

# Roman Catholicism By Lorraine Boettner

## Chapter XIV Celibacy



The Catholic Church requires that its priests, & nuns abstain from marriage. It's not to be confused with the vow of chastity – abstention from sexual relations.

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## The Mass an Abomination to God



Christ finished the Atonement on Calvary, yet these Roman and High Church priests go through the blasphemous daily sacrifice again.

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## The Cunning Genius of the Vatican Papal System, Part II

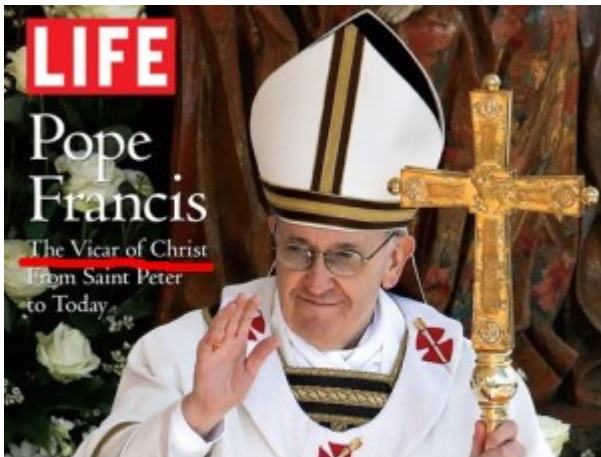


The Papal System is unrivaled in the world. It's massive, it's institutional, it's a religious system which is also a civil system. It's immensely

deceptive.

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## The Ten Commandments in the Language of the Pope



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

I think that most Protestant Christians today have been deceived as to who the Pope of Rome really is. This post may offend some people, but perhaps it may help wake up the sleepers. It was taken from "The Pope – Chief of White Slavers, High Priest of Intrigue" – By Jeremiah J. Crowley, a Roman Catholic priest for 21 years. He wrote it in 1913. Do you think the Roman Catholic hierarchy is any different today? I once met a young Irishman who told me he is ashamed of the fact he was raised Catholic because of the scandals of pedophile priests.

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

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

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

1. One Lord and one God shalt thou adore, in the "Supreme Pontiff" at Rome, "Vicar of Christ," and like unto Christ, sinless and infallible.
2. Bless every day of thy life the holy name of pope and pontiff, proving thy sincerity by daily offerings to "Peter's Pence."
3. Keep holy the feast days of "Holy Church," especially those of the Blessed Booze and the cherished St. Boodle.
4. Honor the "Holy Fathers" of thy Church and reverence the "Holy Mothers"

of White Slavery, toiling so steadily for "Holy Fathers" comfort.

5. Kill thou shalt not, save "Heretics", "Schismatics" and other enemies of the blessed White Slavery of the Vatican.
6. Commit not adultery, unless thou faithfully pay the price set by "Holy Church" for many masses for "souls in Purgatory."
7. Steal not, unless to hand over proceeds to "Holy Fathers" for saloon, red light, and other agents of needed priestly refreshment and recuperation.
8. Do not lie, save and except when duty to "Holy Church" and the interests of its White Slave and Wine Room activities demand.
9. Covet not thy neighbor's wife, unless thou art prelate, priest, or monk.
10. Covet not any of thy neighbor's goods that thou couldst not turn readily into coin of the realm, for the benefit of White Slave Institutions and Temples of Sodom, under control of "Holy Fathers" for the spiritual upliftment of men and women.

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

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

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

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

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

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## Five Basic Postulates Of Protestantism



Five basic differences between Bible following Christians and Roman Catholics.

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# God Is Not A Backstairs Politician



This article is from chapter 17 of "Out of the Labyrinth: The Conversion of a Roman Catholic Priest" by former Roman Catholic priest Leo Herbert Lehmann, first published in 1947 and made available online by The Lutheran Library Publishing Ministry [LutheranLibrary.org](http://LutheranLibrary.org). It's good to share with Catholics. And if you were not raised a Catholic, it will give you insights about the Catholic mindset and why they pray to Mary and the saints.

