene, with little wooden shields and clubs, and were driven away by Hercules. Bacchus, and also Andromeda, were represented, and 'other things,' says a writer belonging to the Princess's suite, 'which I do not remember or did not understand, as I was not a proficient in Humanistic studies.'<sup>280</sup>" (v. 4, b. 2, c. 2, pp. 238-245)

HOP: "The evil increased rapidly in the time of Lorenzo de' Medici, and some families were brought to utter ruin by sheer prodigality and luxury. The banquet given by Benedetto Salutati and his fellow-craftsmen in 1476 to the sons of King Ferrante, is an instance of the extremes to which this was sometimes carried. It resembled the notorious orgy of Cardinal Pietro Riario.<sup>281</sup> ...There is no denying the downward tendency which characterized the 15th Century." (v. 5, Intro., s. 2, p. 105)

## Apostate Antipope Alexander VI

HOP: "On the 12th June, 1493, the marriage of Lucrezia Borgia with Giovanni Sforza of Pesaro was celebrated at the Vatican with great pomp, in the presence of Alexander VI. At the wedding feast the Pope and twelve Cardinals sat down at table with the ladies who were present, among whom was the notorious Giulia Farnese. 'When the banquet was over' says the Ferrarese Envoy, 'the ladies danced, and as an interlude, we had an excellent play with much singing and music. The Pope and all the others were there. What more can I say? My letter would never end were I to describe it all; thus we spent the whole night, whether well or ill, I will leave to your Highness to determine.'"

HOP: On the 30th December Lucrezia's marriage with Alfonso, by procuration, was celebrated with great splendour in the Vatican. The bride's dress was of gold brocade and crimson velvet trimmed with ermine. The hanging sleeves touched the ground, and her long train was borne by maids of honour. A black band confined her golden hair, and she wore on her head a light coif of gold and silk. Her necklace was a string of pearls with a locket consisting of an emerald, a ruby, and one large pearl. From thence until the day of her departure (6th January, 1502) one entertainment succeeded another in a perpetual round of gaiety. Plays, among others Plautus' [immoral] *Menaechmi*, balls, and allegorical representations alternated with races, tournaments, and bull-fights...

<sup>280</sup> Footnote \*: "Corvisieri, X., 653. For some account of similar feasts in that age of luxury, see Müntz, *Renaissance*, 225 *seq.*; and in Reumont, *Lorenzo*, II., 310 *seq.*, 2nd ed., the description of B. Salutati's banquet on the 16th February, 1476."

<sup>281</sup> Footnote †: "Palagi, *Il convito fatto ai figliuoli del Re di Napoli da Benedetto Salutati e compagni mercanti Fiorentini il 16 Febbraio del 1476* (Firenze, 1873). For the banquet of Cardinal Riario, see Pastor, *Hist. Popes*, IV., 240 *seq.* (Engl. trans.)."



“The Pope permitted himself to be present at scandalous dances of a similar character to those which had drawn on him the rebuke of Pius II in former days. Society at that time was so corrupt that even this gave but little offence; everything bad was believed, but no one thought much of anything.” (v. 6, b. 1, c. 5, pp. 109, 108)

## Pagan and Immoral Masks and Carnivals

“He [God] hath commanded no man to do wickedly,  
and he hath given no man license to sin.”  
(Ecclesiasticus 15:21)

During the Great Apostasy, men, women, and clergy alike began to conceal their identities by wearing masks during Carnival masquerades or other times throughout the year as a license to commit sin without being recognized—as if they could hide their identities from God! While it is good for Catholics to have a joyous, moderate, and pure celebration before entering the forty days of fasting and abstinence of Lent (which is the preparation for Resurrection Day), the common celebration known as Carnival, Mardi Gras, Fat Tuesday, Fastnacht, etc., is far from that! These celebrations were seen as a chance to cast off all cares and excessively indulge in food and drink to the point of gluttony and drunkenness and to indulge in paganism, idolatry, and immorality. Hence they ignored and disobeyed many of God’s commandments. Instead of a Catholic feast of joy in preparation for Lent, Carnival became nothing more than a pagan feast—exactly like the Roman *Saturnalia* and *Bacchanalia*—wild masked festivals dedicated to the sinful unbridling of the passions:



*Masquerade and Identities*, edited by Efrat Tseëlon, 2001: “The masquerade was adopted enthusiastically across Europe. The classic features of the masquerade are traditional carnival motifs and these hint at the historical connection with the Saturnalia of Roman antiquity, the medieval Feast of Fools, and similar ‘festivals of misrule’ in Europe...”<sup>282</sup>

“In European history the masquerade was a space where people could enjoy fleeting liberty from social, sexual and psychological constraints. Here they could discard their private, sexual, social and hierarchical identities and choose whichever identity they desired.”<sup>283</sup>

*The Mirror of Literature, Amusement, and Instruction*, Publisher: J. Limbird, 1838: “The word *carnival* is Italian. The Spanish term is ‘las carnes tolendas.’ ...In despite of the deplorable abuses, it is almost of a religious observance among Spaniards, who cast off dull care and give way to pious mirth as vigorously as any good Pagans.

“Even in the days of Ferdinand when...rulers were so tremblingly alive to any assemblage of the people...they never dared to prohibit the time-hallowed buffoonery of Barcelona, for Catalonia is the land of the masque. In Spain, these masqueradings are not confined to the period of the carnival; they form part of all

<sup>282</sup> See in this book [The Feast of Fools](#), p. 97.

<sup>283</sup> *Masquerade and Identities*, edited by Efrat Tseëlon. Publisher: Routledge, London, 2001. C. 1, p. 28.

public rejoicings, whether the birth of an Infanta, or the celebration of a tutelar saint...

"Those who know the town and are known in it, if they can brave a confessional, go unmasked, and meet plenty of...friends who tell them their *peccadillos* [sins] and 'relacioncitas' [sexual relations]." <sup>284</sup>

*Frommer's Portable Venice*, by Darwin Porter and Danforth Prince, 2007:

"Venetian masks...originated during Carnevale, which takes place the week before the beginning of Lent. ...Masks helped wives and husbands be unfaithful to one another and priests break their vows of chastity." <sup>285</sup>

"Explore the Origin of the Venetian Mask," by Magic of Venezia: "Venetian masks have a long history of protecting their wearer's identity during promiscuous or decadent activities. Made for centuries in Venice, these distinctive masks were...the emblem of *Carnevale* (Venetian Carnival), a pageant and street fair celebrating hedonism..."

"As a result of the concealment of identity, however, people...found themselves taking advantage of the situation. The society grew ever more decadent. The immense amount of travelers coming through the city meant that sexual promiscuity was commonplace and acceptable... Women's clothing became more revealing; homosexuality, while publicly condemned, was embraced by the populace. Even the nuns and monks of the clergy, bejeweled and dressed in the latest imported creations, wore masks and engaged in the same acts as the majority of their fellow citizens. Rome turned a blind eye, as long as the Republic continued to make generous donations.

"[Many] masks date back to the second half of the sixteenth century and represent characters, ethnic traditions, professions and trades closely tied to the different cities of Italy personified by professional actors in the Art of Comedy.

"Commedia dell'Arte...was a form of improvisational theater, which began in the 16th century... The performances were improvised around a repertory of stock conventional situations, adultery, jealousy, old age, love, some of which can be traced in Roman comedies of Plautus and Terence. The dialogue and action could easily be made topical and adjusted to satirize local scandals..."

"Male...characters were depicted by actors wearing masks representing regions or towns. The female characters, however, were usually not masked. In fact, the roles were often played by males in women's clothing and wigs, *in travesti*, as it is called." <sup>286</sup>

The most famous and commonplace masks worn featured grotesque deformity of demons and humans. Most were also borrowed from immoral comedy characters such as Arlecchino, who is depicted as stupid and greedy; Brighella, a money-grubbing villain who wore a green half-mask displaying a look of preternatural lust and greed; Capitan Scaramouche, who made up fake adventure tales and lusted after a servant maid; Colombina, who wore heavy makeup around her eyes and carried a tambourine to distract the lustful Pantaleone; Il Dottore, an elderly man who only knows about nonsense, makes cruel jokes about women, is obese, and enjoys eating and drinking to excess; Pantaleone, somewhat stupid, fond of food and pretty women, full of lust and a bad temper; Pulcinella, a vicious hunchback that chases women; Zanni, silly and vulgar. <sup>287</sup> We can get an idea of a few of the demonic and grotesque masks and costumes worn in the

<sup>284</sup> *The Mirror of Literature, Amusement, and Instruction*, Publisher: J. Limbird, 1838. V. 30, Masquerading, p. 125-126.

<sup>285</sup> *Frommer's Portable Venice*, by Darwin Porter and Danforth Prince. Publisher: Wiley Publishing, Inc., Hoboken, NJ, 2007. Carnevale Masks, p. 156.

<sup>286</sup> "Explore the Origin of the Venetian Mask," by Magic of Venezia. Internet reference: <http://www.magicofvenezia.com/servlet/the-template/maskstory/Page>

<sup>287</sup> Ibid.

1600's by the people of Florence, Italy, from original engravings by Jacques Callot,<sup>288</sup> a French artist and friend of Cosimo II de' Medici. Jaques lived in Florence from 1612-1621.<sup>289</sup>

*Engravings from the collection by Jacques Callot, 1621*



**The mask of Arlecchino,  
aka Fritellino**



**The mask of Capitan Zerbino**



**The mask of Brighella,  
aka Scapino**



**The mask of Capitan  
Scaramouche**



**The mask of Pulcinella**



**The mask of Capitan Fracasso**



**A 16th century painting of Carnival showing monks joining in the wild party**

<sup>288</sup> These engravings are now in the collections of The British Museum (<http://www.britishmuseum.org>).

<sup>289</sup> Wikipedia, Jacques Callot.





**"Carnival in Rome," by Johannes Lingelbach, 1650**



**Masquerade with a monk and nun attending (left), 1771**



**17th century painting of a Carnival masquerade**





A modern re-enactment of traditional Renaissance pagan masks and costumes, Venice, Italy



Other grotesque masks

## Jesters and Buffoons

“For the wicked life of a wicked fool is worse than death...  
Keep thyself from him, that thou mayest not have trouble,  
and thou shalt not be defiled with his sin.”

(Ecclesiasticus 22:12, 15)

“I sat not in the assembly of jesters.”

(Jeremias 15:17)

“But now put you also all away...filthy speech out of your mouth.”

(Colossians 3:8)

Early on in the Great Apostasy, buffoonery, immorality, the glorification of grotesque deformity, and sometimes blasphemy flourished under the characters of court jesters, also



Painting of a court jester,  
aka a fool, 15th century

known as fools or buffoons. Many were deformed dwarfs. At almost every kingly court or other noble household, jesters readily found employment as entertainers. Clean comedy is not evil and is good for entertainment. However, buffoonery and immoral jokes and pranks, which were the trade of jesters, are evil and thus never allowed. Around 1160, John of Salisbury (Johannes Parvus) correctly stated that “*mimi non possunt recipere sacram Communionem*” (jesters may not receive Holy Communion).<sup>290</sup> The physical deformity of a dwarf was also often a cause of buffoonery and laughter, when in actuality the condition is not comical but either a curse or trial sent from God. Many times dwarfs also shared the same role as a jester and acted the part of a buffoon, both of which increasingly grew in popularity:

*The History of Court Fools* [hereafter HCF], by Dr. Doran, 1858: “...The buffoon was a prominent character, not only at court, but in corporations, where he measured out gaiety for the mayor and his guests; and in great households, ...he sometimes [told]...stories rather too coarse, in presence of ladies who could listen to a great amount of that sort of thing without blushing. We find him also in taverns, where he amused the toppers by his rude jests and ruder minstrelsy...

“We leave these, to follow more exclusively the court and household fool. [Dr. Thomas Lodge] pointed out, in 1599, in a book...under the title of ‘Wit’s Misery,’ ...the immoderate and inordinate jollity which was the stock-in-trade of the fool,—his comeliness of person, and his courtliness of dress,—adds that, after all, he was more of an ape than a man, and that his chief duties were to study the coining of bitter jests,...to sing immodest songs, to laugh intemperately on very small occasion for it, and, when the wine was in his head, to mouth and gibe at all around him. The fool, says Lodge, ‘dances about the house, leaps over tables, outskips men’s heads, trips up his companions’ heels, burns sack with a candle, and hath all the feats of a lord of misrule in the country... In the ceremonies, you shall know his courting; and it is a special mark of him at the table, he sits and makes faces. Keep not this fellow company; for in juggling with him, your wardrobe shall be wasted, your credit

<sup>290</sup> *The History of Court Fools* [hereafter HCF], by Dr. Doran. Publisher: Richard Bentley, London, 1858. C. 5, p. 87.

cracked, your crowns consumed, and your time (the most precious riches in the world) utterly lost.' ” (c. 5, pp. 95-96)

*Detroit Medical Journal*, Some Disorders of Growth, by Herbert M. Rich, 1916:

“The classical authors contain many references to dwarfs...showing that they were well known... They were found in every royal court and were often made much of. Charles IX had nine dwarfs. Catherine de Medici had three couples whom she married to each other, purposing to raise a breed of dwarfs. These matings were all sterile. Peter the Great was very fond of them and when his favorite dwarf was married, he gave a great function which was attended by 72 dwarfs.

“Nearly every art gallery in Europe has portraits of dwarfs. These portraits were often by the old masters. Thus we find dwarfs in paintings by Raphael, Veronese, Valasquez, Montegno and many other lesser artists. These dwarfs often succeeded and replaced the court jester. ...Dwarfs are very commonly seen on the stage.” (v. 16, pp. 2-3)

A few of the most famous dwarfs who had been court fools (jesters) are Perkeo, court jester and dwarf in Heidelberg Castle;<sup>291</sup> Stanislaus, court dwarf of Apostate Anticardinal Granvella in Brussels;<sup>292</sup> Robin, court dwarf of the Countess of Arundel;<sup>293</sup> Sebastian de Morra, court dwarf and fool to King Philip IV of Spain;<sup>294</sup> Morgante, court dwarf of the house of Medici in Florence;<sup>295</sup> and Sir Jeffrey Hudson, court dwarf to Charles I and Queen Henrietta Maria of England.<sup>296</sup>

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<sup>291</sup> *Old World Memories*, by Edward Lowe Temple. Publisher: The Colonial Press, Boston, 7th impression, 1914. V. 1, c. 3, p. 55.

<sup>292</sup> *The Lives of Dwarfs*, by Betty M. Adelson. Publisher: Rutgers University Press, 2005. Pt. 3, c. 7, p. 147.

<sup>293</sup> *Ibid.*, p. 146.

<sup>294</sup> *Ibid.*, p. 149.

<sup>295</sup> *Isabella de' Medici*, by Caroline P. Murphy. Publisher: Faber and Faber Limited, London, 2009. Pt. 1, c. 3, pp. 36-37.

<sup>296</sup> *Detroit Medical Journal*, v. 16, 1-1916, “Some Disorders of Growth,” by Herbert M. Rich, p. 3.





Paintings of court jesters

The following quotes demonstrate only a small portion of the court jesters and dwarfs of history.

### German, Polish, and Bohemian Courts

HCF: “The profession of ‘Fool’ was so profitable in Germany, in the Middle Ages, that not only were men found ambitious to be attached to some nobleman’s house, where there were ordinarily ten or a dozen of them, but they were proud of being as it were the honorary fools of the nobles... Holding the rank in question, they roamed over the country, reaped considerable profits by the exercise of their profession, and if their licentiousness brought them into contact with the magistrates, they pleaded their privileges as fools to noblemen whom they named, and whose warrant they exhibited.” (c. 10, p. 322)

HCF: “In Germany, in the 16th and 17th centuries, some of them [jesters] exhibited the usual bent of the class for practical joking; some were famous for their feats of strength; others for their blasphemy...” (c. 12, p. 375)

HCF: “It may perhaps be safely asserted, that of all the court jesters at the lesser courts of Germany, Klaus von Ranstadt, or Klaus *Narr*, ‘the fool,’ was the most famous. He flourished at the electoral court of Saxony at the end of the fifteenth and beginning of the sixteenth centuries. He served as fool to four successive Electors.” (c. 10, p. 341)



HCF: "The Bishop of Bamberg...kept a jester whose chief wit consisted in passing himself off as the brother of our Saviour. This poor wretch prattled incessantly of incidents in the household of his supposed family, and drew laughter from his reverend master by chatting with fearful familiarity of the events of a life, death, and resurrection which no Christian can ever think of without emotions of sympathy, love, and gratitude. ...

