

## THE HOLY ROMAN EMPIRE STRIKES BACK: THE FINAL SOLUTION TO THE CATHAR QUESTION

*“Ad abolendam diversarum haeresum pravitatem....”*

¶A: "In order to put an end to [eradicate] the evil of various heresies which has begun to break forth in modern times in most parts of the world, the power of the Church ought to be aroused; when, indeed, with the sanction of imperial power, both the insolence of heretics, in their attempts to promote falsehood, may be put down, and the truth of Catholic unity, shining forth in the Holy Church, may display her, free from all charge of false doctrine.....

¶B: "In the first place, therefore we lay under a perpetual anathema, the CATHARI, PATARINI, and those who falsely call themselves HUMILIATI, or POOR MEN OF LYONS, PASSAGINI, JOSEPINI, and ARNOLDISTAE; and since some, having a form of godliness, but, as the Apostle has said, denying the power of it, have assumed to themselves the office of preaching - though the same Apostle says, 'how shall they preach, except they be sent?'

¶C: "We include, in the same perpetual anathema, all who shall have presumed to preach, either publicly, or privately, either being forbidden, or not sent, or not having the authority of the Apostolic See, or of the Bishop of the diocese; and, also, all those who, concerning the Sacrament of our Lord Jesus Christ's Body and Blood, or baptism, or the confession of sins, or matrimony or the other Sacraments of the Church, fear not to think or teach otherwise than the Holy Roman Church teaches and observes.....

¶D: "And we decree, that their receivers, and defenders, and in like manner, all who show any countenance, or favour, to the aforesaid heretics, to encourage them in their heretical pravity - whether they be *consolati*, or *credentes*, or *perfecti*, or by whatever superstitious names they maybe called, shall be subject to a similar sentence.....

¶E: "None the less do we decree by this present ordinance, that whosoever be manifestly caught in heresy, if he be a cleric, or darkened over with any shadow of religion, he shall be stripped of the prerogative of the whole ecclesiastical order, and thus, despoiled of all church office and benefice, be left to the judgment of the secular power, to be punished with the penalty that is his due; unless, immediately after he be taken in error, he consent to return of his own accord to the unity of the Catholic faith, and to abjure his error publicly at the decision of the Bishop of his diocese, and to make due satisfaction.

¶F: "Let a layman, on the other hand, (unless, as aforesaid, he abjure his heresy and make satisfaction and flee hastily to the orthodox faith) be left to the arbitrament of the secular judge, to

receive due vengeance in proportion to the quality of his crime. Those, again, who are found branded by suspicion only, shall be subjected to a like sentence unless at the Bishop's decision they have proved their innocence by due process of purgation, according to the consideration of the suspicion and the quality of the person. We decree that those also who, after abjuration of their error, or after (as aforesaid) they have purged themselves by the examination of their own Bishop, have been caught relapsing into the heresy they have abjured, shall be left to secular judgment without any hearing whatsoever; and that the goods of the condemned persons shall be applied to the service of those churches to which they belong, under proper regulations.

¶G: "Moreover, we decree that the aforesaid excommunication, under which we desire that all heretics should lie, shall be renewed by all Patriarchs, Archbishops, and Bishops, on the principal festivals, and as often as public solemnities, or any other occasion, shall offer, for the glory of God, and the rebuke of heresy.....

¶H: "To these things we add, with the concurrence of the Bishops, and by the suggestion by the Emperor and his Princes, that every Archbishop or Bishop....shall twice, or once in the year, go round any parish in which it shall have been reported that heretics reside; and there call upon three or more persons of good credit, or, if it seem expedient, on the whole neighborhood, to take an oath, that if anyone shall know that there are heretics in the place, or other persons holding secret conventicles, or differing in life and manners from the common conversation of the faithful, he will make it his business to point them out to the Bishop or Archdeacon.

¶I: "Moreover, the Bishop, or Archdeacon, shall cite the accused to appear before him, who, unless they shall clear themselves from the charges brought against them to their satisfaction, according to the custom of the country - or if, after such clearance, they shall relapse into their error, they shall be punished by the judgment of the Bishop. If, however, any of them, through damnable superstition, denying the lawfulness of oaths, shall refuse to swear, they are, from that very circumstance, to be adjudged heretics, and to be subjected to the punishment aforesaid.

¶J: "We decree also that counts, barons, rectors and consuls of cities and other places, according to the admonition of their Bishops, shall promise by the taking of a formal oath that, when required by them [the Bishops], they will *bona-fide* ['in good faith'] according to their office and power, help the Church faithfully and efficaciously against the heretics and their accomplices. If they are unwilling to observe this, let them be despoiled of the honour which they hold, and not be promoted on any account to others, while they themselves are none the less to be bound by excommunication, and their lands are to be laid under ecclesiastical interdict. Again, the city which thinks fit to resist these statutes, or which, contrary to the Bishop's warning, neglects to punish resisters, let this city be cut off from intercourse [*commercio*, commerce] with other cities, and know that it must be deprived of episcopal dignity. We also decree, that all favourers of heretics, as being condemned to perpetual infamy, are not to be admitted as advocates, and witnesses, or to other public offices....."

THE DECREE AD ABOLENDAM, Pope Lucius III., A.D. 1184<sup>[1]</sup>

Due to the pompous presentation of this Death Decree, we must needs simplify and translate it into everyday English. Several of its main points are:

1. Freedom of thought is forbidden if contrary to Holy Mother Church.
2. Freedom of religion is forbidden if contrary to Holy Mother Church.
3. Catholic Priests who believe as the heretics concerning the Sacraments will be deposed and handed to the secular authorities to be punished by death, unless they renounce their faith and hold the Catholic faith.
4. Lay people who hold the faith of the heretics will be handed to the secular authorities to be punished by death, unless they renounce their faith and hold the Catholic faith.
5. Relapsed heretics are to be killed without trial.
6. Those only suspected of heresy are deemed guilty and worthy of death unless they prove otherwise.
7. All secular and ecclesiastical persons in authority shall swear an oath to the Beast and take his mark as given by the Bishops, the false prophets, who are the beasts from the earth with two horns like a lamb.
8. Those who refuse to take the mark of the Beast, the sign of the cross, will be excommunicated, their souls damned forever in hellfire. Once excommunicated they will be shunned by their fellow citizens, unable to buy and sell or carry on commerce with them. Additionally, their lands will be under papal interdict, no Mass will be said, no baptisms will be performed and no Christians will receive burial on Church grounds.

Because of the importance of this single piece of legislation,<sup>[2]</sup> we must review this decree paragraph by paragraph, pointing out all its prophetic implications.

In paragraph A, we are introduced to the purpose of the decree: to eradicate heresy. As defined in Roman Catholic Canon Law, *heresy is the sin of one who, having been baptized and retaining the name of Christian, pertinaciously denies or doubts any of the truths that one is under obligation of divine and Catholic faith to believe.*<sup>[3]</sup> Also, *propositions contrary to divine and Catholic faith are called heretical, and those who profess such doctrine are sometimes referred to as heretics.*<sup>[4]</sup> Furthermore, *apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him.*<sup>[5]</sup>

We need stop and reflect a moment. As we have previously studied, the saints killed in the Revelation were killed for testifying against the Beast. They refused to submit to his authority, teachings, and sacraments. They died rather than receive his mark or worship his image. They

refused to worship with Mystery Babylon. They obeyed the Holy Spirit's admonition to total separation, which excludes any κοινωνία, communion or fellowship with her.[6] The faith of the saints was orthodox Christianity: it was the faith of Jesus. They held the testimony of Jesus, not the testimony of heretics:

- The souls seen in the 5th Seal, killed for the word of God and for the testimony which they held, were given white robes, i.e., they were clothed in Christ's righteousness. Thus, their faith was orthodox. These were not heretics. Yet they were killed by the rider on the red horse, the scarlet-colored Beast.

- The multitudes of saints seen in Heaven (Rev. 7:9), who came out of great tribulation through martyrdom were not heretics. Their faith was orthodox. Otherwise they wouldn't have been in Heaven wearing white robes. Yet they were murdered by the Beast.

- The two witnesses of Rev. 11 were not heretics, schismatics, or apostates. They were orthodox believers. Otherwise they would not have been called up to Heaven (vs.12). Yet they were butchered by the Beast.

- The Church in the wilderness seen in Rev. 12 was the true Church, the Seed of the Woman, not the Seed of the Serpent. It comprised only orthodox believers who kept the commandments of God and had the testimony of Jesus. Heretics and apostates neither keep God's Law nor hold the faith taught by Jesus. Yet these godly saints were slaughtered by the Dragon and his Seed.

- The saints seen in Rev. 13 refused the mark of the Beast and the worship of his image. They did this in total obedience to God's command. Yet for this they were annihilated by the Beast. These were not heretics, they were true children of God.

- The saints described in Rev. 14 preached the messages of the three angels. These sermons were orthodox, not heretical. They kept God's commandments and had the orthodox faith of Jesus (vs. 12). They were blessed, dying in the Lord, taking part in the first resurrection. Yet they were exterminated by the Beast.

So here we see a parallel. If the Pope is, in fact, the Beast, we would expect him to pass, as Canon Law, decrees calling for the pertinacious, stubborn, obstinate, contumacious rebels residing in his kingdom to submit and obey, by oath of fealty, to himself and Holy Mother Church, Mystery Babylon. These so-called heretics would be required to believe the Holy Faith, to worship his images, and to receive his mark, the sign of the cross on their foreheads. This is exactly what the dynasty of popes have done for centuries. Yet these 'heretics' refused to budge, yield, recant or abjure their faith, the faith of Jesus. Here is the patience of the saints evidenced. That even under threat of torture, confiscation of property, exile, forbidden to engage in public commerce, and ultimately death by fire, these true believers held steadfast to their testimony and would not be shaken.

## DOES JESUS TEACH EXTERMINATION OF HERETICS?

This is no moot point. If He does teach it, then the popes and Roman Catholic Church are orthodox in their instituting the Holy Inquisition. If, however, the Lord does not teach extermination of heretics, then the popes and Church of Rome are in opposition to, or *anti* - Christ. It would also be further evidence that the Pope is the Beast, the Man of Sin, who is of his father the Devil, who was a murderer from the beginning.

*"Blessed are the merciful: for they shall obtain mercy."*[7]

It is not merciful to torture, terrorize and murder those who do not believe as you do.

*"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."*[8]

It is no good work to slaughter innocent children and women. Neither does it glorify God.

*"Love your enemies. Bless them that curse you. Do good to them that hate you. Pray for them which do you wrong and persecute you, that ye may be the children of your father that is in heaven."*[9]

It is not love to place a fragile, frightened, naked human being on the rack, applying pressure unrelentingly, while the victim screams for mercy. Nor is it a blessing to sever body parts while demanding the prisoner, "Tell the truth." Those who perpetrate and participate in such obscenities are not the children of God. Those who do so in the name of Christ are Antichrist.

*"Judge not, that you be not judged."*[10]

This particular Scripture delights the Devil. He has cunningly introduced a perverse interpretation into the Body of Christ. One that erroneously teaches Christians are not to use sound, biblical judgment in discerning truth from error, prophets from false prophets, or wonders from lying wonders. Instead, we are told to respect, in Christian love, others' feelings, and not be so 'negative' and 'judgmental.' But consider Jesus Christ's admonition in vs. 6. Before a Christian can obey Christ's directive, he must first determine who, exactly, are the dogs, and who are the swine. For Christ to call fellow humans *dogs* and *swine*, can certainly be viewed as an unloving and hateful epithet. To command His disciples to bypass, completely, such a class of people and not share the Gospel with them, does not correlate to the current teaching of John

3:16. Here Christ point-blank reveals His utter disdain and contempt for dogs and swine, not His love for them. Those you love you treat mercifully. To not share the Gospel with someone is not an act of love and mercy. It is an act of preterition and reprobation, agreeing completely, in principal and practice, with Paul's teaching that God is sovereign, showing mercy and salvation to those He wills to love (before they loved Him), or bestowing righteous judgment culminating in Hell to those whom He wills to hate (before they hated Him), vessels of wrath prepared for destruction.[11]

In the same discourse Christ warns of wolves in sheep's clothing. They can be known by their fruit, not their confession. Evil fruit comes from a corrupt tree and goes into destruction. These wolves will have the confession, 'Jesus is Lord.' Yet they are dogs and swine, wolves in sheep's clothing, workers of lawlessness, who have taken the broad way that leads them into perdition. Their rock was not our Rock, their house fell, and great was its fall. If the Holy Inquisition is evil fruit produced by a corrupt tree, then the dynasty of Popes, the Roman Catholic Church, and the faithful are going into destruction, because a good tree, i.e., good church, cannot bring forth evil fruit. Therefore, the Church of Rome cannot be both good and evil, good fruit and bad fruit, saved and unsaved, orthodox and unorthodox. Either it is good, orthodox, and saved or it is evil, apostate and going into perdition.

The entire chapter 7 of Matthew began with *judge not* as its foundational postulate. For good reason. The dogs, swine, false prophets, and false Christians spoken of by the Lord all hold the same basic error in common: they judge unrighteously and that unto death. We know their judgment is unjust because they were called 'hypocrites', having beams in their own eyes, unable to see the cases clearly. We know that their condemnation required the death penalty, for the death penalty, eternity in hell, is what is measured back to them (vs. 13, 19, 27).

#### **THE INQUISITION DEFINED AS A TRIBUNAL OF JUDGES ACTING IN THE POPE'S NAME**

**"The pope did not establish the Inquisition as a distinct and separate tribunal; what he did was to appoint special but permanent judges who executed their doctrinal functions in the name of the pope....The Inquisitor, strictly speaking, was a special but permanent judge, acting in the name of the pope and clothed by him with the right and duty to deal legally with offenses against the Faith....It was a heavy burden of responsibility - almost too heavy for a common mortal - which fell upon the shoulders of an inquisitor, who was obliged, at least indirectly, to decide between life and death. The Church was bound to insist that he should possess, in a pre-eminent degree, the qualities of a good judge; that he should be animated by a glowing zeal for the Faith, the salvation of souls, and the extirpation of heresy...."**

**"History shows us how far the inquisitors answered to this ideal. Far from being inhuman, they were, as a rule, men of spotless character and sometimes of truly admirable sanctity, and not a few of them have been canonized by the Church....history does not justify the hypothesis that the medieval heretics were prodigies of virtue, deserving our sympathies in advance." [12]**

If the reader is as stunned as this author was in learning the official early 20th Century view held by the Roman Catholic Church concerning its role in founding the most brutal and vile institution in the history of mankind, it is no surprise. Rather than show remorse for its innumerable unspeakable crimes committed against innocents in the name of Jesus and for the greater glory of God, there is a proud boasting of its sanctity, righteousness and holiness.

With the beam still squarely ensconced in its hypocritical eye, today's Roman Catholic theologians perpetuate the myth of *holiness* as one of the distinguishing marks of the Church of Rome:

**"Thus, the [Roman Catholic] Church is holy because it is the means of holiness outside the Church (or apart from the Church) there is no holiness and no salvation."**<sup>[13]</sup>

### **PROFANITY, NOT HOLINESS, A MARK OF MYSTERY BABYLON**

Despite the propaganda aimed at having us believe the lie, the infallible Holy Spirit paints an entirely contradictory portrait of Mystery Babylon: rather than confirm the mark of holiness, Scripture reveals the mark of profaneness; rather than confirm the mark of virginity, Scripture reveals the mark of promiscuity; rather than confirm the mark of apostolic succession, Scripture reveals the mark of demonic possession; rather than confirm the mark of orthodoxy, Scripture reveals the mark of apostasy; rather than confirm the mark of the sacraments, Scripture reveals the mark of the Beast on their foreheads; and rather than confirm the mark of salvation, Scripture reveals the mark of abomination of desolation.

### **MYSTERY BABYLON DRINKS THE BLOOD OF THE SAINTS AND MARTYRS**<sup>[14]</sup>

Think for a moment. A church that drinks human blood. That's what vampires do. Horrific, terrifying, menacing creatures out for our destruction under cloak of darkness. This is exactly the description given the whore, the Profane Mother Church. She kills the saints, then drinks their blood. But to make matters worse, she offers this cup of false hope, deceptive friendship, and adulterous love to the kings of the earth and they willingly imbibe. They could care less she is a murderess and a vampire! Included in the classification of 'kings' are the leaders of the evangelical churches who fellowship with, have communion and dialogue with, the Pope and bishops. By so doing, they submit in obedience to his headship and authority, willingly receiving his mark, the mark of the Beast. (See PLATE 5).

## THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY<sup>[15]</sup>

*"Take heed, I have told you before" [16]*

Our gracious Lord told us beforehand of the Inquisition and His view of those who are involved. In Matthew 7 He foretells of unrighteous, hypocritical judges, who are to be avoided as dogs and swine. They can be discerned by their evil fruit" their despicable works. Appearing to be clothed in orthodox Christianity, they will be revealed as wolves in sheep's clothing seeking to devour the Lord's flock. Their rock will not be Christ, but Peter, to their everlasting damnation.

### THE TREATMENT OF CHRIST REVEALS THE INQUISITIONAL SPIRIT OF ANTICHRIST TO COME

*"And John answered and said: Master we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him: forbid ye him not. For he that is not against us, is with us. And it followed when the time was come that he should be received up, then he set his face to go to Jerusalem, and sent messengers before him. And they went and entered into a city of the Samaritans to make ready for him. But they would not receive him, because his face was as though he would go to Jerusalem. When his disciples, James and John saw that, they said: Lord, wilt thou that we command that fire come down from heaven and consume them, even as Elias did? Jesus turned about, and rebuked them saying: ye wot not what manner spirit ye are of. The son of man is not come to destroy men's lives, but to save them."<sup>[17]</sup>*

The manner of spirit evidenced in James and John was the spirit of the Inquisition, the spirit of Antichrist. The spirit which condemns unto death those who would not submit and obey the authority of the Beast and his false prophets, the Inquisitors.

*"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as did the dragon. And he did all that the first beast could do in his presence, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he did great wonders, so that he made fire come down from heaven in the sight of men. And deceived them that dwelt on the earth by the means of those signs which he had power to do in the sight of the beast, which had the wound of a sword and did live."<sup>[18]</sup>*

Before we delve farther into the synchronicity between Scripture, *Ad abolendam*, and the

Catholic Encyclopedia's factual assessment of the Inquisition, we must define a few terms.

If *inquisition* is the act of inquiring, the act of inquiring is the act of seeking and asking questions. In the case of the Roman Catholic Holy Inquisition we learned that the purpose of this inquiry was to seek out and discover heresy - heresy being the mortal sin of thinking, believing and teaching differently than that Holy Faith taught by the Holy Church. To that end the Pope sent legates in his name and authority to judge the guilt or innocence of the suspected heretic, rendering a verdict of life or death.

We have seen in Luke 9, that Christ did not will a Unified Catholic Super Church, advising John that the Israelite who cast out demons in His name, yet would not follow, obey and submit to the apostles' authority was doing a good work, gathering, not scattering, and need not come under interdict. The Israelite was free to start his own denomination. It did not mean he was opposed to Christ simply because he would not join them.

In opposition to this teaching, the Roman Catholic Church is striving to bring Protestant Evangelicals of all denominations, called Separated Brethren, and the Greek Orthodox Church under her rule and authority.<sup>[19]</sup> It is this present writer's opinion, which will be stated more in depth subsequently, that this will occur. The Beast's head which was wounded by the sword of the Reformation will be healed, to the detriment of the true Church.

As St. Luke would tell us, James and John were ready to *command fire to come down from heaven and consume* the Samaritan villagers who would not receive Christ as Messiah, nor submit to His teachings. They felt such a holocaust justified. Christ sternly rebuked them, alluding to an evil spirit which had overtaken them. One which was opposed to Christ, and would *destroy men*, not save them. This is a prophecy predicting the Inquisition, and describing its spirit. It is the spirit of destruction, the spirit of the devil, who comes to steal, kill and destroy. This is the spirit of Antichrist, the Beast.

In Rev. 13:11 ff. the Holy Spirit graphically delineates a beast with two horns like a lamb having that same spirit of Antichrist, i.e., the Beast of Rev. 13:1-10, which James and John possessed. He also *makes fire come down from heaven in the sight of men*. This symbolizes the Inquisitional fires of judgment and wrath. It is directed at men. Heretical men outside the Catholic Faith and Holy Mother Church. This beast's two horns like a lamb describe his Christian profession. It also describes his Bishop's miter. (See **PLATE 6**). His superior and Head, to whom he offers obedience and fealty is the 1st Beast, Antichrist. The 2nd beast, the false prophet, is cloaked in the authority of the 1st Beast. He even holds the power of life and death (vs. 15). This false prophet directs mankind to worship, submit, obey and give fealty to the 1st Beast, Antichrist, and to his sacraments, that they would all receive his mark, the sign of

the cross, in their right hands or on their foreheads.

