Supplement to RJMI's Great Apostasy Book

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Introduction

The additions to my book *The Great Apostasy* in this supplement will be added to the next edition of that book if I get time to do so.

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

Introduction from the book

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.[1] 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:

[1] 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.

"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)

Quote from St. Athanasius

St. Athanasius, *On the Incarnation of the Word*, 318:

"[Part 2, Chap. 31] 1. If Power is the sign of life, what do we learn from the impotence of idols, for goad or evil, and the constraining power of Christ and of the Sign of the Cross? Death and the demons are by this proved to have lost their sovereignty. Coincidence of the above argument from facts with that from the Personality of Christ. But they who disbelieve in the Resurrection afford a strong proof against themselves, if instead of all the spirits and the gods worshipped by them casting out Christ, Who, they say, is dead, Christ on the contrary proves them all to be dead.

"2. For if it be true that one dead can exert no power, while the Saviour does daily so many works, drawing men to religion, persuading to virtue, teaching of immortality, leading on to a desire for heavenly things, revealing the knowledge of the Father, inspiring strength to meet death, shewing Himself to each one, and displacing the godlessness of idolatry, and the gods and spirits of the unbelievers can do none of these things, but rather shew themselves dead at the presence of Christ, their pomp being reduced to impotence and vanity; whereas by the sign of the Cross all magic is stopped, and all witchcraft brought to nought, and all the idols are being deserted and left, and every unruly pleasure is checked, and every one is looking up from earth to heaven: Whom is one to pronounce dead? Christ, that is doing so many works? But to work is not proper to one dead. Or him that exerts no power at all, but lies as it were without life? which is essentially proper to the idols and spirits, dead as they are.

3. For the Son of God is 'living and active,' and works day by day, and brings about the salvation of all. But death is daily proved to have lost all his power, and idols and spirits are proved to be dead rather than Christ, so that henceforth no man can any longer doubt of the Resurrection of His body…

"[Part 2, Chap. 46] 1. And whereas the old cults were strictly local and independent, the worship of Christ is Catholic and uniform. When did men begin to desert the worshipping of idols, save since God, the true Word of God, has come among men? Or when have the oracles among the Greeks, and everywhere, ceased and become empty, save when the Saviour has manifested Himself upon earth?

"2. Or when did those who are called gods and heroes in the poets begin to be convicted of being merely mortal men, save since the Lord erected his conquest of death, and preserved incorruptible the body he had taken, raising it from the dead

"3. Or when did the deceitfulness and madness of demons fall into contempt, save when the power of God, the Word, the Master of all these as well, condescending because of man;s weakness, appeared on earth? Or when did the art and the schools of magic begin to be trodden down, save when the divine manifestation of the Word took place among men?

"4. And, in a word, at what time has the wisdom of the Greeks become foolish, save when the true Wisdom of God manifested itself on earth? For formerly the whole world and every place was led astray by the worshipping of idols, and men regarded nothing else but the idols as gods. But now, all the world over, men are deserting

the superstition of the idols, and taking refuge with Christ; and, worshipping him as God, are by his means coming to know that Father also whom they knew not.

"5. And, marvelous fact, whereas the objects of worship were various and of vast number, and each place had its own idol, and he who was accounted a god among them had no power to pass over to the neighbouring place, so as to persuade those of neighbouring peoples to worship him, but was barely served even among his own people; for no one else worshipped his neighbour's god—on the contrary, each man kept to his own idol, thinking it to be lord of all—Christ alone is worshipped as one and the same among all peoples; and what the weakness of the idols could not do—to persuade, namely, even those dwelling close at hand, —this Christ has done, persuading not only those close at hand, but simply the entire world, to worship one and the same Lord, and through him God, even his Father."

Satan Was Unchained in AD 1033

Introduction from the book

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.

On the Unchaining of Satan in 1033, as if the world was about to end, by Richard Storrs

This relates to what I said many times. It was as if the world had ended in the 11 century when Satan was unleashed in 1033. And as you will read, there were ominous signs and events upon the earth when Satan was released. In short, all Gehenna broke loose. But God had mercy and gave this world a little more time to show just how evil Satan's kingdom is and to save the few Catholics that will be faithful during these last 1000 years.

From: Bernard of Clairvaux, The Times, The Man, and His Work, by Richard S. Storrs. First published by University Press, John Wilson and Son, Cambridge, 1892. Also Published by Charles Schrbner's Sons, 1901.

Lecture II: The Tenth Century: Is Extreme Life and Promise:

At just this time, too, at the end of the tenth and the beginning of the eleventh centuries, fell upon Europe that awful dread of the proximate end of the world, the traces of which are vividly stamped on ancient charters,[1] the shock of which seemed the only thing which could possibly be added to complete the frightful chaos of the time. The long tragedy of the tenth century reached in this its indescribable climax.