"The bad taste of the Bamberg bishops with respect to their jesters is illustrated in another diocesan, who lived in part of the 16th and beginning of the 17th centuries. This [bishop] maintained a coarse, strong, active, semi-savage peasant, who amused the episcopal court and guests by going about on all-fours, and often with a dwarf on his back, like a young knight on a huge steed. The fun consisted in the steed trying to unhorse the cavalier. Sometimes this huge fellow would leap on to the table without upsetting a goblet; at other times he was baited in the Bishop's dining-room by dogs, and they generally had the worst of it. Springing at them in his wild attire, and uttering unearthly howls, he would pull down with his teeth even the fiercest bull-dogs, and so terribly maul them that they would not try a second attack. As for dogs of less ferocious breed, they flew at once from his terrific bellowing, seldom waiting to try the effect of his teeth. The agility of this savage was equal to his strength, and he would run along the uppermost parapet of the episcopal palace, and throw somersaults upon it as carelessly as if he had been on the ground, to the wild delight of the Bambergers." (c. 12, pp. 376-377)

### *Emperor Frederick Barbarossa of Germany (1122-1190)*

HCF: "They were occasionally even greater knaves than fools, and instance of which we have in the case of the jester of Frederick Barbarossa, who, for a bribe from the Milaners, undertook to rid them of his master, by flinging him out of window, and who nearly succeeded in the attempt. The Emperor's cries attracted his Guard, two or three of whom seizing the stalwart fool, tossed him headlong out of the window, by which he met swift and sudden death upon the stones below." (c. 10 pp. 323-324)

### *King Casimir of Poland (1310-1370)*

HCF: "In some cases, considerable prizes in money and dress were given to the fools who eminently distinguished themselves. Thus, in 1342, Casimir the Great, of Poland, having two jesters at his court, one of whom was a German, offered a prize of twenty florins and an entire new suit of clothes for the one who should excel the other in foolery. The two carried on their struggle in presence of a court whose laughter shook the very roof. The fools were so equally matched that it was difficult to determine which was the more skilful in his frolicsome craft. They jumped, skipped, fought, talked, sang, and illustrious warriors and fair ladies held their sides, the better to retain their breath. At length, the jesters took to some very nasty jokes, at which the august company only laughed the louder. Still the competitors were so even in their skill that the noble arbitrators could not judge between them, for the victory was to be obtained by one of the fools doing some crowning feat which the other should strive in vain to accomplish. This was at last effected by the German, but for what he did, I must refer the curious to the *Noctuae Speculum* of Argidius Perianther." (c. 10, p. 324)

### *Emperor Wenceslaus of Bohemia (1361-1419)*

HCF: “[Bishop] Dubravius, the diocesan of Olmütz...speaks at great length, in his ‘History of Bohemia,’ of a certain Zytho, who was brought to the Bohemian court by the Emperor Wenceslaus, in 1389. In that century, and in that which preceded as well as that which followed it, the court at Prague took most delight, not in witty jesters, but in astounding conjurors, jugglers, magicians, and sorcerers. Individuals of this quality were retained in the sovereign’s household, and their achievements were of a nature to do credit to the professions which they exercised. It was when a body of these were exhibiting in presence of Wenceslaus, then on a visit at Prague, that the Emperor produced his own wonderful man, Zytho, ordering him to excel, if he could, those rivals in his vocation. Zytho...went quietly up to the most accomplished of the wonderworkers, and—swallowed him! The Duke of Bavaria was angry at thus being deprived of his principal performer; and Zytho, at the command of Wenceslaus, reproduced him after a fashion that stirred to thundering laughter that unrefined assembly. The Bishop further tells us that Zytho could change his shape at will; produce any animal required, out of any material, and, in short, work marvels. ...On one occasion, at a court banquet, he changed the hands of various of the guests into hoofs, in order to prevent their taking up the costly viands provided.” (c. 10, pp. 336-337)

### *Emperor Maximilian I of Germany (1459-1519)*

HCF: “Few of the Emperors appear to have extended greater favour towards the jesters than Maximilian I. And yet he found as much peril as profit in his intercourse with them. In one case he had nearly lost his life while loading a fowling-piece, by the act of a house fool, who, coming into his presence with a candle, was about to place the light on an open cask of powder. On another occasion he was playing with his fool at snowballs, when the jester sent one at his right eye with such violence, that the Imperial sight was weakened for a month.” (c. 10, p. 325)

### *King Louis I of Bohemia (1506-1526)*

HCF: “When Louis II of Hungary (Louis I of Bohemia) visited Erlau, in 1520, he found that the governor there possessed one of the...merriest fools that Louis had ever seen; and so well pleased was he...that he offered to purchase [him].” (c. 10, p. 340)

### *Philip I, Margrave of Baden (1479-1533)*

HCF: “Baden, too, had its fools of various degrees; and indeed the Margrave Philip kept two, Lips and Hansel von Gingen.” (c. 10, p. 335)

### *Emperor Ferdinand II of Germany (1578-1637)*

HCF: “The Emperors certainly allowed a license to their jesters which no one else dared to take advantage of. Thus, at the court of Ferdinand II, we hear of a silly courtier who endeavoured to amuse the illustrious circle by his imbecilities. Jonas, Ferdinand’s favourite fool, began answering him according to his folly.” (c. 10, p. 333)

### *King Augustus II of Saxony (1670-1733)*

HCF: “At a later period, Augustus II of Saxony [1670-1733], had his own official fool in the person of Joseph Frohlich, for whom he had ninety-nine different suits made, and who in his full dress was often seen in the streets of Dresden. He was not the only fool at this court, for we learn that when the Prussian ‘joker’ von Gundling died, the court fools of Dresden went into mourning for their colleague, wearing crape bands twenty ells in length, and mourning cloaks so long that they or others were always tumbling over them.” (c. 10, p. 343)

## **Spanish Courts**

### *King James II of Majorca (1243-1311)*

HCF: “James II, King of Majorca, provided for the merry professors [jesters] in the royal household, by establishing them there, under the protection of the law. ... ‘It has been lawful for Mimes or Jesters to reside in princes’ households; for the execution of their office is a provocative to gladness. Wherefore, we will and ordain, that in our court there shall always be five jesters.’ ” (c. 9, pp. 316-317)

### *King Martin of Aragon (1356-1410)*

HCF: “...One king, at least, is said to have died of laughter at a fool’s jest. This king must have been very easy to kill, if we may judge by the joke which, as we are told, proved mortal to him.

“The monarch in question was Martin of Arragon, who reigned from 1394 to 1410. His favourite jester was the renowned Borra, who drove such a thriving trade by his jokes, that he is said to have been worth a ton of gold. ...His influence with the King was unbounded, and the bribes he received in consequence tended very much to increase his fortune. What he obtained in this way can only be guessed at. That his jokes were rewarded in magnificent style, we may judge from the circumstance which occurred when Borra exerted himself professionally at a banquet at which Sigismund, afterwards Emperor, was present. The latter, pleased with Borra, so loaded him with silver ere he left the room, that the fool could not carry it away without bending...

“Borra, as before intimated, killed his royal patron by a joke. King Martin was suffering from indigestion through too greedily devouring an entire goose. As he lay groaning on his bed, Borra skipped into the room with a merry air, and the Monarch inquired of him, whence he came. ‘Out of the next vineyard,’ answered the fool, ‘where I saw a young deer hanging by his tail from a tree, as if some one had so punished him for stealing figs.’ When it is added that the King died of laughter at this joke, the historians forget the goose and the indigestion.” (c. 9, pp. 317-318)

### *King Alphonso of Aragon (1396-1458)*

HCF: “Alphonso, King of Aragon, had for his fool, one Luis Lopez, who, according to Cervantes, lies buried in no less a place than the cathedral of Cordova.” (c. 9, p. 318)

### *Marquis of Villena (1419-1474)*

HCF: “Of the Spanish jesters in noblemen’s households...Perico de Ayala, the paid buffoon of the Marquis of Villena, was among the most celebrated.” (c. 9, p. 319)

### *Marquis of Guasto (16th century)*

HCF: “I have already spoken of the Spanish jester who was in the household of the Marquis de Guasto. The...vaunting General was opposed to the Count François de Bourbon, at the battle of Cerizoles. He had previously made himself so sure of defeating the Count that he took his fool with him, attired in a splendid suit of armour, that the jester might witness his triumph.” (c. 9, p. 320)

### *King Philip II of Spain (1527-1598)*

*The Escorial: A Historical and Descriptive Account of the Spanish Royal Palace, Monastery and Mausoleum*, by Albert F. Calvert, 1907: “If his [King Philip II of Spain’s] mind was marked by gloom, it was relieved by his passion for art... Nor was the king apparently devoid of a capacity for enjoying...the conventional gaieties of life, for among his numerous retinue, he maintained a fool, or royal jester, one Miguel D’Antona, a grotesque dwarf, with an ugly...countenance.”<sup>297</sup>

It is also known that one of the court jesters of Apostate King Philip II of Spain possessed a diabolical spirit of prophecy, so that he was able to foretell the future of three apostate antipopes.

HCF: “In one case we have an instance of a Spanish court fool also belonging to Philip II, exercising the high profession of prophecy. Flögel thus tells the story, which he borrows from Richter’s *Spectaculum Mundi*.

“ ‘A court fool of Philip’s once saw the following persons sitting at the Royal table:—Hugo Boncampius of Bologna, Papal Nuncio in Spain; Perettus, a Franciscan monk of Ancona, who in his youth had been a swineherd; and the Protonotary Sfondrati, of Milan. “Dost thou know,” said the jester to the King, “that you have three Popes at table?” Thereupon, he touched each upon the shoulder according to the future order of their succession; first, Hugo, afterwards Gregory XIII; then Perretus, subsequently Sixtus V; and lastly Sfondrati, who became Gregory XIV.’ ” (c. 9, p. 319)

## **Italian Courts**

### *Cangrande della Scala (1291-1329)*

HCF: “When Dante was a fugitive, and was received at the court of Cane della Scala, he found there a host of jugglers, singers, and jesters.” (c. 11, p. 366)

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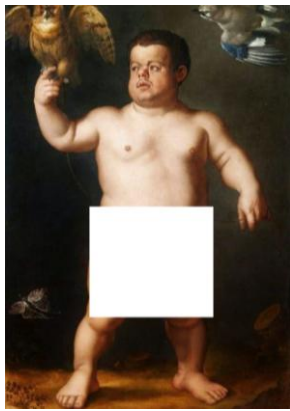
<sup>297</sup> *The Escorial: A Historical and Descriptive Account of the Spanish Royal Palace, Monastery and Mausoleum*, by Albert F. Calvert. Publisher: John Lane Company, London, 1907. C. 1, p. 17.

## Francesco Sforza I (1401-1466)

HCF: “Milan, like Verona, had its jesters at court, but the only incident therewith worth repeating is, that at the court of Duke Francis Sforza, the fool Marchesina bore so striking a resemblance to the Duke’s son-in-law, Malatesta, that it was thought necessary always to send Marchesina out of Milan whenever Malatesta repaired thither on a visit.” (c. 11, p. 367)

## The Medici Court (16th century)

HCF: “Crafulla, a clever buffoon...was constantly in the society of the Cardinal de’ Medici. ...Barciacca [was] the house-fool of Cardinal Ippolito de’ Medici.” (c. 12, p. 374)



**“Morgante,” completely naked,  
by Bronzino, 1550**

*Isabella de’ Medici*, by Caroline P. Murphy, 2009: “Despite the addition of such new creatures as *uomini selvaticchi*, it was dwarves who were the enduring feature of Medici court life, and one dwarf in particular, named Morgante. In fact, Morgante came to be regarded as such a necessary presence that when one Morgante died, dwarves being short-lived, he was replaced by another, also given the name Morgante. The original Morgante was painted around 1550 by Bronzino, naked, rotund and with a bellicose stance that matches the disposition for which all the Morgantes were renowned. In 1544, there was a fight staged at court between Morgante and a monkey during which, as a spectator described, ‘the dwarf sustained two injuries, one in the shoulder and the

other in the arm, while the monkey was left with his legs crippled. The monkey eventually gave up and begged the dwarf for mercy. The dwarf, however, didn’t understand the monkey’s language and having seized the monkey by the legs from behind, kept beating his head on the ground. If my Lord the Duke had not stepped in, the dwarf would have gone on to kill him. The dwarf fought naked, having nothing to protect him except a pair of under-shorts... Suffice it to say that the dwarf was the victor and he won ten scudi in gold, which had been secured by pledging the ring of the Bishop of Forli.’ ”<sup>298</sup> (pt. 1, c. 3, pp. 36-37)

*Parody and Festivity in Early Modern Art*, edited by David R. Smith, 1998: “The frequent appearance of *caramogi* reflects the omnipresence of dwarfs in the entertainment culture of Medici Florence. Although the inclusion of dwarfs in European courts is not unusual, the Medici were one of the earliest families to elevate the status of dwarfs by including references to their favored jesters in the visual iconography of the family. Under the patronage of Cosimo I de’ Medici (1519-1574), who attained the title of Grand Duke of Tuscany in 1569, Florence was a thriving and dynamic center for the visual arts with artists on the caliber of Bronzino, Cellini and Vasari. Perhaps the most celebrated dwarf in Medici history is Cosimo I’s Morgante, whose effigy is found on numerous Florentine works of art.”<sup>299</sup>

<sup>298</sup> *Isabella de’ Medici*, by Caroline P. Murphy. Publisher: Faber and Faber Limited, London, 2009. Pt. 1, c. 3, pp. 36-37.

<sup>299</sup> *Parody and Festivity in Early Modern Art*, edited by David R. Smith. Publisher: Ashgate Publishing, 1998. C. 10, p. 128.

### *Duke Vincenzo Gonzaga of Mantua (1562-1612)*

HCF: “Vincentius, Duke of Mantua, when he received Frederick, Duke of Wirtemberg, at his castle, in the year 1600, could think of nothing better wherewith to amuse his princely guest, after a day’s hard hunting, than to make sport with his jester.” (c. 11, p. 365)

### **French Courts**

HCF: “Under the word *Ministrelli*...were comprehended in France, not merely Minstrels, but Buffoons, Mimes, and Jesters generally. They are called in common parlance, says Du Fresne, in his Glossary, ‘Menestreux or Menestriers,’ because they belong to the lower order of officers at court—‘quod minoribus aulæ ministris accenserentur.’ ” (c. 7, p. 239)

### *King Charles V of France (1338-1380)*

HCF: “Saintfoix, in his History of Paris, and indeed many other authors [relate that] Charles V of France announced to the authorities at Troyes in Champagne, that his fool was dead, and requested them to provide him with another... Dr. Rigollet, author of ‘Les Monnaies des Evêques,’ etc., quotes an autograph letter of the same King, dated February 1364, in which Charles orders the cashier of his treasury to disburse 200 francs, ‘to fetch hither a fool for us who is now in the Bourbonnois.’ ...The King Charles V buried two of his jesters beneath sumptuous monuments. ...[One of these] was Thevenin de St. Ligier, whose body was deposited in the church of St. Maurice de Senlis. The tomb is described as being of stone, ten feet by five, on which lies a figure of a man in a long robe, whose head and feet are of alabaster. He wears the fool’s hood, and other insignia of his office, among which is the long wand, which he grasps in his hand. The scroll of the tomb is composed of very small figures elaborately carved, and the inscription tells the reader that ‘Here lies Thevenin de Saint-Ligier, *fou* of the King our Lord, who deceased on the 11th of July, in the year of Grace 1374. Pray God for his soul.’ ” (c. 7, pp. 243- 245)

### *King Charles VI of France (1368-1422)*

HCF: “One especial circumstance is remarkable in [French] fools; namely, their consumption or waste of shoe-leather. In 1404, I meet, in the *Collection de la Chambre des Comptes*, with an entry of forty-seven pairs of shoes to Hancelin Coc, fool of Charles VI, and of seven pairs for the fool’s ‘varlet,’ showing that Sir Witless was sometimes thought sufficiently noble or gentle to be worthy of a man to attend upon him; and yet Hancelin was dressed in a suit of *iraigne*, a material of which I can find no explanation in any French author, but which is described as of a reddish brown, and which was also used ‘pour garnir la chaière nécessaire pour servir au retrait du dit seigneur, le roy Charles VI.’ ” (c. 7, pp. 240-241)

### *King Charles the Bold (1433-1477)*

HCF: “I may here appropriately add a word or two of the famous ‘Le Glorieux,’ the French jester to Charles the Bold. Le Glorieux was a facetious fellow, and as fearless as facetious.” (c. 7, p. 247)

### *King Louis XII of France (1462-1515)*

HCF: “On the occasion of the marriage, at Abbeville, of Louis XII, with Mary, the sister of Henry VIII (subsequently wife of Charles Brandon, Duke of Suffolk), among the personages...that were made to take part in the rejoicings, was to be seen the figure of Triboulet, the King’s fool, in a serge dress of red and yellow stripes.” (c. 7, p. 241)

### *King Francis I of France (1494-1547)*

HCF: “With Francis I, two of the most famous of French [jesters] appear on the stage, Caillette and Triboulet. These names were fictitious, but they are the only appellations by which this merry pair, who hated each other heartily, were known in their own time, or are known in ours. [Caillette] was, we are told, idiotic, or pretended to be so; and when witty, it was more after the fashion of a clown in a pantomime, than that of a happy low comedian, to which Triboulet may sometimes be compared; though the latter occasionally interfered with politics and spoke little brilliant things like a fine gentleman in a comedy. ...