## CHRIST UNDERGOES INQUISITION BY PHARISEES

Three hundred or so years before the 'Christianized' Roman Empire's Catholic State-Church rose to power, and eleven hundred and fifty years before the institution of the Roman Catholic Holy Inquisition, the spirit of the Inquisition, that spirit of Antichrist, is seen in the Pharisees' interrogation of Christ. Their purpose was to condemn him to death through discovery of his heresy:

*"Then the Pharisees went out, and held a council against him, how they might destroy him."*[\[20\]](#)

That spirit of destruction is the same spirit of the Inquisition, identical to the spirit of Antichrist, who is the Destroyer. Christ withdrew Himself from the presence of the Pharisees, as the Church is commanded to do in Revelation 12 (the Church being symbolized by the Woman who fled to the wilderness) and Matthew 7:6. He commanded His disciples not to make His whereabouts known, remaining in hiding until His time is come.[\[21\]](#) When Christ heard of the beheading of John the Baptist, He departed to the desert - ερημος[\[22\]](#) - the very same Greek word is used to describe the desert place prepared for the Church by God, where they were to flee to when the persecution began.[\[23\]](#)

The Pharisees would seek to impugn His testimony as the Roman Catholic Inquisitors would attempt to do to the saints charged with heresy. Whether it be healings performed on the Sabbath, casting out demons, forgiving sins, or the breaking of Pharisaical traditions, Christ was accused of breaking the Law, i.e., of holding to heretical unbiblical beliefs, not the 'orthodox' Pharisaical Holy Faith. Concurrently, they reasoned that because the Lord did not hold to their infallible teachings, His miracles could only be explained as having been performed through the power of Satan. Like the Catholic Inquisitors after them, the Pharisees would do their best to catch Christ in heresy, enabling them to legally condemn Him, according to their laws:

*"The Pharisees also came unto him, tempting him (i.e., testing Him, questioning Him, trying Him), and saying unto him, "Is it lawful for a man to put away his wife for every cause?"* [\[25\]](#)

*"Then went the Pharisees, and took counsel how they might entangle him in his words. And they sent out their disciples with Herod's servants (i.e., the order of the Dominicans to come), saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not men's estate. Tell us therefore, How*

*thinkest thou? Is it lawful to give tribute unto Caesar or not? Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?"*[26]

*"The same day the Sadducees came to him, (which say that there is no resurrection), and asked him saying: Master, Moses bade, if a man die having no children, that the brother marry his wife, and raise up seed unto his brother. There were with us seven brethren, and the first married and deceased without issue, and left his wife unto his brother. Likewise the second and the third, unto the seventh. Last of all the woman died also. Now in the resurrection whose wife shall she be of the seven? For all had her. Jesus answered and said unto them: ye are deceived, and understand not the scriptures, nor yet the power of God."*[27]

*"When the Pharisees had heard, how that he had put the Sadducees to silence, they drew together, and one of them which was a doctor of law, asked a question (i.e., inquired of Him, inquisition) tempting him and saying, Master, which is the chief commandment in the law?.....And none could answer him again one word: neither durst any from that day forth, ask him any more questions." (i.e., the period of Inquisition was over. Death was imminent.)*[28]

## **THE QUESTION OF AUTHORITY KEY TO UNDERSTANDING IDENTITY OF ANTICHRIST**

*"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said: By what authority doest thou these things? And who gave thee this power?"*[29]

When we investigate the testimony of the alleged heretics, we will see the common thread of so-called disobedience to the papal and council decrees forbidding the 'heretics' to preach and teach. The Roman Catholic Church claimed for herself sole authority to ordain priests trained in the Catholic faith. The 'heretics' refused to obey the interdict of the Catholic Church and were martyred for their obedience to God, *going into all the world preaching, teaching, making disciples of all nations*. Note the articles pertaining to paragraphs A, B & C of *Ad abolendam*. The alleged 'heretics' had the unmitigated gall to presume to promote, preach and teach - without authority of the Apostolic See - other than what Holy Mother Church teaches and observes. Christ was placed under interdict of the Pharisees as a foreshadowing of the fruit of Antichrist which was to come:

*"Jerusalem, Jerusalem (i.e., you hypocritical religious rulers of the Church), which killeth prophets (i.e., the two witnesses of Rev. 11), and stonest them which are sent to thee: how*

*often would I have gathered thy children together (i.e., by the preaching of the Gospel and the dissemination of Scriptures), but ye would not (i.e., by interdicting my true disciples from propagating the Gospel and Bible). Behold your habitation shall be left unto you desolate (i.e., Fallen, fallen is Babylon Rome)."*<sup>[30]</sup>

Like the two witnesses sent to the great city Rome, witnesses who would be killed for testifying against the Beast (Rev. 11), Christ revealed to His disciples that He *must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*<sup>[30a]</sup>

The sequence of events which follow are important to summarize in order to more easily see and understand how it is that what happened to Christ is a prefiguring of what would happen to His Church and Body through 1260 years of the Church Age:

**-MATT. 23: CHRIST TESTIFIES AGAINST PHARISAICAL ANTICHRISTS, EXPOSING THEIR RELIGIOUS HYPOCRISY AND APOSTASY**

**-MATT. 24: CHRIST WARNS CHURCH OF PAPAL ANTICHRISTS WHO WILL INTRODUCE ABOMINATIONS INTO THE CHURCH; PROMISING GREAT TRIBULATION FOR THOSE WHO TESTIFY AGAINST THEM**

**-MATT. 25: CHRIST EXPLAINS CHURCH COMPRISED OF BELIEVERS AND UNBELIEVERS, BELIEVERS WILL HELP THE PERSECUTED PROSCRIBED SAINTS**

**-MATT. 26: JUDAS IDENTIFIED AS TRAITOR AT LORD'S SUPPER; FALSE CHURCH WILL ALSO BE IDENTIFIED BY ITS UNHOLY COMMUNION**

**-PROFESSING CHURCH FALLS ASLEEP, REFUSING TO WATCH FOR COMING ANTICHRIST<sup>[31]</sup>**

**-CHRIST CONDEMNED ILLEGALLY IN SECRET ECUMENICAL COUNCIL FOR ALLEGEDLY BLASPHEMING THE HOLY FAITH<sup>[32]</sup>**

**-MATT. 27: APOSTASY OF THE CHURCH SEEN IN PUBLIC SENTIMENT FAVORING THE ACQUITTAL OF BARABBAS AND THE CONDEMNATION OF CHRIST<sup>[33]</sup>**

**-PILATE TYPE OF INNOCENT III. WHO KILLS THE SAINTS CLAIMING 'I AM INNOCENT'<sup>[34]</sup>**

-CHRIST KILLED BY ROMANS, IN PROFESSING ISRAEL, FOR HIS PROPHETIC TESTIMONY AGAINST THE PHARISAICAL ANTICHRISTS;  
ROMANS IN THE PROFESSING CHURCH WILL KILL THE PROPHETS WHO TESTIFY AGAINST THEM AND THEIR ANTICHRIST

-ACTS 7: STEPHEN DEEMED A HERETIC; FIRST CHURCH PROPHET MARTYRED FOR TESTIFYING AGAINST PHARISAICAL ANTICHRISTS

-ACTS 8: GREAT PERSECUTION, I.E. TRIBULATION, OF THE CHURCH BEGINS

-ACTS 20: PAUL WARNS CHURCH TO WATCH FOR COMING ANTICHRISTS

-REVELATION 2-3:7 CHURCHES IGNORE PROPHETS' WARNINGS AND ARE JUDGED

-REVELATION 6-19: HISTORY OF THE CHURCH AGE OUTLINED;  
IDENTITY OF PAPAL BEAST AND MYSTERY BABYLON ROME  
REVEALED TO THE PROPHETS

A.D. 1997: PROFESSING CHRISTIAN CHURCH IN COMPLETE DARKNESS AS TO  
IDENTITY OF ANTICHRIST AND MYSTERY BABYLON;  
LEADERS REFUSE TO BELIEVE TESTIMONY OF SCRIPTURE AND MARTYRED  
PROPHETS TO THE EFFECT THAT ANTICHRIST IS IN OUR MIDST

As one mounts a serious inquiry into Church history, the parallels between Christ's ministry, persecution and death, the ministry, persecution and deaths of the historically documented martyrs, and the ministry, persecution and deaths of the martyrs as described in the Revelation becomes too eerily similar to be dismissed as mere 'chance'.

#### *AD ABOLENDAM AND THE MORE SURE WORD OF PROPHECY*

Already we have seen two marks of Antichrist fulfilled in this papal bull:

- The condemnation of 'heretics' who had never been given authority to preach or teach by the Holy See of Rome, and
- The forbidding or interdicting of any such unauthorized preaching.

The 'heretics' preached and taught that the Holy Catholic Faith was false (See ¶A). In paragraph D, the Church of Rome condemns those who would show favor, help, and mercy to those proscribed heretics mentioned in paragraphs B & D. This would be seen in type by the Matt. 25

judgment of the sheep (followers of Christ) and goats (followers of Antichrist). Paragraph E tells us God was calling His elect out of the priesthood of the Roman Catholic Church, resulting in their persecution and condemnation by the papal Beast, false prophets and horns. In paragraph F, unordained heretics are addressed, described as worthy of 'due vengeance', i.e., death by the secular arm. This particular aspect of the Inquisition is paralleled by Christ's condemnation at the hands of the Sanhedrin, while His crucifixion was carried out at the hands of the Roman authorities.

### **THE ROMAN CATHOLIC BISHOP, THE 2nd BEAST, AUTHORIZED BY THE POPE, THE 1st BEAST, TO JUDGE HERESY AND CONDEMN HERETICS TO DEATH BY SECULAR ARM**

This important admission in paragraphs F and I give us further clues as to the identity of the second beast from the earth, Rev. 13:11 ff. He holds the balance of life and death in his hands (vs.15). He also *exerciseth all the power of the first beast before him* (vs.12). It is in this somewhat enigmatic language that the Holy Spirit speaks of the fullness of the authority of the Roman Catholic bishops being derived from the Roman Pontiff, the first Beast, the Bishop of Rome and successor of the Apostle Peter. This is exactly what *VATICAN II*. states:

**".....bishops exercise this episcopal [i.e., 'overseers'] office of theirs, received through episcopal consecration, in communion with and under authority of the Supreme Pontiff [i.e., the first beast]. All are united in a college or body [i.e., the body of the beast] with respect to teaching the universal Church of God and governing her as shepherds.....By virtue of sacramental consecration [i.e., receiving the mark of the beast in his right hand and forehead]...a bishop becomes a part of the episcopal body.....Together with its head, the Roman Pontiff, and never without this head, the episcopal order is the subject of supreme and full power over the universal Church. But this power can be exercised only with the consent of the Roman Pontiff."[35]**

Both the first Beast and the second beast of Rev. 13 share the same body: the episcopal body of the Beast. In their footnotes to this chapter, the editors acknowledge that *the bishops* [including the Pope, the Bishop of Rome] *appointed by the Holy Spirit are true successors of the apostles, and this until the end of time.*[36] This is exactly what Daniel prophesies: that the little horn, holding the office of Bishop of Rome, will continue speaking great words against the Most High, wearing out the saints, until the Son of Man returns to cast him into the lake of fire.[37] Furthermore, the same footnote states the office of bishop *is the full power of the priesthood, transmitted to them by their episcopal consecration. This Pope-bishop relationship is the Church's solid tradition.*

### **BISHOP'S ORDINATION FULFILLS THE MORE SURE WORD OF PROPHECY**

To begin with, the ordination must be mandated by the Holy See, i.e., by the authority of the Pope himself. One of the bishop's functions, as described by the principal consecrator, is to *offer*

*sacrifice for the people.*[39] This would be the celebration of the Mass, otherwise known as Holy Communion, that blasphemous daily bloodless sacrifice of the bread-God.

## THROUGH THE AUTHORITY OF THE POPE, THE BISHOP HAS POWER TO GIVE LIFE TO THE EUCHARIST, A MIRACLE PERFORMED IN THE SIGHT OF THE BEAST

We have discussed the blasphemous miraculous power the Catholic priesthood alleges to possess, transubstantiating bread into God. Being nothing more than a man-made piece of bread, the Sacred Host is considered by Scripture to be a graven image when worshiped as God after the consecration. Scripture says the miracle of transubstantiation is a lie which *deceiveth them which dwell on the earth.* (vs.14). To not worship the bread-Gods of the Church of Rome was grounds for death. Ask Blind Joan Waste when you see her in Heaven wearing her martyr's crown. Or read the testimony of the saints slain for the Word of God. It was the Inquisitor-bishops who commanded fire from Heaven to light the wooden stakes which burned the bodies of the martyred saints. These heinous acts of disgrace and shame were all done *in the sight of the first Beast*, i.e., under the authority of and by decree of the Chief Overseer of the Church, the Bishop of Rome, the Pope.

The consecrator continues in his homily: *As a steward of the mysteries of Christ in the church entrusted to you, be a faithful overseer and guardian.*[40] By leading the faithful into error, and beating the martyrs, he is viewed by Christ as the unfaithful steward, the little horn with eyes like the eyes of a man, speaking great words against the Most High, wearing out the saints. Vowing to *maintain the deposit of faith*, i.e., the corrupt tradition of the Church, and guiding the people of God *in the way of salvation*, i.e., through the seven deadly sacraments of the Church, the bishop-elect also swears to *seek out the sheep who stray.*[41] This has been the unrelenting task of the Inquisitor-bishop: pursuing and hunting down the Lord's 'heretical' saints. The *fullness of priestly grace* is then conferred by the laying on of many bishops' hands upon the head of the bishop-elect.[42] In the Prayer of Consecration, the principal consecrator asks God the Father to grant the bishop-elect the power to forgive sins, usurping the office of Christ.[43]

## BISHOP-ELECT RECEIVES THE MARK OF THE BEAST ON HIS FOREHEAD AT ORDINATION; ALSO ACKNOWLEDGED AS SHARING IN THE LAMB'S PRIESTHOOD

Exactly as stated in Rev. 13, the one who consecrates the bishop-elect does so on his forehead with chrism, holy oil which has been 'blessed'.[44] Although not stated in this particular description of the rite, the chrism is always applied in the sign of the cross by means of the right hand. Thus, the bishop-elect receives the mark of the Beast, the sign of the cross, on his forehead. The principal consecrator anoints the bishop-elect with his right hand saying the words, *God has brought you to share the high priesthood of Christ...*[45] This fact is reflected in

John's description of the beast *having two horns like a lamb* (vs. 11). It comes up out of the earth, as a creation of the 1st Beast, by his power and mandate.

## INVESTITURE OF THE BISHOP PARALLELS RIDER ON THE WHITE HORSE

Like the rider loosed by Christ's breaking the 1st Seal, the Bishop receives his crown, a two-horned miter, and a bow, his pastoral staff.<sup>[46]</sup> The consecrator describes the staff as signifying he is to keep watch over the whole flock.<sup>[47]</sup> Here it is we see Christ's admonitions to *watch* fraught with prophetic meaning. The bishops of the Roman Catholic Church did not watch, though they were warned time and again by the prophets sent them by God. Instead of watching and warning the flock of wolves and deadly doctrine, they ignored the messages and killed the messengers. Strangely, the ceremony of placing the miter on the bishop's head is done in total silence, reminiscent of the half hour's silence in Heaven (Rev. 8:1).<sup>[48]</sup>

Next, the ring is placed on the bishop-elect's right hand, symbolizing the dignity and power of office to protect the bride of God, his holy Church.<sup>[49]</sup> Here, in these three symbols or marks of office, we see the authority the bishop holds over the flock, *causing all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.* (vs. 16).

## IMITATING JUDAS, THE BISHOPS GIVE THE BISHOP-ELECT THE KISS OF PEACE TRANSMITTING APOSTOLIC SUCCESSION FROM JUDAS ISCARIOT, NOT ST. PETER

**"The newly ordained then sets aside his staff and receives the kiss of peace from the principal consecrator and all the other bishops."**<sup>[50]</sup>

## THE SACRAMENT OF HOLY ORDERS ONE OF THREE ROMAN CATHOLIC SACRAMENTS WHICH CONFER THE SPIRITUAL MARK OF THE BEAST LATIN VULGATE, COUNCIL OF TRENT AND MODERN CATECHISM ALL CONFIRM THE FULFILLMENT OF REV. 13:16 PROPHECY

**"Whoever shall affirm, that the Holy Spirit is not given by ordination; and therefore, that bishops say in vain, 'Receive the Holy Ghost'; or that thereby a character [*characterem*] is not impressed.....let him be accursed."**<sup>[51]</sup>

**"If anyone says that in the three sacraments, namely, baptism, confirmation and order, a character [*characterem*], namely a spiritual and indelible mark [*signum*], is not imprinted on the soul, because of which they cannot be repeated: let him be anathema."**<sup>[52]</sup>

**"Et faciet omnes pusillos, et magnos, et divites, et pauperes, et liberos, et servos habere characterem in dextera manu sua, aut in frontibus suis": "And he causeth all, both small and**

great, rich and poor, free and bond, to receive a mark [*characterem*] in their right hand, or in their foreheads."<sup>[53]</sup>

## "VII. THE EFFECTS OF THE SACRAMENT OF HOLY ORDERS

### The indelible character

¶1581 This sacrament configures the recipient to Christ by a special grace of the Holy Spirit.....By ordination one is enabled to act as a representative of Christ [i.e., in His name and by His authority, 'antichrist'], Head of the Church, in his triple office of priest [i.e., 'eyes like the eyes of a man', overseer of the flock, 'two horns like a lamb'], prophet [i.e., 'a mouth speaking great things'], and king [i.e., 'little horn'].

¶1582 .....The sacrament of Holy Orders, like the other two, confers an *indelible spiritual character* and cannot be repeated or conferred temporarily.

¶1583 .....the character imprinted by ordination is forever. The vocation and mission received on the day of his ordination mark him permanently."<sup>[54]</sup>

"The other effect of the Sacraments, an effect, however, not common to all three, Baptism, Confirmation, and Holy Orders, is the character which they impress on the soul. When the Apostle says: 'God hath anointed us, who also hath sealed us, and given the pledge of the Spirit in our hearts,' he clearly designates by the word 'sealed', this sacramental character, the property of which is to impress a seal and mark on the soul. This character is, as it were, a distinctive and indelible impression stamped on the soul.....

"This character has a two-fold effect, it qualifies us to receive or perform something sacred, and distinguishes us from another. In the character impressed by Baptism, both effects are exemplified: by it we are qualified to receive the other Sacraments; and the Christian is distinguished from those who profess not the name of Christ. The same illustration is afforded by the characters impressed by Confirmation and Holy Orders: by the one we are arrayed and armed as soldiers of Christ, publicly to profess and defend his name, to fight against our domestic enemy [i.e., the true saints], and against the spiritual powers of wickedness in high places the other [Holy Orders] combines the power of consecrating [i.e., the lying miracle of transubstantiation] and administering the Sacraments [i.e., 'he causeth all to receive a mark in their right hand or in their foreheads'], and also distinguishes those who are invested with this power [i.e., by mandate and authority of the 1st Beast, the Pope], from the rest of the faithful. The rule of the Catholic Church is, therefore, inviolably to be observed: it teaches that these three Sacraments impress a character and are never to be reiterated."<sup>[55]</sup>

The staggering admissions by the above quoted authoritative Roman Catholic sources could not be more damning if they tried. By translating, into Latin, the *mark of the beast* as *characterem*, and using the exact same Latin word to identify the spiritual seal indelibly imprinted by the Holy Spirit on the soul through three of its Sacraments of Baptism, Confirmation, and Holy Orders, the Latin Roman Catholic Church has given us the final link in the chain of evidence pointing to the Pope as the Beast, Antichrist, and his Roman Catholic Church as Mystery Babylon.

## BLASPHEMY OF THE HOLY SPIRIT SEEN IN CALLING THE MARK OF THE BEAST THE SEAL OF THE HOLY SPIRIT

### "SYMBOLS OF THE HOLY SPIRIT

¶698 *The seal is a symbol close to that of anointing.....Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible 'character' imprinted by these three unrepeatable sacraments.*"[56]

We have already discussed the profound truth that the Beast and false prophet have been marked out by God for the Lake of Fire. The same holds true for those remaining in Mystery Babylon. We have also discussed that calling the works of God the Holy Spirit the works of Satan is not considered blasphemy of the Holy Spirit. However, calling the works of Satan the works of God the Holy Spirit is blasphemy of the Holy Spirit. This is exactly what occurs in designating the mark of the Beast the seal and grace of the Holy Spirit. For doing so the Beast and his false prophet have no forgiveness of their sins, only foreordained reprobation.

### INDELIBLE MARK OF THE BEAST DEEMED UNREPEATABLE, YET CHRIST SAYS 'YE MUST BE BORN AGAIN'

Here we see a serious contradiction between Catholic understanding of the sacraments and Jesus Christ's teaching of the new birth. Frequently, even evangelical churches will misunderstand the spiritual nature of water baptism. It confers no saving grace, whether administered once or one hundred times to the recipient. It is simply a memorial testifying to the recipient's belief, or parents' belief, in the death, burial and resurrection of Jesus Christ. Water baptism is not the new birth. However, baptism by the Holy Spirit is the new birth. It is through the power of the Holy Spirit that we are baptized into the Body of Christ and sealed unto the day of redemption. As Jesus states in John 3, this spiritual baptism is done by the wind, i.e., spirit (πνευμα), who sovereignly blows and goes to whom and whenever He wills, not as man or priest will. The Roman Catholic Church pretends to control the 'wind', the Holy Spirit, at Baptism, Confirmation, and Holy Orders. This is a lie, and many believe it.

### THE SEALING OF THE 144, 000 MANIFESTS THE SOVEREIGN GRACE OF GOD IN ELECTION WHILE REPUDIATING SACRAMENTAL GRACE THE 144,000 SIGNIFY THE CHURCH, NOT LITERAL ISRAEL

To understand the symbols of the Revelation properly one must understand the key to the cipher as given by Jesus Christ Himself:

*"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks*

*which thou sawest are the seven churches.*"[57]

Clearly, the Lord has designated New Testament concepts under Old Testament figures. The angels are messengers, i.e., prophets who deliver the inspired Word to the Church. By giving the Revelation in Old Testament symbols, He keeps the Gentiles of the Roman Empire in darkness as to its meaning, while cultivating the study of the Old Testament in Gentile believers who would not otherwise study its contents. In addition, by prophesying the future of the Church and her arch enemy in symbols, the Holy Spirit keeps its contents a mystery to all but those to whom He wills to reveal it.