I had to look up the meaning of the word "backstairs." I don't remember ever hearing it in conversation or reading it in print.

backstairs adjective

back·stairs 'bak-,sterz

1 : secret, furtive

Example: backstairs political deals

I FIND IT most difficult to convince Roman Catholic people that Christ has won for sinners the right of direct access to God. They always fall back on what their priests have taught them, that to obtain mercy and forgiveness they must cajole some saint, some close and favored friend of God to intercede for them. The most powerful intercessor of them all is Mary, since she, they say, is the actual mother of God.

A very sincere and devout Catholic woman once put it to me in the following way. "If you wanted an interview with President Truman," she argued, "you would have to go first to some one else, his mother or some of his political friends, and ask them to intercede for you with the President and arrange for you to see him." My answer was, of course, that that may be true as far as President Truman is concerned. "But it so happens," I told her, "that President Truman is not God."

This belief of Roman Catholics is in accord with their Church's peculiar teaching that Jesus Christ brought only justice on earth, and that Mary and the other saints must be looked to for mercy. "Ye know very well, venerable brethren," Pope Pius IX declares in one of his encyclicals, "that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fullness of all good, that accordingly we may know that if there is any hope in us, if any grace, if any salvation, it redounds to us from her."

From this extravagance it follows, in the eyes of Roman Catholics who are

taught in this way, that Mary and the saints have even more power to save than Christ. They come to believe that the saints can get them into heaven, literally, by the backstairs, even if they die before a priest can come to forgive them their sins. Saint Joseph, for instance, has been officially proclaimed by the Catholic Church as the "Patron of a Happy Death" This special work is given to him because he was the foster-father of Jesus Christ and because he died before Jesus left home to begin His ministry. He therefore had Our Lord and the Virgin Mary at his deathbed. As the husband of Mary, Joseph is believed to be very powerful as an intercessor with Jesus Christ, and can actually get sinners into heaven at the last minute even if they die without a priest to absolve them.

Priests go to extraordinary lengths to convince their congregations that devotion to Saint Joseph is the surest guarantee sinners can have of getting to heaven. They picture him as heaven's most powerful 'politician' who can obtain any favor he wants from God. I remember how a priest in Naples, Italy, once proved this in a sermon to his congregation. Here is the story he told (which is true in every detail according to what Catholics are taught about heaven, Jesus, Mary, Joseph, Saint Peter, Saint Michael and others there):

One day the Archangel Michael, the policeman of heaven, came to Saint Peter at the golden gates and said: "Look here, Peter! How is it that there are so many scoundrels in heaven who have no right to be here? Heaven is swarming with sinners who don't deserve a place even in Purgatory."

"Don't blame me, Michael," Peter replied. "Everyone knows my reputation as guardian of the heavenly gates. You know I would never let even a Pope get in unless I'm sure first that all his sins are forgiven and that he has served his full time in Purgatory. But since you've asked me a straight question I'll give you a straight answer, if you'll come with me after I've closed up the gates for the night."

They met as appointed and Peter led the way around the outer walls of the Celestial City to where the house of the 'Holy Family' was situated, high up against one of the battlements, and from the back window of which the Holy Family – Mary, Joseph and the infant Jesus – could look down and see everything that takes place on earth.

It was a bright moonlit night and Peter drew Michael down behind some shrubbery and told him to wait and see what would happen. After a little while, they heard what seemed like pebbles being thrown against the window overlooking the wall. In less than a minute the window was opened, and a rope was let down and pulled up again. At the end of the rope was one of the disreputable sinners whom Michael had complained about.

They waited until the sinner was hauled in and the window shut. "Now," said Peter triumphantly to the amazed Archangel, "There's your answer!"