This expectation of the near appearance of the Lord in the heavens to judge the world had been founded, no doubt, on the interpretation commonly given to the twentieth chapter of the Apocalypse, where Satan is represented as bound for a thousand years, then to be loosed for a season to deceive the nations and gather them against the Church, after which the great white Throne was to be set, with Him upon it before whose face the heavens and the earth should flee away. By multitudes this was expected to take place at the end of a thousand years from the birth of the Lord; and as the time drew nearer the expectation widened, till it became a general terror. As early as A.D. 909 this coming end of the world had been proclaimed by a council.[2] It had been vehemently declared at the Diet

depravatis moribus conspurcantibus, tam vitioso in primis ingressu, quam detestando pravorum morum exemplo, qua etiam occasione ejus dominium sibi Imperatores vendicantes, . . . eodem tempore externi longe positi veniant Reges ad Apostolicam Sedem, quam recognoscant, et venerentur unicum orbis templum, asylum pietatis, columnam et firmamentum veritatis, etc., etc. Quis inquam ista prudens expendens, non cognoscat Romanam Ecclesiam, non hominum arbitrio regi, qui eam sæpius perdere laborarint, sed imperio Christi disponi, et divinis promissionibus custodiri? — *Annal. Ecclesiast.*, tom. xvi. p. 407. Lucae, 1744.

[1] Charters of gifts to churches often began: "Mundi termino adpropinquante, ruinisque crebrescentibus."

[2] Dum jam jamque adventus imminet illius in majestate terribili, ubi omnes cum gregibus suis venient pastores in conspectum Pastoris

of Würzburg. Toward the end of the century it had been publicly preached at Paris.[1] The general aspect of the times favored the impression, and powerfully inclined men to expect the catastrophe. Such was the state of society that it easily seemed as if chains were being shaken from the loosened limbs of apostate angels, as if the shames and wrongs which desolated Europe were the effect of that immortal malice which God had long curbed, but which He now for secret reasons again set free. Unusual and startling natural events reinforced the impression, and appeared to predict the coming dissolution of the existing frame of things. Sismondi remarks, with great justice, that believers were in the mental condition of a condemned person whose days are numbered, and who sees the time of execution approaching. All prudence was discouraged, all care of one's estate, all preparation for future years. "Particularly," he adds, "it rendered quite absurd the labor of writing a history, or any chronicles, for the benefit of a posterity which was never to see the light."[2] But one writing a little later, like Raoul

Æterni," etc. (Concil. Troslej). — GIESELER: *Church History*, vol. ii. p. 159, note. New York ed. 1865.

[1] One who heard the sermon (Abbo, Abbot of Fleury) testified: "De fine quoque mundi coram populo sermonem in Ecclesia Parisiorum adolescentulus audivi, quod statim, finito mille annorum numero, Antichristus advenerit, et non longo post tempore, universale Judicium succederet." Quoted by Baronius, who also says: "Fuerant ista in Galliis promulgata, ac primum prædicata Parisiis, jamque vulgata per orbem, credita a compluribus, accepta nimirum a simplicioribus cum timore, a doctioribus vero improbata." (Annal. Ecclesiast., tom. xvi. pp. 410–411.)

[2] Elle tenoit tous les fidèles dans la situation d'esprit d'un condamné dont les jours sont comptés et dont le supplice approche; elle décourageoit de toute prudence, de tout soin de son patrimoine, de tout préparatif pour l'avenir; et en particulier, elle rendoit presque ridicule le travail d'écrire une histoire ou des chroniques, pour l'avantage d'une postérité qui

(Rodulph) Glaber, could put on record what he himself had seen, or what had been currently reported in immediately preceding years, and through his eyes we may still look on the frightful scene.[1] At an abbey in Orléans, A.D. 988, according to him, the figure of Christ on the cross was seen to weep copiously, announcing coming disaster to the city. A little later a desolating fire broke out in that city, sweeping before it houses and churches in general ruin. Similar fires afterward occurred in many cities, and especially in Rome. A terrible plague appeared, with secret fires consuming and detaching from the body the living members of those attacked, and doing its terrible work in a night. An immense dragon was seen in the air, flying from north to south, terrifying men with its noise and its gleam. A shower of stones fell near Joigny, of different sizes, piling themselves in heaps, still to be seen there when he wrote. A strange comet appeared, visible for many weeks, seeming to fill with its menacing light a large part of heaven, but disappearing at cock-crow. A terrible famine descended upon almost the whole Roman world, lasting five years, in which cannibal horrors appeared, children even devouring their mothers and mothers their children in the frenzy of hunger. The Saracens reappeared in Spain. Heresies broke out in Italy and elsewhere.[2] One might easily believe, as he

ne devoit jamais voir le jour. — *Hist. des Français*, tom. iv. p. 87. Paris ed. 1823.