**"What, let me ask, was the nature of the symbol seen by John in the very opening vision, and as explained by Christ Himself? Why, the scene presented was that of a sacred chamber like that of the Jewish sanctuary, with one habited as high-priest standing by its seven candlesticks: and Christ Himself expressly interpreted the latter emblem to typify the seven then existing Asiatic *Christian churches*. Besides that he interwove, in his several addresses to those churches, other similarly Christianized Jewish figures and even appellations [i.e., Jezebel, temple of my God, New Jerusalem in Rev. 3:12 & 21:12, Jews]; all as if expressly to prepare St. John for attaching confidently, and at once, a similar *Christian* meaning to such *Jewish imagery* and *appellations* as might occur in the subsequent Apocalyptic visions on things future.....If Israelitish inanimate visible symbols are thus to bear a Christian meaning, it would surely be nothing less than a palpable and gross inconsistency not to affix a Christian sense also to the *appellative Israel* in the Apocalyptic prophecy."**[58]

By designating 12,000 out of each tribe of confessing Israel, i.e., the professing Christian Church, the Holy Spirit is declaring *not all Israel are Israel*, confirming Paul's exposition in Romans 9. Not all are true Christians who profess Christianity. The true Christians are those who have been sovereignly sealed, i.e., regenerated and given the new birth by the Holy Spirit, before any irreversible harm comes to them, i.e., death. The Angel having the seal (*sphragis*) of the living God, i.e., the Holy Spirit, is none other than Jesus Christ seen under figure. The Roman Catholic priesthood claim they have the authority and power to seal (*sphragis*) the soul by the Holy Spirit in Baptism, Confirmation, and Holy Orders. Revelation 7 states otherwise. Revelation 13 tells us the seal of the Roman Catholic Church is really the mark of the Beast. Here we have, under symbol of the sealing of the 144,000 elect, an indirect reference to the cause of the ensuing war against the elect, sealed by the grace of God, as initiated and sustained by the reprobate who have willingly been marked by the Beast. The sealed elect refused to repeat their sovereign sealing, despite inhumane attempts by the Church of Rome to re-seal and mark them with the sign of the cross on their foreheads.

## OTHER OBSERVATIONS ON THE MARK OF THE BEAST

### 1. The Mark of the Beast is Spiritual, Not Literal.

The prevalent teaching in the Body of Christ would have us believe mankind will be compelled by the New World Order to take a microchip in their forehead or right hand. That theory is fiction and typical of misinterpreting symbolism for a literal rendering. The two witnesses are not spewing forth literal fire like a flamethrower. Christ is not a literal door made of wood. The wine of the Lord's Supper is not literal blood. We are not literal sheep, although we are frequently dumber, lose our way more often, and baa considerably louder.

### 2. The Signing of the Cross Consists in Placing the Right Hand to the Forehead.

**"Sign of the Cross: a sacramental consisting of the movement of the right hand to the forehead to the breast, then from the left to the right shoulders."**[59]

**"486. What are the prayers that every Catholic should know by heart?**

**The prayers that every Catholic should know by heart are: the Our Father, the Hail Mary, the Apostles' Creed, the Confiteor, the Glory be to the Father, and the acts of faith, hope, charity and contrition.**

**"487. How do we usually begin and end our prayers?**

**We usually begin and end our prayers with the sign of the cross.**

**"488. Why do we make the sign of the cross?**

**We make the sign of the cross to express two important mysteries of the Christian religion, the Blessed Trinity and the Redemption."**[60]

This official explanation of the signing of the cross does not jive with Scripture, except for the part about it *expressing mysteries*, i.e., the *mysteries* of Mystery Babylon. The signing of the cross by the faithful of Catholicism is signified a *sacramental*. The same Catechism quoted above describes *sacramentals*:

**"Sacramental are signs. They remind us of God, the saints and spiritual truths The sacramentals were instituted by the Church....."**[61]

A synonym for the word *sign* is mark. Thus, sacramentals are marks. Instituted by Mother Church, not Jesus Christ. All who make the sign of the cross have been marked in Baptism by the Beast, the Head of Mother Church. It is a visible reminder to us of the spiritual condition of the one who signs.

**"Sign of the Cross. Tracing the cross on one's forehead with the thumb or index finger was already customary in the 2nd century as a private devotion. In the 4th century it came into wide use in the liturgy.....The large sign of the cross made on forehead, breast and shoulders...seems to have been introduced into the monasteries first in the 10th century."**[62]

In a bizarre revelation regarding the nature of the Man of Lawlessness, the Pope, the same encyclopedia tells us Innocent III. instituted the sign of the cross using three right hand fingers touching forehead, breast, then right and left shoulder. Subsequently another Man of Lawlessness thought to change the law, signing from left to right shoulder.[63]

**"472. Which are the chief kinds of sacramentals?**

**The chief kinds of sacramentals are: *first*. blessings given by priests and bishops; *second*, exorcisms against evil spirits; *third*, blessed objects of devotions."**[64]

Note exorcism or casting out demons as a Roman Catholic sacramental. The possessed is anointed with holy oil (chrism which has been blessed by a Bishop on Holy Thursday) on the forehead in the sign of the cross made by the priest's right hand.[65] Jesus warns of many calling him 'Lord' on the last day who have cast out devils in His name, yet will be consigned to Hell as their reward for working lawlessness.[66]

See **PLATE 7** for photo of John Paul II. 'blessing' an innocent child on the forehead with his personal beastly mark.

### 3. Imprimatur a Mark of the Beast.

Permission to publish a book whose subject matter is related to the Roman Catholic Church and whose writer is expressing an official Roman Catholic viewpoint is granted by a Bishop of the Roman Catholic Church. His imprint, the sign of the cross, the mark of the Beast, is seen beside his name, proving official sanction to publish. See **PLATE 8**.

### 4. Papal Bulla a Mark of the Beast.

Papal Bulls, such as *Ad abolendam*, are more properly called *Bulla*, Latin for *bubble*, signifying the round lead seal attached to the official decree issued by the pope. The seal is a stamp of authenticity guaranteeing its contents were written by whom it is claimed, and not a forgery.

### 5. Liturgical Rings a Mark of the Beast.

**"St. Augustine speaks of the bishop's ring as a seal, and it is probably from this practical usage that rings became a sign [i.e., mark] of the episcopal office [i.e., the office of little horn, overseer]."**[67]

**"The ring is used by cardinals, bishops, and prelates on the fourth finger of the right hand."**[68]

It is this author's testimony to have viewed a segment of the A&E cable series, 20th Century, covering the Roman Pontificate. John Paul II. was filmed receiving visitors to the Vatican. All bowed in obeisance, kissing the papal ring on his *right hand*.

THE SIGNING OF THE CROSS ON THE FOREHEAD AT BAPTISM MANDATORY;  
THE ABOMINATION OF BAPTISMAL REGENERATION FALSELY TAUGHT AS FACT,  
BLASPHEMING THE SOVEREIGN, GRACIOUS WORK OF THE HOLY SPIRIT

**"Rite of the Catechumenate:**

**SIGNING [i.e., marking] OF THE FOREHEAD AND SENSES**

**'Please come forward, together with your sponsors, to receive the sign [i.e., mark] of your new way of life' [i.e., new birth]. With their sponsors, the candidates one by one come to the celebrant. With his (right) thumb he makes a cross on the forehead.....While doing this, he says:**

'N., receive the cross on your forehead: by this sign [i.e., mark] of his love Christ [i.e., Antichrist] will be your strength.....Lord, may these catechumens come to know the mysteries [i.e., Mystery Babylon] of your love, be born again in the waters of baptism, and be counted among the members of your Church' [i.e., Mystery Babylon].

**"BLESSING THE WATER**

**Then the celebrant turns to the font and blesses the water:**

.....'By the power of the Spirit give to the water of this font the grace of your Son. You created man in your own likeness: cleanse him from sin in a new birth to innocence by water and the Spirit.'

**The celebrant touches the water with his right hand and continues:**

'We ask you, Father, with your Son to send the Holy Spirit upon the water of this font.'

**"CLOTHING WITH THE WHITE GARMENT**

'N. and N., you have become a new creation and clothed yourselves in Christ. Take this white garment and bring it unstained to the judgment seat of our Lord Jesus Christ so that you may have everlasting life.'<sup>[69]</sup>

The celebrant, the Catholic priest who has received the indelible mark of the Beast at his ordination, the Sacrament of Holy Orders, has been given his power and authority by the Bishop, the 2nd beast from the earth, who, in turn, was given his power and authority by the 1st Beast who rose up out of the Mediterranean Sea. The power of the priesthood is evidenced in his right hand, for with it he makes the mark of the Beast on the forehead of the Catechumen and touches the baptismal waters that it would receive the Holy Spirit. Once blessed by the priest, the waters allegedly hold divine regenerating power enabling the recipient to experience

the new birth, the seal of the Holy Spirit. However, this rite opposes the teaching of Rev. 7:1-8, which describes the baptism and sealing of the Holy Spirit as the sovereign, invisible work and gift of God, not of the will or visible works of man, *but of God that showeth mercy*.<sup>[70]</sup> Those to whom *God* graciously shows mercy are symbolized as a specific number of individuals chosen out of the aggregate professing Church in each generation. The King James Version neglects to translate the Greek εκ, ‘out of’:

*"And I heard the number of them which were sealed [i.e., baptized by the Holy Spirit, regenerated, born again]: and there were sealed an hundred and forty four thousand (out) of all the tribes of the children of Israel [i.e., the aggregate professing Christian Church]."*<sup>[71]</sup>

The true Church of believers are described as the 'called, chosen, and faithful.'<sup>[72]</sup> The Greek word translated *chosen* is the same word also translated *elect*: εκλεκτος, meaning *picked out, chosen by God*.<sup>[73]</sup> The true Church is comprised of those chosen to *come out of* the world and their current state of unbelief and opposition to God, religious or not. The Greek word translated *church*, εκκλησια, is derived from the root, εκκλητος, *called out or forth*.<sup>[74]</sup> Elliott views the *ekklesia, church*, as "the Lord's assembly gathered out of the world."<sup>[75]</sup> This view correlates with the Lord's saying that *the harvest truly is plenteous, and look on the fields for they are white already to harvest*.<sup>[76]</sup> Thus, the 144,000 symbolize the elect, chosen out of, gathered out of, the world's harvest and its professing Christian Church. These few are chosen for salvation by the sovereign will and grace of God.

The multitude clothed in white robes which no man could number (v. 9) symbolize the aggregate number of those sealed and saved throughout the Church Age. The great tribulation they came out of spans 1260 years of the Church Age. If the great tribulation were a duration of 3½ years as Futurists claim, the multitude certainly could be numbered. After all, were not the 200 million horsemen numbered (Rev. 9:16)?

Incredibly, the Roman Catholic Church counterfeits the giving of the white robes to the sealed saints (Rev. 6:11, 7:9, 19:8, 14), claiming the power of its priesthood to justify the sinner at water baptism. This is another instance of the Church of Rome usurping the prerogatives of God, whereby its Man of Sin shows himself to be God.

MEANWHILE, BACK AT THE PAPAL PALACE.....

By now the reader is wondering whatever happened to *Ad abolendam* and the extirpation of heresy discussed at the beginning of this chapter. Let the reader be advised that all the facts thus far given are extremely important background information to understanding the big picture. The

big picture being the historical overview of who did what to whom and why. By having a sense of the guilty, the innocent, and the issues involved, we seek a solution to the mystery of the Beast, Babylon, the saints they slaughter and the entire prophecy of Revelation.

Let the reader review paragraph C of the decree by Lucius III. The points of controversy between the Catholic Church and the 'heretics' are clearly brought forth:

- preaching without authority of the Catholic Church, i.e., the Beast.
- preaching and teaching a different faith concerning the Sacraments; i.e., they opposed the marks of the Beast.

Unless the 'heretic' recants, he is threatened with death, if he chooses to remain in the diocese of the Catholic Church. In order to escape death, it would entail going into hiding or leaving Europe altogether. The Bishops, the 2nd beast, have been empowered by the 1st Beast to seek out heretics in their diocese by using informers (¶H). The accused are deemed guilty until proven innocent, the Bishop, as judge, holding the keys to life and death (¶I). The rulers and elite residing in the Bishop's diocese are required to take a formal oath swearing allegiance to the Church in her fight to extirpate heresy. Non-compliance will result in excommunication, ecclesiastical interdict, and economic sanctions (¶J). Those who in any way show compassion to the heretics are condemned to perpetual infamy (ibid.).

TO BE EXCOMMUNICATED FROM THE BODY OF THE BEAST IS A BLESSING,  
NOT A CURSE  
JESUS PROPHECIES DISCIPLES' EXCOMMUNICATION IN CHURCH AGE

*"Blessed are ye when men shall hate you, and when they shall separate you from their company [i.e., excommunicate you], and shall reproach you and cast out your name as evil [i.e., shun and avoid you], for the Son of man's sake [i.e., for the Gospel and doctrinal truth]. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."* [77]

*"They shall put you out of the synagogues [i.e., churches]: yea, the time cometh, that whosoever killeth you will think that he doeth God service [i.e., kill you in the name of Jesus]. And these things they do unto you because they have not known the Father, nor me [i.e., the Beast, his Church and the faithful who do their bidding are unsaved - not Christians]. But these things [i.e., prophecies] I told you that when the time shall come [i.e., during the 1260 years of papal persecution], ye may remember that I told you of them [and know how to respond appropriately]."* [78]

"Come out of her [i.e., excommunicate yourself from Mystery Babylon], my people [i.e., my elect), that ye be not partakers of her sins [i.e., that you have no communion, κοινωνία, with her or her sacraments]....."[79]

"EXCOMMUNICATION:.....'exclusion from the communion of the faithful.'  
.....it is [exclusion] from the Eucharist as the center of the common socio-mystical life of the faithful in Christ's Body, the Church."[80]

"In former times it was called anathema....For one to become liable to this extreme penalty, he must be baptized [i.e., call himself a Christian], delinquent [i.e., fail to abide by Canon Law], and contumacious [i.e., refuse to worship the Beast or his image].....

"The distinctive characteristic [i.e., mark of the Beast] of excommunication is that it separates the offender from the communion of the faithful....With regard to the second kind of association (that which is wholly external and involves only the social and business affairs of daily life) [i.e., buying and selling], it is true that the Church can, in theory, forbid even this type of communion.

"TYPES OF EXCOMMUNICATION:

.....the *tolerati*: those to be tolerated, and the *vitandi* those to be shunned....The *vitandi* were to be avoided in all things as much as possible, for they had been excommunicated for only the most heinous offenses [i.e., refusal to receive the mark of the Beast].....one becomes *vitandus* only after he has been excommunicated by a published decree of the Holy See itself [i.e., papal bulla, another mark of the Beast] in which he is mentioned by name, and in which it is specifically declared that he is to be avoided [i.e., forbids buying and selling with him for his name is evil] in so far as possible [i.e., as in the bulla, *Ad abolendam*].....

"EFFECTS OF EXCOMMUNICATION

2.....Since the primary purpose of excommunication is not so much to punish as to recall to repentance and obedience, the privation of the Sacraments as the greatest of all losses produces this result more effectively than any other penal measure; it is the ultimate and supreme penalty. It is sometimes called 'spiritual death.'

3. The excommunicate is refused Christian burial....."[81]

## EXCOMMUNICATION OF HERETICS BY ROMAN CATHOLIC CHURCH FORBIDS THE FAITHFUL FROM BUYING AND SELLING WITH HERETICS; ALSO DISALLOWS BURYING THEM

The keen reader will be alerted by the words *buying and selling*, and *denial of burial*. The first reference is seen in Rev. 13:17: *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name*. The Cathari, Patarini, and Poor Men of Lyons were designated *vitandi*, subject to the most severe form of excommunication. They were openly named and proscribed by papal decree. They were to be a marked people, outcasts, cursed for their contumacy, and to be shunned in religious, social and business dealings. Those

who showed compassion and mercy to them were subject to severe censure. Those who listened to their preaching were subject to death. These 'heretics' were to be pointed out by the people and brought before the Bishop-Inquisitor for examination and punishment. By no longer having the privilege to partake of the Holy Eucharist, 'spiritual death' is promised the 'heretic'. But Scripture states the opposite: eternal spiritual death awaits those who take the mark of the Beast and worship his image.[82] Eternal life is promised to those who refuse his mark.[83] So what, exactly, did these Christian 'heretics' do to deserve such harsh and un-Christian like treatment by Catholic society as a whole?

The second reference we have noted is that of *denial of Christian burial* to the excommunicant. The prophetic fulfillment of this punishment is seen in Rev. 11:9: *And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half* [i.e., time, times, ½ time = 1260 years of papal persecution], *and shall not suffer their bodies to be put in graves*. The two witnesses, prophets sent by God to the apostate Church to warn them of His coming judgment, represent those faithful witnesses from Western civilization, spanning a time period of 1260 years that the persecuting Beast is in power and the West is under his dominion. That explains how the nations of the Beast's faithful see the dead witnesses. The two prophets are not the literal Moses and Elijah hung in the streets of literal Jerusalem to be viewed by the world on cable TV for literally 3½ days, but symbolize those generations of faithful Christians called to give witness to the Church of Rome and her harlot daughters. Invariably, with few exceptions, they are treated cruelly and killed for their unthankful task. Because these witnesses are Christians witnessing Christ, while refusing the mark of the Beast, they are excommunicated by the Catholic Church. This and this alone explains the forbidding, by interdict, their Christian burial according to the rites of the Catholic Church. Besides, the literal Jews of literal Jerusalem would never tolerate leaving dead bodies hanging in the streets overnight, let alone 3½ days. Jewish law forbids it.[84]

#### **"DENIAL OF CHRISTIAN BURIAL:**

**.....The law expressly forbids Christian burial to six classes of Catholics who are enumerated in CIC c.1240:**

**(1) 'Notorious apostates from the Christian religion'.....This same section of the canon forbids Christian burial also to 'notorious members of heretical, schismatical or masonic groups, or societies of a similar nature.'**

**(2) 'Those who have been excommunicated or interdicted by sentence.'**[85]

In addition to refusing burial to apostates, heretics, and schismatics, the Catholic Church boasts of refusing burial to known gangsters. On the contrary, elaborate, no-expense-spared Roman Catholic funerals for the Roman Catholic Mafia are the rule, not the exception. There is big money to be made by the Church for its high masses said on behalf of the departed Godfathers and their numerous Mafioso family members.

## PERPETUAL INFAMY PENALTY FOR FAVORERS OF HERETICS<sup>[86]</sup>

**"Legal infamy....brands those guilty of these grave crimes as unworthy of the good esteem and honor of their fellow men, and it denies them the normal exercise of the juridical personality that they possess within the society of the Church.....The penalty is automatically incurred - without the need of any judicial process...- by those guilty of the following six categories of crime, which are judged the most serious offenses against faith, ecclesiastical authority, and Christian morals.**

- 1. Apostasy, heresy, and schism, with either formal affiliation with a non-Catholic sect or public adherence to it.....**
- 2. Whosoever desecrates the Sacred Species, by either throwing them away or by carrying them off or retaining them for an evil end, is also infamous.<sup>[87]</sup>**

As is plainly seen by the above authority citing Catholic Canon Law, both the favorers of 'heretics' and the 'heretics' themselves are declared *infamous* without recourse to a legal trial, paralleling the illegality of Jesus Christ's conviction. By being branded with the mark of *infamy*, the infamous were objects of hatred, reproach and reviling. Their names and character were viewed as evil, just as Jesus Christ prophesied. Additionally, their civil rights were stripped from them. Imagine attempting to make a living under those circumstances. The reader is asked to picture the persecution of the African-Americans prior to the Civil Rights movement to properly assess the profound implications attached to the stigma of *infamy*. And to think that all this evil was conducted in defense of the Roman Catholic Church's honor, her Holy Faith and in the name of Christian morality.

## OATHS EXACTED BY CHURCH TO ENSURE FEALTY OF FAITHFUL IN DISCOVERY OF HERETICS<sup>[88]</sup>

**"I swear by God and Holy Mary and by the sign of the cross [i.e., mark of the Beast] and the words of the holy Gospels, that I will favor and defend and assist the holy Catholic faith and the Holy Inquisition, its officers and ministers, and that I will declare and discover all heretics whatsoever, abettors, defenders and concealers of them, disturbers and obstructers of the said Holy Office, and that I will not give them favor, nor help, nor concealment; but that immediately that I know them I will reveal and denounce them to the senior inquisitors; and should I act differently may God so punish me as those deserve who willingly perjure themselves." (Oath taken by the people of Spain)<sup>[89]</sup>**

**"Your Excellency swears and promises by your faith and word, as a true and Catholic viceroy, appointed by his Catholic majesty, N., that you will defend with all your power the Catholic faith, held and believed by the Holy Mother Church Apostolic of Rome, the preservation and increase of it, that you will persecute and cause to be persecuted all heretics and apostates, enemies of the Church, and that you will give and order to be given the favor and aid necessary to the Holy Office of the Inquisition and its ministers, so that heretics, disturbers of our Christian religion, be apprehended and punished in conformity to Justice and the sacred canons, without any omission on the part of your Excellency, nor exception of any person, whatever may be their rank or quality." And His Excellency answered: "All this**

**I swear and promise by my faith and word." (Oath taken by Spanish nobility)[90]**

**JUDAS A FORERUNNER OF THE 'CHRISTIAN' WHO WOULD INFORM ON HERETICS  
THE REVELATION OF ST. JOHN THE DISCOVERY OF WHO THE REAL HERETICS ARE**

Let us not fail to see prophecy fulfilled in the Roman Catholic Church as foretold in the Gospels. Judas Iscariot, the son of perdition, the Seed of the Serpent, has much to teach us concerning the Antichrist, his spirit, and his people. Claiming to be disciples of Christ, the Church of Antichrist will be opposed to the true disciples of Christ, informing on them, betraying their trust, and pointing them out to the Roman Catholic authorities. Judas identified the heretic, Christ, to the Roman authorities by a kiss of peace, pretending friendship and love.