“ ‘[Triboulet’s] dress was not less eccentric than his person. In accordance with his secret occupation of purveyor of pleasures to the King, he adopted the colours of the reigning mistress, and dressed in something of the fashion of his master. His *justaucorps* was of striped blue and white silk, fitting so tightly as to render his bodily deformity more conspicuous, and to excite more readily the laughter of all who looked upon him for the first time. On his back, thighs, and cap, were emblazoned the royal arms, and from his girdle of gilt leather hung the symbols of his office,—a club, a wooden sword, and a bagpipe. Another distinguishing mark of his office might be seen and heard in the little silver bells attached to his conical cap, his wand with a fool’s head at the end of it, and his long-toed red morocco slippers.’ ” (c. 7, pp. 249, 256)

### *King Henry III of France (1551-1589)*

HCF: “Henri III was an especial patron of the ‘fou’ [fool], and some of the best specimens of the latter class figured at his court. The most renowned of these were Sibilot and John (or Sebastian) Chicot. The name of the former became, for a time, the generic name for a witty fool, and to be a ‘Sibilot’ was to be a jester of the highest quality.” (c. 7, p. 281)

## **Papal Courts and Rome**

### *Apostate Antipope Paul II (1464-1471)*

HCF: “Paul II...from 1458 to 1464 found exquisite delight in the poor jests of his official fools.” (c. 12, p. 372)

### *Apostate Antipope Leo X (1513-1521)*

HCF: “Among the Popes, there was none who so liberally patronized jesters as Leo X. ...Jovius and Guicciardini...especially allude to the favour which Leo extended

to buffoons, and to those so-called arch-poets who played the fool and miserably degraded themselves for the sake of a half-gnawed bone and a handful of ducats. The most famous, yet not the grossest of these mirthmakers, was Querno, a Neapolitan by birth, with a diminutive figure, a huge appetite, and an unquenchable thirst. The mock ovation of this arch-poet, his march to the Capitol, crowned with a wreath of vine, carrot, and cabbage-leaves, and mounted on an elephant, is a well-known incident, as is also his bandying of indifferent Latin verses, improvised for the nonce with Leo himself. This buffoon, although by no means devoid of mental endowments, was content to stand by at papal banquets, and amuse the...company by the greedy avidity with which he swallowed the fragments and half-consumed dishes despatched to him from the pontiff's table... Leo had other jesters... Of these we may judge by what is said of two of them, a greedy, insatiable fellow named Martinus, and a mendicant brother called Marianus. They certainly were...buffoons...for one could take a pigeon, roasted or stewed, compress it into a species of gigantic bolus, and swallow it whole, at one gulp." (c. 12, p. 371)

HOP: "[Apostate Antipope Leo X] was...so essentially a child of his age that...he took the greatest pleasure in the low jokes of professional buffoons.<sup>300</sup> The mummery in which they indulged might seem incredible, were it not for the testimony of the most reliable contemporary writers. At the very table with Cardinals, Ambassadors, poets and artists, jesters, half-crazy poetasters, and parasites carried on unhidden their repulsive and foolish calling. Leo X...treated his guests with lavish profusion. His successor was amazed by the enormous kitchen bills, in which peacocks' tongues occupied a large place. The greediness of the buffoons, about which the strangest anecdotes were circulated, was turned into a joke by Leo himself, who gave orders that dishes of apes and ravens should be placed before them.<sup>301</sup>

"The names have come down to us of a number of such jesters, by whose coarse jokes and wit Leo X allowed himself to pass the time; he had a notion that diversions of this kind would serve to prolong his life.<sup>302</sup> The most famous of all the buffoons was Fra Mariano;<sup>303</sup> this man, whose real name was Fetti, had been barber to the Pope's father, Lorenzo the Magnificent. Later he attached himself to Savonarola and entered the Dominican Order, without, however, giving up his buffooneries; it was not only his low wit, but also his total want of manners and incredible appetite, that caused merriment to his master and the Court,...his having devoured forty eggs and twenty roast chickens at one meal... It cannot be established with certainty what position he held in his Order, but it is most likely that he was only a lay-brother.<sup>304</sup> ...

"Fra Mariano must have been a man of some capacity, for, when Bramante died in April, 1514, Leo X made him 'piombatore' (or one of those whose business it was to seal the Papal Bulls with lead), with an annual income of 800 ducats. This appointment was found fault with even by a courtier so devoted to the Medici as Baldassare Turini.<sup>305</sup> On a par with this was the Pope's consent to his transfer to the

<sup>300</sup> Footnote \*: "Besides Burckhardt, I., 7th ed., 170 *seq.*, cf. the precious little treatise of Luzio, buffoni, nani e schiavi dei Gonzaga, Roma, 1891; Gabotto, 15 *seqq.*, 23 *seqq.*, 45 *seqq.*; Giorn. D. lett. Ital., XXIV, 446 (about Rodocanachi's book), and the special literature quoted in note *infra*. That buffoons were considered indispensable at feasts is explained by Sanuto, xxvi, 19."

<sup>301</sup> Footnote †: "Jovius, Vita, lib. 4. Cf. Graf, Cinquecento, 370 *seq.*"

<sup>302</sup> Footnote ‡: "Vita Anonyma, *loc. cit.*"

<sup>303</sup> Footnote §: "There is an extensive literature about Leo's buffoons, especially Fra Mariano. Besides that mentioned in the note *supra*, see Fabronius, 295; Gaye, II., 135 *seqq.*; Graf, Cinquecento, 370 *seqq.*; Giorn. d. lett. Ital., XVI, 254, 466, XVII, 284, XVIII, 460, XXVIII, 52, XLII, 287, 292; Cian in the Arch. stor. Lomb., XVIII, 406 *seqq.*, and La Culture, 1891, No. 20; Luzio in the Arch. d. Soc. Rom., IX., 572 *seqq.*; Calmo, Lettere, 64 *seqq.*; Taormina, Un frate alla corte di Leone X., Palermo, 1890; Rossi, Pasquinate, 85 *seqq.* (Fra Mariano), 91 *seq.* (Brandino detto il Cordiale), 101 *seqq.* (Moro de' Nobili), 105 *seqq.* (Mastro Andrea dipintore) 144 *seqq.* (Poggio); Masi, I., 170 *seqq.*, 212. Cf. Luzio, Isabella d'Este, 31."

<sup>304</sup> Footnote \*: "Marchese (Mem. d. pittori ecc. Domenic., II., 4th ed., Bologna, 1874, 104 *seq.*) takes this view as a certainty."

<sup>305</sup> Footnote \*: "See the testimony which Gnoli has made public in Nuova Antologia, 3rd Series, XIV, 585. Also Giovan Francesco Poggio received, among other marks of favour, a lucrative post of 'solicizzatore' of Papal Briefs; see Rossi, Pasquinate, 144. By being



Cistercian Order, without his being deprived of the right of living as before in the monastery of S. Silvestro.<sup>306</sup>

"In a certain sense this half-crazy poetaster belonged to that class of buffoons whose vanity was often made ridiculous in a cruel way.<sup>307</sup> One of these, Camillo Querno by name, had come to Rome from his native town of Monopoli in Apulia, hoping to make his fortune; the Roman literati soon took the measure of their man. Querno, a corpulent creature with long flowing hair, was invited by them to a symposium at which he was made to drink and sing alternately. After he had proved his qualifications in both these respects, he was crowned with a wreath of vine-leaves, cabbage, and laurel, and solemnly dubbed with the name of arch-poet. The poor man took all this quite seriously, and shed tears of joy; his self-conceit rose when he was invited to the Pope's table, where he became the occasion of constant mirth, not only by his improvised verse—which he declaimed on one occasion clad as Venus—but by his prodigious hunger and thirst. If he made a mistake in his verses, he was punished by water being mixed with his wine. Sometimes, the story goes, Leo replied to his 'arch-poet' in verses improvised by himself; he gave him a monthly pension of nine ducats.<sup>308</sup> ...

"Still more cruel was the ridicule cast on the improvisatore Baraballo of Gaeta, whose vanity knew no bounds. This rhymester considered himself another Petrarch. The more mad his poems the greater was the praise showered on him at the Pope's table; he swallowed all this, and was at last so puffed up that he claimed the right to be crowned poet on the Capitol. It was decided by his tormentors that his wish would be granted, and it was arranged that he should ride to the Capitol, in the garb of a Roman conqueror, and mounted on the back of the elephant which the King of Portugal had presented to Leo X. Those who organized the farce were not ashamed to fix it for the feast of the patron saints of the Medici. Even the fact that Baraballo was a cleric, and belonged to a distinguished family, was not allowed to stand in the way of the jest. So full of conceit was Baraballo that, disregarding the remonstrances of his relatives, he went to the Vatican at the appointed time, clad in festal robes of green velvet and crimson silk trimmed with ermine, made after an ancient pattern. He was solemnly received at the palace and conducted to the Pope. 'Had I not seen it with my own eyes,' writes Giovio, 'I would not have believed that a man, sixty years of age, and with grey hair, could have lent himself to such a comedy.' The verses recited by Baraballo were so foolish that those who heard him could with difficulty smother their laughter; then the poet was led to the Piazza of St. Peter's. The Pope looked out of the window, and through his glass could see the poet mounted on the magnificently ornamented beast, and led away to the sound of drums and trumpets. However, on the bridge of St. Angelo, the elephant shied and threw the hero on to the pavement, and the jest was nearly turned into a tragedy.<sup>309</sup> The spirit of the age was such that we must not be surprised that poets were found to celebrate the incident in verse. But that this act of buffoonery should have been immortalized in an intarsia on one of the doors of the Stanze, shows a want of taste difficult to surpass.

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holders of these secondary posts, the buffoons of the Italian Renaissance were essentially in a different position from that of the court fools to the north of the Alps; see Luzio, *loc. cit.*, 10-11."

<sup>306</sup> Footnote †: "Regest. Leonis X, n. 8545. The transfer of Mariano to the Cistercian Order, which has hitherto remained a mystery, is explained by the fact that the office of 'Bullator,' which was conferred on him, had to be held by a Cistercian; see Tangl, 216."

<sup>307</sup> Footnote ‡: "To these, besides those mentioned in the text, belonged Giovanni Gazoldo, Girolamo Brittonio, and the stammering Cinotto; cf. Rossi, Pasquinate, 16 *seqq.*, 80 *seqq.*; Luzio, 11; Gnoli, Secolo, II., 646 *seq.* For presents in money to Gazoldo and others in Serapica, Spese priv. di Leone X—1518, June 26; al Gazoldo duc. 12; Nov. 20: al Gazoldo duc. i. State Archives, Rome."

<sup>308</sup> Footnote \*: "Cf. Serapica, Spese priv. di Leon X, II—1519, December 25: Al archipoeta per sua provisione di Dec., Gennaio e Febraio d. 27, 1520, March 27: A. M. Camillo Querno archipoeta d. 27 per sua provisione for three months; April 2: Al archipoeta duc. 27. 1521, February 21: Al archipoeta duc. 27. State Archives, Rome."

<sup>309</sup> Footnote \*: "Cf. Jovius, Vita, I. 4; Sanuto, XIX, 74; Manoser. Torrig., XX., 41; Roscoe Bossi, VII, 208 *seqq.*; Gabotto, 55. According to Giovio, Leo made merry in like fashion over his secretary Evangelista Tarasconio, who considered himself a great musical theorist; cf. Rossi, Pasquinate, 116."

“Baraballo might have congratulated himself on coming out of the affair with a whole skin; for it fared worse with other poets of his stamp. During the Carnival of 1519, a comedy was acted which proved to be a complete fiasco; as a penalty for his failure, Leo X had its author—a monk—punished before his eyes in a truly cruel manner. He was tossed in a blanket, and then scourged till the blood flowed.<sup>310</sup> As a compensation he received two ducats.<sup>311</sup> The poetaster Gazoldo also often received the bastinado as a reward for his bad verses.<sup>312</sup> The roughness and unseemliness of manners at the Papal Court is further shown by the story of a gentleman who was so provoked by Querno’s gluttony that he wounded him in the face.

“In explanation of Leo’s love for jokes of all sorts, it has been pointed out that this was a characteristic of all Florentines, and especially of the Medici.<sup>313</sup> Nevertheless, there is something in the highest degree incongruous in a prince as capable as he was of the most refined intellectual enjoyment, taking pleasure in coarse and foolish buffoonery.<sup>314</sup> The matter has, however, a very serious side. ... With a total disregard for the menacing signs of the time, he threw himself more and more into such coarse and foolish pleasures up to the very brink of the great catastrophe.” (v. 8, c. 4, pp. 150-157)

### *Apostate Antipope Clement VII (1523-1534)*

When Cortez visited the court of Montezuma, he discovered that the pagan Aztecs had their own form of jester or “trickster” known as mountebanks:

HCF: “Montezuma patronized rather the witty buffoons than the skilful jugglers. ... Prescott adds in a note, founded on Clavigero, that ‘the Aztec mountebanks had such repute, that Cortez sent two of them to Rome, to amuse his Holiness, Clement VII.’ This was only an exchange of personages of similar profession, for the European official house-fool had already been imported into America.” (c. 4, p. 80)

### *Apostate Antipope Julius III (1550-1555)*

HOP: “Julius III...kept numerous court jesters.”<sup>315</sup> (v. 13, c. 2, p. 63)

### *Apostate Antipope Paul IV (1555-1559)*

HOP: “Paul IV had always invited none but Cardinals and great prelates to his table... His simple and hearty manners were reflected in the free and unrestrained intercourse of his table. He was very fond of inviting intellectual and witty men of

<sup>310</sup> Footnote \*: “Cf. the report of Paolucci, who, it is true, writes from hearsay only, in the Nuova Antologia, 3rd Series, XIV, 583. Burckhardt, I., 7th ed., 170, referring to such proceedings, reminds his readers of the jests practised on her savants by Christina of Sweden.”

<sup>311</sup> Footnote †: “March 10, 1519: A M. Ant. di Spello duc. 2, disse per dare al frate de la comedia. Serapica, Spese priv., II. State Archives, Rome.”

<sup>312</sup> Footnote ‡: “Roscoe-Bossi, VII, 207.”

<sup>313</sup> Footnote §: “Luzio, 10.”

<sup>314</sup> Footnote ||: “ ‘Certamente Leone ebbe una natura da stremo a stremo, nè saria opra da ognuno il giudicare chi piu gli diletasse, o le virtu de’ dotti o le ciance de’ buffoni; e de ciò fa fede il suo aver dato a l’una ed l’altra specie, esaltando tanto questi quanto quegli,’ writes Aretino, Lettere, I., Parigi, 1606, 26b.”

<sup>315</sup> Footnote 1: “Expenditure for *Buffoni* is often to be met with in the \*account books of Julius III (State Archives, Rome); see several examples in Erulei, 17.”

letters, but he did not disdain to amuse himself with the jokes of the court jesters.<sup>316</sup>” (v. 15, c. 2, pp. 88-89)

### *Anticardinal Vitellozzo Vitelli (1531-1568)*

*Anomalies and Curiosities of Medicine*, by George Milbry Gould, A.M., M.D., 1900: “Sometimes many dwarfs were present at great and noble gatherings. In Rome in 1566 the Cardinal Vitelli gave a sumptuous banquet at which the table-attendants were 34 dwarfs.”<sup>317</sup>

## English Courts

### *King Charles I and Queen Henrietta of England (c. 1600-1649)*

*Detroit Medical Journal*, “Some Disorders of Growth,” by Herbert M. Rich, 1-1916: “There lived another dwarf at the court of Charles I, named Geoffrey Hudson. ...Born in 1619 of quite normal parents, he was presented to Henrietta, the Queen of Charles I, when he was nine years old. He was then 18 inches in height, about the measurement of a new-born child. ...He was presented to the queen in a pot-pie. The Duchess of Buckingham gave a great dinner in honor of the Queen, and an enormous pot-pie was brought on. At a given signal the dwarf rose, breaking his way through the crust and walking across the table to the Queen, before whom he bowed and announced himself her property.” (v. 16, p. 3)

## General Corruption of Catholics and Nominal Catholics

### Evidence from Apostate Peter Damian

Apostate Peter Damian, *Letter 11*, to the papal chancellor, 1045: “2. ...Dear Sir, while I am aware of what Rome is like at this time, and have also frequently heard of you, this one idea keeps recurring to me that he who is able to grow the whitest lily among a crush of thorns, (Cant. 2:2) has also chosen to display you as such amid these maneuverings in Rome. ...For it is certain that unless the Roman See returns to its former integrity, the whole world will remain forever in its fallen state.”

