

Ye Shall Be As God

Babylon and the doctrine of the Serpent



Gen 3:1“And he said unto the woman, Yea, hath God said,”

ye shall be as gods

Catechism of the Catholic Church

⁴⁶⁰ The Word became flesh to make us "*partakers of the divine nature*":⁷⁸ "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God."⁷⁹ "For the Son of God became man so that we might become God."⁸⁰ "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods."⁸¹

http://www.vatican.va/archive/ccc_css/archive/catechism/p122a3p1.htm



INTERVIEW: Humans Become God? Yes, It's Catholic Theology

<https://zenit.org/articles/interview-humans-become-god-yes-its-catholic-theology/>

A dozen Catholic scholars and theologians examine what the process of “deification” means in their respective areas of study

MAY 13, 2016 20:08 [KATHLEEN NAABINTERVIEWS](#)

The first generations of Christians saw in their new lives in Jesus Christ a way to transcend all the limitations of sin and death and become new creatures. St. Peter expressed this as “participating in the divine nature” (2 Pet 1:4), while **St. Athanasius stated it succinctly 300 years later. “God became a human, so humans could become God.”**



<https://zenit.org/articles/interview-humans-become-god-yes-its-catholic-theology/>

ZENIT: Deification of humans? Sounds pretty New Age ... Could you give us a brief overview of what this concept means in Catholic theology?

Fr. Meconi: Far from being new age, deification is one of the most ancient ways of explaining salvation in Jesus Christ. Christianity is a two act play: in the first act, God becomes human, but that is just the beginning. In the second act of the play we humans are to become like God—more loving, more joyful, incorruptible and immortal. Think of a piece of iron: alone it is hard and cold, but in a fire it takes on a new glow, a new warmth and malleability but it never ceases to be iron. Look at section 460 of the Catechism of the Catholic Church—this is a very central component of Catholicism. **The difference between the Church's understanding of deification and the Mormon doctrine is that Catholics believe we become “partakers of the divine nature” (2 Pet 1:4) in Christ but never the “possessors” of the Godhead, which (as far as I understand it) is more in line with the Mormon view.**

Seeking a Promotion for the Virgin Mary

By Jan Jarboe Russell Dec. 23, 2000



"The world of today is in desperate need of a mother," whispered Prof. Mark Miravalle as he sat behind his desk at Franciscan University in Steubenville, Ohio, carefully fingering a string of rosary beads.

Half a world away, inside the Vatican, yet another enormous box arrived filled with petitions asking Pope John Paul II to exercise his absolute power to proclaim a new and highly debated dogma: that the Virgin Mary is a co-redeemer with Jesus and cooperates fully with her son in the redemption of mankind. In addition to ordinary Catholics, Mr. Miravalle has received support from 550 bishops and 42 cardinals, including Cardinal John O'Connor and Mother Teresa before their deaths. Along the way his movement has laid bare a deep-seated conflict between wildly popular devotion to the Virgin Mary and the efforts of the established church to keep that devotion in check.

Although it has the support of at least 12 cardinals in Rome, others fear that its acceptance would cause a major schism among Catholics and set back efforts at ecumenism. Because the dogma would be an infallible proclamation by the pope, it would also provoke renewed debate over the role of the pope's power in modern society.

<https://www.nytimes.com/2000/12/23/arts/seeking-a-promotion-for-the-virgin-mary.html>

Pope John Paul II has made no secret of his devotion to Mary. "Totus tuus" (which in Latin means "totally yours") is his motto, in which he dedicates his papacy to her. He also credits Mary with saving his life during a 1981 assassination attempt and with hastening the fall of Communism. He has used the phrase "co-redemptrix" six times in his papacy to describe Mary, which has led petitioners to hope that during his lifetime he will proclaim her co-redeemer. ...

Convention, the largest denomination of Protestants in the United States, expressed alarm at the suggestion that Mary might be a co-redeemer. "Such a view is clearly heretical," he said. "In order to be a redeemer, it would require a person to be perfect. It would require a person to be God. We certainly don't believe she was God." Some liberal Protestants have long argued that the Catholic Church has used the symbol of Mary to restrict opportunities for women and as a way of instilling women's obedience to the teachings of the church. Bishop John Spong, one of the most controversial figures in the Episcopal Church and now retired, says that Christians need a feminine symbol for God, but that such a symbol should be created by women, not "a bunch of men sitting around in Rome in their frocks."

Papal claims to divinity: Besides the numerous medieval papal claims to being God on earth, modern popes have not distanced themselves from such claims.