Next morning early, Michael, dressed in his best official uniform,

and with a very determined look on his face, knocked at the door of the Holy Family's house. Mary opened the door and called to Joseph and the Child Jesus to welcome their distinguished visitor. He took a seat and in a tone of the sternest dignity turned to Joseph and said: "Joseph, I've found out what has been going on here every night, and I would fail in my sacred duty if I did not tell you that your practice of getting sinners into heaven by your back window must stop at once!"

"I'm sorry, Your Highness," Joseph replied with a guilty look, "but I'm publicized on earth as the last refuge of dying sinners. I've furthermore been proclaimed 'Patron of the Universal Church,' and I've solemnly promised to get poor sinners into heaven by hook or by crook who are faithful in their devotion to me during life. I simply can't refuse their appeals and let them go to hell. My position and reputation as husband of Mary and the foster-father of Jesus Christ are at stake."

Michael rose from his chair, and drawing himself up to his full archangelic height, decisively replied:

"There can be no exceptions to the eternal and immutable justice of the Almighty God whose stem commands I am appointed to carry out to the letter. Since the day I hurled Lucifer and his rebellious angels from these same ramparts of heaven I've been entrusted with the duty of keeping sinners out of it, and seeing that the laws of the Almighty are rigidly enforced."

"In that case," Joseph meekly replied, "I can no longer stay in heaven. I must go elsewhere and try to keep my promises to poor dying sinners."

As Joseph moved to the door, Mary ran to him and clutched his arm. Turning to the unbending Archangel, she said: "Joseph is my lawful husband, and if he goes I go too, and then there will be no Queen in heaven!" Michael was taken back at this thought, and tried to find words to meet this unexpected situation. But before he could think of anything appropriate to say, the Child Jesus spoke and said: "And if my mother goes I will have to go too, and then you'll have no God in heaven either."

This was too much, even for the Archangel Michael, and knowing himself defeated, he bowed himself out of the house with as much dignity as he could muster.

"And that is the reason why," this Neapolitan priest told his listeners, "no one who practices devotion to Saint Joseph during life will fail to get into heaven."

There are some, even non-Catholics, who will say this is a very realistic and human way of preaching to ignorant people who cannot read and write or

understand the things of God in the words of the Gospel. But is this sufficient excuse for the Roman Catholic Church which has been the sole, undisputed teacher of Christian people for more than fifteen centuries? The Roman Catholic Church insists to this day on being the sole interpreter of the Bible, its Pope the infallible mouthpiece of God. It could as easily have taught the people the truth from the New Testament which records Christ as saying (John 10:9): "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Or again (John 14:6): "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Or again (Acts 4:12): "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

But doing so would have meant the scrapping of its many shrines, saint-devotions and novenas, which are financially so profitable.

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## [The Tyranny Of Priestly Celibacy](#)



At ordination secular priests merely signify that they accept the Church's condition for ordination that they will not get legally married. They take no vow of chastity, that is, they make no explicit promise to refrain from sexual relations.

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## [Papal Abuse of Power](#)



The Apostle Peter plainly decreed that the method of governing the Christian Church must not be patterned after that of Caesar. The popes of Rome totally disregard Peter's admonition.

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## Evangelical Movements Within The Church Of Rome



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

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

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

I'm posting this chapter because it has encouraging information I have never heard from anyone before, testimonials from members of the Catholic church

including priests and nuns who had true saving faith in the grace of Jesus Christ but who remained in the Church.