*"And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to put to death."*[91]

The testimony of Jesus is, indeed, the spirit of prophecy. The Revelation given to St. John by Christ and His angel is no exception. By utilizing a *thesaurus*, the diligent researcher is able to find a treasure house of ideas hidden within words. For example, the word *revelation* is categorized under the subheading: DISCLOSURE. Included in all the words grouped under this heading is the word *discovery*. Coincidentally, this is a word which is frequently used by the Inquisition in defining its objectives: the *discovery* and punishment of heretics. Thus, by substituting the word *discovery* for the title *Revelation*, we may intimate an inspired parallel between the Inquisition *discovery* of heretics by Antichrist and his Church, Mystery Babylon, and the prophetic *discovery* of the real heretics by the true saints as taught by the Holy Spirit in the book of Revelation.

Paragraph E of the bull *Ad abolendam* allows for public abjuration by the heretic. Of course, this does not square with Christ's admonishment for believers to persevere. The martyrs were killed because they persevered and refused to recant, not taking the mark of the Beast. The following is an example of the abjuration required for one to be taken back in the Beast's fold:

**"I, N., swear by Almighty God, and by these holy gospels of God, which I hold in my hands, before you, the Lord N. Archbishop, or Bishop, and before you others, his assessors, that I am not, and have not been, an Insabbatized Waldensian or Poor Man of Lyons; nor a heretic in any sect condemned by the church; nor do I, nor did I, believe their errors; nor will I, as long as I live believe them; moreover, I profess and protest that I believe, and always will believe, the catholic faith, which the holy and apostolic Roman Church publicly holds, teaches and preaches; and which you, Lord Archbishop, or Bishop, and other prelates of the universal church, publicly hold, teach, and preach."**[92]

## SUSPECTED OF HERESY, SIMON PETER A FORERUNNER OF HERETICS WHO ABJURE

*"Peter answered and said unto him: though all men should be offended by thee, yet would I never be offended. Jesus said unto him, Verily I say unto thee, that this same night before the cock crow thou shalt deny me thrice. Peter said unto him: If I should die with thee, yet would I not deny thee....."*

*Peter sat without in the palace. And a damsel came to him saying: Thou also wast with Jesus of Galilee: but he denied before them all saying: I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there: This fellow was also with Jesus of Nazareth. And again he denied with an oath that he knew the man. And after a while came unto him they that stood by, and said unto Peter: surely even thou art one of them, for thy speech betrayeth thee. Then began he to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which said unto him: before the cock crow, thou shalt deny me thrice: and went out at the doors and wept bitterly."<sup>[93]</sup>*

Peter's denial of Christ, an abjuration of his faith, came in times of fear and persecution. He had not yet received the seal of the Holy Spirit. As a result, mere human will and fleshly resolve cannot sustain in times of tribulation. The "Christians" who recanted for the Beast and his Church were unregenerate, carnal Christians who, as prophesied in the parables of the soils, had no firm root and withered away when the persecution became too 'hot.' By the crowing of the cock we are informed that the day dawn and day star had not yet risen in Peter's heart.<sup>[94]</sup> Graciously, Christ prays for his elect that their faith does not fail them.<sup>[95]</sup> Here we have a mark of the true Christian, his perseverance. This the majority of 'heretics' had. Those who were unregenerate would be compelled to betray their fellow Christians to the authorities, making undetection more difficult for the believers. The infamous Inquisitor, Reinerius Saccho, admits to having once been a leader of the heretical proscribed Cathari Christians.<sup>[96]</sup> We will speak more on him later.

## ECCLESIASTICAL INTERDICT PENALTY FOR NEGLECTING TO EXTIRPATE HERESY<sup>[97]</sup> BURIAL AND MARRIAGE FORBIDDEN

The term *interdict* simply means *a forbidding*. Christ says 'forbid them not', the Beast says 'forbid them.' In this case the *forbidding* is depriving the faithful from the sacraments. Translations and Reprints tells us *it was employed especially to coerce princes, as it was the most effective means of exciting public indignation and arousing a people against its ruler....by the beginning of the 12th century (the popes) had adopted it as one of their most effective instruments in dealing with [i.e., subjugating] the European states.*<sup>[98]</sup>

## ENACTMENT OF THE COUNCIL OF LIMOGES IN 1031

"If they do not keep the peace lay the whole territory of Limoges under a public excommunication [the term interdict had not yet come into use]: to wit, in such manner that no one - except a priest, beggar, traveler or infant - may be buried in all Limoges.....let the crucifixes and ornaments [i.e., idols] be veiled as a sign of sorrow and mourning to all [revelation: 'the unveiling']. Let each priest celebrate the mass behind locked doors.....Let no one marry him a wife during the continuance of this excommunication. Let no one give another a kiss....."[99]

## INTERDICT LAID IN NORMANDY IN 1137

".....The people were forbidden to enter the churches for the purpose of worshipping God, and the doors were locked. The music of the bells were silenced and the bodies of the dead lay unburied and putrefying, striking the beholders with fear and horror. The pleasures of marriage were denied to those desiring them....."[100]

## INTERDICTION ON FRANCE IN 1200

"Let all the churches be closed.....Let [the priests] not permit the dead to be interred, nor their bodies to be placed unburied in the cemeteries. Let them, moreover, say to the laity that they sin and transgress grievously by burying bodies in the earth, even in unconsecrated ground, for in so doing they arrogate to themselves an office pertaining to others.....all the sacraments of the church beyond these two [i.e., baptism and the viaticum] are absolutely prohibited [i.e., no marriage]."[101]

## INTERDICT OF UTRECHT IN 1426

".....nothing (is) severer than a papal interdict, nothing is likelier to stir up the common people against their magistrates and superiors. For under such circumstances the churches are closed, there are no divine services, no chants are heard, nor is there mass, nor do the faithful assemble together. There are no sacraments there, [i.e., no marriage] or confession, no baptism of any except infants. Even burial is forbidden."[102]

## INNOCENT III. INTERDICTS ENGLAND, 1208

"Innocent the bishop, etc., to the Bishops of London, Ely, Worcester, greetings and apostolic blessing.....Let neither gospel nor church hours be observed...though the people assemble.....Let the church doors remain shut.....Priests shall visit the sick, and hear confession, and let them perform the commendation of souls in the accustomed manner, but they shall not follow the corpses of the dead, because they will not have church burial."[103]

There is no question as to the historical fact and extent of the Papacy's power to forbid burial; i.e., *they shall not suffer their dead bodies to be put in graves* (Rev. 11:9). But this author finds it curious that marriage is also forbidden. How interesting that in giving the signs as to the time of His 2nd Coming, the Lord specifically mentions four omens:

- The days of Noah before the flood of judgment.
- The people will be unaware and unprepared for the coming judgment.
- The people will be eating and drinking.
- The people will be marrying and celebrating marriage engagements.

It is this author's opinion that Christ will come at a time of prosperity, indicated by the abundance of food and drink. It will also be a time of pseudo-peace when the earth dwellers have a false sense of security, as they did in the days of Noah, ignoring the prophet's warnings. But it is the fourth omen that is most unusual. Could it signify that at the time of Christ's return in judgment, the Papacy and the earth dwellers are in a state of unity, of one mind, heart, soul, and spirit, thereby no longer necessitating the employment of the severe measure of ecclesiastical interdict which forbids, among other things, holy matrimony?

Incidentally, King John of England, after having been excommunicated and deposed by decree of Innocent III., conceded his kingdom to the pope, swearing an oath of fealty:

*"We will it be known that we, having offended God and our mother Holy Church in many things, willingly humble ourselves, offer and freely grant to God and His holy apostles Peter and Paul, and the holy Roman Church, our mother, and to our lord the Pope Innocent and his catholic successors, the whole realm of England and the whole realm of Ireland, do and swear fealty for them to the aforesaid our lord Pope Innocent and his catholic successors and the Roman Church....."*<sup>[104]</sup>

This oath of fealty is typical of similar oaths rulers of kingdoms have sworn before popes over the centuries, and may be considered a type of fulfillment of Rev. 17:13. The difference being King John had a kingdom while the ten kings who do homage and fealty to the Beast do not have kingdoms as such. Perhaps these rulers are not considered monarchs in the sense that King John was one. Perhaps these kings are elected officials of democratic European Catholic 'Christian' countries.

**AD ABOLENDAM CALLS FOR DEGRADATION OF HERETICAL CLERICS  
CHRIST ALSO DEGRADED, FORESHADOWING INQUISITIONAL PROCEDURE BY BEAST**

Review ¶E of Lucius' bull. Note the words *he shall be stripped of the prerogative of the whole ecclesiastical order; despoiled, left to the judgment of the secular power*. Now compare the treatment of Christ at the hands of the judge, Pilate, the secular power whom the Jews delivered Him over to: *And they stripped him, and put on him a scarlet robe.*<sup>[105]</sup> See PLATE 9, the Man of Sin wearing scarlet robe counterfeiting the Lamb of God, Jesus Christ, while fulfilling Rev. 17:3, the scarlet-colored Beast who goes into perdition.

**'RECEIVERS' AND 'DEFENDERS' DEFINED BY COUNCIL OF TARRAGONA, A.D. 1242  
ALSO DEFINED ARE 'SUSPECTED HERETICS', 'CONCEALERS', & 'HIDERS'**

¶D of the infamous papal decree, *Ad abolendam*, anathematizes *receivers, defenders, and favorers* of the Cathari, Patarini, and Waldense (Poor Men of Lyons) 'heretical' groups. The Council of Tarragona was kind enough to give us, for all posterity, proper definitions of these several categories, and then some:

"In the first place, it is enquired, who are to be called *heretics*? who *suspected*? who *believers* [i.e., *credentes*]? who *favorers*? who *receivers*? who *defenders*? and who *relapsed*? And this is explained in the following manner:

"*Heretics* are those who persist in error, like the *Inzabbatati* [Waldenses], who say the we ought in no case swear [oaths] - that obedience [i.e., worship] is not due to the ecclesiastical or secular powers - and that corporal punishment [i.e., death] is not to be inflicted on anyone [i.e., especially on those who hold a different faith], and the like. (Does the reader sense the true Christian nature of these 'heretics'?).

"*Believers* in the said heresies are, in like manner, to be called heretics.

"He may be called *suspected* of heresy, who hears the preaching or [Bible] reading of the *Inzabbatati* [Waldenses], or who has knelt in prayer with them, or who has kissed them, or who believes those *Inzabbatati* to be good men, or other things which may probably induce suspicion. And he may be said to be *simply suspected* who has even once prayed, or done any of the aforesaid things with them. If, however, he has frequently heard their preaching and reading [of the Scriptures], or has prayed, or has done any of the aforesaid things with them, he may be said to be *vehemently suspected*. But, if he has done *all* the aforesaid things, especially if it be *frequently*, he may be said to be *most vehemently suspected*. We state the matter in this way, in order that a discreet judge may increase or diminish the required proof of innocence [i.e., suspects considered guilty before proven innocent] , as may appear expedient.

"*Concealers* (*celatores*) we understand to mean, those who have seen *Inzabbatati* [Waldenses] in the street, or in a house, or in any other place, and knew that they were *Inzabbatati*,

and did not inform against them, when they had the opportunity of discovering [*revelandi*, revealing] them to the church, or to the magistrate, or to others who might apprehend them.

"By *Hiders (occultatores)* we understand those who have entered into an agreement not to discover the heretics, or Inzabbatati, or who have otherwise prevented their being discovered [*revelarentur*, revealed].

"*Receivers* are those who have twice or more received heretics, or Inzabbatati, knowing them to be such, in their house, or in any other place belonging to them. A *receptacle*, we understand to be a house or inn, where heretics or Inzabbatati have twice, or more, assembled for preaching or [Bible] reading; or even where heretics or Inzabbatati have been frequently entertained.

"*Defenders* we understand to be those who knowingly defend heretics, or Inzabbatati, by word, or deed, or any other device, in their lands, or elsewhere, so that the [Roman Catholic] church may be less able to perform its duty of extirpating [*ad extirpandam*] heretical pravity.

"*Favorers* we understand to mean all the foregoing classes in a greater or less degree; and even those who otherwise in any manner, have given them counsel, help or favor. And all favorers we consider to be so far suspected that they ought to clear themselves, and to abjure heresy, and all favoring, and ought to be reconciled to the holy Mother Church.

"The *relapsed* are those who, after having abjured and renounced heresy, return to their former belief of it. In like manner we say, that those have *relapsed into the favoring* of heresy, who, after having abjured heresy, or the favoring of it, do good to the heretics, or conceal them; and all the persons aforesaid in case they shall be found, except those who are suspected without favoring, we anathematize with the greater excommunication [i.e., major excommunication]."<sup>[106]</sup>

Certainly the perceptive reader has a keen sense of the unrelenting pursuit to destroy the true Christians undertaken by the Beast, his Church, and compliant horns. Those *favorers* who do good to their fellow man are condemned as depraved criminals. But why should we marvel: if they hated Christ who did good always, they will likewise hate his disciples. Christ's command to love one another is seen perverted by the Beast and his ministers. This distortion and lawless disregard for revealed truth, coupled with the goal to hunt down and destroy other Christians was not a short-lived event like the Nazi Holocaust, limited to one debased generation. Generation after generation after generation of Catholic faithful obeyed the successors to the office of the Papacy in their quest to discover and exterminate heretics, all in the name of Christ and in the power of the Holy Spirit.

If we assign a value of thirty years to one generation, the time it takes for a child to grow to adulthood possibly receiving an extensive education, acquiring reason and a mature conscience, we can better understand the depth of the depravity of Roman Catholic Europe. Let us assume the determination to exterminate the so-called heretics began in A.D. 1184 (it began much earlier), and continued until July 15, 1834.<sup>[107]</sup> We are talking a time frame of some 750 years.

At thirty years per generation, the first mature generation commencing at A.D. 1184, we would have 25 subsequent generations, or a total of 26 generations of priests and laypeople, either actively involved in and or acquiescing through silent consent, to exterminate Christians who believed differently than Holy Mother, the Church. Moreover, the same time frame reveals 84 men held the office of pope after Lucius, all consenting and perpetrating hatred and destruction toward those who confessed Christ, but were categorized heretics and their favorers. These same 'Holy' Fathers have been declared infallible in their teaching of faith and morals by virtue of the infallible pronouncement of Vatican I. Child-like common sense and an elementary understanding of biblical theology tell us otherwise. It is neither a display of godliness nor a morally Christian act to terrorize, torture and burn alive a fellow human, let alone one who peaceably professes a different faith in Christ.

### CHRIST ACCUSED OF BEING A 'FAVORER' OF PUBLICANS AND SINNERS ALSO FALSELY ACCUSED OF MORAL LAXITY

*"The Son of man came eating and drinking. and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."*<sup>[108]</sup>

*"Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."*<sup>[109]</sup>

Considered the scum of the earth, the publicans and harlots felt no compassion from the righteous Pharisees for their being such vile sinners. Those who favored such filth were considered their receivers and defenders. Christ had ingratiated Himself to the dregs of Israeli society and for that was anathematized and stigmatized with the mark of infamy by the wicked Religionists. By telling the Pharisees social outcasts would enter Heaven before they, the Lord placed another wedge between Himself and religious unbelievers while prophesying the future apostasy of the Christian religion.

### A TYPICAL OATH TAKEN BY ROMAN CATHOLIC MAGISTRATES TO AID IN THE EXTIRPATION OF CATHAR HERETICS REVEALS THE DEPRAVITY OF SO-CALLED 'CHRISTIANITY'

FORM OF OATH TAKEN UPON THE BOOK OF THE GOSPELS BY THE SENECHALS [i.e., stewards of noblemen]  
AND MAGISTRATES OF THE LORD KING

**"We, N., a Seneschal and a Vicarius of Toulouse [i.e., Southern France] and N., a judge in ordinary, swear by these holy Gospels of God, that we will hold to the faith of our Lord Jesus Christ and the holy Roman Church, and will cause it to be held, and will defend it with all our power against every one. We will likewise pursue and take and cause to be taken, [i.e., persecute] wherever we can, all heretics with their adherents, aiders, abettors, helpers and defenders, as well as all fugitives on account of heresy.**

These aforesaid, if we know where anyone of them is to be found, we will accuse and denounce to the Church and to the Inquisitors.....nor will we permit anyone to use or hold public office who is suspected or defamed for heresy.....We will not receive anything from the aforesaid, nor have them in our family, or society [i.e., heretics could not buy or sell] or service, or knowingly take council with them.....In these things, and in all others which relate to the office of the inquisition of heresy we will be obedient to God, the Roman Church, and the inquisitors of this same heresy. So help us God and these, His Holy Gospels.[110]

## THE SPIRIT OF ANTICHRIST WHICH DROVE THE INQUISITION THE SAME SPIRIT WHICH DROVE THE HOLOCAUST

Let us define our terms. To *persecute* is to *pursue*.<sup>[111]</sup> To *take* and *cause to be taken* is to *lead into captivity*. To drive a people from their families and society is to *excommunicate*. To *excommunicate* is to forbid buying and selling. To *exterminate* is to kill. These are all the marks of Antichrist and his spirit. Although this particular oath does not openly call for the deaths of heretics, we will cite other papal decrees which did, using the term *exterminate*.

To the reader knowledgeable in the history of the Holocaust, one sees chilling parallels between the Roman Catholic Inquisition against Christians and the Nazi Holocaust against Jews:

- Both involved the searching out and discovery of a particular people.
- Both involved the forbidding of holding office by a particular people.
- Both involved the marking, by either a 'Christian' cross or Jewish badge, of a particular people.<sup>[112]</sup>
- Both involved captivity of a particular people.
- Both involved persecution of a particular people.
- Both involved torture and unspeakable cruelty to a particular people.
- Both involved extermination of a particular people.
- Both were instigated by Roman Catholics.

## JESUS CHRIST ACCUSED AND DENOUNCED TO PILATE, A TYPE OF POPE

Think for a moment. The Jewish religious community delivered Jesus to Pilate for extermination. Pilate was the Procurator, Governor and Vicar of the Roman Emperor, as the Pope is the Father of the faithful, Shepherd, and Vicar of Jesus Christ. The Pope's priesthood and lay people did the searching, seeking and capturing of Christians, as did the Pharisees seek out and capture Christ.

THE CATHARI CHRISTIANS WERE THE PURITANS OF THE 12th CENTURY  
THEY TESTIFIED AGAINST THE CHURCH OF ROME  
THE CHURCH OF ROME EXTERMINATED THEM  
THE CATHARS AND ALBIGENSES ARE ONE AND THE SAME PEOPLE  
THE CHURCH OF ROME HAS SOUGHT THEIR DESTRUCTION SINCE THE  
FIRST COUNCIL OF NICEA

*“Blessed are the pure in heart: for they shall see God.”*<sup>[113]</sup>

*“...the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.”*<sup>[114]</sup>

The name *Cathari* or *Cathars* has its origin in the Greek word καθαρος, Catharos,<sup>[115]</sup> translated *pure* and *clean* in the above-quoted Scriptures. *Thayer* further explains it to mean *free from the admixture or adhesion of anything that soils, adulterates, corrupts.*<sup>[116]</sup> This distinction is particularly prophetic when one considers the root meaning of the word *Babylon: to mix,*<sup>[117]</sup> Mystery Babylon being a Church that mixes truth with lies, holy with the profane, Scripture with tradition, Jesus Christ with Baal. To compound the paradoxes and prophetic 'coincidences', Christ's Beatitudes specify a blessing on the *Cathars* or 'pure ones', while the Church of Rome denounces them as heretics under anathema or perpetual cursing. Furthermore, the Lord continues His prophetic Sermon on the Mount by linking the 'pure ones' with the 'peacemakers' [i.e., those preaching reconciliation with God by grace alone, through faith alone, in Christ alone], and with the ones persecuted and declared infamous (vs. 10-11). These He declares to be prophets (vs. 12). By analogy we can see a parallel between the Cathari, the 'pure ones,' and the two witnesses described in Rev. 11:

1. The two witnesses are candlesticks (i.e., true churches).

The Cathars were a true church.

2. The two witnesses are prophets (vs. 3, 6).

The Cathars were prophets.

3. The two witnesses speak the Word of God by the power of the Holy Spirit (i.e., 'fire proceeds out of their mouth', vs. 5).

The Cathars spoke the Word of God in Spirit and truth.

4. The two witnesses testify God's wrath and judgment against the Beast (vs.6-7).

The Cathars testified against the Roman Catholic Church, separating from them.

5. The two witnesses are persecuted and killed by the Beast and his people (vs. 7).  
The Cathars were persecuted and killed by the Roman Catholic Church as ordered by the Pope in *Ad abolendam*.

6. The two witnesses shall not be permitted burial (8-9).  
The Cathars were denied Christian burial by the Roman Catholic Church.

Incredibly, the participants [i.e., Latins and Greeks] of the First Nicene Council, A.D. 325, hated and anathematized the Cathars of the 4th century:

#### **CANON 8 CONCERNING THE SO-CALLED CATHARS [Latin: 'Catharos']**

**"In regard to those who call themselves Cathari, should they desire to enter the Catholic and Apostolic Church, this holy great council decrees that they may remain among the clergy after imposition of hands. Above all, however, they must certify in writing that they will accept and follow the teachings of the Catholic and Apostolic Church.....In all things, therefore, must they follow the teachings of the Catholic Church....."**[118]

Dominican priest Schroeder explains that the ceremony of *benedictio* was a laying on of hands for the purpose of reconciliation, i.e., for those who would recant their heresy and submit to the Catholic Church. He further adds that they *showed no disposition for reconciliation, and the sect continued to exist well into the fifth century.*[119] Of course, that last statement is false, as the twelfth century decree, *Ad abolendam*, clearly states otherwise.

#### **HOW VARIOUS AUTHORITIES VIEW THE CATHARI TODAY**

This is an important question. Are they viewed by the 'experts' as true Christians or heretics? How the so-called 'experts' view them is how the teachers would teach them. How the teachers would teach them is how their students would learn and believe them to be. That is, unless the students question their authority and investigate for themselves, resulting in agreement or disagreement with the 'experts' and teachers.