[1] It is not known when he was born. His chronicle was finished in A. D. 1047, and he was still living in A. D. 1048. Some things indicate that he was by birth a Burgundian. Early received into a monastery, where he had a brief and stormy career, he was afterward successively in five or six similar establishments, and is supposed to have died at Clugni, to whose famous abbot, Odilon, his book was dedicated. See Hist. Littéraire de la France, tom. vii. p. 399. Paris ed. 1746.

[2] Hist. sui temporis, lib. ii. cap. 5, 7, 8, 9, 10, 12; iii. 3.

reports that they did who were the unhappy witnesses of the griefs, tears, sobs, lamentations in the midst of such disastrous scenes, that the order of the seasons and the laws of the elements were about to be buried in eternal chaos, and that the end of the race was at hand.[1]

These closing words of the monk were written probably at a later day, for, even after the tenth century had closed without bringing the expected destruction of the world, the same terrific expectation, though perhaps in a measure relieved, was not dispelled. It was then widely feared that the thousand years should have been reckoned from the passion of Christ, not from his birth; and that so A. D. 1033 was the year appointed for the predestined end. In the last of these years the gloomiest portents seemed to reappear in heaven and earth. The lands were deluged with perpetual rains, so that it was useless to sow in the drowned fields, and the elements appeared at war among themselves, or divinely commissioned to punish the surpassing insolence of man. A famine followed, more awful than had been previously known; in which Greece, Italy, France, England, were involved; in which men ate earth, weeds, roots, the bark of trees, vermin, dead bodies; and in which a more general cannibalism than had before been seen came to prevail, children and adults being murdered to be eaten, and human flesh being almost openly sold in the markets.[2] The multitude of the dead was so

[1] Quantus enim dolor tunc, quanta mœstitia, qui singultus, qui planctus, quæ lacrymæ a talia cernentibus datæ sint, . . . non valet stylus quispiam explicare characteribus. Æstimabatur enim ordo temporum et elementorum præterita ab initio moderans secula in chaos decidisse perpetuum, atque humani generis interitum.— *Hist. sui temporis*, lib. iv. cap. 4.

[2] Multi quoque de loco ad locum famem fugiendo pergentes hospitiis recepti, noctuque jugulati, quibus suscepti sunt, in cibum fuerunt; pleriquæ vero pomo ostenso vel ovo pueris, ad remota circumventos trucidatos-

great that they could not be buried, and wolves flocked to feast on their bodies. Great numbers were tumbled promiscuously into vast trenches. A state of fierce cannibal savagery appeared likely to mark the end of a fallen and ruined race, for which the Lord had died in vain. It was not wonderful that men following their dead relations to the grave sometimes cast themselves into it, to end at once their intolerable life.

Looking back to that period it seems evident that the mind of a large part of Europe was in a state of semi-delirium. Common life was made up of marvelous things, as Michelet has said,[1] it was not merely interrupted by them; and such marvels took usually the shape of mysteries of darkness. Apparitions were seen in the daytime. Strange voices were heard in the air. Legends arose in ghastly aspects. Monks saw demons, like those which appeared to Raoul himself, of one of which he has left a particular description, as he saw the hideous mannikin at the foot of his bed, with its slim neck, coal-black eyes, narrow and wrinkled forehead, flat nose, lips puffed out, sharp-pointed ears, filthy and stiff hair, dog's teeth, etc.,— as he felt the bed shaken by its touch, and heard it say, "Thou wilt not tarry here long."[2] Such dismal fancies were

que devoraverunt; corpora defunctorum in locis plurimis ab humo evulsa, nihilominus fami subvenerunt, *et seq.* — R. GLABER: *Hist. sui temporis*, lib. iv. cap. 4.

[1] Les merveilles composaient la vie commune. — *Hist. de France*, tom. ii. p. 133.

[2] Erat enim, quantum a me dignosci potuit, statura mediocris, collo gracili, facie macilenta, oculis nigerrimis, fronte rugosa et contracta, depressis naribus, os exporrectum, labellis tumentibus, mento subtracto et perangusto, barba caprina, aures hirtas et præacutas, capillis stantibus et incompositis, dentibus caninis, *et seq.*; totum terribiliter concussit lectulum, ac deinde infit; Non tu in hoc loco ultra manebis. — *Hist. sui temp.* lib. v. cap. 1.

Other instances of such apparitions follow in the chapter.

not limited to the cloister. The army of Otho the Great had seen the sun fading in Calabria, and had been seized with terrible fear, expecting the instant coming of the Judgment. When Otho Third caused the tomb of Charlemagne to be opened, it was reported that the Emperor had appeared to him, and forewarned him of coming death. King Robert, laying siege to an abbey in Burgundy, seeing a fog steaming up from the river, thought that the saints were appearing to fight against him, and precipitately fled with all his army. [1] His first wife, Bertha, his marriage with whom the Church had disapproved, was reported to have given birth to a monster, with a goose-like neck and head.[2] Nothing was too vile or too incredible to be popularly believed; and the belief in witchcraft got at that time a range and a sway of which after centuries felt the impression. The frightful and bloody scenes which subsequently attested the belief of men in present Satanic arts and energies are in no small degree to be attributed to this terrible passage in European experience.