Apostate Peter Damian, *Letter 165*, to the hermit Albizo and the monk Peter, August 1069: “(1) ...The world, in fact, is daily deteriorating into such a worthless condition... Each rank of secular and ecclesiastical society [has] collapsed and fallen from its former state... Decency has gone, honesty disappeared, religious devotion has fallen on bad times, and like an army on the march, the throng of all holy virtues has withdrawn at a distance. ‘All are bent on their own purposes.’ (Phil. 2:21)...

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<sup>316</sup> Footnote 3: “See Girol. Soranzo, 77. Concerning the court jester, Moretto, see the reports of Tonina of January 4 and 8, 1561. In the first he says: ‘Principalmente N.S. il primo dell’ anno, con tutto che sentisse poco de podagra, diede la magnare la mattina alli parenti, e perchè il Moretto buffone disse e fece molte cose a quel desinare, che lo fecero smasceilare di risa, gli donò cento scudi d’oro, et il s. duca d’Urbino gli ne donò cinquanta, et il card<sup>le</sup> suo fratello 30’ (Gonzaga Archives, Mantua). The banquet in honour of Cosimo I [Medici], during which Pius IV joked extravagantly with two dwarfs and a favourite of Leo X, ‘cantò certi versi elegi latini sonando poi con la lira,’ is described by Tonina in his report of November 27, 1560.”

<sup>317</sup> *Anomalies and Curiosities of Medicine*, by George Milbry Gould, A.M., M.D. Publisher: W. B. Saunders, 1900. C. 7, p. 336.

“(31) ...For who in our day is able to find a group of laymen among whom there is not someone who is under the ban of excommunication because of his sin? For years, now, all sorts of crime have sprung up throughout the world, every shameful act now flourishes, and daily this condition becomes more widespread... Wherefore, it is impossible for a monk who goes out among the people, to avoid meeting persons who are excommunicated or, which is nearly the same, those who should be excommunicated. For he will come in touch with murderers, perjurers, and the incestuous; with arsonists and adulterers, and even if he finds them repulsive, he often greets them with a kiss, and if necessity demands, eats with them from the same dish, even though the apostle exclaims: ‘You must have nothing to do with any so-called Christian [Catholic] who leads a loose life, is unclean, or a robber, or drunkard. You should not eat with any such person.’ (1 Cor. 5:11) (32) ...Just as one must be careful to avoid the head of the reprobate himself, so too must we shun his members, except when we are trying to convert them...”

In the 11th century the Church in Milan was guilty of the heresy of simony, the heresy of denying papal supremacy, and of concubinage:

Apostate Peter Damian, *Letter 65*, to the Archdeacon Hildebrand, 1059: “...It happened providentially, I think, that I was commissioned to travel to Milan as the legate of blessed Pope Nicholas. (3) Because of the two heresies, namely, simony and that of the Nicolaitans, rather violent fighting broke out, involving the clergy and the people.<sup>318</sup> Now clerics are called Nicolaitans when they live with women in violation of the rule of ecclesiastical chastity. These at first become fornicators as they enter this kind of sordid union, but then are rightly called Nicolaitans when they defend this deadly disease with arguments they think bear authority. A vice, indeed, turns into heresy when it is defended by arguments dependent on false doctrine. What more shall I say? I was received with due regard for the Apostolic See. Three days after I had announced the purpose that had brought me there, a rebellious cry sponsored by the clerical faction arose among the people. They claimed that the Church of St. Ambrose should not be subjected to Roman laws, and that the Roman pontiff had no right to judge or act in matters pertaining to that See. ‘It is most improper,’ they said, ‘that our diocese, which in the days of our ancestors was always free, should now to our shame and disgrace, God forbid, be subjected to another church.’...”

## Other Evidence

Nominal *Catholic Encyclopedia*, Gregory VII: “For at the time of Gregory’s elevation to the papacy the Christian world was in a deplorable condition. During the desolating era of transition—that terrible period of warfare and rapine, violence, and corruption in high places, which followed immediately upon the dissolution of the Carolingian Empire, a period when society in Europe and all existing institutions seemed doomed to utter destruction and ruin—the Church had not been able to escape from the general debasement. The tenth century, the saddest, perhaps, in Christian annals, is characterized by the vivid remark of Baronius that Christ was as if asleep in the vessel of the Church. At the time of Leo IX’s election in 1049, according to the testimony of St. Bruno, Bishop of Sengi, the whole world lay in wickedness, holiness had disappeared, justice had perished and truth had been buried; Simon Magus lording it over the Church, whose bishops and priests were given to luxury and fornication’ (Vita S. Leonis PP. IX in Watterich, *Pont. Roman. Vitae*, I, 96). Peter Damian, the fiercest censor of his age, unrolls a frightful picture of the decay of clerical morality in the lurid pages of his ‘Liber Gomorrhianus’

<sup>318</sup> See Dressier, Petrus Damiani, 1-30ff.

(Book of Gomorrha)... The evidence derived from other sources justifies us in believing that the corruption was widespread. In writing to his venerated friend, Abbot Hugh of Cluny (Jan., 1075), Gregory himself laments the unhappy state of the Church in the following terms: 'The Eastern Church has fallen away from the Faith and is now assailed on every side by infidels. Wherever I turn my eyes—to the west, to the north, or to the south—I find everywhere bishops who have obtained their office in an irregular way, whose lives and conversation are strangely at variance with their sacred calling; who go through their duties not for the love of Christ but from motives of worldly gain. There are no longer princes who set God's honour before their own selfish ends, or who allow justice to stand in the way of their ambition. . . . And those among whom I live--Romans, Lombards, and Normans—are, as I have often told them, worse than Jews or Pagans' (Greg. VII, Registr., 1.II, ep. xlix)."

The idolater and immoral Petrarch, *On the Papal Court at Avignon*: "I am now living in France, in the Babylon of the West. The sun, in its travels sees nothing more hideous than this place on the shores of the wild Rhone, which suggests the hellish streams of Cocytus and Acheron. Here reign the successors of the poor fishermen of Galilee; they have strangely forgotten their origin. I am astounded, as I recall their predecessors, to see these men loaded with gold and clad in purple, boasting of the spoils of princes and nations; to see luxurious palaces and heights crowned with fortifications, instead of a boat turned downwards for shelter. We no longer find the simple nets which were once used to gain a frugal sustenance from the Lake of Galilee, with which, having labored all night and caught nothing, they took, at daybreak, a multitude of fishes, in the name of Jesus. One is stupefied nowadays to hear the lying tongues, and to see worthless parchments, turned by a leaden seal, into nets which are used, in Christ's name, but by the arts of Belial, to catch hordes of unwary Christians. These fish, too, are dressed and laid on the burning coals of anxiety before they fill the insatiable maw of their captors. Instead of holy solitude we find a criminal host and crowds of the most infamous satellites; instead of soberness, licentious banquets; instead of pious pilgrimages, preternatural and foul sloth; instead of the bare feet of the apostles, the snowy coursers of brigands fly past us, the horses decked in gold and fed on gold, soon to be shod with gold, if the Lord does not check this slavish luxury. In short, we seem to be among the kings of the Persians or Parthians, before whom we must fall down and worship, and who can not be approached except presents be offered. O, ye unkempt and emaciated old men, is it for this you labored? Is it for this that you have sown the field of the Lord and watered it with your holy blood? But let us leave the subject."<sup>319</sup>

HOP: "From the moment when this tendency to satisfy rationally the interest of the human intelligence in the truths revealed through the Church first began to show itself, it had met with opposition... Studies of this kind were, they declared roundly, a menace to the faith of those who engaged in them. What the Church taught should suffice... With Abelard, for instance, the three Persons in God appeared simply as God's power, His wisdom and His love; Original Sin was an impossibility; the fall made no difference to man's ability to do good; Jesus Christ is united to God by a union that is no more than moral, and the supreme value of His life lies in its appeal to love and in its example. The tendencies of the masters at Chartres—still the chief centre of philosophical studies—were not more reassuring. Here Neoplatonism was influential, and the Neoplatonist inclination to Pantheism is evident in more than one of the works that issued from Chartres. God is the essential form of all things; His presence in created things is their whole being; apart from that they are nothing,

<sup>319</sup> *Transcripts and Reprints*, v. 3, no. 6, p. 27; *Petrarchae Opera Omnia* (Basle, 1581), *Epistolae sine Titulo V*. Latin.

cannot exist. Such was the teaching of Thierry, head of the school from 1141 to 1150...<sup>320</sup>” (v. 2, c. 8, sec. 3.)

HOP, Footnote: “Hefele, vi., 579, 588; Hofler, *Aus Avignon*, 19; Hammerich, 163; Muller, ii., 165; Villani and others also accuse Clement VI of immorality.” (v. 1, b. 1, c. 1, p. 92)

HOP: “The horrible crimes which had been the curse of the ancient world, and which were the theme of his [Beccadelli’s] elegant verses, raged like a moral pestilence in his time in the larger towns of Italy, especially among the higher classes of society. Florence, Siena, and Naples were described as the chief seats of these excesses [in the 15th century]... Beccadelli had the insolence to defend himself...by an appeal to the authority of the ancients. A great many ‘learned, worthy, holy Greeks and Romans had,’ he said, ‘sung of such things; and yet the works of Catullus, Tibullus, Propertius, Juvenal, Martial, Virgil, and Ovid were universally read; the very Prince of Philosophers, Plato himself, had written wanton verses.’ Beccadelli then gives a list of Greek philosophers and statesmen who had indulged in writings of this description... Lucca and Venice also bore an evil name in regard to the prevalence of those vices, which had no small share in bringing about the downfall of Greece.

“The corrupting effects...of the...profligate Humanism represented by Valla and Beccadelli made themselves felt to an alarming extent in the province of religion, as well as in that of ethics. The enthusiasm for everything connected with the ancient world was carried to such an excess, that the forms of antiquity alone were held to be beautiful, and the ancient literature came to its ideas alone to be true. The ancient literature came to be looked upon as capable of satisfying every spiritual need, and as sufficing for the perfection of humanity. Accordingly its admirers sought to resuscitate ancient life as a whole, and that, the life of the period of the decadence with which alone they were acquainted. Grave deviations from Christian modes of thought and conduct were the necessary consequences of such opinions. In the beginning of the fifteenth century Cino da Rinuccini brought forward a list of serious charges against the adherents of the...Renaissance. ‘They praise Cicero’s work *De Officiis*,’ he says, ‘but they ignore the duty of controlling their passions and regulating their life according to the rules of true Christian chastity. They are devoid of all family affection, they despise the holy institution of marriage, and live without rule. They avoid all labour for the State either by word or action saying that he who serves the community serves nobody. As to theology, they give undue praise to Varro’s works, and secretly prefer them to the Fathers of the Church. They even presume to assert that the heathen gods had a more real existence than the God of the Christian religion, and they will not remember the wonders wrought by the saints.’<sup>321</sup> ...

“The adherents of the...Renaissance, with scarcely an exception, were, during life, indifferent to religion. They looked on their classical studies, their ancient philosophy, and the faith of the Church as two distinct worlds, which had no point of contact. From considerations of worldly prudence or convenience they still professed themselves Catholics, while in their hearts they were more or less alienated from the Church. In many cases, indeed, the very foundations of faith and morals were undermined by the triumph of...Humanism.<sup>322</sup> The literary men and

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<sup>320</sup> v. 2, c. 7, sec. 2 (The Progress of Catholic Thought: Abelard - Gilbert of La Porree - Hugh of St. Victor - Peter Lombard - Gratian - Roland Bandinelli).

<sup>321</sup> Footnote \*: “The ‘Invettiva’ of Rinuccini is printed in the *Paradiso degli Alberti*, ed. A Wesselofsky, i., 2, 303-317. See Janitschek, 10.”

<sup>322</sup> Footnote †: “Lechler, ii., 500, 501. Körting, i., 193, 194; iii., 245. Burckhardt, *Cultur*, ii., 3rd ed., 274, says: ‘Most of them must inwardly have wavered between skepticism and fragments of the Catholic faith, in which they had been brought up, and externally from motives of prudence adhered to the Church.’ Hettner, 57, very aptly remarks: ‘It is not in the nature of the Latin race to grub and delve like Faust; dogmatic questions were discussed, but not solved. They were either rank sceptics or careless hypocrites.’ ”

artists of this school lived in their ideal world of classic dreams..." (v. 1, Intro., pp. 25-28)

HOP: "Vain-glory, however, was by no means the worst of the vices which sprang from the unrestrained self-regarding spirit which the...Renaissance did so much to promote. Luxury and extravagance, deceit and fraud...vendettas, immorality, rapine and murder, religious indifference, infidelity, and preternaturalism were its boon companions. The culmination of the results of this apotheosis of selfishness was seen in some men who appeared at this time, monsters in human form, utterly ruthless, revelling in crime for its own sake, not merely using it as a means to an end; or, rather using such means to compass ends even more abnormally detestable and horrible than the means themselves. To this class belonged Sigismondo Malatesta, and, in a sense, Caesar Borgia... It is, however, indisputable that the infection of their poisonous influence was widely diffused..."

"The frequency of murders in churches is another mark of the blunting of the moral sense caused by the spirit of the classical Renaissance; most of them were perpetrated by men who strove to emulate Brutus and Cassius, the two chief heroes of the Humanists..."

"Moral corruption, such as we have been describing, could not fail to lead to religious indifference. Boccaccio's famous poem of the Three Rings, is a significant expression of this tendency. The Morgante Maggiore of Luigi Pulci shews that a similar tone of thought was well received in Lorenzo de' Medici's circle. The poem is a romantic tale of chivalry divided into cantos, each of which begins by invoking the inspiration of God and the Saints, for a muse whose utterances are nothing but a tissue of buffoonery. In the second canto, the help of the crucified Jupiter is implored to bring the tale to a close. The fourth contains a parody of the Gloria Patri in a medley of Italian and Latin verses, and in another, there is a parody of the Paternoster. The more profane the song, the more solemn is the prologue which introduces it. Sudden conversions and baptisms are sarcastically described and attributed to the lowest motives. Sacred things are travestied and derided, and finally, the poet winds up with a declaration of faith in the goodness of all religions which, in spite of his professions of orthodoxy, evidently implies a purely theistic point of view."<sup>323</sup> (v. 5, Intro., s. 2, pp. 101, 131-135)

HOP: "Although we must reject Machiavelli's picture of the condition of the Church as a caricature, it is nevertheless indisputable that a considerable proportion of the Italian clergy, from the Mendicant Friars to the highest dignitaries, were participators to a large extent in most of the evils that we have been describing. The more intimately the Church was bound up with the public and social life of the community, the more must the corruption of the world affect her, and its perils menace her members. Cupidity, manifesting itself in the prevalence of simony and the accumulation of benefices, selfishness, pride and ostentatious luxury were but too common amongst ecclesiastics. The extent of the corruption is seen in the complaints of contemporary writers, and proved by well authenticated facts.

"Unhappily, the infection spread even to the Holy See. The corruption begins with Paul II [RJMI: It began well before Paul II]; it increases under Sixtus IV and Innocent VIII, and comes to a head in the desecration of the Chair of S. Peter, by the immoral life of Alexander VI. The depravity of these times struck even such outside observers as the knight Arnold von Harff with horror.

"The lives of many cardinals, bishops, and prelates are a sad spectacle at a time when one man could hold any number of benefices and squander unabashed the revenues derived from them in a career of luxury and vice. The serious corruption in the College of Cardinals began under Sixtus IV, and during the reign of Innocent

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<sup>323</sup> Footnote \*: "Ruth, II., 142 *seq.*, 19S, 202 *seq.*; Burckhardt, II., 266, ed. 2; Owen, 147 *seq.*, 153 *seq.*; Settembrini, *Lez. di Lett. Ital.*, 330; Reumont, Lorenzo, II., 44 *seq.*, ed. 2; Gaspary, II., 275 *seq.*; L. Pulci's Sarcasms on Immortality in a sonnet in the *Arch. St. Ital.*, N. T., IX., 49 *seq.*"

VIII it increased to such an extent that it became possible by bribery to procure the election of such a successor as Alexander VI. A glance at the lives of Ippolito d' Este, Francesco Iloris, Caesar Borgia, and others is enough to shew the character of the members admitted under this Pope into the senate of the Church...