#### **THE CATHOLIC ENCYCLOPEDIA VIEWS THE CATHARI AS HERETICS WORTHY OF DEATH**

**"...eventually Christian Europe [i.e., Catholic Europe] was so endangered by heresy, and penal legislation concerning Catharism had gone so far, that the Inquisition seemed to be a political necessity.....Moreover, these sects were in the highest degree aggressive, hostile to Christianity [i.e.,**

Roman Catholicism] itself, to the Mass, the sacraments, the ecclesiastical hierarchy and organization [i.e., the priesthood, religious orders, bishops, pope and his Church]; hostile also to feudal government by their attitude towards oaths, which they declared under no circumstances allowable." [120]

### THE NEW CATHOLIC ENCYCLOPEDIA VIEWS THE CATHARI AS HERETICS WORTHY OF DEATH

"During the 12th century.....occurred the rise of the Cathari, the most serious heretical threat with which the Middle Ages had to contend.....The heresy, originally Eastern, was brought to Europe after the Second Crusade and by 1175 counted members in northern France, the Rhineland, and Italy, but especially in southern France, the Midi. There the orthodox Christian Church [i.e., Mystery Babylon, the apostate Roman Catholic Church] waged spiritual and material war on the strongholds of the Cathari (or Albigenses). The Cistercians, the Albigensian Crusade, the inquisition, the University of Toulouse and, most importantly, the mendicant orders finally proved effective, and by 1300 Catharism was defeated in Europe [i.e., the Catholic Church successfully exterminated the true saints who testified against the Beast and his whore]. [121]

### THE ENCYCLOPEDIA BRITANNICA VIEWS THE CATHARS AS HERETICS

"CATHARS (CATHARI OR CATHARISTS), a widespread heretical sect of the middle ages.....The Cathar Eucharist [i.e., Lord's Supper] was equally primitive.....'And such bread is called bread blessed, although no one believes that out of it is made the body of Christ'" [i.e., they rejected Transubstantiation]. [122]

### EVANGELICAL TEXTBOOK, EERDMAN'S HANDBOOK TO THE HISTORY OF CHRISTIANITY, VIEWS THE CATHARS AS HERETICS NOT WORTHY TO BE CALLED PROTESTANTS; ALSO CALLS ROMANISM ORTHODOX, THE POPE A CHRISTIAN

"The church and the papacy were naturally alarmed by the rapid growth of the Cathars, a heretical sect [i.e., the Catholic Church and Papacy, both being orthodox Christianity, had good reason to exterminate the heretical Cathari]. In 1208 Pope Innocent III. launched a crusade against it in southern France [i.e., the Beast and his faithful made war against the defenseless two witnesses and saints of God]. The crusade was successful.....[i.e., the Cathar Holocaust was a resounding success! The Beast overcame the saints].....the preaching of the newly-established friars was also effective in winning people from Catharism [i.e., the priestly locusts from the abyss terrified and threatened the people to such an extent that death would have been an easy and welcome escape.].....The Cathars should in no sense be regarded as Medieval Protestants, as writers have sometimes mistakenly suggested." [123]

## ANABAPTIST MARTYRS MIRROR VIEWS THE CATHARI AS TRUE CHRISTIANS

**"ARNOLD, MARSILIUS, AND THEODORIC, WITH FIVE OTHER MEN AND TWO WOMEN,  
BURNED ALIVE AT COLOGNE AND BONN, A.D. 1163"**

**'In the year of our Lord 1163', says the papistic writer Orithemius, 'certain heretics of the sect called *Cathari*.' (by which are understood the Waldenses, whose confession of faith we have above shown not to be at variance with the Anabaptists of the present day), 'came from Flanders to Cologne, and there secretly abode in a secret barn, near the city. But as they did not come to church, even on Sundays, they were detected by those living near them. Having been brought to an examination therefore, by our Mother, the Holy Church (he means Roman Church), they were found to be confirmed heretics.'**[124]

The reader must take notice of several key points in the above-cited account: the Cathari were in hiding, paralleling the *woman*, i.e., church of Revelation 12, which went into hiding in the wilderness. This fact is also stressed in the Martyrs Mirror account citing the Roman monk, Ecbert: *'Behold, certain perverted, and perverting men (thus he calls good Christians), who had concealed themselves for a long time in hiding places.'*[125] Secondly, the Cathari separated themselves from the Roman Catholic Church, obeying the admonition of Rev. 18:4, *Come out of her, my people*. Thirdly, the Gates of Hell, i.e., Mystery Babylon, *Babel* meaning *Gate of* [the false] *God, Satan*, were not prevailing against Christ's true Church: the same monk stated that the Cathari were *'at this time so greatly multiplied throughout all the lands, that the Christian Church [i.e., Roman Catholic Church] suffers great injury from the very pernicious poison (so he calls the truth of the Gospel) which they everywhere vent against her.'* Martyrs Mirror continues in its appraisal of the Christian Catharists by citing Catholic authorities as to the cause for their suffering burning alive at the stake: *They contemned all the rulers of the Church, prelates, priests, and clerks, calling them soul-deceivers and snares of the devil. They ridiculed the sacraments of the Church, and denied the holy body and blood of the Lord.'* These same Cathar martyrs refused to recant, were excommunicated and delivered to the secular authorities to be committed to the flames.[126] Fourthly, this Inquisitional examination and judgment of punishment by death was instituted 21 years prior to the papal decree, *Ad abolendam*. Fifthly, the citizens of these Roman Catholic communities had already been instructed, under oath, to seek out and detect heretics and their favorers.

## JOHN FOXE VIEWS CATHAR/ALBIGENSES AS TRUE CHRISTIANS

**".....shortly after followed persecution, tyranny, and burning among the Christians [by the Catholic Church]; first beginning with the Albigenses, and the faithful congregation of Toulouse, near about the time of the said Innocent, as is before remembered."**[127]

**"About the time that these Franciscans and Dominic Friars, above mentioned, began, sprang up also the Cross-bearers [i.e., Crusaders] or Crutched Friars, taking their origin and occasion from**

Innocent III.; which Innocent raised up an army (signed with a cross on their breast) to fight against the Albigenses [i.e., Cathars of Albi, Toulouse, Southern France], whom the pope and his sect accounted for heretics, about the parts of Toulouse. What these Albigenses were, it cannot be well gathered by the old popish histories: for if there were any who did hold, teach or maintain against the pope, or his papal pride, or withstand or gainsay his beggarly [i.e., mendicant] traditions, rites and religions, & etc. the historians of that time, in writing of them, do, for the most part, so deprave and misreport them and paint them forth to be worse than Turks and infidels. This, as I suppose, caused Matthew Paris, and others of that sort, to write so of them as they did: otherwise it is to be thought (and so I find in some records) that the opinions of the said Albigenses were sound enough, holding and professing nothing else, but against the wanton wealth, pride, and tyranny of the prelates, denying the pope's authority to have ground of the Scriptures [i.e., the Albigenses denied Scriptural warrant for the office of Pope]; neither could they away with [ i.e., the Albigenses persuade the Catholic Church to get rid of] their ceremonies and traditions, as images, pardons [i.e., indulgences were already a part of Church tradition], purgatory of the Romish Church, calling them, as some say, blasphemous occupyings [i.e., tenets]. Of the Albigenses were slain, at times, and burned a great multitude, by means of the pope....."[128]

"The Albigenses of the city of Toulouse, denied transubstantiation in the sacrament of Christ's body and blood; also that matrimony was a sacrament."[129]

As we further explore the causes for the extreme animosity against the true Christians by the Roman Catholic Church, we will discover their abhorrence for the seven sacraments of the Church of Rome. Included in the repulsion was the sacrament of Holy Matrimony, not because the Cathar-Albigenses lived in fornication, but because they refused to be married by a Roman Catholic priest invoking oaths of fidelity to Holy Mother the Church, including a vow to raise their children in the Catholic faith. Instead, they were married by their own ministers in their own ceremonies. Thus, for not capitulating to the sacrament of Holy Matrimony, the Cathars were deemed immoral and lascivious heretics, as was the Lord, also called a bastard, sorcerer, glutton and drunkard.

ALL THE MARTYRS REFUSED THE SACRAMENT OF HOLY MATRIMONY;  
WHEN JESUS RETURNS THAT SACRAMENT WILL NO LONGER BE REFUSED -  
FORECASTING ECUMENICAL UNION WITH THE CHURCH OF ROME

The Lord has predicted His return will come at a time of pretended peace and prosperity. The professing Church will be eating and drinking, not fasting in repentance. She will not consider Herself to be a candidate for eternal judgment. She will also be marrying and giving in marriage, alluding to a very different set of circumstances than that described in the martyrologies and Catholic Inquisitional records, when true Christians refused the sacrament of Holy Matrimony.

A REVIEW OF THE MAN OF LAWLESSNESS' LAWS AND COUNCIL DECREES  
WHICH LEGALIZE PERSECUTION OF AND DECLARE WAR ON THE SAINTS;  
WHICH ALSO FORBID THE READING OF SCRIPTURE AND PREACHING OF THE  
GOSPEL UPON PENALTY OF DEATH

*"And He said unto them, Go ye into all the world, and preach the gospel to every creature."*[130]

'CANON XIV. We prohibit also that the laity should be permitted to have the books of the old, or the new, testament [In Latin] but we most strictly forbid their having any translation of these books.'<sup>[131]</sup>

VILGARD, HERETIC AT RAVENNA, EXTERMINATED A.D. 970

"Vilgard began pompously to teach many things contrary to holy faith.....he was at last discovered to be a heretic and was condemned by Peter, archbishop of that city [i.e., he was killed by the 2nd beast from the earth who made fire come down from heaven in the sight of men and in the sight of the 1st Beast who gave him his power and authority]. Many others holding this noxious doctrine were discovered throughout Italy, and they too died by sword and fire. Indeed, at this same period some went forth from the Island of Sardinia - which usually teems with this sort of folk - to infect the people of Spain, but they were exterminated [Latin. *exterminetur*] by the Catholics.<sup>[132]</sup>

COUNCIL OF ORLEANS, A.D. 1022

[FIRST RECORDED VERDICT OF DEATH BY BURNING FOR HERESY IN FRANCE] <sup>[133]</sup>

"Of the heretics condemned by the Council of Orleans [S.E. of Paris] we have four contemporary, or nearly contemporary reports, the fullest being that in the Chartulary of a Monastery at Chartres: - all however reports by *enemies* and therefore...to be received with the necessary allowance and caution. It is said that the heresy, hitherto unknown in France, originated from a woman who had come from Italy.....that wherever she went, she exercised so singular an influence, as to seduce not the more simple only and the laity to her opinions, but many even of the learned of the priesthood. Thus at Orleans, as elsewhere, during a temporary sojourn in the city, she corrupted several of the clergy: moreover especially two of the canons, named Stephen and Lisoie; who for their rank, learning, wisdom, almsgiving, and general sanctity of character, were, according to the united testimony of all four of the chroniclers, held universally in the highest reputation. These now became the local heads of the new heresy; and with all their zeal endeavored to propagate it both at Orleans and beyond."

[A knight, Arefaste, was proselytized by his chaplain, a disciple of Stephen and Lisoie. Arefaste suspects heresy, and with permission of the king and priesthood ventures to Orleans to feign himself their disciple to better discover their heresy]. "The instructions of these new teachers began with, and were based on the words of God's own book, the Bible [i.e., sola Scriptura]. As he listened and seemed impressed, they likened Arefaste, in figurative language still drawn from the Scriptures, to a wild tree transplanted from the wilderness of an evil world, and grafted on a better stock in their sanctuary; but added that he needed a cleansing by the waters of wisdom, and a pruning away of vices by the sword of God's word, in

order to the reception of the doctrine that had been delivered to them by the Holy Spirit [i.e., John 15:2-3, *now ye are clean, καθαρως, Catharos, through the word that I have spoken to you*]. And then they opened to him strange and heretical views on the religious tenets in vogue throughout Christendom: saying that in baptism there was no washing away of sins [i.e., no baptismal regeneration], in the sacramental elements no conversion by the priest's consecrating words into Christ's body and blood [i.e., no transubstantiation]; that it was vanity to make prayers to the saints and martyrs [i.e., Christ the only mediator]; that works of piety and justice, esteemed in the Catholic Church to be the purchase-price of an eternal reward, were superfluous [i.e., justification by grace alone, through faith alone, in Christ alone]; John of Fleury further charges against them of disparaging marriage." [i.e., refusing the sacrament of Holy Matrimony].....[several other charges against them are cited, including 'an invocation and apparition of the Devil, followed by horrid impurities, atrocities, and Thyestean banquets, such as were ascribed to the early Christians by their heathen enemies,' seen in the accounts of Justin Martyr, Tertullian, etc.]. Its absurdity and manifest falsehood, as Mosheim says, forbids it a moments attention; except as showing the animus of the writer, and of others that have written like him.

"It is evidently a mere traditionary legend, patched on to the original narrative of Arefaste by its monkish reteller; and with the motive, as indeed he tells us, to scare true Christian men from the horrid heresy. The proper narrative proceeds to tell of the assembling of a Council against the heretics. It was under the presidency of King Robert and the Bishops of the neighborhood; and Arefaste and the two Canons [Stephen and Lisoie] were summoned before it. At first, on their rendering a confession of their faith it seemed difficult to convict them of heresy. But, when charged by Arefaste of having taught him, as gospel, the several anti-sacramental and anti-christian [i.e., anti-Catholic] errors above specified, and reminded of their assurance to him that neither tortures nor death should ever make them swerve from their doctrine, they confessed to the charge and said they had long held the doctrine.

"Nor could either the arguments of the Council, enforced for some hours, or the threats of a torturing death, induce recantation; either from themselves [Stephen and Lisoie] or other [fellow heretics], who now numbered ten or twelve, chiefly clergymen who eagerly came forward to declare their unity of faith with [Stephen and Lisoie]. With strange confidence they asserted their assured expectation that both those around them, and all the world, would sooner or later acknowledge their doctrine to be the truth; and as to the burning threatened, made light of it, even as if persuaded that they would come out of it unhurt.

"Their final answer to the Council is said to have been as follows: and there is a freshness, life and character in the words that almost of itself evidences to us their correctness.....

‘Ye may say these things to those whose taste is earthly, and who believe the figments of men written on parchment. But to us who have the law written on the inner man by the Holy Spirit, and savor nothing but what we have learnt from God, the Creator of all, ye speak things vain and alien from divine truth. Put therefore an end to your words! Do with us as you wish! Even now we see our King reigning in the heavenly places; who with his right hand is conducting us to immortal triumphs and heavenly joys.’

"On this, after shameless insults and acts of violence received from the people, and specially from the Queen who was present [with a stick she struck out the eye of Stephen, who was formerly her Confessor],

they were despoiled of their clerical vestments [i.e., degraded], and led to a great fire kindled without the city. Even then their confidence did not forsake them. They smiled, it is said, when tied to the stake, and in the midst of the flames. The monk Ademar takes pleasure in relating that the fire (as if in mockery of their hopes) quickly and effectually did its office. The number burnt is stated at from twelve to fourteen; two only, out of the whole number, having recanted.

“At the same time the corpse of another Canon, who it was learnt, had died in the heresy three years before, was, at the command of the Bishop of Orleans, exhumed from its sepulchre, and cast in token of indignity by the highway.” [i.e., forbidden burial].<sup>[134]</sup>

### COUNCIL OF ARRAS, A.D. 1025

“Of the heretics examined at the Council of Arras [N. France] the account is as follows: It was reported to the Bishop that certain men had lately come into the neighbourhood from the confines of Italy, and introduced a new heresy, setting forth a new kind of righteousness - so they called it - as that by which men alone were purified [i.e., justification by grace alone, through faith alone; purified 'catharos']; and asserting that there was no sacrament of the Church, by which otherwise they could attain to salvation [i.e., faith alone in Christ alone]; thus overthrowing the established religion [i.e., Roman Catholicism]. The chief teachers of the sect being, it would seem, absent, the other and more illiterate members of it were summoned before the Bishop [i.e., the 2nd beast from the earth, the Inquisitor-Judge by authority from the 1st Beast], and questioned as to their doctrine, worship, rule of life, and chief teacher [i.e., Inquisitional Examination]....When questioned respecting the established religion, it appeared they disbelieved in the mystery of baptism [i.e., baptismal regeneration], the sacrament of Christ's body and blood [i.e., the Mass], the efficacy of penances in satisfaction for sin [i.e., the sacrament of Penance whereby confessed sins are forgiven through absolution of a priest and prayers with good works are performed by the penitent as satisfaction for sins confessed], the doctrine of purgatory, and use of masses for the dead; that they disapproved of the adoration of relics, images, and the cross, of saint worship, of the altars, incense, bell-tinkling, and chanting in the church worship, of legitimate marriage [i.e., the sacrament of Holy Matrimony], also burial in church yards. They denied the legitimacy of the priesthood [i.e., the sacrament of Holy Orders], and, in short, the whole doctrine, discipline, and authority of the Romish Church.”<sup>[135]</sup>

Elliott concludes his narrative of this Council's findings, by leaving the reader with the unlikely assertion, by the Catholic Scribe, that the heretics recanted and were re-admitted into the bosom of Holy Mother Church. Let the reader decide if the 'heretics' recanted in truth or subterfuge.

Wakefield and Evans' translation of the Council proceedings contains an extraordinary piece of information which Elliott neglects: after the heretics supposedly abjured their heresy, believing instead the Holy Faith, *'to confirm the avowal of their faith, each of them made a certain mark [i.e., mark of the Beast] in the form of a cross in this fashion (See PLATE 10 for reproduction), so that if they held to this faith this sign might be presented for them at the Last Judgment for their salvation, but if they should violate it, it would bring about their confusion.'*<sup>[136]</sup>

**COUNCIL OF RHEIMS, A.D. 1049**  
**COUNCIL OF TOULOUSE, A.D. 1056**

Elliott cites the Latin Canon 12 from Rheims which describes *new heretics* [*novi heretici*] as *excommunicated* [*excommunicavit*: i.e., no buying and selling or burial]. The 13th Canon of Toulouse is even more severe: all *suspected* of heresy were cut off from society permanently [i.e., no buying and selling or burial].<sup>[137]</sup>

**BERENGAR OF TOURS, ANTI-TRANSUBSTANTIATION HERESIARCH, d. 1088**  
**DECLARES THE ROMAN SEE THE SEAT OF SATAN**

Medieval Roman Catholic theologian, Berengarius, was an esteemed teacher at the Cathedral school of Tours who held *deep insight into the significance of the Augustinian doctrine of grace*.<sup>[138]</sup> Upon his promotion to archdeacon of Angers, his heretical views toward the Holy Eucharist were made public. *'Transubstantiation, he held, was contrary to reason, unwarranted by Scripture, and inconsistent with the teaching of men like Ambrose, Jerome and Augustine.'*<sup>[139]</sup> Although reputed as brilliant and eloquent, with an exemplary lifestyle which was both virtuous and pious as described by Roman Catholic writers, his doctrine was condemned in Councils held at Rome, Vercelli, and Paris, in the year 1050.<sup>[140]</sup> Thus, at the end of that same year Berengar found himself excommunicated [i.e., no buying, selling, or burial] and imprisoned. After having been released from prison through the efforts of powerful friends, Berengar was to appear before the Council of Tours, 1054, and the Council of Rome, 1059, to recant. Appeasing his adversaries by signing their formula of faith, Berengar continued to promulgate his anti-transubstantiation doctrines.<sup>[141]</sup> It was at the Council of Rome under the leadership of Gregory VII. that Berengar was *forced to acknowledge a change of the bread into the body of Christ which was born of the Virgin Mary*.<sup>[142]</sup> Despite this signed confession, Berengarius once again relapsed into heresy, resulting in his final retraction at the Council of Bordeaux, 1080. Sequestered in exile, he passed his remaining years in a life of prayer. The New Catholic Encyclopedia quotes excerpts from Berengarius' final retraction:

**"the bread and wine...through the mystery of the sacred prayer and the words of our Redeemer are substantially changed into the true, proper, and life-giving [i.e., he has power to give life unto the image of the beast. Rev.13:15] flesh and blood of our Lord Jesus Christ....Christ is present not merely by virtue of the sign and the power of the Sacrament, but in His proper nature and true substance....."**<sup>[143]</sup>

Elliott states Berengar's real views on the sacrament were quite similar to those of the Church of

England as expounded in the 39 *ARTICLES*:

**"viz. that Christ's body is spiritually present to the inner man; and spiritually eaten by those, and those only, who are the true members of Christ. In short it was the doctrine of what was spiritual, against the then received *ex opere operato* doctrine of universal saving efficacy to true Catholics in the sacrament; as well as against its being an expiatory sacrifice."**[144]

As to Berengar's retractions, Elliott cites Church historian Mosheim's knowledge of a little known work of Berengar's *in which he declares that he had retracted under fear of death, and prays God's forgiveness for it.*[145] Additionally, Elliott gives further evidence of Berengar's 'heretical' beliefs through an extant letter: he disavowed infant baptism [i.e., baptismal regeneration] and legitimate marriage [i.e., the sacrament of Holy Matrimony]. Quoting the statement made by Berengar to Lanfranc, Archbishop of Canterbury, and archenemy of Berengarius, Elliott adds further proof of Berengar's true Christianity:

**"The gospel was preached in all nations: the world believed: the Church was formed. It increased. It fructified; but, through the unskillfulness of those who understood not, fell away into error afterwards, and perished. In us alone, and those who follow us, has the holy Church survived on earth."**[146]

Furthermore, the same Lanfranc is cited, as well as an anonymous Benedictine monk (in *Harduin*), stating that the contumacy of Berengarius was such that he dared call *the Holy Roman Church a Church of malignants, and its See, not the Apostolic Seat, but the Seat of Satan.*[147]