Pope Leo XIII said these things about the role of the Papacy and the Roman Church: *Our thoughts went out towards the immense multitude of those who are strangers to the gladness that filled all Catholic hearts: some because they lie in absolute ignorance of the Gospel; others because they dissent from the Catholic belief, though they bear the name of Christians.*

*This thought has been, and is, a source of deep concern to **Us**; for it is impossible to think of such a large portion of **mankind deviating, as it were, from the right path, as they move away from Us**, and not experience a sentiment of innermost grief. But since **We hold upon this earth the place of God Almighty.** ([Pope Leo XIII, Praeclara Gratulationis Publicae—The Reunion of Christendom \(Rome: 1894\).](#))*

But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself. ([Pope Leo XIII, Sapientiae Christianae: On Christians as Citizens \(January 10, 1890\).](#))

And more recently, Pope John Paul II wrote that names like "Holy Father" are applicable to the Pope, even though calling him that is counter to the Gospel:
*Have no fear when people call me the "Vicar of Christ," when they say to me "Holy Father," or "Your Holiness," or use titles similar to these, which seem even inimical to the Gospel. (x. Pope John Paul II, **Crossing the Threshold of Hope** (New York: Alfred A. Knoff. 1995): 6)*

In 1996 he also gave his ascent to calling the Pope "Lord" and "Christ on earth":
*we **readily understand** the devotion of Saint Francis of Assisi for "the **Lord Pope**", the daughterly outspokenness of Saint Catherine of Siena towards the one whom she called "**sweet Christ on earth**", the apostolic obedience and the sentire cum Ecclesia of Saint Ignatius Loyola, and the joyful profession of faith made by Saint Teresa of Avila: "I am a daughter of the Church" ([Pope Leo XIII, Praeclara Gratulationis Publicae—The Reunion of Christendom \(Rome: 1894\).](#))*

knowing good and evil

Catechism of the Catholic Church

ARTICLE 3

MAN'S FREEDOM

¹⁷³⁰ God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him."²⁶

Man is rational and therefore like God; he is created with free will and is master over his acts.²⁷

http://www.vatican.va/archive/ccc_css/archive/catechism/p3s1c1a3.htm

From "The Story of Protestantism" by F. Holderstein Gale P. 128 - 130

As it was, John Eck, now chancellor of the University of Ingolstadt, had attacked Luther's opinions in a work entitled 'The obelisks.' To this a counter pamphlet had been issued by Andrew Bodenstein, better known as Carlstadt, who was now challenged by Eck to one of those public disputations which played no mean part in controversy in the days when there was no newspaper press. But before the day fixed for the disputation arrived Eck must needs publish thirteen Theses in which he plainly attacked Luther: and thus the professor's self-tied bonds were loosed, and Luther himself was drawn into the war of words with Eck, which waged at Leipzig in July, 1519.

The disputation is important for it marks a distinct stage in the drawing of the line between Rome and the Reformer. **The question of free will was first debated, Dr, Eck and his friends maintaining that man, without the aid of the Holy Spirit, and simply of himself, has the power to choose what is spiritually good, and to obey God. Luther and Carlstadt, on the on the other hand contended that until his nature is renewed by the Spirit, man cannot love and serve God.**

Since Vatican II, a significantly broad consensus in moral theological literature suggests that **the human person is the most appropriate point of departure for elaborating on the meaning of morality in general and for providing the fundamental criteria which are necessary for dealing with specific moral questions,**

To say that the person adequately considered is the norm of morality does not dethrone God and raise the human person to the level of supreme value. (*Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, pp. 63, 64*)

One is always bound to follow the judgment of a properly informed conscience. **The informing takes places in community** by appealing to various sources of moral wisdom. **In the church, the magisterial is a source of moral authority.** Its teaching is a very important, though not exclusive, factor in the formation of conscience and in one's moral judgment.

To appeal to authority is part of responsible living.

In appealing to an authority, we believe what it will be more correct about this question than we will, or than anyone else to whom we might appeal. (Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, p. 153)

However, the great advantage of having an “institutionalized” authority in the magisterium is that it provides a structure which can bring together, in a cooperative and complementary way, the experience and insights of various perspectives so as to reach as complete an expression of truth about moral life as possible.

Moreover, in the midst of so many conflicting voices telling us what to do, and so many diverse communities projecting images of what makes life worthwhile, we are fortunate to have the magisterium to teach in moral matters. The primary responsibility of the magisterium is to help us to understand the gospel for our times and to foster our assimilation of its basic value.