"It is not surprising when the highest ranks of the clergy were in such a state, that among the regular orders and secular priests, vice and irregularities of all sorts should have become more and more common. The salt of the earth had lost its savour. Moreover, where moral purity languishes, faith cannot fail to suffer; and thus when to this was added the influence of the...Renaissance, many were led astray... It is a mistake to suppose that the corruption of the clergy was worse in Rome than elsewhere; there is documentary evidence of the immorality of the priests in almost every town in the Italian Peninsula. In many places, Venice for instance, matters were far worse than in Rome. No wonder that, as contemporary writers sadly testify, the influence of the clergy had declined, and that in many places hardly any respect was felt for the priesthood. Their immorality was so gross that suggestions in favour of allowing priests to marry began to be heard. Many of the monasteries were in a most deplorable condition. The three essential vows of poverty, chastity, and obedience were in some convents almost entirely disregarded. Too many regulars, says the Franciscan Roberto da Lecce, were monks in nothing but the name. The painter Fra Fillippo Lippi and the novelist Bandello, though these men lived mostly at Court, are instances of the sort of characters to be found in some monasteries. The discipline of many Convents of Nuns was equally lax." (v. 5, Intro., s. 2, pp. 169-173)

HOP: There was certainly occasion enough for such remonstrances, considering the life Alexander was then leading and his partiality towards his family. It was about this time that Cardinal Peraudi said to the Florentine Envoy, 'When I think of the lives of the Pope and some of the Cardinals, I shudder at the idea of residing at the Court; I will have nothing to say to it unless God reforms His Church.'<sup>324</sup>" (v. 5, b. 2, c. 5, p. 492)

HOP: "Savonarola's second sermon was directed mainly against the vices of Rome. He began with a curious application of the passage in Amos, iv. i. 'Hear this word, ye fat kine, that are in the mountains of Samaria.' 'For me,' he said, 'these fat kine signify the harlots of Italy and Rome... Are there none in Italy and Rome? One thousand, ten thousand, fourteen thousand are few for Rome; for there both men and women are made harlots.' And pursuing this strain, he describes the vices of Rome in terms scarcely to be repeated at the present day... 'Flee from Rome,' he cried out, 'for Babylon signifies confusion, and Rome hath confused all the Scriptures, confused all vices together, confused everything.'..."

"Accusations against Rome again constituted the principal theme of the Lent sermons of the year 1497. The language of the preacher became more and more violent. 'Come here, thou ribald Church,' he cried out. 'The Lord saith, I gave thee beautiful vestments, but thou hast made idols of them. Thou hast dedicated the sacred vessels to vainglory, the sacraments to simony; thou hast become a shameless harlot in thy lusts; thou art lower than a beast, thou art a monster of abomination. Once, thou felt shame for thy sin, but now thou art shameless. Once, anointed priests called their sons nephews; but now they speak no more of their nephews, but always and everywhere of their sons. Everywhere hast thou made a public place, and raised a house of ill-fame. And what doth the harlot? She sitteth on the throne of Solomon and soliciteth all the world; he that hath gold is made welcome, and may do as he will; but he that seeketh to do good is driven forth. And

<sup>324</sup> Footnote †: "Thuasne, II., 668. Cf. Schneider, Peraudi, 48. On Alexander's immoral life, Sanuto I., 369, relates appalling things; this passage has already been cited in Civ. Catt., March 1873, p. 727, and in Gregorovius, Lucrezia Borgia, 88; no doubt, in all such tales there is an element of scandalous exaggeration, still enough remains that is unquestionably true. Cf. Cipolla, 746."



thou, O prostitute Church, thou hast displayed thy foulness to the whole world, and stinkest up to Heaven.’

“Savonarola’s...attacks on the Italian, and especially the Roman clergy, became more violent than ever. ‘The scandals,’ he says, ‘begin in Rome and run through the whole of the clergy; they are worse than Turks and Moors. In Rome you will find that they have, one and all, obtained their benefices by simony. They buy preferments and bestow them on their children or their brothers, who take possession of them by violence and all sorts of sinful means. Their greed is insatiable, they do all things for gold. They only ring their bells for coin and candles; only attend Vespers and Choir and Office when something is to be got by it. They sell their benefices, sell the Sacraments, traffic in Masses; in short, money is at the root of everything... When the evening comes one goes to the gaming table, another to his concubine. When they go to a funeral a banquet is given; and when they ought to be praying in silence for the soul of the departed, they are eating and drinking and talking. They are steeped in shameful vices; but in the day-time they go about in fine linen, looking smart and clean. Many are absolutely ignorant of their rule and where to find it, know nothing of penance or the care of souls. There is no faith left, no charity, no virtue. Formerly it used to be said, if not pure, at least demure. Now no one need try to keep up appearances, for it is considered a disgrace to live well. If a priest or a canon leads an orderly life he is mocked and called a hypocrite. No one talks now of his nephew, but simply of his son or his daughter. They...go openly to S. Peter’s; every priest has his concubine. All veils are cast aside. The poison is so rank in Rome that it has infected France and Germany and all the world. It has come to such a pass that all are warned against Rome, and people say, “If you want to ruin your son make him a priest.” ’... ”

“ ‘O ye priests,’ Savonarola cried out from the pulpit on the 1st March, ‘you have surpassed the pagans in contradicting and persecuting the truth of God and His cause. O my children, it is evident now that they are worse than Turks. Now must we resist the wicked as the martyrs resisted the tyrants. Contend, ye evil-doers, against this cause like pagans; write to Rome that this Friar and his friends will fight against you as against Turks and unbelievers. It is true that a Brief has come from Rome in which I am called a son of perdition. Write that he whom you thus designate says that he has neither concubines nor children, but preaches the Gospel of Christ. His brethren, and all who follow his teaching, reject all such deplorable things, frequent the Sacraments, and live honestly... ’ ”

“[Footnote \*:] In his last sermon on 18th March, Savonarola said that the only resource now left was an appeal to the highest tribunal. ‘We must turn from the earthly Pope to Christ, the heavenly Pope.’ He declared that he had never set himself against the true authority of the Church, ‘but if the power of the Church is corrupted, it ceases to be that of the Church, and becomes the power of Satan. When it encourages concubines, knaves, and thieves, and persecutes the good, and hinders those who desire to lead Christian lives, I tell you then it is a devilish power that must be withstood.’ See Meier, i 50.” (v. 6, b. 1, c. 1, pp. 12-13, 17, 26-28, 34)

HOP: “In spite of the precautions taken by Alexander, even in the previous year, the insecurity of both life and property in the city was frightful; murders occurred nearly every day. The severest punishments effected no improvement in its condition, which indeed was not worse than that of most of the other Italian cities.” (v. 6, b. 1, c. 3, p. 75)

HOP, Footnote ‡: “What the German knight, A. von Harff, thought, in the year 1497, of the Rome of the Borgias has already been told. A similar impression is conveyed in the words of a Rhinelander who had been in Card. Briconnet’s service, retailed by Vettori. ‘If you ask me why I left Rome, I answer that we Rhinelanders are good Christians, and have read and heard that the Christian faith has been founded on the blood of the martyrs, and good morals, and many miracles, so that it would be impossible for any one who lived here to become an unbeliever. But I

spent several years in Rome and saw the lives led by the Prelates and dignitaries, and had I stayed there any longer I should have been in danger not only of losing my faith, but of becoming an Epicurean and doubting the immortality of my soul.' See Vettori, *Viaggio in Alemagna*, 25-26 (Paris, 1837)." (v. 6, b. 1, c. 6, p. 151)

HOP: "In the second half of the 15th Century, a thoughtful observer could not fail to be struck by the alarming corruption which pervaded Italian political life. Statecraft was developing more and more into an organized system of overreaching and bad faith; to consider any engagement binding was looked upon as a mark of imbecility. Treachery and violence were the order of the day. No one expected anything else, and all relations between the various States and Princes were poisoned by envy and suspicion.

"With a cynicism which is almost grand in its audacity, Machiavelli openly recommends a policy 'which sets aside all considerations of morality and Christianity, or of Divine providence or judgment, simply assumes that the end justifies the means, and bows down with unwavering allegiance before the idols of success and the accomplished fact.' All the prominent men of that time, Francesco and Lodovico Sforza, Lorenzo de' Medici, Alexander VI, Caesar Borgia, Ferrante of Naples, pursued this corrupt system." (v. 5, Intro., s. 1, p. 4)

HOP: "Of the worldly Cardinals, Ascanio Sforza, Riario, Orsini, Sclafenatus, Jean de La Balue, Giuliano della Rovere, Savelli, and Rodrigo Borgia were the most prominent. All of these were deeply infected with the corruption which prevailed in Italy amongst the upper classes in the age of the Renaissance." (v. 5, b. 1, c. 6, p. 362)

HOP: As Julius III... kept numerous court jesters,<sup>325</sup> he also had no scruples about witnessing unseemly theatrical representations. On the 24th of November, 1550, the *Menaechmi* of Plautus was played before the Pope in the Castle of St. Angelo, and a few days later Ariosto's *Cassaria*, and on January 22nd, 1551, the *Eunuchus* of Plautus, which had been translated into Italian.<sup>326</sup>

"Julius III permitted comedies to be performed in the Belvedere, especially during Carnival time, and on February 3rd, 1551, the *Aulularia* of Plautus was given in the presence of the Pope and twenty-four Cardinals. The Mantuan correspondent praises the beauty of the staging and the excellence of the music, which had given great pleasure to everyone.<sup>327</sup> ...On the same evening fifty Roman nobles in magnificent antique costumes set up a carrousel in St. Peter's Square, which gave great satisfaction. On the following day there was a bull-fight, at which the Pope and many Cardinals were present;<sup>328</sup> comedies were performed in the Vatican in the very last year of the reign of Julius III.<sup>329</sup> No one, however, seems to have realized how very unecclesiastical all this was." (v. 13, c. 2, pp. 63-65)

Nominal *Catholic Encyclopedia*, The Renaissance, 1911: "Humanism was propagated chiefly from Italian centres and by Italian or Greek professors. ...In 1455, the library of Pope Nicholas contained 824 Latin and 352 Greek manuscripts. In 1484, at the death of Sixtus IV, the Greek MSS., had increased to one thousand. ...These illustrations may suffice to indicate the movement, becoming universal throughout [so-called] Catholic Europe, towards recovery from all sides of the treasures of the past... Nicholas V had it in mind to make Rome the intellectual

<sup>325</sup> Footnote 1: "Expenditure for *Buffoni* is often to be met with in the \*account books of Julius III. (State Archives, Rome); see several examples in Erulei, 17."

<sup>326</sup> Footnote 1: "Massarelli, 202. Bertolotti, *Artisti Veneti*, 54. Art. Bolognesi, Bologna 1885, 37 *seq.* Erulei, 19. Cf. the \*report of Ipp. Capilupi of January 26, 1551, \*Gonzaga Archives, Mantua). Buonanni tells of a performance of the *Cassaria* in a \*\*report of December, 1, 1550 (State Archives, Florence)."

<sup>327</sup> Footnote 2: "See in Appendix No. 12 the \*report of Ipp. Capilupi of February 3, 1 551 (Gonzaga Archives, Mantua). Cf. Massarelli, 213."

<sup>328</sup> Footnote 3: "See besides Massarelli, 214 in Appendix No. 13 the \*report of Ipp. Capilupi of February 14, 1551 (Gonzaga Archives, Mantua)."

<sup>329</sup> Footnote 4: "See Ancel in the *Rev. Benedict*, XXV, 50."

centre of the world. His successors entered largely into the same idea. Pius II (Piccolomini) was a man of letters, not unlike... Erasmus. Paul II, though severe upon neopagans, such as Pomponazzo, did not condemn the Classical movement. Alexander VI was a statesman, not a scholar and not an Italian. The fierce and splendid Julius II, himself without culture, gave commissions to Raphael and Michelangelo... From Leo X his age receives its title—he was the ‘incarnation of the Renaissance in its most brilliant form’...

“An extraordinary enthusiasm for antiquity had set in, combined with boundless freedom of opinion, with a laxity of morals which has ever since given scandal to believers and unbelievers alike, and with a festal magnificence recalling the days and nights of Nero’s ‘golden house... Churchmen in high places were constantly unmindful of truth, justice, purity, self-denial; many had lost all sense of Christian ideals; not a few were deeply stained by pagan vices. The temper of ecclesiastics like Bembo and Bibbiena, shown forth in the comedies of this latter cardinal as they were acted before the Roman Court and imitated far and wide, is to us not less incomprehensible than disedifying. The earlier years of Æneas Sylvius [Pius II], the whole career of Rodrigo Borgia, the life of Farnese, himself as well as the Curia, these all exhibit the union of subtlety... and other worldly qualities, which leaves us in dumb and sorrowful amazement...

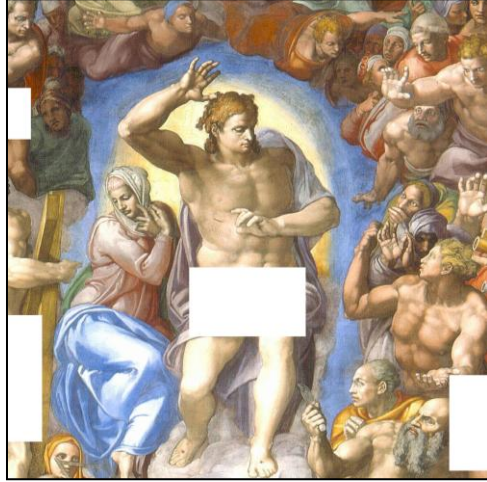
“We may express it in the words of Villari as a ‘prodigious intellectual activity accompanied by moral decay.’ The passion for ancient literature, quickened and illustrated when the buried classic marbles were brought to light, simply intoxicated that generation. Not only did they fall away from monastic severities, they lost all decent and manly self-control. But there is no denying that in its triumphant days the Renaissance looked up to beauty, and looked away from duty, as the standard and the law of life. It had neither eyes nor sense for the beauty of holiness. When it is called ‘pagan’ we mean this corrupting anarchic influence, represented more gracefully by genuine poets and men of letters like Politian, more grossly by such licentious singers as Lorenzo de’ Medici, by Poggio, Bandello, Aretino, and a thousand others who declared that the morals of Petronius Arbiter were good enough for them...

“At Rome an ‘incredible Liberty’ of discussion prevailed under the spell of the Renaissance. Lord Acton quotes well-known instances. Poggio, the mocking adversary of the clergy, was for half a century in the service of the popes—Filelfo, a pagan unabashed and foul, was handsomely rewarded by Nicholas V for his abominable satires. Pius II had the faults of a smart society journalist, and took neither himself nor his age seriously. Platina, with whom Paul II quarreled on political grounds, wrote a vindictive slanderous book, ‘The Lives of the Roman Pontiffs,’ which, however, was in some degree justified by the project of reformation in ‘head and members’ constantly put forth and never fulfilled... Yet Sixtus IV made Platina librarian of the Vatican. It is equally significant that ‘The Prince,’ by Machiavelli, was published with papal license, though afterwards severely prohibited... There was need of a revision which is not yet complete, ranging over all that had been handed down from the Middle Ages under the style and title of the Fathers, the Councils, the Roman and other official archives. In all these departments forgery and interpolation as well as ignorance had wrought mischief on a great scale...

“The Renaissance had indulged its ‘pride of state, of knowledge, and of system’ with disastrous consequences to our Christian inheritance. It trampled on the Middle Ages and failed to understand that in them which was truly original. The Latin of Cicero which Urban VIII cultivated, the metres of Horace, did grievous wrong to the prose and verse of our church offices, so far as they were altered. The showy architecture now designed, though sometimes magnificent, was not inspired by religion; before long it sank to the rococo and the grotesque; and it filled the churches with pagan monuments to disedifying celebrities. In painting we descend

from the heaven of Fra Angelico to the ‘corregiosity’ of Corregio, nay, lower still, for Venus too often masquerades as the Madonna.”

For example, Venus masquerades as the Blessed Virgin Mary in the Sistine Chapel’s idolatrous and immoral painting of the Last Judgment.