Berengar's reasonings as to why transubstantiation was impossible were nothing less than brilliant, yet simple, logical deductions:

**"If Christ is present, and bread alone is seen, there is deception, for Christ, who is God, represents Himself other than who He actually is. If Christ is in heaven, as the Scriptures say, He cannot be on earth or on many altars [i.e., in the Mass] since nobody can be in different places at the same time [Cf Matt. 24:26] Moreover, the body of Christ became incorruptible after the resurrection, therefore it cannot be broken with the teeth or daily repeated."**[148]

Today, nearly 1,000 years after threatening Berengarius with death for not believing the blasphemous doctrine of transubstantiation, the Roman Catholic Church still holds, as gospel truth, the Real Presence of Jesus Christ in bread:

**"By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious [i.e., And he had power to give life unto the image of the beast Rev 13:15], is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his**

divinity."<sup>[149]</sup>

**MARTYRS OF GOSLAR, GERMANY, HANGED, A.D. 1052  
THEY CALL THE CHURCH OF ROME THE WHORE OF BABYLON  
THEY RECOGNIZE THE MARK OF THE BEAST**

Martyrs Mirror gives the account of this incident. According to historical sources, these Christians were put to death on Christmas by order of Roman Catholic Emperor Henry III. *in order that the contagion should not spread further and contaminate many others.*<sup>[150]</sup> Citing historian Jacques Auguste de Thou, the following heresies were imputed to them causing their condemnation:

"Their points of doctrine are said to be these: That the Roman Church has forsaken the true Christian faith; that she is the Babylonian whore, and the dead tree which Christ cursed and demanded to be cut down; that therefore no obedience is to be rendered to the pope and the bishops who consent to his errors [i.e., no obedience is to be given the 1st Beast or the 2nd beast]; that all monastic vows are vain and unavailing, and tend only to lasciviousness; that the orders of the priesthood are marks of the great beast, of which mention is made in the Apocalypse [Let the reader understand the significance of such wisdom]; that purgatory, the mass, church consecration, the worship of saints, masses for the dead, etc., are genuine inventions and institutions of Satan. [They also held the sacrament of Holy Matrimony to be evil].<sup>[151]</sup>

**THE COUNCIL OF TOULOUSE, A.D. 1119**

"CANON III. Moreover we condemn [i.e., adjudge guilty and worthy of death if there is no abjuration], and expel from the church of God [i.e., excommunicate: forbidding buying, selling, or burial], as heretics, those who, putting on the appearance of religion, condemn the sacrament of the body and blood of our Lord [i.e., recognize the Mass as an abomination and mark of the Beast], the baptism of children [i.e., reject baptismal regeneration, hold to believers' baptism], the priesthood [i.e., hold to priesthood of believers, not through ordination of Catholic Church], and other ecclesiastical orders, and the bonds of lawful matrimony [i.e., reject sacrament of Holy Matrimony].<sup>[152]</sup>

**PETER DE BRUYS, HERESIARCH BURNED BY THE CATHOLIC FAITHFUL, A.D. 1126  
HELD THE CROSS TO BE INSTRUMENT OF TORTURE, NOT WORTHY OF HONOR OR WORSHIP  
DENIED TRANSUBSTANTIATION, INFANT BAPTISM, MASSES FOR THE DEAD**

All authorities agree that the tractate written by Peter the Venerable, Abbot of Cluny, *Against the Petrobrusian Heretics*, is the only extant detailed account of Peter de Bruys' faith. The Petrobrusians were the name given by the Catholics to his disciples *who were widely spread throughout southern France during the first half of the 12th century.*<sup>[153]</sup> Elliott cites 'Saint' Bernard in stating they called themselves *Apostolicals*, because they held to the true biblical apostolic faith,<sup>[154]</sup> unlike the Church of Rome. Peter de Bruys evangelized for twenty years in

southern France and Gascony before being sacrificed on the martyrs' altar. His utter contempt for worship of the cross was the cause of the Catholic faithful seizing and burning him to death with the wood from the very cross he had 'desecrated', and set on fire [i.e., he was an iconoclast, against image worship].<sup>[155]</sup> His unspeakable heresies included:

- Preaching against the sinfulness and worldliness of the Roman Catholic clergy.<sup>[156]</sup>
- Bitter criticism of the Catholic Hierarchy.<sup>[157]</sup>
- Anti-Sacramentalism.<sup>[158]</sup>
- Preaching baptism without faith, infant baptism, is of no avail.<sup>[159]</sup>
- Preaching each is saved by his own faith.<sup>[159a]</sup> (Justification by faith).
- Preaching anti-transubstantiation, the sacrifice of the Mass anti-scriptural. His body was once for all given, never to be given again.<sup>[160]</sup>
- Teaching masses, almsgiving and prayers for the dead vain things.<sup>[161]</sup>
- Teaching Purgatory a mere invention.<sup>[162]</sup>
- Preaching 'Holy' crosses should be broken and burned, not worshiped as objects of veneration, as they symbolize that upon which Christ was so cruelly tortured and killed.<sup>[163]</sup>
- The building of church edifices [i.e., monstrous cathedrals] are unnecessary, God's Church consists not of a multitude of cemented stones, but the unity of the faithful gathered together; God hears prayers invoked in a tavern as well as in a church, in a market place as in a temple, before an altar or in a stable, and he harkens to those who are worthy.<sup>[164]</sup>
- God is mocked by priests chanting in public worship.<sup>[165]</sup>
- Charges of rejecting Old Testament false,<sup>[166]</sup> condemned Apocrypha only.<sup>[167]</sup>
- St. Bernard charges them with condemning marriage [i.e., Holy Matrimony] and meats [i.e., eating the flesh of Christ in the Eucharist].<sup>[168]</sup>
- Priests should marry rather than live in fornication.<sup>[169]</sup>

In Peter of Cluny's letter to the bishops and archbishops, he describes Peter of Bruys' heresies *foolish and impious, a serious pestilence (which) has slain many people and infected more.*<sup>[170]</sup> Furthermore, he calls for the bishops *to root out the heresy by preaching and even by force of arms of the laity (upon discovery of their) hiding places.*<sup>[171]</sup> Let the reader judge who is the heretic: Peter de Bruys or the man who advocated killing his faithful followers.

**SECOND LATERAN COUNCIL, A.D. 1139**  
**HERETICS WHO HOLD PROTESTANT FAITH PROSCRIBED**  
**INTERDICTED FROM BUYING, SELLING, BURIAL**

**"CANON 23. Those who, simulating a species of religious zeal, reject the sacrament of the body and blood of the Lord, the baptism of infants, the priesthood, and other ecclesiastical orders, as well as matrimony, we condemn and cast out of the Church as heretics [Cf. John 16:2: 'They shall put you out of their synagogues yea, the time will cometh, that whosoever killeth you will think that he doeth God**

service'], and ordain that they be restrained by the civil power. For their partisans [i.e., 'favorers'] also we decree the same penalty."<sup>[172]</sup>

Dominican theologian Schroeder comments on this Canon, as one *directed against the Petrobrusians, a heretical sect of the twelfth century, so named after their founder, the renegade priest Peter of Bruys, whom Peter the Venerable and Abelard characterized as one of the most dangerous of heretics.*<sup>[173]</sup> One can only hope that the Lord would raise up more of such dangerous heretics to defend the faith in the 21st century.

**HENRY OF LAUSANNE, HERESIARCH, IMPRISONED TO DEATH, A.D. 1145  
PROPHET AND REFORMER; DISCIPLE OF PETER DE BRUYS  
HELD PROTESTANT TENETS; FORERUNNER OF CATHAR-ALBIGENSES<sup>[174]</sup>**

Once having been indoctrinated into the Benedictine order, Henry heard and obeyed the call of the Holy Spirit, to *Come out of her, my people*. His enemy, the Church of Rome, admits his talent as orator, while summarizing his heresies as antisacerdotal [i.e., anti-Roman Catholic clergy] and antisacramental [including the sacrament of Holy Matrimony]. He also rejected the baptism of children, transubstantiation, worship in churches and the invocation of the dead 'saints'.<sup>[175]</sup> The 3rd and 10th canons decreed by the Council of Toulouse, 1119, denounced him. Arrested by the archbishop of Aries [the second beast], Henry was compelled to abjure his heresy at the Council of Pisa, 1135. By the grace of God, he relapsed into his 'heresy.' Because Henry's preaching was so effectual, 'Saint' Bernard of Clairvaux took up the cross against him. Henry was taken captive, brought before the Bishop of Toulouse [the second beast who makes fire come down from heaven] and condemned to prison for life, where he died.<sup>[176]</sup> Henry's disciples were called the Henricians and also suffered great tribulation.

Despite the Roman Catholic Church's attempt to besmirch Henry's character, calling his *morality doubtful*,<sup>[177]</sup> Elliott presents evidence to the contrary. Citing an eyewitness account of Henry's preaching and lifestyle, he says (*Henry had*) *eloquence such as to melt all hearts, and a character for both sanctity and benevolence such as to win all admiration. He was the Whitfield of the age and country: and with success that to a Catholic eye was fearful.*<sup>[178]</sup>

**'SAINT' BERNARD DENOUNCES HENRY OF LAUSANNE. A.D. 1145**

**"The [Roman Catholic] churches are without people; the people without [Roman Catholic] priests, the priests without due respect, Christians without Christ [i.e., no observance of the sacrament of the Holy Eucharist whereby Christ is transubstantiated]. The churches are reckoned synagogues [i.e., contemptible], and the Holy Place of God is counted an unclean thing [i.e., the altar of the Mass viewed as an abomination of desolation], the Sacraments are no longer held sacred, excommunication by priests, invocation of saints, oblations for the dead, pilgrimages, festival-days, are all neglected and despised. By denial of the grace of baptism infants are precluded from salvation; and men die in their sins [i.e.,**

without the sacrament of Extreme Unction].<sup>[179]</sup>

Showing their Roman Catholic bias, Wakefield and Evans view Bernard as *a natural champion of orthodoxy*.<sup>[180]</sup> As the reader is soon to discover, biblical orthodoxy was not one of Bernard's strong points. Neither was his decision to champion the cause of Antichrist and his harlot Church of Babylon. The above quote from Bernard's *Epistolae 241* is telling proof of the grace of God abounding in Southern France in the 12th century. The French people were deserting the Roman Catholic churches, their priests, and their sacraments. Instead, they welcomed the true Gospel as preached by such giants of the faith as Peter de Bruys and Henry of Lausanne. This did not sit well with the Holy See, and so 'Saint' Bernard of Clairvaux was commissioned to strike a death blow to the heresiarchs by smiting them with the sword of his mouth.

In the same *Epistolae* quoted above, Bernard calls Henry *a ravening wolf in sheep's clothing* who has committed *great evils, is not from God, acting and speaking in contradiction to God*.<sup>[181]</sup> It irked Bernard to no end that Henry dared preach that salvation was outside the Church of Rome and that he and his followers were the elect.<sup>[182]</sup> Having been interdicted from central and northern France, Henry had fled to the Toulouse region, where his message was received and where he found protection. Bernard's letter to a count of Toulouse (Alphonse) was to alert the nobility of his arrival and the nature of his mission. To further vilify Henry in the eyes of the ruling class, Bernard portrays him as *an apostate who cast off his religious habit - for he was a monk - and returned to the filth of the flesh and of the world, like a dog to its vomit*.<sup>[183]</sup> Calling Henry's conduct *shameful, putting a price on the Gospel, and squandering it at dice*, Bernard continues his slanderous accusations by stating *often, indeed, after a day of applause from the people the distinguished preacher was found that night with harlots and sometimes even with married women!*<sup>[184]</sup> Jesus was also falsely accused of immoral behavior. Slander is one of the ministries of the Devil.<sup>[185]</sup>

In closing his letter, 'Saint' Bernard expresses hope that the *thorn and its evil seeds can be rooted out of the field of the Lord*, directly contradicting the admonition of the Lord to not root them up *lest while ye gather up the tares, ye root up also the wheat with them; let both grow together until the harvest*.<sup>[186]</sup> Bernard also claims support from the Bishop of Ostia (outside Rome), chief among several beasts that will be accompanying him on this crusade.

Wakefield and Evans' translation of Geoffrey's biographical account of Bernard's Toulouse mission is quite insightful as to the heresies practiced by Henry and his disciples. Among one not cited by Elliott was *ridiculing and scorning the anointing with the chrism*.<sup>[187]</sup> It is with the 'blessed' oil of chrism that Catholic priests make the sign of the cross, with their right hand, on the forehead of the faithful. The rebellious *Henricians* refused to take the mark of the Beast. Geoffrey then adds that due to Bernard's authority (i.e., with the bishops and noblemen at his

side), he was able to overwhelm the subverters, causing Henry to go into hiding. Once captured, Henry was handed over in chains to the 2nd beast, the bishop.[188]

**BERNARD OF CLAIRVAUX CANONIZED, HENRY OF LAUSANNE CONDEMNED  
YET HENRY IS IN HEAVEN AND BERNARD IS IN HELL**

Herein lies the *mystery of iniquity*. The Roman Catholic Church canonize and glorify those who receive and dispense the mark of the Beast, while condemning and killing the true saints who refuse the mark. This irony and mystery is seen in Rev. 13:6, where the Holy Spirit reveals that the 1st Beast *blasphemes God's tabernacle* [i.e., true Church] *and them that dwell in heaven* [i.e., the saints they condemned and killed as heretics, who came out of great tribulation]. To Roman Catholic authorities today *the life of Bernard remains an example of the Christian ideal*. [189]

Henry of Lausanne, on the other hand, a true saint, when challenged in a debate against a Catholic opponent (1135) to show his authority to preach replied *God desired him to deliver a message of love. 'I obey God rather than man,' he said, 'He who sent me said, Thou shalt love thy neighbor as thyself. ' The true church was a spiritual one, he insisted, a congregation of the pure* [i.e., 'Catharos']. [190]

**ARNOLD OF BRESCIA, HERESIARCH, HANGED AND BURNED, A. D. 1155  
BERNARD OF CLAIRVAUX HIS ADVERSARY  
EXPOSED CORRUPTION OF CATHOLIC CLERGY  
INCLUDED IN CONDEMNATION DECREED BY SECOND LATERAN COUNCIL**

In a footnote to Canon 23 of the 2nd Lateran Council, the Jesuit Tanner refers the student to a biographical work on Arnold of Brescia.[191] The implication being that Arnold was included in the anathema, along with the Petrobrusians. Thus, Arnold was guilty of the same antisacerdotal-antisacramental theology as were Peter de Bruys and Henry of Lausanne. *Epistolae 195* of 'Saint' Bernard states that Innocent II. accused Arnold, a theologian and canon regular, of schism, condemned him, sending the schismatic into exile [i.e., he could not buy, sell, or be buried]. [192] While in exile he taught theology, denouncing Bernard *as a seeker after vain glory, jealous of all who, not being of his school, won distinction in letters or theology*. [193] As a result, Bernard placed Arnold at the top of his personal enemies list, *pursuing him ruthlessly as a common criminal*. [194]

In the same letter, Bernard describes Arnold as *an enemy of the cross of Christ, a sewer of discord and a maker of schisms, a disturber of peace and a sunderer of unity*. [195] Ranting and raving along similar lines in his *Epistolae 196*, Bernard's determination to undermine the faith of Arnold's Zurich protectors is evident. While in exile there, Greenaway relates *Arnold was*

*pre-eminently a religious reformer summoning both clergy and laity to a tardy amendment of their sinful lives, and urging the Church's crying need of a return to the primitive poverty of the Apostolic Age.*[196] Furthermore, he decried the Pope and his Cardinals as *filled with pride and avarice, with hypocrisy and every kind of vice, who were not the Church of God, but a house of merchandise and a den of thieves, harassing Christian men like the scribes and Pharisees of old.*[197] [Notice Arnold's prophetic application of the testimony of Jesus]. Refusing to submit to and receive the mark of the Beast, Arnold exposed the Pope as one *far from being as he professed a man of apostolic life and a shepherd of souls, but a man of blood who gave sanction for acts of incendiarism and murder, the torturer of the churches and oppressor of the innocent, whose sole concern was to glut his appetite and fill his coffers by draining those of others. Furthermore, since the Apostolic Vicar had so far fallen away [i.e., 'apostatized'] from the Apostles' example and teaching, men ought not to pay him obedience or reverence.*[198]

In retaliation Pope Eugenius issued a bull (1148) once more marking Arnold a schismatic and interdicting the Catholic clergy from intercourse with him on pain of deposition. Finally, by arresting one of Arnold's compatriots, Arnold was compelled to surrender that his friend could go free. Ultimately, Arnold was condemned to death by papal tribunal and delivered to the secular arm for execution. After being hanged, he was burned, his ashes thrown into the Tiber, lest they be the object of people's veneration.[199]

**"Asked on the scaffold whether he would abjure his heretical opinions and confess his sins, he replied that his teaching seemed in all things good and true, and that he was not afraid to suffer death for it. He begged only for an interval to confess his sins to Christ, but refused the offices of a priest. Tears sprang to the eyes of the bystanders and even the executioners were moved with compassion as with upraised hands and closed lips he knelt and commended his soul to God."**[200]

Sadly, the true stories of these men of God are no longer told the flock. The principles which they died for are no longer taught and discussed among Christians. 'God is love and negativism breeds un-Christian love', we are told by the shepherds. On the contrary, Christ came not to give peace on earth, but rather division.[201] By means of a sharp two-edged sword. Had Arnold or Henry or Peter been alive today, what does the reader surmise would have been their ministry and testimony? Ecumenical love or biblical separation? Would Arnold, Henry and Peter have identified Antichrist and Mystery Babylon or would they have pleaded ignorance and remained silent?

Certainly Arnold of Brescia did not remain silent when he *thundered against the avarice and immorality of the hierarchy.*[202] Apparently his puritanical outlook on life was his downfall. Perhaps he should have gone along to get along. Like a Billy Graham, or a Pat Robertson, or a Jan and Paul Crouch. But instead he died a martyr's death. Curiously, a contemporary of Arnold's was moved to write a treatise, *De Investigatione Antichristi.*[203] A Roman Catholic

priest, commissioned as a writer in the papal court, Gerhoh stood closely aligned to Arnold. Greenaway summarizes his views:

**"The Roman Church is no longer God's temple but a den of thieves and the synagogue of Satan [Cf Berengarius: 'Seat of Satan']. For simoniacal and incontinent priests are members of Antichrist rather than disciples of Christ. The Pope's abuse of his authority for simoniacal purposes is the abomination of desolation standing in the holy place. The spectacle of 'Avarita' enthroned in Peter's seat is worse than the image of Caesar in the temple of Jerusalem."**[204]

Will the reader please review paragraph B of the decree *Ad abolendam*. Note the anathema and proscription of the *ARNOLDISTAE*. These are the disciples of Arnold of Brescia, still very much alive and kicking despite the gates of Hell attempting to silence them. This papal bull comes thirty years after Arnold's murder. An entire new generation was raised up by the Lord preaching his doctrine. Citing extant Roman Catholic authorities, Greenaway summarizes the Arnoldists' doctrinal 'errors':

**"The Church's sacraments were to be shunned because of the wickedness of the clergy.[204] They taught that nowhere is it read that Christ committed the care of His spouse, the Church, to dissolute and unchaste ministers, neither gave He them the power to bind and loose. The Arnoldists held the Donatist tenet whereby the validity and efficacy of the sacraments were made dependent on the worthiness of the officiating priest."**[205]

#### **EX-PRIEST TANCHELM, KILLED FOR TESTIFYING AGAINST THE GREAT WHORE, A.D. 1115 CALLED ANTICHRIST BY HIS ACCUSERS**

Of even less fame than those previously mentioned is one Tanchelm, of the diocese of Utrecht, Netherlands. His crimes against Holy Mother the Church were documented by his detractors and fellow priests. Declaring the entire Roman Catholic priesthood naught, including the papal Beast, he did not win episcopal support. Holding the true Church was in himself and his followers did not win him the blessings of the Roman hierarchy. Like Christ, he preached to harlots and sinners. He had the audacity to preach on rooftops and open fields to throngs of listeners. Called *an angel of Satan posing as an angel of God* by his accusers, to Tanchelm the Church of Rome was a whore house, the Mass worthless, polluted and no sacrament, as were all the sacraments dispensed by unworthy ministers. He warned the people not to participate in the Holy Communion and forbade tithing to priests.[206] One of Tanchelm's slanderers tells how he debauched young girls in the presence of their mothers; wives in the presence of their husbands; all in the name of spirituality. This same teller of illicit tales accuses him of several murders, himself being ultimately murdered by a priest through a blow on the head while in a boat. Yet even upon his death his teachings live on.[207]

**GERARD AND 30 OTHERS CONDEMNED AT OXFORD, A.D. 1160**  
**TOWN WITHOUT PITY EXILES SAINTS TO DIE FROM EXPOSURE AFTER BRANDING THEIR FOREHEADS**  
**CONFESSED THE PROTESTANT FAITH, TESTIFIED AGAINST EVILS OF ROMAN CATHOLIC CHURCH**

Elliott is but one of several writers who document these martyrs' testimony against the Church of Rome.<sup>[208]</sup> Spreading the 'poison' of evangelical heresy, their group could not be easily hidden for long. Soon they were 'discovered', seized and held in custody. The following is Elliott's translation of the Latin Roman Catholic account extant:

**"The king, unwilling either to dismiss or punish them without investigation [i.e., 'inquisition'] commanded an episcopal council [i.e., a council of beasts from the earth who had power over fire from heaven] to be assembled at Oxford. Gerard spoke for all, saying they were Christians who revered the doctrine of the Apostles [i.e., biblical Christianity]. Being interrogated on the articles of holy faith, they answered rightly concerning the substance of the heavenly Physician, but perversely concerning the sacramental remedies: expressing detestation of holy baptism, the Eucharist, marriage, and disparaging Catholic unity [i.e. they preached total separation from the Catholic Church]. When confronted with scriptural proof texts, they answered they believed what they had been taught, and refused to debate their faith [i.e., they refused to cast pearls before swine]. Admonished to do penance and reunite with the Catholic Church, they rejected the salutary advice [i.e., they refused to take the mark of the beast] Threats, intended to reconcile them with the Church through instilling fear, they laughed at derisively ['fear not them which kill the body but are not able to kill the soul'], misapplying the word of the Lord, 'Blessed are they who suffer for righteousness' sake, for theirs is the kingdom of heaven.'**

**"Then the bishops, having publicly pronounced them heretics, delivered them over to the Catholic prince for the infliction of corporal punishment. His command was that the mark of heretical infamy should be branded on their foreheads, and that they should be beaten with rods before the eyes of the populace, and driven out of the city; strictly enjoining that no one should presume either to receive them under his roof, or minister to them any comfort [i.e., no buying or selling with them]. The sentence having been pronounced, they were led forth to that most just punishment; they went rejoicing with light steps; their teacher, Gerard, going before them singing, 'Blessed are ye when men shall revile you.' To such an extent had the spirit of seduction deceived them!**

**[A recent proselyte then abjures and is reconciled with the Church]. "But the hateful company of heretics suffered the just severity of having their foreheads cauterized. He who was their head, Gerard, as for a mark of his primacy, sustained the disgrace of a double branding, one on the forehead, and one round the chin. Furthermore, their garments cut to the waist, they were publicly flogged and cast out of the city to perish miserably in the bitter cold of winter, not one person showing them the slightest pity or compassion."**

To all the above accounts of Catholic cruelty, the Martyrs Mirror states: "In regard to what was the belief of Peter (de) Bruis and his companion, Henry of Toulouse (Lausanne), as well as of the Poor Men of Lyons, that is, the Waldenses, we have already shown, that it is not at variance with the belief of the Anabaptists, but much rather accords with it; and hence it is evident that these thirty persons, who made said confession, were true martyrs, since they suffered for the

true faith, and the truth of Jesus Christ." [209]

Again, we must ask the reader to discern who were the murderers and who were the victims. Remember our postulates: The murderers are not the victims. The victims are not the murderers. Christians are not murderers, therefore the murderers cannot be Christians. The fruit of the victims, however, was Christian. These martyrs all held to the tenets of the Protestant Reformers, with few exceptions. By proving this statement through their comparison with the Reformers' Creeds, we can prove Apostolic succession, not through the Church of Rome, but through the lineage of saints opposed to the Roman Catholic Church, the very ones declared heretics and killed by Antichrist and Mystery Babylon.