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

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

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

### Three-Cornered Conflict

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

(**Note:** Pelagianism is a set of beliefs associated with the British monk Pelagius (circa AD 354–420), who taught in Rome in the late fourth and early

fifth centuries. Pelagius denied the doctrines of original sin and total depravity. According to his theology, people are not naturally sinful, but can live holy lives in harmony with God's will and thereby **earn salvation through good works.** )

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

## **Council Of Trent**

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

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

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

## **Rift Within Catholicism**

But the opponents of the Jesuits in the Catholic Church itself did not submit at once after the Council of Trent. The fight went on, continually at first, intermittently ever since. The Jesuits' chief opponents on the teaching about grace have been the *Dominicans*, and to this day a wide rift still exists

*between these two Orders in the Church of Rome*, in spite of apparent unity from the outside. The Dominicans follow their great theologian St. Thomas Aquinas, who adopted a watered-down interpretation of Augustine's teaching on grace as an entirely free gift of God, and put it in his medieval syllogistic form. This is enough in the eyes of the Jesuits to brand them as 'Calvinistic.' Few people today know of this serious rift within the Roman Catholic Church, or stop to think that it is actually wider than any doctrinal difference separating the denominations of Protestantism.

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

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

The dispute was continued under Pope Paul V, who became Pope in 1605. Seventeen meetings were held in his presence, but he too failed to condemn the Jesuits. Venice at that time was at war with the papacy, and the Jesuits fought so well for the Pope that they suffered expulsion by the Catholic rulers and people of the Venetian Republic rather than yield to the Pope's enemies. It thus seemed more important to the Pope to please the Jesuits than to uphold the most vital doctrine of the Christian Church. In the end Pope Paul issued the Bull *Unigenitus*, in which he promised that a decision would be published "at the proper time," and that in the meantime, neither side was to malign the other. And so it remains to this day in the Roman Catholic Church: **no official decision has ever been made as to how the grace of salvation comes to the souls of men!**

## **Jesuits Vs. Dominicans**

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

They have ruthlessly crushed any priest, bishop or even pope who seemed to

veer in any way to the doctrine of the Reformation, namely that we can do no good works acceptable to God without the grace of God through Christ 'preventing' us; that the will to good, and the works we perform as a result of this good will, are all a free gift of God.

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

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

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

## Jansenius

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

He put his findings in a book, entitled, *Augustinus*, which was published in Louvain two years after his death and was made the chief weapon by his

followers to save the Catholic Church from the evil influence of the Jesuits. For there were many within the Church of Rome at that time who sighed for some real spirituality and who, like Bishop Jansenius, **found in the doctrine of salvation by grace, even though only partially and imperfectly apprehended, a great solace and an assurance** which the ritualistic observances of the Church of Rome could not supply.

## **Jesuit Opposition To Grace**

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

What the Jesuits most abhorred, and continue today to abhor, is the true Christian teaching of justification of sinners through faith in the one finished sacrifice of Christ, and repentance for sin directly toward God. They were quick to see the danger to their aims in Jansenius' book, *Augustinus*, which upheld this true Christian teaching. They therefore had the book banned, and began by venting their enmity on Jean Baptiste du Vergier de Hauranne – better known as St. Cyran, after the monastery of that name of which he was abbot. St. Cyran had secretly studied the doctrine of grace together with Jansenius at Louvain. He was also connected with the celebrated Abbey of Port Royal in France, a community of nuns which had grown very lax in discipline and morals. Yet, it was through this French convent that what is known as "Jansenism" began, and which for almost seventy-five years carried on its remarkable fight to rid the Catholic Church of the perverse teachings and control of the Jesuits. The cruel methods used by the Jesuits to crush out the Jansenists were equalled only by the atrocities of the Nazi Gestapo in our time. **The inmates of Port Royal and their friends were hounded, brutally persecuted, excommunicated, and jailed, because they professed, above all else, the Evangelical doctrines of justification by grace.**

## **Port Royal**

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

The second extraordinary fact is that the abbey of Port Royal, which was to

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

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

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

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

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

“Well, my Lord,” she replied, wiping her eyes, “I am content to bear with resignation whatever deprivation my God sees fit. I am convinced that His divine grace can supply even the want of sacraments.”