A beardless, immodest depiction of Jesus, and the sensual “Crouching Venus” pose of Mary

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## Punishments of the Great Apostasy

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“But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.”  
(Wisdom 14:30)

“I will repay first their double iniquities and their sins  
because they have defiled my land with the carcasses of their idols  
and they have filled my inheritance with their abominations.”  
(Jeremias 16:18)

“Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee.  
Know thou, and see that it is an evil and a bitter thing for thee to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.”  
(Jeremias 2:19)

## God Punishes with Chastisements, Death, or False Peace

When God's chosen people sin against Him, He first punishes them with chastisements to get them to repent:

"O how good and sweet is thy spirit, O Lord, in all things! And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord." (Wis. 12:1-2)

"The Lord chastising hath chastised me: but he hath not delivered me over to death." (Ps. 117:18)

God chastises His sinful chosen people in many ways—by the sword, famine, drought, plague, fire, flood, pestilence, captivity, etc.:

"But if you will not hear me, nor do all my commandments, if you despise my laws, and condemn my judgments so as not to do those things which are appointed by me, and to make void my covenant: I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies. I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you, you shall flee when no man pursueth you. But if you will not yet for all this obey me: I will chastise you seven times more for your sins, and I will break the pride of your stubbornness, and I will make to you the heaven above as iron, and the earth as brass: Your labour shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit. If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins: And I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number, and that your highways may be desolate. And if even so you will not amend, but will walk contrary to me: I also will walk contrary to you, and will strike you seven times for your sins. And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies, after I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled. But if you will not for all this hearken to me, but will walk against me: I will also go against you with opposite fury, and I will chastise you with seven plagues for your sins, so that you shall eat the flesh of your sons and of your daughters. I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you. Insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours. And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof. And I will scatter you among the Gentiles, and I will draw out the sword after you, and your land shall be desert, and your cities destroyed. Then shall the land enjoy her sabbaths all the days of her desolation: when you shall be in the enemy's land, she shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt therein. And as to them that shall remain of you I will send fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall flee as it were from the sword: they shall fall, when no man pursueth them, and they shall every one fall upon their brethren as fleeing from wars, none of you shall dare to resist your enemies. You shall perish among the Gentiles, and an enemy's land shall consume you. And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own: Until they confess their iniquities and the

iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me. Therefore I also will walk against them, and bring them into their enemies' land until their uncircumcised mind be ashamed: then shall they pray for their sins." (Lev. 26:14-41)

If God's obstinately sinful chosen people do not repent after being chastised, then He punishes them in one of the two following ways:

1. God destroys them (kills them and sends them to eternal hell):

"And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them." (Jer. 13:14)

"For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn." (Wis. 11:11)

"There are spirits that are created for vengeance, and in their fury they lay on grievous torments. In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them. Fire, hail, famine, and death, all these were created for vengeance. The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction. In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word." (Eccus. 39:33-37)

"For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire." (Wis. 16:16)

"A man making void the law of Moses, dieth without any mercy under two or three witnesses: How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God..." (Heb. 10:28-29)

2. God stops chastising them and lets them rest comfortably in their sins and thus curses them with a false peace, false prosperity, and false confidence.

Unless God turns back to His sinful chosen people and starts chastising them again, there is no hope for them. They remain bastards:

"For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth... God dealeth with you as with his sons; for what son is there, whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons." (Heb. 12:6-8)

"For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished." (2 Mac. 6:13)

*Catholic Commentary* on Zacharias 11:7: "**Two rods:** Or shepherds' staves, meaning the different ways of God's dealing with his people; the one by sweet means called the rod of Beauty, the other by bands and punishments called the Cord. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the Jews were."

Hence as long as God chastises His sinful chosen people with the rod, He has not totally abandoned them. This was the case in the early days of the Great Apostasy when God, time and time again, severely chastised bad Catholics and nominal Catholics with

the sword, plague, fire, floods, pestilence, famine, drought, etc. Sadly, during all these severe chastisements, they never knew or understood the main reasons why they were punished:

“Who hath given Jacob for a spoil and Israel to robbers? Hath not the Lord himself against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law. And he hath poured out upon him the indignation of his fury and a strong battle and hath burnt him round about, and he knew not: and set him on fire, and he understood not.” (Isa. 42:24-25)

However, wise men (faithful Catholics) know and understand why God’s sinful chosen people are punished:

“Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through? And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice and have not walked in it. But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.” (Jer. 9:12-14)

The main reasons why bad and nominal Catholics were punished were for the following sins against the faith: the glorification of philosophy (scholasticism), the glorification of the false gods and false religions of mythology, the glorification of immorality, sins of omission, and non-judgmentalism and non-punishmentalism—all of which still exist today in text books, desecrated places, and the sinful hearts and acts of nominal Catholics.

## Evidence

The evidence in this section is mainly from the 14th to the 15th centuries. However, there were many punishments from God from the 16th century onward, which if I have spare time I will either add to this book or to a new book.

## Floods

“For the wicked that denied to know thee were scourged by the strength of thy arm,  
being persecuted by strange waters...”  
(Wisdom 16:16)

### *The Great Flood of Rome in 1495*

HOP: “This disastrous year, which had twice seen Rome at the mercy of the French, closed with one of the most destructive inundations that had ever been known in the Eternal City. Mementos of the high-water marks of 1495 are still to be found in places.<sup>330</sup> On November 25, 1495, the weather was exceptionally cold. On

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<sup>330</sup> Footnote \*: “The chief authorities on this subject are the letters of two Venetians from Rome, between the 4th and 8th Dec, 1495, in Malipiero, 409-15. Cf. also Allegretti, 854; Senarega, 558; Diario Ferrarese, 316; Landucci, 120; Carpesanus, 1205; Sigismondo De’ Conti, II., 271; Bollet., St. di Suizz. Ital., VII, 97. For the notice of P. Martyr, see Gerigk, 45, and Bernays, 102, note 3. For the impetratory processions, see Burchardi Diarium, II., 252 *seq.* The high-water marks with inscriptions on the house of the Venetian Ambassador, Via del Paradiso, and on the façade of Sta Maria sopra Minerva, are given by Reumont, III, I, 538, 574; for others on the



December 1st it snowed a little and then the temperature rose suddenly and torrents of rain fell. When this had lasted for two days and a half, on the 4th, the sky cleared and fine weather set in. Presently, the Tiber began to rise with extraordinary rapidity, and submerged all the lower part of the city. Just as the Cardinals were coming out of a Consistory, the flood reached the streets round the castle of S. Angelo, and in a moment turned them into a swirling sea. They only just succeeded, with great difficulty, in getting across the bridge. Cardinal Sclafenati found it impossible to reach his palace; when he turned his horse the water was up to the saddle. 'After dinner,' says one of the Venetians, 'our Ambassador Girolamo Zorzi rode out to look at the inundation. We made our way towards the street by the river bank (called Canal del Ponte because it was so frequently flooded), and found the whole place under water; the Ponte Sisto was almost covered and the river was still rising, roaring fearfully and full of the wreckage of mills, wooden bridges, and cottages. We tried to go to Sta Maria del Popolo but that was out of the question. The sight of the falling houses, and the wretched fugitives escaping from them, was so heart-rending that we could bear it no longer and resolved to go home. The water was up to the saddles of our horses. At one in the morning the flood reached our own street. We did our best to dam up the doors and windows in the basement so as not to lose the wine in the cellars, but in vain, the water burst up through the floor, and had not the servants taken the casks on their shoulders and carried them up to the story above, we should have had none left. Presently the rising waves washed away our barricades, and in a moment the court-yard was a lake; the servants in the cellars had to fly for their lives. Our neighbours the Flemings were also forced to fly, lamenting the loss of all their goods, which they had to leave behind. Our landlord Domenico de' Massimi strove in vain to rescue the costly comestibles with which his shop was stocked. The water came pouring down in conflicting streams through the various streets, and everything was washed away. His shopmen could only save themselves by swimming, and he and his servants had to wade through the water breast-high. His loss is estimated at 4000 ducats. We provided him and all our neighbours with wine, while he supplied us with bread. The water continued to rise till the evening of Saturday. In our courtyard it was seven feet deep and ten feet in the street. Nearly all the city was in the same plight. People went about in boats, reminding us of our own lagoons, carrying provisions to the imprisoned inhabitants of the houses.' In many places the water rose so rapidly that the people were drowned in their beds. Many lost their lives, and a still greater number all that they possessed. All night long cries of distress were to be heard from those who had been overtaken by the waters. For three hours a terrific storm raged; it seemed as though we were at sea.

"The distress in many quarters of the city was extreme in consequence of the destruction of the food supply and of the wells. 'Though we were surrounded with water,' writes the Venetian narrator, quoted above, 'many are perishing with thirst even at this moment. In Trastevere it is feared that all the bridges will be destroyed. Many houses and palaces have fallen and their inhabitants have been buried under the ruins. The Mosaic pavements in the churches are broken up, the tombs are burst; all the food in the city is spoilt. Almost all the cattle in the neighbourhood have been drowned; the herds took refuge in the trees; many died of hunger and cold, others contrived to reach the city by swimming with the help of uprooted trees or branches, and arrived half-dead. It is feared that no crops can be grown next year where the water has been. There were great floods in the reigns of Popes Sixtus IV and Martin V but never one like this. Many are filled with terror, and think there is something beyond nature in it; but it is not for me to say anything on this point.

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Castle of S. Angelo and elsewhere, see Borgati, 101; J. Castiglione, *Trattato dell' inondatione del Tevere*, 36-37 (Roma, 1599); and Carcano, *Il Tevere e le sue inondazioni* (Roma, 1875). See also Brioschi, *Le inondazioni del Tevere* (Roma, 1876), and Narducci, *Bibliografia del Tevere* (Roma, 1876). The rivers in Lombardy, and the Rhone also overflowed their banks at the same time. See *Diario Ferrarese*, *loc. cit.*; Carpesanus, *loc. cit.*; and Furrer, II., 25."

There is every reason to fear that there will be great mortality among the cattle, as has always been the case after calamities of this sort. These parts of Rome have suffered so much that it makes the heart ache to see it. The Pope has ordered processions to implore the mercy of God. Rome, December 4, 1495.'

"On the night of Saturday to Sunday the flood slowly began to subside. 'Yesterday morning,' writes a Venetian to his friends at home, 'the water had receded out of the streets, but the court-yards and cellars are filled with dead animals and filth of all sorts; it will take more than three months to cleanse them. The damage done to the city is incalculable; a quarter of a century will hardly suffice to repair it. The boats on the Tiber, the mills, and all the old houses are destroyed, and all the horses that were in the stables have been drowned. In consequence of the destruction of the mills, there will soon be no bread to be had. Thank God all our own people are safe. Many of the prisoners in Torre di Nona were drowned. The moats surrounding the Castle of S. Angelo are still as full as they can hold of water. Many of the labourers in the vineyards have perished, and nearly all the herds of cattle in the flooded districts. On Friday evening a poor fellow was fished out of the river at the Ripa Grande, more dead than alive, clinging to the trunk of a tree; he had been caught by the water at Monte Rotondo, eleven miles from Rome, and carried down all that way. The brothers of S. Paolo came to see our Ambassador yesterday evening; they said the water in their church was up to the High Altar; you know how high that is, and can imagine what it must have been in other places. The havoc that the Tiber has wrought on this occasion is incredible. I could fill a quire of paper with marvels and with the account of the damage the city has sustained. I beg your Excellency to forward this report to Marino Sanudo; in very truth since Rome has been Rome, such a flood as this has never been seen. Rome, December 8, 1495.' The Venetian Annalist who has preserved this letter estimates the damage to the city at 300,000 ducats.

"We cannot be surprised to find that the popular imagination was vividly impressed by such a calamity as this. The fate of Sodom and Gomorrah was recalled; the Venetian letter of December 8, already quoted, speaks of a belief in many minds that 'the judgments of God were about to burst on the city, and that it would be entirely destroyed.' The prevailing excitement found vent in portentous stories, which were widely circulated and believed. One of those which was most highly credited was told of a monster said to have been found on the banks of the Tiber in January 1496. The Venetian Envoys describe it as having 'the body of a woman and a head with two faces. The front face was that of an ass with long ears, at the back was an old man with a beard. The left arm was human; the right resembled the trunk of an elephant. In the place of a tail it had a long neck with a gaping snake's head at the end; the legs, from the feet upwards and the whole body, were covered with scales like a fish.'<sup>331</sup> The Romans looked upon this and other reported marvels of a similar character as omens announcing fresh disasters,—war, famine, and pestilence. In other parts of Italy the same feeling prevailed. Thus, the strange beast which was found at the door of the Cathedral of Como was thought to portend the approach of evil times. [Footnote †] On all sides men's minds were filled with gloomy forebodings." (v. 5, b. 2, c. 4, pp. 475-481)

Footnote †: "...On the insanitary conditions of Rome in January 1496, see Sanudo, I., 6. Even before this, from the autumn of 1493 to that of 1494, Rome had been visited by a pestilence; see Pieper; Burchard's Tagebuch, 29; and Haeser, III., 235-6, ed. 3. Alexander VI had left Rome on the 26th Oct., 1493, in consequence of the epidemic, and did not return till Dec. 19. See Pieper, 10, 29-30; Riccordi Di Casa Sacchi, 427, and \*Caleffini, f. 312 of Cod. I.-I.-4, in the Chigi Library Rome."

<sup>331</sup> Footnote \*: Malipiero, 422; Lange, 18. Lange appears unacquainted with Franc. Rococioli's work, *De Monstro in Tyberi repert.*, Mutinae s. a. (Ad ill. ac excell. principem divum Herculem Fr. R. Mutinensis libellus de monstro in Tyberi reperto A.D. 1495 [st. fl.]). A copy of this work from the Bibl. Manzoniana was sold by auction in 1893. I have sought in vain, in the State Library at Munich and elsewhere, for a copy of this rare book."

The ugly, deformed monster they discovered during the Great Flood of Rome in 1495 was, no doubt, created by God as a warning to the nominal Catholics for their glorification of the false gods and creatures of mythology, many of which were grotesquely deformed.

### *Flood of Rome in 1500*

HOP: “Towards the end of the Jubilee year [1500] Rome was visited by a great calamity. On the 1st November, an eye-witness writes, after several days of rain the Tiber began to overflow, and the houses along its banks were flooded. In two more days the Vatican was cut off from the rest of the city, and on the 4th the waters rose to such a height that many churches and houses were flooded. This high water lasted fifteen hours, after which the inundation subsided; but the streets were smothered in mud and hardly passable. People consoled themselves as best they could by saying it was not as bad as that of five years before.”<sup>332</sup> (v. 6, b. 1, c. 6, pp. 152-153)

### **Plagues**

“If you walk contrary to me and will not hearken to me,  
I will bring seven times more plagues upon you for your sins.”  
(Leviticus 26:21)

### *Miscellaneous*

HOP: “Between the middle of the 13th Century, when it [the brethren of the Misericordia] was founded in Florence, and the close of the 15th, there were twenty-five outbreaks of the Plague in the city...” (v. 5, Intro., p. 60)

HOP: “To the ravages of war were added unusual calamities in the natural order. The Chronicles of the 15th Century, more especially those of its latter half, are filled with accounts of portents in the heavens, storms, failures of crops, scarcities, inundations, earthquakes, and plagues.”<sup>333</sup> All infectious diseases were at that time, and indeed till much later, classed together under the one name of the Plague, while the common people called them simply the death (la moria).

“The misery consequent on incessant wars, the close packing of the population during prolonged sieges, and the absence of police regulations or any attention to cleanliness in the towns, produced very unfavourable conditions from a sanitary point of view. Added to this was the danger from the constant unguarded intercourse with the East, with the result that Italy was never wholly free from infectious diseases smouldering in one place or another, and ever ready to burst forth into flame.

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<sup>332</sup> Footnote \*: “Letter from Brandolino in Brom, 195 seq. Cf. Burchardi Diarium, III, 84 seq., and Sanuto, III, 1048, 1063. The date in Reumont, III, I, 234, is inaccurate.”

<sup>333</sup> Footnote \*: “Schnurrer, II., 7 seq., professes in his Chronicle to record not only plagues but also all the other troubles; but his work is extraordinarily incomplete, e.g., he says nothing about the great famine of 1496 (cf. Matarazzo, 49 seq.). Massari, 43 seq., confines himself to epidemics; cf. Coppi, 47 seq.; Vita Italiana, I., 115 seq.; Haser, III, 185 seq. The great work of Corradi, *Annali delle epidemie occorse in Italia dalle prime memorie fino all’ anno 1850* (8 vols., Bologna, 1865-94), is much fuller, including dearths and meteorological phenomena. Cf. Arch. St. Ital., 5 Serie, X., 422 seq., and Pastor, *Hist. Popes*, II., 74, 84 seq.; III, 360 seq. (Engl. trans.).”