The formula, “no infallible decision-conscience decides,” is a complete distortion of the real function of conscience. Conscience needs to be informed. For Catholics to make a decision of conscience with indifference to, or in spite of, the magisterium would be forfeiting one’s claim to be acting as a loyal catholic and according to a properly informed conscience . (Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, p. 154)

The judgment of conscience properly formed takes seriously that we are limited in our personal experience and vision of what is good but that we can learn from the broader experience and vision to which we belong. The official teaching of the magisterium can open us to that broader experience and provide that broader vision. The key text for understanding a loyal response to magisterial teaching is in 25 of **Lumen Gentium**:

In matters of faith and morals, the bishops speak in the name of Christ and the faithful accept their teaching and adhere to it with religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra.

(Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, Page 155)

What does “religious assent” or submission of will and mind” mean in moral matters?

“Religious” assent or submission: this teaching means that such effort and appropriation are motivated by the conviction that Jesus has commissioned the church to teach and that the Spirit guides the church in truth. Francis A. Sullivan, an ecclesialogist from the Gregorian University in Rome, has analyzed this expression in his masterful work, *magisterium: teaching Authority in The Catholic Church*, and offers this summary statement of its meaning;

As I understand it, then, to give the required **obsequium religiosum** to the teaching of the ordinary magisterium means to make an honest and sustained effort to overcome any contrary opinion I might have, and to achieve a sincere assent of my mind to a middle position has been expressed in the official text of the 1978 national catechetical Directory, *Sharing the light of faith*.

...It is the task of catechesis to elicit assent to all that the church teaches, for the church is the indispensable guide to the complete richness of what Jesus teaches. When faced with questions which pertain to dissent from non-infallible teaching of the church, it is important for catechist to keep in mind that the presumption is always in favor of the magisterium.(n.190). (Richard M. Gula, *Reason Informed by Faith*, Paulist Press 1989, Page 156,157

Vatican II taught us the proper relationship of conscience of magisterial authority in moral matters in the way it affirmed the primacy of conscience. A particularly significant position is found in the Declaration on religious freedom, n.14, where we read, “In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the church.” An earlier rendering of this text read “ought to form their consciences according to the teaching of the church.” The rendering “according to” was rejected for being overly restrictive. ... Conclusion The catholic preference in wanting to be guided by an expert, or a voice of authority, is to turn to the magisterium.

Although No external authority can ever replace conscience, conscience cannot be properly formed without the help of authority. (Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, p. 159 161)



CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

Universal Apostolic Preferences of the Society of Jesus, 2019-2029

2019/06

TO THE WHOLE SOCIETY

- A. To show the way to God through the Spiritual Exercises and discernment;*
- B. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice;*
- C. To accompany young people in the creation of a hope-filled future;*
- D. To collaborate in the care of our Common Home.*

They are not our preferences. We have followed the Holy Spirit, who has guided and inspired us. We receive them confirmed by the Pope, trusting, like Ignatius and the first companions, that he is the one who has the best vision of the needs of the world and of the Church. The universal apostolic preferences will help us to overcome every form of self-centeredness and corporatism, so that we may become authentic collaborators in the Lord's mission, which we share with so many people inside and outside the Church. The preferences are an opportunity for us to feel that we are *the least Society in collaboration with others*.

A handwritten signature in blue ink, appearing to read 'Arturo Sosa', with a stylized flourish at the end.

Arturo Sosa, S.I.
Superior General

Tracking the Beast from the Synagogue to the Vatican

Solving the Mystery of
BABYLON THE GREAT

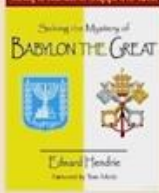


Edward Hendrie

Foreword by Toxe Marrs

The secret Illuminati organization was the hidden guiding hand behind the brutal French Revolution of 1787, during which 300,000 people were massacred in a godless orgy of violence.¹³⁷ The rage by the Jesuits and their reconstituted Illuminati culminated in 1798, with the capture of the pope himself. Napoleon's General Berthier invaded Rome, took the Pope Pius VI prisoner, and held him until his death.