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

## **Sufferings And Persecutions**

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

No fewer than four popes – Urban VII, Innocent X, Alexander VII, and Clement XI – fulminated bulls of excommunication, at the instigation of the Jesuits,

against these defenders of Evangelical teachings. They had also against them King Louis XIV of France and his infamous mistress, Madame de Maintenon, Cardinal Richelieu and Cardinal Mazarin. Four French bishops favored and tried to help them. The Dominicans, the Franciscans, and the Benedictines, who to this day still timidly oppose the Jesuits on the teaching of grace, defended the Jansenists of Port Royal as much as they dared. But all the power of the Church of Rome and the King of France was in the hands of the Jesuits, and they used it mercilessly to wipe out every trace of the Jansenists and their Gospel teaching of salvation which they detested and condemned as an "abominable heresy."

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

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

But it was in the Protestant country of Holland that they found best shelter and most freedom. It was there that they were able to organize into a regular Church body under their own bishops. Almost all the Roman Catholics in Holland, to the number of 330,000, at the end of the seventeenth century were Jansenists. The Jesuits had little power there, and they themselves had gone so far in their intrigues and immoral teachings that Pope Clement XIV – who had Jansenist sentiments – yielded to the demands of the Catholic countries of Europe and completely abolished the Jesuits in 1773.

## **Catholics Today (1947)**

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

Thus a Roman Catholic who comes to the true knowledge of Christ, is faced

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

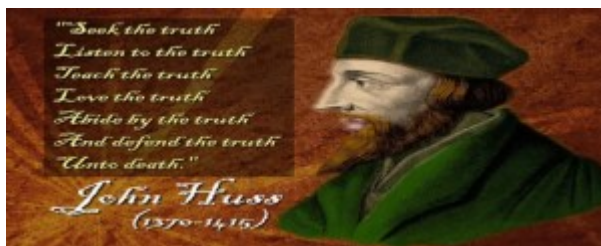
1. See, *The Jansenists, Their Rise, Persecutions by the Jesuits, and Remnants*, by S. P. Tregelles, London, 1851.↵

2.cf. *The Jansenists*, ut supra, pp. 40-41.↵

3.Op. cit. p. 45.↵

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## God's Goose – The Story of John Huss



If there had been no John Huss there would have been no Martin Luther. And if there had been no Martin Luther then there would have been no Protestant Reformation and recovery of the gospel.

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## The CIA – Vatican Connection



The Vatican / Jesuit connection to the CIA. The American government has been under the control of the Catholic church for a long time, over 100 years.

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## Popery The Foe of the Church and of the Republic



The history of the pagan practices of the Roman Catholic Church which continue to this day.

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## The Cunning Genius Of The Vatican Papal System – Part I



The papal system is the most powerful, evil, and longest lasting organization that ever existed on earth!

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# When Priests Forgot About God: An Analysis of the Catholic Church's Role in Genocide



Details of the history of the complicity of the Roman Catholic Church in the Rwandan genocide of the Tutsi tribe by the Hutu militia in 1994.

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## History of the Papacy By Rev. J.A. Wylie, LL.D



Rev. J.A. Wylie, LL.D.

I got this from <http://www.biblebelievers.com/wylie/papacy/index.html> which is already in HTML text. I'm posting only the preface and first chapter on my blog so I can find it easier.

**The following quote on J.A. Wylie is taken from a Publisher's Preface by Mournie Missionary Press:** "The Rev. James Aitken Wylie was for many years a leading Protestant spokesman. Born in Scotland in 1808, he was educated at Marischal College, Aberdeen and at St. Andrews; he entered the Original Seccession Divinity Hall, Edinburgh in 1827, and was ordained in 1831. Dr. Wylie became sub-editor of the Edinburgh Witness in 1846, and, after joining the Free Church of Scotland in 1852, edited the Free Church Record from 1852 until 1860. In 1860 he was appointed Lecturer on Popery at the Protestant Institute, a position he held until the year of his death. Aberdeen University awarded him the LL.D. in 1856.