“At no time in the whole course of her history was the country so frequently desolated by pestilence as during the much belauded golden age of the Renaissance. The ghastly picture of the procession and chariot of Death painted by an artist of that day, Piero di Cosimo, was taken from the life. Like an unextinguished fire, sometimes burning low, but perpetually flaring out afresh, the scourge lingers on through the whole of the 15th Century and on into the 16th. It was not only the large and low-lying places that suffered; even such salubrious situations as Orvieto were not exempt, and again and again were turned into pestilential charnel-houses. Whenever the dreaded sickness appeared in any place, every one who could, fled. Large bonfires in all the open spaces were supposed to constitute the best preservative for those who were left behind... Although towards the end of the century a system of local quarantine was instituted, sanitary commissioners appointed, special plague doctors and hospitals set apart in the large towns, and measures taken and carefully carried out for disinfection, no sensible diminution could be perceived either in the diffusion of the malady or in the frequency of its outbreaks. The merciless germs found a too favourable soil in the blood-sodden fields of Italy. It was a terrible time. If for a short space the Plague seemed to have died out and men began to breathe freely again, only too surely somewhere would the well-known symptoms reappear; the most certain and the most dreaded being the blueish-black boil under the armpit, or on the palm of the hand.

“Contrasted with the brilliant literary and aesthetic culture and the tasteful luxury which prevailed more or less in all the many States of Italy, and more especially in Rome and Florence, ‘the Plague, with all its horrors and the misery that accompanied it, appears as something more than a mockery of all that shining pageant; it seems a ghastly invention of some Dantesque imagination’; but the descriptions and lamentations of those who lived through it, and the long death-roll in the Chronicles, leave no doubt of the appalling extent of its ravages.” (v. 5, Intro., pp. 5-9)

### *The Black Death in Europe from 1348 to 1350*

The Black Plague came from the East and entered Europe in 1348. It killed about one half of the people in Europe. It killed many priests and other religious and most of the Dominicans—a sign that God was not pleased with the apostate Aquinas-idolizing Dominicans. It struck Europe twenty-five years after the notorious heretic Thomas Aquinas was canonized by Apostate Antipope John XXII and when Aquinas’ heretical *Summa* was the main textbook in the theology schools. Hence one of the reasons for the Black Plague was the heresy of scholasticism. Another was the desecration of Catholic places with images against faith and morals:

*Isabella of Spain, the Last Crusader*, by Apostate William Thomas Walsh, 1930: “In 1347 there had come out of the darkness of Asia a mysterious and irresistible disease that slew a man in two or three days at the most, sometimes in a few hours. From the black spots that were its dreadful symptoms and from the grisly black of the corpses, it was called the Black Death. Within two years after its appearance at Constantinople it had spread to every corner of Europe, killing at the very least 25,000,000 people. Some cities perished utterly. In most, a third to half of the people died. Nor was there safety on remote farms or in mountain villages. People died of fear. Mothers forsook their sick children. Whole masses went insane. Some in despair plunged into orgies of vice, others rushed to the monasteries to throw over the walls pest-tainted gold from which the monks shrank in horror. Ghostly ships with flapping sails were washed on the shores of France and Spain, and the curious fishermen who boarded them found only black rotting corpses on the decks,

and themselves went ashore to die. The scourge fell with special virulence upon the laborers, and even more so on the clergy, constantly exposed to contagion as they were by the necessity of administering the sacraments to the sick and the dying. In one Italian monastery only one monk survived to bury his thirty-six brethren. The Church in Isabel's time had not yet recovered from the terrible blow. It had almost annihilated her priesthood...<sup>334</sup>

*Characters of the Inquisition*, Apostate William Thomas Walsh, 1940: "Rome was a place of violence and sudden death, from which the Popes had fled to Avignon, to dwell in shameful dependence upon the bounty and the political will of the Kings of France. The Hundred Years' War had begun to bleed England and France white; the English in 1347 had got Calais, and much good would it do them. In the same year Cola di Rienzi came to power in Rome, and proclaimed his republic. Yet all such matters...were dwarfed by the most terrifying and most universal catastrophe that had fallen on the race of man in centuries, perhaps since the Flood.

"Imagine what it must have been to live through the nightmare of the Black Death. A young priest like Eymeric gets up before dawn, happy and tranquil and carefree; reads his office, says his Mass, has his breakfast, and is about to start his morning's study or other work, when he meets Brother So-and-So, one of his best friends. This brother is ordinarily as brisk as a lark at that hour, but today something has happened to him. What seems to be a small black boil has appeared on the palm of his hand, or perhaps under his arm-pit. He thought little of it at first, but now he is becoming feverish, has a headache, dizziness and deafening noises in the ears. When evening comes this brother is dead, his strong young body has become a corpse, black and grisly. Another monk gets the same mysterious disease, and another, and another. Nothing can be done about it; the victim almost always dies, and usually within two or three days at the most.

"As for the city on whose outskirts the monastery stands, the people are in a panic. There is a black corpse in every house; whole families lie dead, with no one to bury them. Half-crazed mothers flee from their sick children, leaving them to die alone. Maniacs run shrieking or sobbing through the streets, gibbering at the black faces of the dead who lie there grinning at the sun. Everywhere the church bells are tolling, tolling.

"There is a great demand, of course, for priests to hurry to countless bedsides, to hear confessions, to give *Viaticum*, to anoint the dying or the dead, to console the living. What a test for a man! Among priests, too, there are cowardly souls, and some flee for the deserts and the mountains, there perhaps to encounter the same ghastly terror. But most of them apparently meet the challenge as good priests ought: the fact that there is a higher mortality among them than among the lay population at large, indicates how many of them, carrying the Body of Christ to sufferers, are laying down their lives for their sheep. And it is not only the sick who demand their attention. Hysterical sinners come running to the churches and monasteries, as if pursued by Death himself, to scatter ill-gotten gold at the monks' feet. Others rush to the opposite extremes despairing of God's mercy, they fling themselves into a delirium of the senses, they dance and sing like idiots, they drink until they fall down drunk, or stagger into brothels whence even the harlots have fled. In all this welter of sin and repentance, epicurean madness, and universal stench of sickness and death,...there can be seen on the streets little processions of men and women in black robes, singing penitential psalms and carrying stretchers; these are voluntary members of burial societies, who are willing to risk their own lives to render a last Christian service to the dead who lie about in houses or on the streets.

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<sup>334</sup> *Isabella of Spain, the Last Crusader*, by Apostate William Thomas Walsh, 1930. Publisher: Tan Books and Publishers, 1987. C. 6, pp. 72-73.

“Society was shaken almost to its foundations by this visitation. Within two years some 25,000,000 persons died of it in Europe; probably half, possibly more, of the entire population. There was, of course, a great scarcity of priests...

“Whether Nicholas Eymeric was one of the few priests who could not look upon the face of black death, or one of those who braved it and survived as if by a miracle, history has not recorded... He was so eminently successful, in the opinion of his superiors in the Dominican Order, that when Nicholas Resell was made a Cardinal in 1356, Eymeric became Grand Inquisitor in his place. It was an extraordinary honor, considering that he was only thirty-six, for even an ordinary Inquisitor, as a rule, had to be forty. Allowing for the toll the Black Death had taken among the Dominicans, it must be inferred that Eymeric, to attain such a responsibility at his age, was noted for scholarship, judgment, prudence, and common sense.”<sup>335</sup>

*A History of the Church*, by Apostate Fr. Philip Hughes, 1934: “The Black Death is the special name given to the great plague which, between 1348 and 1350, visited every country of Europe in turn, carrying off from all of them between a third and a half of the population. The witness of the contemporary writers in all these various countries is roughly concordant. In the proportion of dead to survivors which they give, their accounts tally, as they do in the description of the symptoms and course of the disease...

“It was in the early weeks of 1348 that the disease first appeared in the West, at Genoa, brought thither by a ship from the Genoese colony of Caffa in the Crimea. Thence it rapidly spread to Venice, where 100,000 died, and down through central Italy, to Florence, where again 100,000 is given as the number of the dead, and to Siena, where 80,000 died, four-fifths of the population. Sicily was especially its victim. At Marseilles, where the disease began to show itself in the same month it arrived at Genoa, 57,000 died in a month—two-thirds of the population—with the bishop, all his canons, nearly all of the friars. The ravages at Narbonne and Arles and at Montpellier—the seat of the great medical university of the Middle Ages—were just as severe. Avignon suffered still more severely, losing more than half its population in the seven months the plague raged. As the year wore on, the contagion gained the north of France, 80,000 falling victims at Paris, and in July it reached the south coast of England, whence it spread, during the next eighteen months, over the whole of the country.

“No part of northern and western Europe escaped. The plague ravaged Spain in 1349 and, crossing the Alps from Italy, it passed through Switzerland and the valley of the Rhine to Germany and to the Low Countries, and by Denmark to Sweden and Norway. The ease with which the infection was taken, the speed with which death followed, the seeming hopelessness of the case once the disease took, caused everywhere the most terrible panic and, with the general fear, a general feeling of despair that showed itself in wild outbreaks of licentiousness.” (v. 3, c. 2, s. 3)

### *Plague in Rome in 1400*

HOP: “Bernardino of Siena...had devoted himself to the care of the sick during the great plague of 1400.” (v. 1, b. 2, c. 1, p. 232)

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<sup>335</sup> *Characters of the Inquisition*, by Apostate William Thomas Walsh. Publisher: P. J. Kennedy & Sons, New York, 1940. C. 4, pp. 91-93.

### *Plagues in Venice in 1417*

HOP: “In 1415 in Venice, the Confraternity of S. Rocco was instituted and proved an invaluable blessing during the repeated visitations of the plague.” (v. 5, Intro., p. 40)

### *Plague in Rome in 1428*

HOP: “The outbreak of the plague in Rome, in 1428, caused some delay in the negotiations...” (v. 6, b. 2, c. 1, p. 276)

### *Plague in Rome in 1448*

HOP: “The Brotherhood of ‘Pieta della nazione Fiorentina’...had its origin during the terrible outbreak of the plague in 1448.” (v. 6, b. 2, c. 1, p. 255)

### *Plague in Rome in 1450*

Nominal *Catholic Encyclopedia*, Nicholas V, 1911: “...In accordance with his general principle of impressing the popular mind by outward and visible signs, he proclaimed a Jubilee which was the fitting symbol of the cessation of the schism and the restoration of the authority of the popes (1450). Vast multitudes flocked to Rome in the first part of the year; but when the hot weather began, the plague which had been ravaging the countries north of the Alps wrought fearful havoc among the pilgrims. Nicholas was seized with a panic; he hurried away from the doomed city and fled from castle to castle in the hope of escaping infection. As soon as the pestilence abated, he returned to Rome.”

### *Plague in Rome in 1451*

HOP: “In 1451...the plague has carried off almost all the German Abbreviators...” (v. 1, b. 2, c. 1, p. 245)

### *Plague and earthquakes in Bologna in 1457 and 1504-5*

HOP: “In the archives of Bologna, when in 1457 the city was visited with an outbreak of plague and an earthquake, we read of solemn impetratory processions through the streets... Towards the end of 1504 and the beginning of 1505, Bologna was harassed by a succession of earthquakes...” (v. 5, Intro., pp. 89-90)

### *Plague in Rome in 1485*

HOP: “Rome in July [1485] was visited with an outbreak of the plague, [Footnote †]...” (v. 5, b. 1, c. 2, p. 252)

Footnote †: “*Cf.* on this point the \*Letters of A. Sforza, dated Rome, July 2, 11, and 22, 1485: many deaths—numbers are flying from the city (State Archives, Milan). On the 7th July, Arlotti mentions the number of deaths; on the 18th, he says that the

Plague is spreading, and in October it was still raging. \*Reports of the 7th, 8th, and 10th October, all in the State Archives, Modena.”

## **Wars and Revolutions**

“The Lord entereth into judgment with the nations:  
he entereth into judgment with all flesh;  
the wicked I have delivered up to the sword, saith the Lord.  
Thus saith the Lord of hosts: Behold evil shall go forth from nation to nation:  
and a great whirlwind shall go forth from the ends of the earth.”  
(Jeremias 25:31-32)

“The brother also shall deliver up the brother to death and the father the son:  
and the children shall rise up against their parents, and shall put them to death.”  
(Matthew 10:21)

During the Great Apostasy, so-called Catholic kingdoms or republics fought against each other and thus punished one another for their crimes. When a so-called Catholic kingdom fights against another so-called Catholic kingdom, either both are evil or one is evil, but rarely are both good. So-called Catholic kingdoms or republics in Italy, France, Spain, Germany, England, Poland, Hungary, etc., fought against each other.

God also used self-professed non-Catholics, such as Moslems and Protestants, to fight against so-called Catholic kingdoms to punish them for their crimes. Only the First Crusade for the Holy Land in 1095 was victorious. All the rest were defeats because the so-called Catholic kingdoms and the vast majority of crusaders were either idolatrous, heretical, or immoral.

The last blows against the so-called Catholic kingdoms were World Wars I and II, in which so-called Catholic kingdoms or States lost many men. And after World War II the so-called Catholic kingdoms lost their power and progressively became self-professed non-Catholic States—democracies replaced so-called Catholic monarchies.

God has also punished so-called Catholic kingdoms with revolutions (civil wars), such as the French Revolution and the Mexican Revolutions when God used godless Jews, Freemasons, and Protestants to punish bad Catholics and nominal Catholics.

## **Babylonian Captivity (1305-1376)**

The apostate antipopes moved from Rome and set up their main home in Avignon, France, from 1305 to 1376. This is known as the Babylonian Captivity because it lasted about seventy years:

HOP: “[pp. 57-58] The Popes at Avignon, 1305-1376: ...A change came over this state of things in the time of Clement V (1305-1314), a native of Gascony. Fearing for the independence of the Ecclesiastical power amid the party struggles by which Italy was torn, and yielding to the influence of Philip the Fair, the strong-handed oppressor of Boniface VIII, he remained in France and never set foot in Rome... [pp. 110-111] On the 13th September, 1376, Gregory XI left Avignon for Genoa...[and thus] the conclusion of the unnatural exile of the Papacy in France...” (v. 1, b. 1)



The Babylonian Captivity was not a blessing but a punishment and a curse. It was a manifest sign of the great evilness of the apostate antipopes who supported or allowed the glorification of philosophy (aka scholasticism), the glorification of the false gods and false religions of mythology, the glorification of immorality, sins of omission, and non-judgmentalism and non-punishmentalism. This punishment did not cause the apostate antipopes to repent of these main crimes. Instead, they hardened their hard hearts and became more evil. This is when humanists began to enter into the service of the apostate antipopes. (See in this book [Some apostate antipopes who favored humanism or humanists](#), p. 131.) During the Babylonian Captivity, Rome was desolated:

HOP: “The city in which these poor creatures lived consisted of a few miserable dwellings scattered through a great field of ruins. Many monuments which had survived the calamities of the Avignon period had been destroyed during the terrible years of the Schism. Amongst these was the Castle of St. Angelo, which, in the spring of 1379, was demolished, all but the central keep, containing the room where was the grave of Hadrian. The other relics of antiquity had met with the same barbarous treatment. Manuel Chrysoloras, who was in Rome towards the end of the fourteenth century, wrote word to his Emperor at Constantinople, that scarcely any ancient sculpture remained standing; it has been used for steps, for door-sills, for building, and for mangers for beasts; the colossal figures of the Dioscuri were the only specimens of the work of Phidias and Praxiteles to which he could still point. If any statues were found, they were mutilated or completely destroyed as heathen; moreover, the ancient edifices were used as quarries for building materials, and for burning into lime.<sup>336</sup> The other structures in the City had also suffered dreadfully during the vicissitudes of the Schism; most of the houses had fallen, many churches were roofless, and others had been turned into stables for horses.<sup>337</sup> The Leonine City was laid waste; the streets leading to St. Peter’s, the portico of the church itself, were in ruins, and the walls of the City were, in this quarter, broken down, so that by night the wolves came out of the desolate Campagna, invaded the Vatican Gardens, and with their paws dug up the dead in the neighbouring Camp Santo.<sup>338</sup>” (v. 1, b. 1, s. 1, pp. 215-217)

## Western Schism (1378-1417)

About two years after the Babylonian Captivity, God punished bad Catholics and nominal Catholics with the Western Schism. During this schism several apostate antipopes claimed to be the pope and thus Catholics and nominal Catholics were split, first into two parties and then into three:

*Church History*, by Apostate Fr. John Laux, 1930: “[The Great Schism of the West (1378-1417)] The Babylonian Captivity was followed by the Great Schism, which disrupted ecclesiastical unity for forty years... For forty years Christendom was treated with the melancholy spectacle of two and even three rival Popes claiming its allegiance. It was the most perilous crisis through which the Church had ever passed. Both of the Popes declared a crusade against each other. Each of the Popes claimed the right to create cardinals and to confirm archbishops, bishops, and abbots, so that there were two Colleges of Cardinals and in many places two claimants for the highest positions in the Church. Each Pope attempted to collect all

<sup>336</sup> Footnote †: “Papencordt, 493. See Reumont, III, I, 3, *et seq.* (Rom. nach dem Schisma.)”