Of course some effects of such a dreadful looking for of Judgment were at least partially good. Men became reconciled who had been at enmity. There was a wide if also a temporary reformation of manners. Large numbers of serfs were set free from the bonds which it was expected would soon be dissolved in celestial fires. Immense gifts of lands and treasure were made to the churches, of which some effects that were not evil came to appear in the following century. Especially, what was known as the Truce of God (la trève de Dieu) had its impulse in those years, by which men were forbidden to take anything by violence or to engage in strife from

[1] R. Glaber, Hist. sui temporis, lib. ii. cap. 8.

[2] Peter Damiani. See Michelet, Hist. de France, tom. ii. p. 152, note.

Wednesday night to the following Monday morning, under the penalty of death or exile. This was rapidly extended in France, though the time covered by it was variously abridged, and disasters falling on those who disobeyed it were believed to represent the Divine vengeance.[1] It was something, certainly, to fence out regularly a part of each week for the business and pleasure of quiet life. But, in the general, the effect of this dreary and fierce expectation of the end of the world was signally evil. It not only suspended industry, paralyzed incipient attempts at commerce, made men careless of the interests of themselves and their households; it wrought, as such frenzies always work, for the degradation of mind and character. It made fear the predominant motive in society. It excited in many the reckless fierceness of a complete desperation. A sceptical rebound against the whole system of the Christian religion became almost inevitable, after the thousand years from the passion of Christ had been completed without the expected world-disaster. Meantime communities were disorganized, any true secular or spiritual progress was made impossible, the grosser appetites of men seemed often inflamed to a fresh fury as the limits became sharper to the chance of their indulgence. It was a force not fettering only, but malign and destroying, which the expectation of the end of the world for forty years introduced into Europe.

Some lighter shades no doubt there should be on the lurid panorama which it has fallen to me to trace. No

[1] Hoc insuper placuit universis, veluti vulgo dicitur, ut *Treuga Domini* vocaretur; quæ videlicet non solum fulta præsidiis, verum etiam multotiens divinis suffragata terroribus. Nam plerique vesani audaci temeritate præscriptum pactum non timuere transgredi, in quibus protinus aut divina vindex ira, seu humanus gladius ultor extitit. — GLABER: *Hist.*, lib. v. cap. 1.

faithful picture of human society in any epoch can be wholly without such. Love and life were not extinguished. Childhood and motherhood had not ceased. Here and there must have lingered fancy and courtesy, smiles and laughter. Sunrise and sunset did not fail, and Nature had yet bland ministries for men. Home and Church, however unlovely, however oppressive, still continued, and human sensibility was not dead. There must have been those who faced the expected end without fear, and who saw the rainbow, like unto an emerald, around the Throne which was soon to appear. But few traces of such are left on the brief and stern annals; and the general picture of the society of the time can hardly be sketched save in darkness and fire. The very statues of the period, as Michelet suggests, are sad and pinched,[1] as if the dreadful apprehension of the age had sunken into the softened stone. The stern and ghastly mosaics on the walls of the Torcello church and of others bear the same impress.[2]

It is certainly not too much to say that no other period has appeared surpassing that in the general gloom and fear of Christendom, since the Son of God was crucified on Calvary. The earth again seemed to shiver, as under the cross; the heavens to be veiling themselves in eclipse, like that which of old had shrouded Jerusalem from the sixth hour to the ninth.

[1] Voyez ces vieilles statues dans les cathédrales du dixième et du onzième siècle, maigres, muettes et grimaçantes dans leur roideur contractée, l'air souffrant comme la vie, et laides comme la mort. Voyez comme elles implorent, les mains jointes, ce moment souhaité et terrible, cette seconde mort de la résurrection, qui doit les faire sortir de leurs ineffables tristesses, et les faire passer du néant à l'être, du tombeau en Dieu. C'est l'image de ce pauvre monde sans espoir après tant de ruines. — *Hist. de France*, tom. ii. p. 133. Paris ed., 1835.

[2] Hemans, Sacred Art in Italy, vol. i. p. 68. London ed., 1849.

It looked as if the gospel had failed; as if the Church had wholly lost Divine virtue, amid the carnival of lust and blood; as if the wickedness of man had become too great to be longer endured; as if the history of the planet were about to be closed, might properly be closed, amid universal dread and death. Unless a wide reaction had followed after such extreme wretchedness and despair, the history of Western Christendom must soon have been finished. It is such a reaction which we next

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

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