"Dr. Wylie was a prolific writer on Protestant themes. In 1851 the Evangelical Alliance awarded him first prize for his writing **The Papacy**, which he submitted as his entry for a competition for the best essay on

Popery. "The writing for which Wylie is best known is his History of Protestantism which extends to nearly 2,000 pages and was first published in 1878."

### **Preface to People's Edition**

The compilation of a *Synopsis* and classified *Index*, has made it necessary for the author to re-read his work after an interval of thirty years. The perusal has fully satisfied him that the book is every whit as adapted to the present position of the popish controversy, the whole extent of which it covers, as it was when first published. Since then, it is true, two important dogmas have been promulgated from the papal chair; the Immaculate Conception of Mary (1854), and the Infallibility of the Pope (1870) ; but these decrees are rather the official ratification of what had been for centuries the teaching of Popes and popish doctors, than the importation of new elements into the question calling for a readjustment of the argument.

The loss of the temporal sovereignty, which has also befallen the Papacy since the first publication of this volume, is an event of graver consequence. But let it be borne in mind that it is the *temporal sovereignty*, not the *temporal power*, which the Papacy has lost; it is its paltry Italian kingship of which it has been stripped; not the temporal and spiritual supremacy of Christendom. Temporal power is a root-prerogative of the Papacy. With or without his crown, the Pope, so long as he exists, will be a Great Temporal Power. What signifies it that a small branch of this tree has been lopped off, while the trunk still stands erect, nay, is even stronger than before? Freed as it now is from the scandals, political and moral, which were attendant on its government of the Papal States, the Papacy is now in a better position for prosecuting its cherished aim, which is to be the supreme arbiter in all international disputes. It seeks, in short, to become President of a great European Council, in which kings and nations shall await its decisions, and be pledged to carry out its behests, peaceably if possible, by arms if necessary. From being the moral dictator of Christendom, it is but a little step to being, as the Papacy was once before, its armed ruler and head.

Will the reader pardon a word about the history of the book, and its Continental experiences? When the German translation appeared (Elberfeld, 1853), the Romanists of the Continent welcomed it with a chorus of anathemas. *L'Univers* of Paris cursed it energetically. The journalists of the Rhine were equally wroth. Without naming either the book or its author, they made their readers aware that a crime of fearful atrocity had been committed, which called loudly for punishment by the sword. We give a specimen: –

- "A very shameful book has lately been printed and published in Elberfeld by William Hassell, consisting of thirty-six sheets, and in which Popery and the Catholic religion are exposed as a work of Satan and a restoration of old heathenish idolatry, and a cunning delusive invention of the Pope and the Catholic priesthood as the mother of revolutions and communism. >From beginning to end, with the same cool deliberation, it consists of lies, injuries, and abuses, which have from time to time been brought against the Pope and the Catholic religion, heaped

together, and made into one compact whole. The most unheard-of violence offered; and the holiest of the Catholics scorned and derided. The rulers of the country are exhorted throughout to observe how the Catholic religion causes the destruction of every State, and how the Catholic priesthood are even now endeavouring to exercise unbearable tyranny and cruelty over princes and people. . . . The Catholic Church in Prussia is a lawful safeguard against such calumnies, and the abuse of the Catholic religion is provided for in its penal laws." *Rheimsches Kirchenblatt*, Cologne.

In an article on the above in the *Witness* of Nov. 20, 1853, we find Hugh Miller saying: –

- "The editor of this paper gave expression long ago in its columns to his admiration of Mr. Wylie's masterly work on the Papacy –a work which has since been extensively spread over Protestant Europe. . . . Still, however, his decision was that of a personal friend of the author, and the various favourable critiques which bore out his estimate of its merits were at least Protestant critiques. Our present testimony respecting it must be recognised as above suspicion; it comes from Popery itself, and we find that Popery regards it as a dangerous work, suited to do the Catholic religion great injury, and that penal laws furnish the only effectual instruments for dealing with and answering it."