<sup>337</sup> Footnote \*: “*Diarium Antonii Petri* (an eye-witness), in Muratori, xxiv., 977, 979, 985, 1003 *et seq.*, 1008, 1009, 1010, 1011, 1014, 1031, 1035, 1050.”

<sup>338</sup> Footnote †: “See the evidence of a \*document from the Archives of the Campo Santo at the Vatican, of which we shall say more in the History of Eugenius IV.”

the ecclesiastical revenues, and each excommunicated the other with all his adherents.” (c. 3, s. 1, pp. 404-405)

*Characters of the Inquisition*, by Apostate William Thomas Walsh, 1940: “The Great Schism of the West proved more injurious to the Church than even the exile at Avignon had been. Nothing so impaired the respect men owed the Papacy than the general feeling of uncertainty as to which of two or even three claimants was the real Vicar of Christ.” (c. 4, p. 117)

This punishment from God was because the apostate antipopes did not repent of their main crimes and sins against God of supporting or allowing the glorification of philosophy (aka scholasticism), the glorification of the false gods and false religions of mythology, the glorification of immorality, sins of omission, and non-judgmentalism and non-punishmentalism. Instead, these apostates added sin upon sin, crime upon crime:

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin...” (Isa. 30:1)

## Miscellaneous

### *Mixed catastrophes*

*Philip II*, by William Thomas Walsh, 1937: “All Christendom was only too soon to learn. An age was in dissolution, an epoch had come to an end, a strange new phase was being ushered in by wars, plagues, tempests, and all manner of strange phenomena. Diseases unknown or forgotten by history made their appearance.<sup>339</sup> The ‘dancing sickness,’ whose victims sometimes continued to dance for weeks, attacked whole communities. There had been several epidemics in England of a fatal new disease called the English sweating sickness; it seldom troubled foreigners, while Englishmen abroad died of it. In northern Europe, especially in the new Protestant communities, there was an increase of psychic disorders, hallucinations and suicides, mass hysteria. The year after the sack of Rome the French army before Naples was destroyed by spotted fever. For six whole years there was famine, with great summer moisture and heat, and warm winters; in 1528 an extensive drought, and swarms of locusts and fiery meteors in northern Germany; in 1529 a bloody rain was reported at Cremona; the torrent of Saint Vitus, four days of rain and flood, in Germany; plague in Vienna and among the Turks who besieged it; a terrifying comet in August... To the Christian mystic it might have seemed more likely that the Church of Christ, His mystical Body among the faithful, had entered upon some mysterious phase of its imperishable existence analogous perhaps to some part of His earthly experience. It had at last become world-wide, and would preach its gospel in every corner of the discoverable world. With that enormous extension of its field and its possibilities, the dark spirit that had followed it with hatred through the catacombs and the long Mohammedan onslaughts into...the thirteenth century, seemed moving everywhere with a new and more terrible energy, to seduce and to destroy. Enormous accumulations of evil problems...made the whole sixteenth century one of the most disturbed, one of the most fateful, in all human history...”<sup>340</sup>

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<sup>339</sup> Footnote 17: “For a curious discussion of the diseases and strange natural phenomena of the time, see *Epidemics of the Middle Ages*, by J. F. C. Hecker, M. D., Eng. Trans. London, 1844.”

<sup>340</sup> *Philip II*, by Apostate William Thomas Walsh. Publisher: Sheed & Ward, 1937. C. 1, pp. 18-19.

## *Storm and lightning hits St. Peter's Basilica in 1500*

HOP: "The following, being derived from the narratives of the Jubilee pilgrims themselves, is still more interesting: 'In that same golden year (1500), on Ss. Peter and Paul's day (June 29), there was a fearful storm in Rome, so terrible that people thought the city and all its inhabitants would be destroyed; and the Pope's [Borgia's] palace was struck by lightning and he himself wounded in the arm.' " (v. 6, b. 1, c. 6, footnote ‡, pp. 151-152)

## *Sack of Rome in 1527*

Nominal *Catholic Encyclopedia*, Renaissance, 1911: "In May, 1527, Rome was laid waste, its churches profaned, its libraries pillaged, by a rabble of miscreants."

HOP: "The whole Borgo was soon ringing with the cries of victory of the Imperialists, who, as they rushed irresistibly onwards, cut down all who crossed their path, without regard to age or sex. Almost all the sick in the hospital of S. Spirito, even the inmates of the neighbouring orphanage, were murdered. Blood flowed before the altars in St. Peter's... 'All were doomed to certain death who were found in the streets of the city; the same fate was meted out to all, young or old, woman or man, priest or monk. Everywhere rang the cry: Empire! Spain!' Victory !

"The first to break away in their hunger for booty were the Spaniards; they were soon followed by the landsknechts. Twenty thousand disorganized soldiers, to whom a rabble of vagabonds and banditti had attached themselves, now spread through the streets of the ill-fated capital of the world, to plunder, burn, and kill in accordance with 'the rights of war.' Carrying lighted wax candles in their hands, these savage bands passed from house to house in the darkness of the night; they took, however, only gold and silver; whoever offered resistance was at once cut down.

"On the morning of the 7th of May, Rome presented a spectacle that baffled description. It was, in the words of Francesco Gonzaga, a sight that might have moved a stone to compassion. Everywhere there was the most ruthless devastation, everywhere rapine and murder. The air re-echoed to the wailings of women, the plaintive cries of children, the barking of dogs, the neighing of chargers, the clash of arms, and the crash of timber from the burning houses. All accounts, even the Spanish, agree that no age, no sex, no station, no nationality, neither Spaniard nor German, neither church nor hospital, was spared...

" 'Hell,' said a Venetian report of the 10th of May 1527, 'has nothing to compare with the present state of Rome.' In many places the streets were covered with dead bodies; beneath them lay many a child under ten years of age who had been flung out of the windows by the soldiers.

"Still more terrible was the fate of defenseless women and maidens. Neither tender youth nor venerable age nor noble birth shielded the unhappy victims from brutal illusage and dishonour. Many were violated and murdered before the eyes of their husbands and fathers; even the daughter of the wealthy Domenico Massimi, whose sons had been slain and his palace burned, fell a victim. More than one contemporary declared that the deeds of the Vandals, Goths, and Turks were outdone. Many young girls, driven to despair by the dishonour wreaked upon them, flung themselves into the Tiber; others were put to death by their own fathers to save them from the extremity of shame. Spaniards, Germans, and Italians rivalled one another in cruelty towards the unhappy inhabitants; but all accounts coincide in giving to the Spaniards, among whom were many Jews and 'Marani,' the palm for ingenuity in unearthing treasure and contriving tortures, although the Italians, and especially the Neapolitans, were, on the whole, scarcely second to them...

“Since the landsknechts were for the most part Lutheran, they did not neglect this opportunity of heaping scorn and ridicule on the Papacy. With the red hats of Cardinals on their heads and the long robes of the Princes of the Church flung round them, they paraded the streets mounted on asses and indulged in every conceivable mummery. A Bavarian captain, Wilhelm von Sandizell, even dressed up as the Pope and bade his comrades, masquerading as Cardinals, kiss his hands and feet. He gave his blessing with a glass of wine, a salutation which his companions acknowledged by drinking to him in return. The whole gang then made their way to the Leonine city, to the sounds of trumpets and fifes, and there proclaimed Luther as Pope in such a way that the inmates of St. Angelo became aware of their doings, A landsknecht called Griinwald was said to have shouted up to the fortress that he wished he could devour a bit of the Pope's body, because he was a hinderer of the Word of God. Another carried about a crucifix fastened on the point of his pike before finally breaking it in pieces.

“It is almost impossible to describe the destruction and sacrilege wrought by the landsknechts in the churches; yet the Spaniards and Italians did not fall far short of them. Every church, even the national churches of the Spaniards and the Germans was plundered. What the generosity and piety of centuries had amassed in costly vestments, vessels, and works of art, was, in the space of a few days, carried off by this rude soldiery, flung away on play or wine or sold to the Jews. The precious settings of relics were torn off; in many instances even tombs were broken open and ransacked in the search for treasures. Hands were laid on the Blessed Sacrament of the altar itself; the consecrated species were flung on the ground and desecrated in all manner of ways, ‘Unbelievers,’ says a Spanish account, ‘could not have behaved worse.’ It was reported that some soldiers clothed an ass in bishop’s vestments, led him into a church, and tried to force a priest to incense the beast solemnly, and even to offer him the Sacred Host. The priest, on refusing, was cut in pieces.

“The desecration of churches was carried to such a pitch that they were turned into stables; even St. Peter's did not escape this fate, for there also tombs were violated, among others that of Julius II. The head of St. Andrew was thrown on the ground, the napkin of St. Veronica, a relic deeply venerated during the Middle Ages, was stolen and offered for sale in Roman hostleries. A famous crucifix belonging to one of the seven principal altars of St. Peter’s was hidden away in the clothes of a landsknecht; countless relics and costly objects were at this time purloined; the Holy Lance was fastened by a German soldier to his pike, and carried in derision through the Borgo, Although the resting-place of the Princes of the Apostles was desecrated, yet the actual tomb of St. Peter was left uninjured. The chapel Sancta Sanctorum, declared in an inscription to be the most sacred spot on earth, was plundered ; happily the special treasure of the chapel remained undisturbed in its huge enclosure of iron.

“The fury of the captors wreaked itself with special cruelty on all persons of ecclesiastical status. A large proportion of the priests and monks who fell into the hands of the landsknechts were murdered. Many were sold publicly as captives of war; others were made to put on women's clothing and exposed to shocking ribaldry. The Spaniards made it their main business to extort money from the clergy. The landsknechts declared that they had promised to God to murder all priests, and they acted accordingly; Patriarchs, Archbishops, Bishops, Protonotaries, Abbots were ill treated, fined, and murdered. Venerable priests well stricken in years were treated with violence. The Bishop of Potenza, eighty years of age, being unable to pay his ransom, was at once put to death. The Bishop of Terracina, in his ninetieth year, failing to give the 30,000 ducats demanded of him, was publicly put up for sale, with a truss of straw on his head, like a beast in the cattle market. Other ecclesiastics had their noses and ears cut off, and were forced to perform the lowest services...

“The last clause touches on an aspect of the sack of Rome which moves the historian to grief: the destruction, namely, of historical documents and literary

treasures. The library of the monastery of S. Sabina, the precious private collections and manuscripts of many learned scholars, were scattered or burnt. Six books of Giovio's history perished. Cardinal Accolti lost his whole library. The remarkable gaps in the private and monastic archives of Rome ; the poverty, above all, of the Capitoline records, are certainly a consequence of the destruction wrought at this time. In many despatches of this period it is expressly stated that original Papal documents and valuable manuscripts were lying about the streets, or were used as litter for the horses. Cardinal Trivulzio mentions in particular the destruction of the Apostolic Camera, where many volumes of registers were torn up and the leaden seals of Bulls melted down for bullets. Clement VII. himself mentions that all the deeds of the Secret Chancery fell into the soldiers' hands.^ The Vatican Library, containing the most precious collection of manuscripts in the world, barely escaped destruction ; this was saved only owing to the circumstance that Philibert of Orange had his headquarters in the palace ; nevertheless, it sustained serious losses.

“Orange occupied the Papal apartments. He caused his charger to be stabled close to him lest the animal should be stolen; the most beautiful chambers in the Vatican, even the Sixtine Chapel, were turned into horse-stalls. There is also no doubt that works of art, especially marble statues, were destroyed or taken away.” (v. 9, c. 11, 393f.)

## **Punished with no chastisements**

As time progressed in the Great Apostasy, God’s punishments did not convert the vast majority of bad Catholics and nominal Catholics who instead hardened their hard hearts and went on sinning. After God had done all that He could to effect their conversion, they still did not use their freewill to repent and convert:

“My beloved had a vineyard on a hill in a fruitful place. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more to my vineyard, that I have not done to it?” (Isa. 5:1-4)

“Great pains have been taken, and the great rust thereof is not gone out, not even by fire. Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.” (Ez. 24:12-13)

Hence when the great majority of bad and nominal Catholics became execrable, God turned them over to one of the worst curses of all. He no longer punished them or at least no longer severely punished them and thus turned them over to a false peace, false prosperity, and false confidence to rest comfortably in their evils. Hence the Great Apostasy continued deceptively onward at alarming speed. This curse is known as the operation of error in which obstinately bad and nominal Catholics are led to believe lies as a worthy punishment because of their unceasing obstinacy in not believing the truth when it was presented to them, time and time again:

“[Antichrist] Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: That all may be judged who have not believed the truth, but have consented to iniquity.” (2 Thes. 2:9-11)

And when this operation-of-error curse is accompanied by the Amos Curse of God's word being hidden from most men, then the Catholic faith is impossible to find for most men:

The Amos Curse: "Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it. (Amos 8:11-12) Then shall they call upon me, and I will not hear: they shall rise in the morning and shall not find me. (Prv. 1:28)"

Unless God lifts the operation-of-error curse and the Amos Curse, as He has for a few men, then there is no hope for the bulk of mankind. After all, how many men are shown the truth of things they can know and yet reject it and choose to believe the lie! Jesus says, "If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things?" (Jn. 3:12) God, speaking through St. King David, tells us that most men are liars:

"But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive." (Ps. 61:10)

Hence as the Great Apostasy progressed and the bulk of bad and nominal Catholics continued to lie and not repent, God began to chastise them less and less until they fell under one of the worst punishments of all. God abandoned them to their own perverse will and thus no longer chastised them:

"But my people heard not my voice: and Israel hearkened not to me. So I let them go according to the desires of their heart: they shall walk in their own inventions." (Ps. 80:12-13)

"And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy. Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them." (Rom. 1:28-32)

Therefore bad Catholics and nominal Catholics eventually fell under one of the worst punishments, the curse of false peace, false prosperity, and false confidence, as we see today in the Vatican II Church in which all kinds of idolaters, heretics, pedophiles, homosexuals, thieves, etc., rest comfortably, confidently, and peacefully in their sins. So do not be fooled! Just because God has not chastised nominal Catholics for all these years does not mean they are blessed and pleasing to God. The opposite is the truth. They are cursed and extremely displeasing to God. So do not let it be said of you,

"They that call this people blessed shall cause them to err: and they that are called blessed, shall be thrown down headlong." (Isa. 9:16)

### **Last punishment of total destruction**

Once nominal Catholics fill up the cup of their abominations, God will utterly destroy them:

“But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols... and I said I would pour out my indignation upon them, and accomplish my wrath against them...” (Ez. 20:8)

Just as unfaithful Jews did not escape almost total destruction and the total destruction of their Temple, neither shall nominal Catholics and their desecrated places escape. The next punishment nominal Catholics can expect from God is their destruction and the destruction of their desecrated places:

“To whom shall I speak? and to whom shall I testify, that he may hear? Behold, their ears are uncircumcised, and they cannot hear: behold the word of the Lord is become unto them a reproach: and they will not receive it. Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad and upon the council of the young men together: for man and woman shall be taken, the ancient and he that is full of days. And their houses shall be turned over to others, with their lands and their wives together: for I will stretch forth my hand upon the inhabitants of the land, saith the Lord. For from the least of them even to the greatest, all are given to covetousness: and from the prophet even to the priest, all are guilty of deceit. And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.” (Jer. 6:10-14)

“Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder... For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.” (Eccus. 5:4, 9)

“And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.” (Jer. 13:14)

“They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel and the house of Juda have made void my covenant, which I made with their fathers. Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them. And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction. For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim. Therefore, do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.” (Jer. 11:10-14)

“And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth. Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels. And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves. A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures. And the fields of peace have been silent, because of the fierce anger of the Lord. He hath forsaken his covert as the lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.” (Jer. 25:33-38)

The fall of the first Temple prophesied by the holy Prophet Ezechiel applies also to the future fall of Rome and Vatican City:

“And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem [Rome]: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof. And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity. Utterly destroy old and young, maidens, children, and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men who were before the house. And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city. And the slaughter being ended I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem? And he said to me: The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not. Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head. And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.” (Ez. 9:4-11)

Hence God will destroy almost all, if not all, of the desecrated Catholic places and kill most of the nominal Catholics while sparing only a few nominal Catholics who sincerely repent, abjure from their heresies and idolatries and enter the Catholic Church, and confess their sins. (See RJMI book *The Desecration of Catholic Places: God Will Destroy Most If Not All of the Desecrated Places.*)