

The PAGAN SUN WORSHIP of ROMAN CATHOLICISM

In the Vatican's St. Peter's basilica in Rome, there is a rather remarkable sculpture that probably goes mostly unnoticed by those who visit there. It is a part of a sculpture group by Gian Lorenzo Bernini decorating the tomb of Pope Alexander VII. At the four corners surrounding the kneeling Pope, are the four virtues, Charity, Prudence, Justice and Truth. Charity is on the front left side and "La Verita", which means "The Truth" is on the right front side of the overview below.



Photo by Scala/Art Resource, New York



[Above scene from the video "Israel of the Alps"](#)
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The first thing you might notice is that "Truth" stands with her foot on a globe of the earth, symbolizing her power over the globe. Then looking closer you will see that she clutches in her arms the sun, probably symbolizing Truth's love for the light rather than darkness, and that the Truth will be revealed in time, by the light of day.

Historically, pagan Babylon worshipped the sun as a deity, and pagan Rome also worshipped the invincible sun. The Roman Catholic Church, with the assistance of Caesar's civil Sunday law ([Constantine](#)), transferred the Sabbath rest to the Sun Day, and commonly uses images and symbols of the sun. In the following articles we will examine the many pagan sunburst images used by the Catholic Church in various forms of art.

Scripture Testifies That Stars Depicted Pagan Gods

Amos 5:26 But ye have borne the tabernacle of your Moloch and Chiun your images, **the star of your god, which ye made to yourselves.**

Acts 7:43 Yea, ye took up the tabernacle of Moloch, and **the star of your god Remphan, figures which ye made to worship them:** and I will carry you away beyond Babylon.

The Stones Give Their Testimony

On the right is an artifact unearthed in the holy of holies of the pagan temple in the Canaanite city of Hazor / Hatzor, in northern Israel, that dates to 1400 years before the time of Christ. It is described as follows:

"a basalt offering table, pillar-shaped, with a carved symbol of the storm god Baal on its side. That symbol was a circle with a cross in the center"



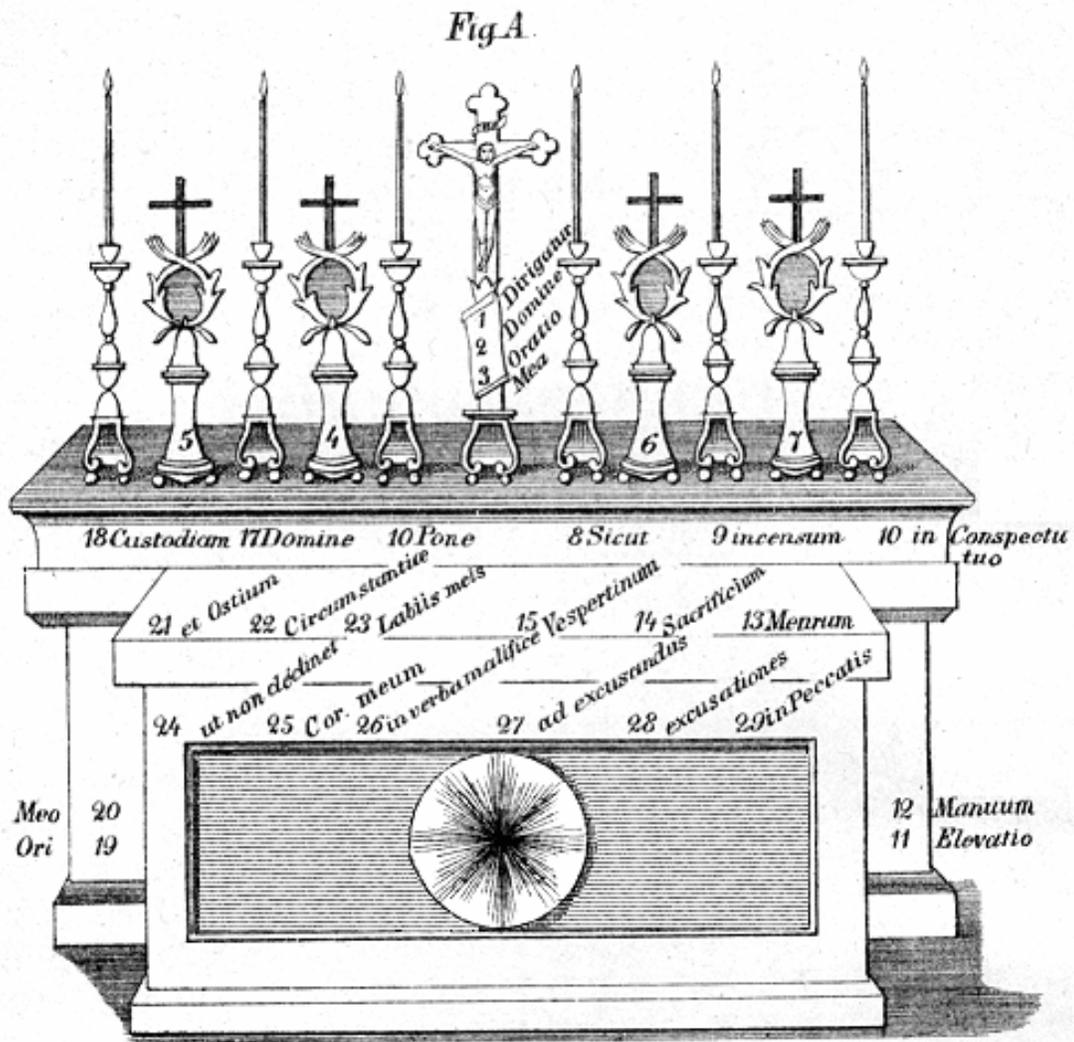
Source: [University of Illinois, Religious Studies, Hazor](#)