### **A COMPARISON OF HERETICS' BELIEFS AGAINST REFORMATION CREEDS**

<b><u>STEPHEN AND LISOIE, 1022</u></b>	<b><u>REFORM CREEDS IN AGREEMENT</u></b>
1. Bible sole rule of faith.	1. Westminster Confession, 1647: Chapter 1. Belgic Confession. 1561: Article 7. 2nd Helvetic Confession. 1566: Chapter 1. 67 Articles of Zwingli, 1523: Article 67. 39 Articles, 1562: Article 6.
2. Deny baptismal regeneration.	2. Westminster Confession: Chap.28, Arts,5-6. Heidelberg Catechism, 1563: Question 72. Belgic Confession: Article 34. Augsburg Confession, 1530: Article 13. 2nd Helvetic Confession: Chapters 19-20.
3. Deny transubstantiation.	3. Westminster Confession: Chap.29, Arts.2-6. Belgic Confession: Article 35. Heidelberg Catechism: Question 78. 2nd Helvetic Confession: Chapter 21. 39 Articles: Article 28.
4. Christ the only Mediator .	4. Westminster Confession: Chapter 8. 67 Articles of Zwingli: Article 19. Augsburg Confession: Article 21.

**CREEDAL POSITION OF HERETICS (cont):**

5. Justification by faith alone.

**HERETICS CONDEMNED AT ARRAS, 1025:**

1. Justification by faith alone.

2. Deny baptismal regeneration.

3. Deny transubstantiation.

4. Deny sacrament of penance as satisfaction for sin.

5. Deny Purgatory.

6. Deny efficacy of Masses for the dead.

7. Image worship an abomination.

8. Invocation of the saints a vain thing.

**IDENTICAL CREEDAL POSITION OF REFORMERS (cont):**

Belgic Confession. Article 26.

Heidelberg Catechism: Question 31.

2nd Helvetic Confession: Chapters 5, 17.

5. Westminster Confession: Chap. 11, Art. 2.

Augsburg Confession: Article 4.

Belgic Confession: Article 22.

Heidelberg Catechism: Question 61.

2nd Helvetic Confession: Chapter 15.

39 Articles: Article 11.

1-3. See above.

4. Westminster Confession: Chap. 16, Art. 5.

67 Articles of Zwingli: Article 53.

Belgic Confession: Article 21.

Augsburg Confession: Article 12.

Heidelberg Catechism: Questions 66-68.

39 Articles: Article 25.

5. Westminster Confession: Chap. 32, Art. 1.

67 Articles of Zwingli: Article 57.

2nd Helvetic Confession: Chapter 26.

39 Articles: Article 22.

6. Heidelberg Catechism: Question 80.

2nd Helvetic Confession: Chapter 26.

Westminster Confession: Chap. 21, Art. 4.

7. Westminster Confession: Chap. 21, Art. 1.

2nd Helvetic Confession: Chapter 4.

Belgic Confession: Article 29.

8. Westminster Confession: Chapter 21, Art. 2.

67 Articles of Zwingli: Articles 20-21.

Belgic Confession: Article 26.

**CREEDAL POSITION OF HERETICS (cont):**

9. Deny sacrament of Holy Orders, Including celibacy.
  
  
  
  
  
  
  
  
  
  
10. Deny authority of Church of Rome, and her Head, the Pope.

**BERENGAR OF TOURS, 1088:**

1. Anti-transubstantiation.
2. Anti-baptismal regeneration.
3. Church of Rome is seat of Satan.

**MARTYRS OF GOSLAR, 1052:**

1. Church of Rome is Whore of Babylon.
2. Anti-Holy Orders.
3. Anti-purgatory.
4. Anti-Mass.
5. Anti-saint worship.
6. Anti-masses for dead.

**PETER DE BRUYS, 1128:**

1. Anti-sacerdotal.

**IDENTICAL CREEDAL POSITION OF REFORMERS (cont):**

- 2nd Helvetic Confession: Chapter 5.
9. Westminster Confession: Chapter 32, Art. 7.  
67 Articles of Zwingli: Article 27.  
Belgic Confession: Article 31.  
2nd Helvetic Confession: Chapters 18, 29.  
39 Articles: Chapter 32.  
Augsburg Confession: Article 23.
10. Westminster Confession: Chap. 23:4; 25.  
67 Articles of Zwingli: Article 17.  
Belgic Confession: Article 29.  
2nd Helvetic Confession: Chapter 17.  
French Confession, 1559: Articles 28, 30.  
2nd Scotch Confession.  
39 Articles: Articles 19-20.  
Irish Articles, 1615: Articles 78-80.  
Savoy Declaration, 1658: Article 6.  
Baptist Confession, 1688: Chap. 26, Art.4.

- 1-2. See above.
3. See above number 10.

1. See 'Antichrist Testimony' infra.
- 2-6. See above.

1. See above.

**CREEDAL POSITION OF HERETICS (cont):**

2. Anti-sacramental, two ordinances only: baptism, lord's

3. Anti-baptismal regeneration.

4. Justification by faith.

5. Anti-transubstantiation.

6. Anti-sacrifice of the Mass.

7. Anti-masses for the dead.

8. Anti-purgatory.

9. Anti-celibacy.

**HENRY OF LAUSANNE, 1145:**

1. Anti-sacerdotal.

2. Anti-sacramental.

3. Anti-baptismal regeneration.

4. Anti-transubstantiation.

5. Anti-invocation of saints.

**ARNOLD OF BRESCIA, 1155:**

1. Anti-sacerdotal.

2. Anti-sacramental.

3. Sinfulness of Catholic priesthood:

a) avarice

b) pride

c) wantonness

4. The Pope is a man of blood and simoniacal.

5. No obedience is owed the Roman Pontiff.

**IDENTICAL CREEDAL POSITION OF REFORMERS (cont):**

2. Westminster Confession: Chap. 27, Art 4.

Belgic Confession: Article 33.

Heidelberg Catechism: Question 68.

2nd Helvetic Confession: Chapter 19.

39 Articles: Article 25.

3-5. See above.

6. Westminster Confession: Chap. 29, Art. 2.

67 Articles of Zwingli: Article 18.

Heidelberg Catechism: Question 80.

39 Articles: Article 31.

7-9. See above.

1-5. See above.

1-2. See above.

3. Luther's 95 Theses.

67 Articles of Zwingli: Articles 29-30, 33.

Belgic Confession: Article 29.

Westminster Confession: Chapter 22, Art. 7.

4. Belgic Confession: Article 29.

2nd Scotch Confession.

Testimonies of martyrs through the centuries.

5. See above number 10.

By no means is this list exhaustive. It is simply meant to educate the reader as to the biblical orthodoxy of the so-called 'heretics.' The victims were orthodox Christians who held the same faith as the Protestant Reformers. The murderers, although professing a kind of faith in Christ, the Trinity, the atonement, and resurrection, have revealed themselves to be un-Christian in their fruit. Their fruit being how they show their faith, hope and charity toward their fellow man. By their own testimony the murderers condemn themselves. They identify themselves as guilty of drinking the blood of the true saints of Jesus. Killing the saints is one very crucial mark, characteristic, sign, fruit and work of Antichrist and Mystery Babylon. Being martyred for the Word of God, for obedience to the commandments of God, is a crucial mark, characteristic, sign, fruit and work of the Lord's people prophesied in the Revelation. Refusal to take the mark of the Beast, the papal Antichrist, through reception of Mystery Babylon's seven mysteries (i.e., 'sacraments'), is another critical identifying mark, sign, characteristic, fruit and work of the true saints spoken of in the Revelation. Thus, by studying the historic record we have undeniable proof that the Church has been going through great tribulation and will continue to go through great tribulation at the hand of the Beast, the false prophet and false Church of Rome. The more sure word of prophecy infallibly says so. It behooves the Church to identify the enemy beforehand and be on guard. For he will rise up once again. But Satan would prefer we all sleep the sleep of ignorance and false complacency.

The reader must take into account that the historic record has barely been opened in this work. Although we will continue our examination of historical facts, it will in no wise be complete. But it will be sufficient to see the 'big picture' of Church history and how that history has been willfully suppressed by the Church leaders of our generation.

## **MERCILESS CATHOLIC CHURCH COUNCILS MANDATE EXTERMINATION OF THE SAINTS**

**TERROR-STRICKEN CATHOLICS BETRAY NEIGHBORS AND FAMILY  
PAPAL LITTLE HORN WEARS OUT THE SAINTS THROUGH RELENTLESS PERSECUTION:  
FOREHEADS BRANDED, PROPERTY CONFISCATED, IMPRISONMENT, DEATH**

### **COUNCIL OF RHEIMS, A. D. 1157**

**"The council of Rheims decreed excommunication of heretics [i.e., no buying, selling, burial], imprisonment [i.e., no buying or selling], confiscation of property [i.e., no buying or selling], and urged civil authorities to take action [or they would be excommunicated].<sup>[210]</sup>**

**"CANON 1. Slippery Manicheans [falsely so-called] hide among innocent folk, especially among weavers who move from place to place and change their names. Although they condemn marriage, they are accompanied by wicked women [i.e., their wives whom they married outside the Catholic Church]. Imprisonment or death is decreed for heresiarchs; branding the foreheads of their**

disciples is followed by exile [i.e., no buying, selling, or burial]."[211]

### COUNCIL OF TOURS, A. D. 1163

"Pope Alexander III., after noticing the detestable Albigensian heresy [a.k.a. Cathari] that had spread like a cancer from Toulouse into various provinces of Gaul, interdicts all from yielding the heretics refuge, and from communication with them in buying and selling, or in the solace of human conversation.....

Compare, on this exclusion of the heretics from buying, selling, the use of the market, and all open social intercourse, a similar exclusion of the early Christians by heathen Rome." [212]

### COUNCIL OF LOMBARS, A. D. 1165

Translating from a recognized authority citing original Latin Council Decrees, S.R. Maitland relates that *on this occasion, the Archbishop of Narbonne, several bishops, abbots, and other ecclesiastical persons, as well as the magistrates of Toulouse and Albi, and other laymen of distinction; together with the wife of Raymond, Count of Toulouse, and almost all the people of Lombars, Albi and other towns were present:*

"The Bishop of Lodeve, by command of the Bishop of Albi, and of his assessors, asked those [heretics] who caused themselves to be called 'good men' [*Boni homines*] -

.....2. He asked them of their faith, that they might set it forth. They answered that they would not say unless they were compelled. [i.e., They would not give what was holy to the dogs.]

3. He interrogated them concerning the baptism of children, and if they will be saved by baptism. They said that they should say nothing; but would answer out of the Epistles and Gospels. [i.e., *sola Scriptura*].

[They were then questioned on the Real Presence after consecration, the efficacy of the sacrament if the priest were a bad person, the sacrament of Holy Matrimony, repentance at point of death without a priest present, penance for satisfaction of confessed sins. To these they replied cautiously, knowing full well the snare being laid for them by the beastly bishop.]

"6.....They said also many things without being asked. That it is altogether unlawful to swear any oath, as Jesus said in the Gospel, and James in his Epistle. They said also that Paul stated in his Epistle what sort of persons were to be ordained in the church, as Bishops and Presbyters; and if such persons were not ordained as St. Paul directed, they were not Bishops nor Priests, but ravening wolves, hypocrites and seducers, loving salutations in the market-places, the chief seats, and highest places in feasts, desiring to be called Rabbi and Master, contrary to the commands of Christ, dressed in albs and white garments, and wearing on their fingers gold rings with gems, which their Master, Jesus, had not commanded; and pouring forth many reproaches. And therefore since they were not Bishops and Priests (except as those were priests who had betrayed Christ) they [the 'good men'] ought not to obey them because they were evil men; not good teachers, but hirelings.

"The Bishop of Lodeve, by command of the Bishop of Albi, and the assessors above-named, gave

the following sentence, according to law, and from the New Testament, in the presence of all the persons aforesaid:

"I, Joceline, Bishop of Lodeve, by command of the Bishop of Albi, and his assessors, adjudge those who call themselves 'Boni homines' to be heretics, and I condemn the sect of Oliverius, and his companions, and those who hold (the beliefs of) the sect of the heretics of Lombers wheresoever they may be; and this we adjudge by authority of the New Testament, that is, the Gospels, and Epistles, and Psalms, and Acts of the Apostles, and the Apocalypse."

#### **THE 'GOOD MEN' RESPOND WITH FIRE, DEVOURING THEIR ACCUSERS WHO WOULD HURT THEM**

"The heretics answered that the Bishop [i.e., the 1st Beast's false prophet] who had given sentence was the heretic, and not they; and that he was their enemy, and was a ravening wolf, and a hypocrite, and an enemy of God, and had not judged rightly. They would not answer concerning their faith because they were aware of him, as the Lord had commanded them in the Gospels, 'Beware of false prophets who come unto you in sheep's clothing, but inwardly they are ravening wolves'; and that he was a fraudulent persecutor of them. They were prepared to shew by the Gospels and Epistles that he was not a good shepherd, neither he, nor the other bishops and priests; but rather hirelings.

"The Bishop answered that the sentence had been given against them agreeably to law; and that he was prepared to prove, in the court of Lord Alexander, the Catholic Pope [i.e., the Beast from the abyss], and in the court of Louis, [Catholic] king of France, and in the court of Raymond, [Catholic] Count of Toulouse, or of his [Catholic] wife, who was present, or in the court of Trencavel [Catholic Viscount of Beziers], then present, that the cause had been rightly judged; and that they were manifestly and notoriously heretics. He promised he would accuse them of heresy in every catholic court and would submit to the decision of the trial."<sup>[213]</sup>

[The 'good men' then gave the surrounding townspeople a summary of their faith, consisting of the Apostles' Creed and other biblical directives, carefully couched so as not to antagonize the numerous beasts any further. Refusing to swear an oath on the faith they had just confessed, the Bishops concluded the Council by calling them heretics who are of an evil report. Although the extant record of this Council does not specify the punishment given, we can assume excommunication, at the least, or death, at the worst.]

#### **LETTER FROM RAYMOND V., COUNT OF TOULOUSE, TO THE ABBOT OF CITEAUX, A.D. 1178 POISONOUS PROTESTANT HERESY ABOUNDS IN TOULOUSE DESPITE COUNCILS' EFFORTS EVEN PRIESTS REJECT THE HOLY FAITH, CALLING THE EUCHARIST AN ABOMINATION**

".....I ask and I entreat that you would rise up and oppose (the heretics). In fact, this abominable pest of heresy has so far gained ground that almost all who agree with it think they are doing God service; and that Wicked One, who now worketh the mystery of iniquity in the children of unbelief.....For even the priests are infected with heresy; and the ancient and once venerated places of the church lie waste and ruinous. Baptism is denied, the eucharist abominated, penance made light of.....all the sacraments of the church annulled.....

".....If we let them thus alone, all men will believe in them. I am appointed an avenger, to execute

the wrath of God and a minister of God for this very thing, while I endeavor to put an end to such infidelity [note the whore calling the kettle black] I feel I have not sufficient power to effect so great a work. For the more noble inhabitants of my country have been already withered, by imbibing this poison of infidelity; and a very great number of men, falling away from the faith with them, have failed [the persecutors converted!]; so that I have not the power to do it and dare not attempt it. Now, therefore, flying to your help, I implore, with humble devotion of heart, that you would stretch forth your hand of counsel, and help with the power of your prayers [i.e., cause fire to come down from heaven] for the extirpation of so great an evil of infidelity.....

"For the heads of these peoples are as hard as stones. Since we know that the power of the spiritual sword is not sufficient to accomplish the extirpation of such great heretical pravity, it is fit that it should be driven out by the attack of the material sword. To perform this I recommend the King of France be brought from your parts. I will open the cities to him, in person. I will place the towns and villages under his authority. I will shew him the heretics and I will assist him, even under blood [Cf. Mystery Babylon. And I saw the woman drunken with the blood of the saints], in any way that he may want my services, for the destruction of the enemies of Christ." [Cf Rev. 9: The king of the locusts called 'The Destroyer'; also, John 10; the thief comes to steal, kill and destroy.][214]

**CAPTURE, TORTURE, EXAMINATION AND EXTERMINATION OF SAINTS AT VEZELAY, A. D. 1167  
BROUGHT BEFORE COUNTLESS CATHOLIC BISHOPS, ABBOTS AND THEOLOGIANs AT FRENCH MONASTERY  
FOR A TESTIMONY AGAINST THEM  
REFUSING TO TAKE THE MARK OF THE BEAST, THEY BREATHE FIRE AND ARE EXECUTED**

Maitland gives his translation from the extant history of the monastery:

"The author tells us that some heretics, such as were called *Telonarii*, or *Publicani* [i.e., 'Publicans', referring to openly manifest sinners; the same type whom Jesus befriended] were apprehended at Vezelay; and that being put to the torture, they endeavored to conceal their heresy by evasion, and subterfuge - that upon this the Abbot ordered them to be separately confined. For more than sixty days various methods [i.e., tortures; Wakefield and Evans state they were frequently brought before the gathering, questioned and threatened] were used to convict or convert them - and then at length, after much fruitless labour, they were convicted by the Archbishops of Lyons, and Narbonne, with the Bishop of Nevers and many Abbots, and other learned men, of the following heresies: - [215]

"That confessing with their mouths the being of a God [i.e., unity of the Godhead], they entirely make void all the Sacraments of the Catholic Church - namely, the baptism of children, the Eucharist, the sign of the life-giving Cross, the sprinkling of holy water, the building of Churches [i.e., Cathedrals], the payment of tithes and offerings [i.e., to be used to satisfy the avarice of the priests and Bishops; also to finance the building of Cathedrals], marriage, monastic institutions, and all the duties of Priests and Ecclesiastics. And when Easter drew on, two of them, having heard that they were shortly to be destroyed by the Judgment of fire, pretended they believed what the Catholic Church believes, and that to be reconciled to the Church [not to God] they would give satisfaction by the trial of water.[216]

"In the procession of the Easter solemnity they were brought forth in the midst of a great multitude which filled the whole court (of the Monastery) in the presence of Guichard, Bishop of Lyons, Bernard, Bishop of Nevers, and Master Walter, Bishop of Laon, with William, Abbot of Vezelay. Being

enquired of as to the several articles of faith, they said that they believed as the Universal Church believes [i.e., Church of the elect]. Being asked respecting the execrable mystery of their heresy [i.e., justification by faith], they said they knew nothing except what had already been stated respecting a disbelief of the Sacraments of the (Catholic) Church. Being asked whether they would give proof they believed as they had professed, and had no further knowledge of the secrets of their heresy, through undergoing trial by water, they freely answered they would. Then all the assembly with one voice proclaimed, 'Thank God!' And the Abbot answering said to all who were present, 'What then my Brethren does it appear to you that we ought to do with those who persevere ['Here is the patience of the saints'] in their obstinacy?' They all answered, 'Let them be burned! Let them be burned! [The beasts call down fire from heaven.][217]

[Maitland, Wakefield and Evans all relate how the one heretic was, by dubious consent, acquitted in the ordeal by water; the other twice condemned, but the Abbot suggested he be publicly flogged - as was Jesus - and be banished - i.e., forbidden buying, selling or burial. The other seven accused who refused to undergo trial by ordeal of water were burned.]