Dr. Graham, in his volume, *The Jordan and the Rhine*, says: –

- "This work has at last made its appearance in the German language. . . . The Papists are up on all sides, not to reply but to denounce, not to reason and answer, but to invoke the civil power. They never name the book lest an inquiring Papist should be inclined to purchase it. In Cologne no bookseller would take charge of it –Papist or Protestant. The argument is very sharp and severe, but the reason is led captive, and the infinite superstition dissected with a master's hand. It will confirm the wavering and strengthen the weak. May the Lord grant His blessing to it as a means of counteracting the idolatries and idolatrous tendencies of the age."

### **Enormous recent Papal Advances.**

Since the first publication of this work the Papacy has made enormous strides to temporal dominion and spiritual supremacy in our country.

1. The public administration of the empire, which up till 1850 was almost purely Protestant, has since been largely Romanized.
2. The Papal Hierarchy has been established in both England and Scotland, and the ordinary machinery of Rome's government is in full operation over the whole kingdom.
3. The empire has been divided into dioceses, with the ordinary equipment of chapters and provincial synods in each, for bringing canon law to the door of

every Romanist, and governing him in his social relations, his political acts, and his religious duties.

4. The staff of the Romish Church has been trebled.

5. In Scotland alone there has been an increase of 216 priests, 250 chapels, 15 monasteries, and 34 convents.

6. The priests of Rome have been introduced into our army and navy, into our prisons and poor-houses, reformatories and hospitals, thus converting these departments of the State into a ministration of Romanism.

7. The annual sum paid as salaries, etc., to the Popish priesthood approaches a million and a half, making Popery one of the endowed faiths of the nation.

8. Considerable progress has been made in the work of breaking down the national system of education, and replacing the board schools with denominational schools in which the teaching shall be Romish.

9. The annual grants to such schools in England and Scotland have now risen to £200,000. Thousands of Protestant children attend them, and are being instructed in the tenets of Popery, and familiarized with Romish rites.

10. Two-thirds of the youth of Ireland are being educated by monks and nuns, at a cost to the country of £700,000 yearly.

11. Ritualism has grown into a power in England. In many of the national churches the ceremonial of the Mass is openly celebrated, crucifixes and Madonnas are frequent, auricular confession is practised, the dead are supplicated, and new-constructed cathedrals are arranged on the foregone conclusion that Popery is to be the future religion of Great Britain.

12. All the great offices of State (the English wool-sack and the throne excepted), closed against Romanists in the Catholic Emancipation Act, have been opened to them.

13. The oath of the Royal Supremacy has been abolished.

14. The words "*being Protestant*" have been dropped from the oath of allegiance.

15. The most brilliant post under the Crown, the viceroyalty of India, has been held by a Papist, and may be so again.

16. An avowed Romanist sits in the Cabinet, with more, it may be, to follow.

17. Cardinal Manning has had precedence given him next to the Royal family, a step towards the like precedence being given to Popish over Anglican Protestant bishops.

18. A special Envoy has been sent with congratulations to the Pope on occasion of his jubilee, and a nuncio has in return been received at Court from Leo XIII.

19. There is a serious talk of re-establishing diplomatic relations with the Vatican;

20. And, *mirabile dictu!* the project has been broached of restoring the Pope's temporal sovereignty: and the idea is being agitated, although it must be plain to all that it cannot be carried out without overthrowing the kingdom of Italy and plunging the nations of Europe into war.

These are great strides towards grasping the government of the British empire. And all this has been done despite the warning testimony of the nations around us which Popery has destroyed, and in disregard of the unanswered demonstration of a modern statesman –

That to become a subject of the Pope is to surrender one's "moral and mental freedom;"

And incapacitate one's self for yielding "loyalty" to the Queen, and "civil duty" to the State.

If the end of this policy shall be good, HISTORY is a senile babbler, and PROPHECY is but the Sibyl, with her books, over again.

Continue to [chapter I Origin of the Papacy](#)