The Roman Catholic church had learned its lesson. On August 7, 1814, the Jesuits were restored as a Catholic order by Pope Pius VII.¹³⁸ John Adams wrote to Thomas Jefferson in 1816 "I am not happy about the rebirth of the Jesuits. . . . Swarms of them will present themselves under more disguises ever taken by even a chief of the Bohemians, as printers, writers, publishers, school teachers, etc. If ever an association of people deserved eternal damnation, on this earth and in hell, it is the Society of Loyola. Yet, with our system of religious liberty, we can but offer them a refuge."¹³⁹ Thomas Jefferson answered Adams: "Like you, I object to the Jesuits' reestablishment which makes light give way to darkness."¹⁴⁰



In 1835, Samuel Morse, the great inventor of the telegraph, echoed the concerns of Jefferson and Adams; he described the Jesuits and their threat to the United States as follows:

And do Americans need to be told what *Jesuits* are? If any are ignorant, let them inform themselves of their history without delay: no time is to be lost: their workings are before you in every day's events: they are a *secret society*, a sort of Masonic order, with superadded features of most revolting odiousness and a thousand times more dangerous. They are not confined to one class or society; they are not merely priests, or priests of one religious creed, they are merchants, and lawyers, and editors, and men of any profession, and no profession, having no outward badge (in this country,) by which to be recognised; they are about in all your society. They can assume any character that of angels of light, or ministers of darkness, to accomplish their one great end, the service upon which they are sworn to *start at any moment, in any direction*, and for any service, commanded by the general of their order, bound to no family, community, or country, by the ordinary ties which bind men; and *sold for life* to the cause of the Roman Pontiff.¹⁴¹

How does this influence the use of Scripture?

Pre-Critical Use of Scripture

The Catholic moral tradition has laid claim to two sources for acquiring moral knowledge: scripture and natural law. Because it has been so concerned with finding a common ground for moral life which all peoples could endorse, **Catholic tradition has given prominence to the natural law as the primary sources of moral knowledge...**

While it gives the appearance of a biblical grounding to Moral theology, **proof-texting really does not allow scripture to enter the fabric of moral theological reflection...**

Because of their being subject to historical conditioning, **biblical texts must be interpreted in order to be applied to contemporary situation.** (Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, p. 166)

Exegetical Task: The exegetical task seeks to determine what the text meant in its original setting.

Does St. Paul have the same reality in mind when he condemns homosexuality as we have in mind when we use the term in light of our understanding of psychology and anthropology?

As a result, we need to be modest about the claims we make when appealing to the Bible in moral reflection.

Hermeneutical Task: Hermeneutical seeks to establish the meaning of the text for today.

For example, we do not live consciously waiting for an imminent end to the world as a new testament period did. This eschatological view influences the way we interpret the radical demands of Jesus' proclamation of the reign of God. (Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, p. 167, 168)

Theological Task

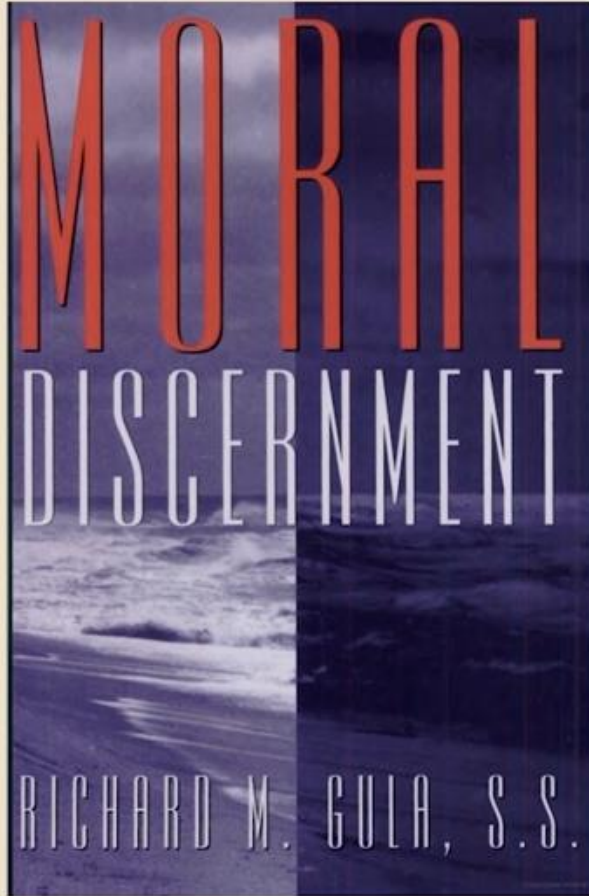
Often in Catholic circles, the biblical foundations and theological presuppositions of a moral position have gone unexpressed in favor of a natural law argument.

One extreme would make scripture the sole source of moral wisdom and discount any other. The Catholic tradition has never endorsed this position.

(Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, Page 171)

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In my treatment of formation of conscience, I pointed out that **character is formed in community by committing our freedom to a particular object of loyalty and then by internalizing the images, rituals, traditions etc. which the community has fashioned in order to carry the meaning attached to that object of loyalty**



[Richard M. Gula](#)

Paulist Press, 1997 - [Religion](#) - 136 pages

[0 Reviews](#)

"What should I do? How do I know that I am doing right?" In the midst of so many changes in church, society, and culture, many of us are bewildered about what's right and about how to discover what we ought to do. This useful and timely book will help adults who are trying to be critical about their faith and moral living to interpret how conscience works in making moral decisions. First off, Gula shows that **conscience is not a law unto itself, but must be formed in community by appealing to sources of moral wisdom.** Then he gives a fuller treatment of moral discernment, pointing up three spheres of influence on the process of discernment -- social, situational, and personal. The final section moves from the theoretical model of discernment to the practical application of providing moral guidance in the pastoral domain. Each chapter begins and ends with some guide questions to focus reflection and to stimulate discussion.

Some examples among thousands

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and **doctrines of devils**;

1Ti 4:2 **Speaking lies** in hypocrisy; having their **conscience seared with a hot iron**;

1Ti 4:3 **Forbidding to marry**, and **commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and know the truth.

Another example

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. KJV

1Co 9:27 No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize. NIV

1 Corinthians 9:27 (WEB) but I beat my body and bring it into submission, for fear that by any means, that after I have preached to others, I myself should be rejected. (World English Bible)

1Co 9:27 But I chastise my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. (Douay Rhimes Bible)

Why do some Catholics self-flagellate?

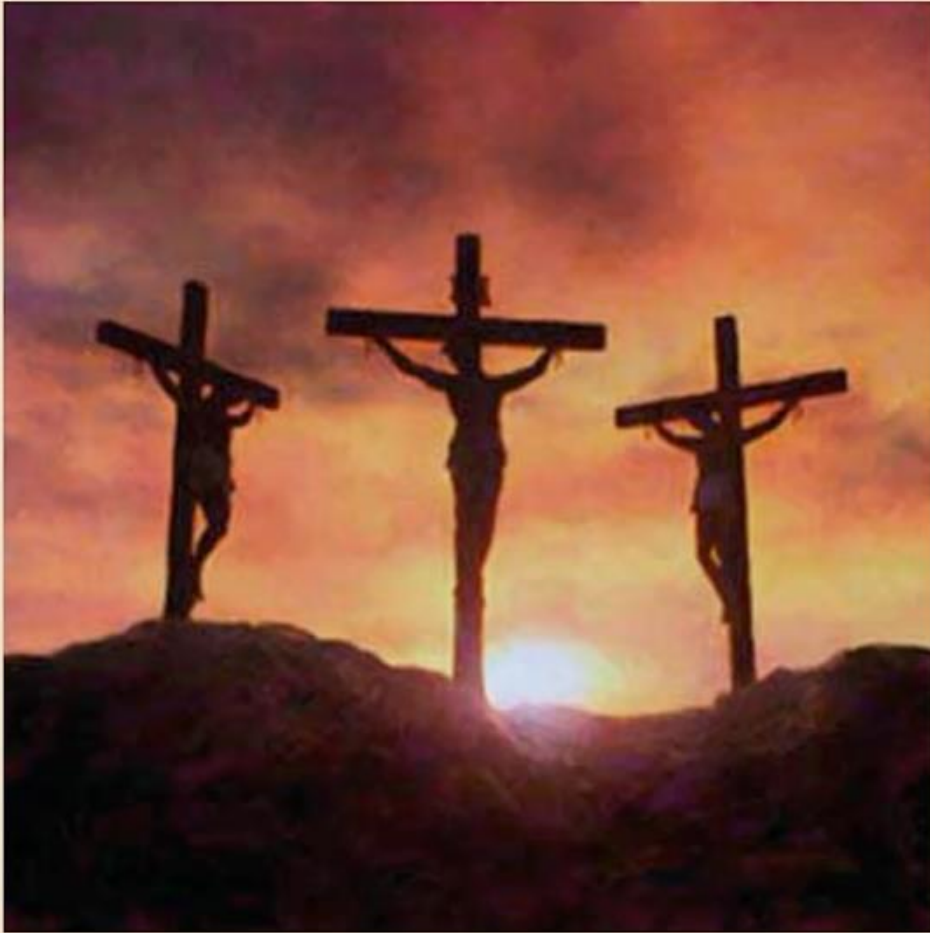
WHO, WHAT, WHY?

The Magazine answers...

The late Pope John Paul II would whip himself, according to a nun who helped to look after him. So how common is this practice in the Catholic faith?



The Atonement



Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Mar 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.