Of particular importance is something this writer feels necessary to share with the reader. During research for this book, a discovery was made which confirmed the unparalleled cruel nature of the papal beast and beast from the earth, the bishops. The author, Rev. G.G. Coulton, in his noteworthy book, The Death Penalty For Heresy, expounds the importance attached to the use of the Latin word *exterminare* by the Roman Catholic Ecclesiastics. Coulton wrote in 1924, several years before the Nazi Holocaust which inspired writers to describe the Germans' unspeakable crimes as *exterminations*: i.e., the extermination camps whose purpose was to exterminate undesirables. It was Coulton's premise that, by using the word *exterminare* to describe how the heretics were to be treated, the Catholic Church manifestly promulgated the doctrine of death for heretics. A doctrine which teaches 'kill thy neighbor' and exposes the Church's unacceptability of Jesus' teaching in the parable of the Good Samaritan.

Translating the identical passage cited above, Coulton reveals the word *exterminare* is used in the original Latin passage: *audito quod proxime ignis exterminandi essent judicio*: "hearing that they were presently to be exterminated by the punishment of fire." Wakefield and Evans omit the correct translation of *exterminare* in their version: "realizing that they were very near to being *condemned* to a fiery death."<sup>[218]</sup> Maitland's translation of *exterminare* as *destroy* is quite correct. To destroy is to exterminate. To exterminate is to destroy. Hilberg recognized that parallel when he entitled his book, The Destruction of the European Jews. The synchronicity between the extermination of the true saints of God and the extermination of the European Jews, Gypsies, dissidents, and the others is quite chilling (See Chapter 12). The reader is asked to review the testimony concerning Vilgard and the *extermination* of those similarly disposed heretics in Spain by the Catholics, A.D. 970. The concept of extermination was not a new one to the Catholic faithful or her ministers.

### THIRD LATERAN COUNCIL, A. D. 1179

**POPE ALEXANDER III. AWARDS INDULGENCES TO CATHOLICS FOR EXTERMINATING THE SAINTS FAITHFUL FORBIDDEN TO BUY, SELL, OR TRADE WITH THE HERETICS, BUT MAY STEAL THEIR PROPERTY, KILL THEM OR ENSLAVE THEM; ALL WITH JESUS CHRIST'S BLESSINGS RECEIVERS AND DEFENDERS OF HERETICS FORBIDDEN CHRISTIAN BURIAL OR THE PRAYERS OF THE FAITHFUL**

“[T]he council condemned in one canon both mercenary soldiers who were such a danger to Languedoc and heretics under various names The penalties for the crimes of both were confiscation and enslavement; all men were urged to hunt down bandits and heretics and were offered the reward of indulgences for doing so. The use of the secular sword against heresy, suggested by the Count of Toulouse [Raymond V.] and urged by the abbot of Citeaux, was now approved by the highest Christian authority [i.e., the papal Beast, the Man of Lawlessness, Antichrist].”<sup>[219]</sup>

“CANON 27. Although, as the blessed Leo says, the ecclesiastical discipline, content with priestly judgment takes no bloody vengeance, it is, nevertheless, assisted by the laws of Catholic Princes [who will shed blood for us]; that men may be led to seek their eternal salvation, by the fear of being visited with severe corporal punishment [i.e., through threats of death, coercion, and torture]. Therefore, since in Gascony, the territory of Albi, in Toulouse, and its neighborhood, and in other places, the damnable error of the heretics, whom some call CATHARI, others, PATARINI, and others PUBLICANI. and others by other names, has so prevailed [i.e., the gates of Hell did not prevail over the Lord's Church] that they no longer carry on their wickedness in secret, but preach their error publicly and draw in the simple and the weak. We decree that they and their defenders and receivers do lie under anathema [i.e., excommunicated no buying, selling, or burial when killed]; and under pain of anathema we forbid all persons from presuming to keep or harbour them in their houses, or on their land, or to transact business with them [*negotiationem*: no buying or selling]. Moreover, if they die in this sin mass shall not be offered for them [i.e., no prayers said on their behalf to speed their departure from Purgatory], nor shall they receive Christian burial.”<sup>[220]</sup>

It is at this point in our review of Church history that we return full circle to the bulla, *Ad abolendam*, issued in 1184. We have seen the unmitigated cruelty of the Catholic clergy and laity against the true saints of God, spanning centuries. This relentless persecution was caused by the testimony of the saints against the Beast (the pope) and his mark (the seven sacraments of Mystery Babylon which all require the right hand touching the forehead in the sign of the cross). By refusing to take the mark of the Beast the saints placed themselves, their families and loved ones in harm's way.

## NOTES:

1. The translation of this decree comes from two sources. The first extremely rare, the second less rare; not a complete translation, but more accessible to the reader:
  - a) Facts and Documents Illustrative of the History, Doctrine, and Rites of the Ancient Albigenses & Waldenses, Rev. S. R. Maitland, (London, 1832), pp. 176-80; original Latin text cited in Appendix.
  - b) The Death Penalty for Heresy From 1184 to 1921 A.D., G.G. Coulton, M. A., Transl., (London, 1924), p. 49, citing Latin Canon Law.
2. Edward Peters calls it 'the founding charter of the Inquisition'; Inquisition, Edward Peters, (The Free Press, NY, 1988), p. 47.
3. New Catholic Encyclopedia, op. cit., article, HERESY, SIN OF.
4. *ibid.*
5. Catechism of the Catholic Church, op. cit., ¶2089.
6. Revelation 18:4; *STRONG'S*: 4790, 2842.
7. Tyndale: Matthew 5:7.
8. *ibid.*, Matthew 5:16.
9. *ibid.*, Matthew 5:44-45.
10. *ibid.*, Matthew 7:1.
11. Romans 9. A controversial and difficult doctrine to comprehend. The vast majority of Christians do not understand, even remotely, the profound teaching regarding Predestination of the Elect by the eternal sovereign will and grace of God, before creation, without the cooperating free-will decision and/or good works of man.
12. Catholic Encyclopedia, (Robert Appleton Co., 1907) article: INQUISITION, p.30-31.
13. New Catholic Encyclopedia, op. cit., article, HOLINESS OF THE CHURCH.
14. Revelation 17:1-6.
15. Revelation 19: 10.
16. Tyndale: Matthew 24:25.
17. *ibid.*, Luke 9:49-56.
18. *ibid.*, Revelation 13:11-14.
19. Catechism of the Catholic Church, THE SACRED MYSTERY OF THE CHURCH'S UNITY, P. 233 ff.
20. Matthew 12:14, KJV.
21. Matthew 12:15-20.
22. *STRONG'S*: 2048.
23. Revelation 12:5, 13-14.
24. Matthew 16:21.
25. Matthew 19:3, KJV.
26. Tyndale: Matthew 22:15-18.

27. *ibid.*, Matthew 22:23-29.
28. *ibid.*, Matthew 22:34-46.
29. *ibid.*, Matthew 21:23.
30. *ibid.*, Matthew 23:37-38.
31. Matthew 26:36-46; Judas is a type of coming Antichrist.
32. Christ was ordered to testify against himself, incriminating himself, among other illegalities.
33. Today's professing Church acquits the Pope of Rome of ancient charges that he is the arch enemy of the Church, Antichrist. Yet they condemn the true prophets, the Protestant martyrs, as liars.
34. Matthew 27:24.
35. The Documents of Vatican II., *op. cit.*, DECREE ON THE BISHOPS: PASTORAL OFFICE IN THE CHURCH, pp. 396-98.
36. *ibid.*, note 1.
37. Daniel 7:11, 26.
38. The Rites of the Catholic Church, Imprimatur ♣ James P. Mahoney, D.D., (Pueblo Publishing Co., NY, 1976), vol. 2, p. 89.
39. *ibid.*, p. 91.
40. *ibid.*
41. *ibid.*, pp. 92-93.
42. *ibid.*, p. 94.
43. *ibid.*, pp. 95-96.
44. *ibid.*, p. 96.
45. *ibid.*
46. *ibid.*, p. 97.
47. *ibid.*
48. *ibid.*
49. *ibid.*
50. *ibid.*
51. Callender, *op. cit.*, Transl., Decrees and Canons of the Council of Trent, Decree on ORDERS, Article IV., Canon 4.
52. Decrees of the Ecumenical Councils, *op. cit.*, Council of Trent, Session 7, Canon 9, p. 685.  
Latin text as follows:  
"Si quis dixerit, in tribus sacramentis, baptismo scilicet, confirmatione et ordine, non imprimi characterem in anima, hoc est signum quoddam spirituale et indelebile, unde ea iterari non possunt: a. s."
53. Revelation 13:16, Biblia Sacra, *op. cit.*, for Latin text; KJV for English text.
54. Catechism of the Catholic Church, *op. cit.*, p. 441.
55. The Catechism of the Council of Trent, Published By Command of Pope Pius The Fifth, (A.D. 1566-72), Rev. J. Donovan, Transl., (The Catholic Publication Society, NY, 1829), p. 111,

## ON THE SACRAMENTS.

56. Catechism of the Catholic Church, op. cit., p. 202.
57. Revelation 1:20, KJV.
58. Elliott, op. cit., vol. 1, pp. 260, 262.
59. The New Saint Joseph Baltimore Catechism, op. cit., DICTIONARY AND INDEX.
60. *ibid.*, p. 229.
61. *ibid.*, p. 223.
62. New Catholic Encyclopedia, op. cit., article, CROSS, p. 478.
63. *ibid.*, p. 479.
64. The New Saint Joseph Baltimore Catechism, op. cit., p. 224.
65. See the film, *The Exorcist*, for a graphic portrayal. This author was shown the actual paved stairway used in the final scene while visiting Georgetown. Nasty fall that.
66. Matthew 7:22.
67. New Catholic Encyclopedia, op. cit., article, RINGS, p. 505.
68. *ibid.*, article, RINGS, ECCLESIASTICAL USE OF.
69. The Rites of the Catholic Church, as Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI., (Pueblo Publishing Co., New York, 1976), vol. 1, CHRISTIAN INITIATION OF ADULTS, pp. 44, 58, 97, 101, 102.
70. Romans 9:16.
71. Revelation 7:4.
72. Revelation 17:14.
73. *STRONG'S*: 1588.
74. *Thayer*; op. cit., p. 195.
75. Elliott, op. cit., vol. 1, p. 55.
76. Matthew 9:37; John 4:35.
77. Luke 6:22-23, KJV.
78. John 16:2-4, KJV.
79. Revelation 18:4; *STRONG'S*: 4790
80. New Catholic Encyclopedia, op. cit., article, EXCOMMUNICATION.
81. *ibid.*, article, EXCOMMUNICATION, CANONICAL.
82. Revelation 14:9-11.
83. Revelation 14:13.
84. Deuteronomy 21:22.
85. New Catholic Encyclopedia, op. cit., article, BURIAL, CANON LAW OF.
86. *Ad abolendam*, ¶J.
87. New Catholic Encyclopedia, op. cit., article, INFAMY, (CANON LAW).
88. *Ad abolendam*, ¶H, J.
89. Cited in A Short History of the Inquisition, Anonymous, (Freethought Press Assoc., NY, 1931), p. 56.

90. *ibid.*, pp. 55-56.
91. Luke 21:16, KJV.
92. S.R. Maitland, *op. cit.*, p. 205, citing original Latin DECREE OF COUNCIL OF TARRAGONA (Spain), A.D. 1242.
93. TYNDALE: Matthew 26:33-35; Matthew 26:69-75.
94. 2Peter 1:19.
95. Luke 22:32.
96. S.R. Maitland, *op. cit.*, p. 417.
97. *Ad abolendam*, ¶J .
98. Translations And Reprints From The Original Sources Of European History, vol. 4, no. 4, p. 27.
99. *ibid.*, pp. 27-28.
100. *ibid.*, p. 28.
101. *ibid.*, pp. 29-30.
102. *ibid.*, p. 31.
103. Bettenson, *op. cit.*, pp. 226-27.
104. Abbreviated citation of King John's oath, published in Bettenson, *op. cit.*, p. 228.
105. Matthew 27:28.
106. S. R. Maitland, *op. cit.*, Transl., from original Latin text, pp. 202-4.
107. The New Catholic Encyclopedia dates the Inquisition's beginnings from the 2nd Lateran Council, A.D. 1139, while dating its official conclusion as 1834 in Spain.
108. Matthew 11:19, KJV.
109. Matthew 21:31b, KJV.
110. Translations and Reprints, transl., (1897), citing the Latin text of the infamous 14th Century Inquisitor, Bernard Gui, in his *Manual For The Inquisitor*.
111. See any English dictionary. The same holds true in Greek. See *Thayer*: 1377.
112. This will be discussed further in detail.
113. Tyndale: Matthew 5:8.
114. Revelation 19:7b-8, KJV.
115. *STRONG'S*: 2513.
116. Thayer, *op. cit.*, p. 312.
117. *STRONG'S*: (H) 1101.
118. Schroeder, *op. cit.*, pp. 34-37.
119. *ibid.*
120. *op. cit.*, article, INQUISITION, p. 29.
121. *op. cit.*, article, HERESY, HISTORY OF, p. 1064.
122. *op. cit.*, article, CATHARS.
123. Tim Dowley, Organizing Ed., (Wm. B. Eerdmans Publishing Co., Grand Rapids, 1977), article, THE CATHARS, p. 319.

124. Thieleman J. van Braght, Ed., translated from the original Dutch language.
125. *ibid.*
126. *ibid.*
127. John Foxe, *op. cit.*, vol. 5, p. 298.
128. *ibid.*, vol. 2, p. 356.
129. *ibid.*, p. 272.
130. Mark 16:15, KJV.
131. Council of Toulouse, (S. France), A. D. 1229, Transl. from original Latin Canons, by S. R. Maitland, *op. cit.*
132. Heresies of the High Middle Ages, Selected Sources Translated And Annotated By Walter L. Wakefield and Austin P. Evans, (Columbia University Press, NY, 1969), p. 73, citing 11th century historian Radulphus Glaber.
133. *ibid.*, p. 666, note 8.
134. Elliott, *op. cit.*, vol. 2, pp. 269-75, using all four sources (fully footnoted) in his summary; Cf. Martyrs Mirror, *op. cit.*, pp. 265-67; Cf. Wakefield and Evans, *op. cit.*, pp. 74-81, transl. Ademar of Chabannes' report (calling the heretics 'messengers of Antichrist', he reports how 'they showed no fear of the fire', predicting 'they would emerge unscathed from the flames'), and the narrative of Paul, Monk of Chartres. Paul's narrative adds the following alleged incident of satanic worship observed by the heretics, whom he earlier called 'distinguished above others in wisdom, eminent in holiness and piety, bountiful in charity':  
*.....like merry-makers they chanted the names of demons until suddenly they saw descend among them a demon in the likeness of some sort of little beast. [the demon] seized the woman who first came to hand, to abuse her, without thought of sin [Cf. Incubus]. Whether it were mother, sister, or nun whom they embraced, they deemed it an act of sanctity and piety to lie with her. When a child was born of this most filthy union [Cf. 'Rosemary's Baby'], on the eighth day thereafter [Cf. Luke 2:21] a great fire was lighted and the child was purified by fire in the manner of the old pagans, and so was cremated [Cf. Lev. 18:21].*
135. Elliott, *op. cit.*, pp. 275-77.
136. Wakefield and Evans, *op. cit.*, p. 85.
137. Elliott, *op. cit.*, p. 277.
138. Encyclopedia Britannica, *op. cit.*, article, BERENGARIUS, p. 430.
139. *ibid.*
140. Elliott, *op. cit.*, pp. 278-80.
141. Encyclopedia Britannica, *op. cit.*, pp. 430-31.
142. *ibid.*, p. 431.
143. *op. cit.*, article, EUCHARIST, p. 604.
144. Elliott, *op. cit.*, p. 279.
145. *ibid.*
146. *ibid.*, p. 280.

147. *ibid.*, p. 281. Original Latin reads: *sanctum Romanum ecclesiam venientis concilium et ecclesiam malignantium; Romanum sedem non apostolicam, sed sedem Satanae.*
148. Encyclopedia Britannica, *op. cit.*, p. 431.
149. Catechism of the Catholic Church, *op. cit.*, ¶1413.
150. *op. cit.*, pp. 267-68.
151. *ibid.*, p. 268.
152. S.R. Maitland, *op. cit.*, Transl. from original Latin Canon, p. 90.
153. New Catholic Encyclopedia, *op. cit.*, article, PETROBRUSIANS.
154. Elliott, *op. cit.*, p. 282.
155. Wakefield and Evans, *op. cit.*, p. 121.
156. New Catholic Encyclopedia, *op. cit.*, article, PETER OF BRUYS.
157. *ibid.*
158. *ibid.*
159. Elliott, *op. cit.*, p. 282.
- 159a. New Catholic Encyclopedia, *op. cit.*
160. Elliott, *op. cit.*, pp. 282-83.
161. *ibid.*, p. 283.
162. *ibid.*
163. Wakefield and Evans, *op. cit.*, p. 120.
164. *ibid.*, also Elliott, *op. cit.*, p. 283.
165. Elliott, *op. cit.*, p. 283.
166. *ibid.*
167. *ibid.*
168. *ibid.*
169. *ibid.*
170. Wakefield and Evans, *op. cit.*, p. 119.
171. *ibid.*
172. Schroeder, *op. cit.*, p. 210.
173. *ibid.*
174. New Catholic Encyclopedia, *op. cit.*, article, HENRY OF LAUSANNE.
175. *ibid.*
176. *ibid.*
177. *ibid.*
178. Elliott, *op. cit.*, pp. 284-85.
179. *ibid.*, p. 285; Cf. Maitland, *op. cit.*, p. 19. Both cite *Epist.* 241 and Geoffreys's Life of Bernard.
180. *op. cit.*, p. 122.
181. Wakefield and Evans, *op. cit.*, pp. 122-23.
182. *ibid.*, p. 123: "It is only those whom (Henry) is deceiving who have won the full riches of

God's mercies and have attained the fullness of his grace."

183. *ibid.*, p. 124.

184. *ibid.*

185. Revelation 12:10.

186. Matthew 13:29.

187. Wakefield and Evans, *op. cit.*, p. 125.

188. *ibid.*

189. New Catholic Encyclopedia, *op. cit.*, article, BERNARD OF CLAIRVAUX, ST.

190. Heresy, Crusade and Inquisition in Southern France, 1100-1250, Walter L.

Wakefield, (Univ. of CA Press, Berkeley, 1974), p. 24.

191. Decrees of the Ecumenical Councils, *op. cit.*, p. 202, Footnote 6.

192. Arnold of Brescia, George William Greenaway, (Cambridge Univ. Press, 1931; Reprint: AMS Press, NY, 1978), pp. 55-56; Transl. are from Latin Catholic sources.

193. *ibid.*, p. 83.

194. *ibid.*

195. *ibid.*, p. 88.

196. *ibid.*, pp. 96-97.

197. *ibid.*, p. 121.

198. *ibid.*, p. 122.

199. *ibid.*, p. 157.

200. *ibid.*, p. 158, Transl. from Latin poem, *Gesta di Federico*, lines 832-60.

201. Luke 12:51.

202. Greenaway, *op. cit.*, p. 166.

203. *ibid.*, pp. 178 ff., citing the work of Gerhoh of Reichersberg, papal publicist.

204. *ibid.*, pp. 193-94, Transl. Latin text, *Vitae Hereticorum*, by Bonacursus, an ex-Cathari, A.D. 1190.

205. *ibid.*, Transl. *Rationale divinatorum officiorum*.

206. Wakefield and Evans, *op. cit.*, pp. 96-100.

207. *ibid.*, p. 101.

208. Elliott, *op. cit.*, pp. 292-94, Transl. of William of Newbury's historical narrative; Cf. Wakefield and Evans, *op. cit.*, pp. 245-47; and Martyrs Mirror, *op. cit.*, pp. 294-95.

209. *op. cit.*, p. 295.

210. Wakefield, *op. cit.*, p. 83.

211. Wakefield and Evans, *op. cit.*, p. 40.

212. Elliott, *op. cit.*, pp. 424-25, Transl., Latin Council decree.

213. Maitland, *op. cit.*, pp. 139-45; Cf. Wakefield and Evans, *op. cit.*, pp. 189-94; also Elliott, *op. cit.*, pp. 295-97.

214. Maitland, *op. cit.*, pp. 145-49.

215. Maitland, *op. cit.*, p. 364, his summary of Hugo Pictavinus' introduction to their

examination.

216. *Trial By ordeal* was a common occurrence during the Middle Ages. The truth of the matter was to be determined by passing or failing a test. If God was on the side of the accused He would surely enable the defendant to pass the test, for what is impossible with man is possible with God. If the accused failed, God was not on his side, proving guilt. The Trial of Water consisted of tying the accused's hands and feet together, and throwing him in water to see if he floated. All too frequently he drowned. The origin of *Trial By Ordeal* can be traced back to Satan's temptation (i.e., testing) of Christ in the wilderness. If Jesus would throw himself off the pinnacle of the Temple and survive, it would prove the truth of the matter, i.e., that He was the Son of God. The crucifixion of Christ was also a type of trial by ordeal. While Jesus was pinned to the wooden cross, the Jews mocked Him demanding He prove His origin from God by coming down off the cross. Had He come down by supernatural means, the Jews would then have believed him. Trial by ordeal is used today in initiation rites by secret societies. The Mafia initiates its new members through trial by blood, i.e., they must shed blood, becoming 'made' men. Greek fraternities require its pledges to endure 'Hell Week'. Frequently included in the testing period are raids on other fraternities to steal their prized possessions. The most daring raids prove the character of the pledges involved.

217. This portion is Maitland's direct transl. from the Latin text.

218. Wakefield and Evans, op. cit., p. 248.

219. Wakefield, op. cit., p. 85.

220. Maitland, op. cit., pp. 175-76.