[The restoration of the Sun-god's image and temple](#)
[The British Museum](#)

Above is a tablet from the early 9th century B.C. which depicts the Babylonian sun-god Shamash seated on the right, holding emblems of his authority, a staff and ring, and the king with two attendants on the left. In the center, on an altar, is a large 4-point sun image, with additional small wavy rays between the points. In Hebrew, the word for sun is:

8121. shemesh, sheh'-mesh; from an unused root mean. to be brilliant; the sun; by impl. the east; fig. a ray, i.e. (arch.) a notched battlement:-- + east side (-ward), sun ([rising]), + west (-ward), window. See also H1053 in Strong's Hebrew Dictionary.



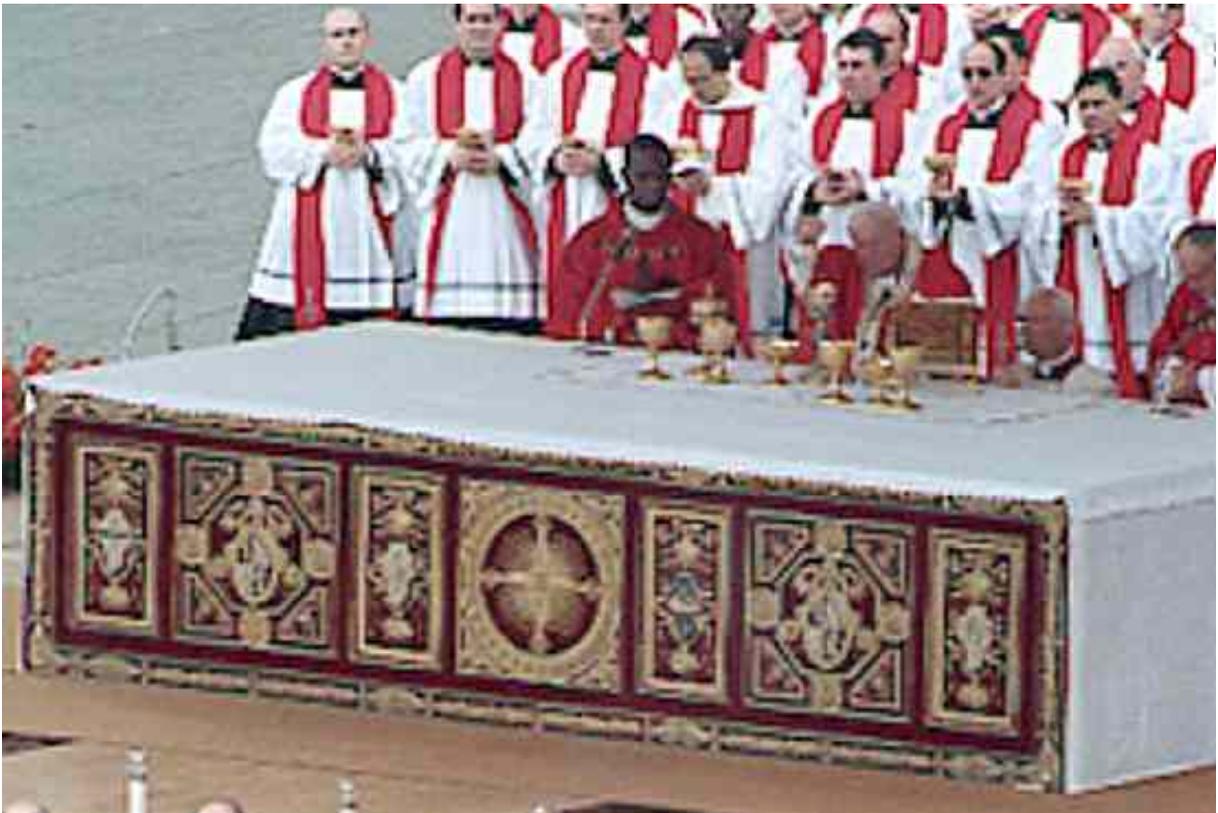
Altar diagram from *Ceremonial for the use of the Catholic Churches in the United States of America*, Ninth Edition, revised by Rev. W. Carroll Milholland, S.S., published by H. L. Kilner & Co., 1926.

The above diagram of the Catholic altar shows the same general Babylonian sun symbol. In the photo below, behind Pope John Paul II, on the front of the altar of St. Peter's Basilica, you see a tapestry with a sunburst design nearly identical to the pagan sun-god symbol of Baal / Shamash. This tapestry is called the [altar frontal](#), antependium (antependium), or pallium altaris.

Below: Christmas Eve Mass at the Vatican
Copyright 1996, NBC News.



Symbol for Baal



Above: Pope John Paul II celebrates Pentecost, June 3rd 2001

Detail of a Photo [Copyright © by "L'Osservatore Romano" Photographic Service](#)

Below: Christmas Eve Mass at the Vatican
Copyright 2000, NBC News.



Symbol of Babylonian sun-god
Shamash



The Pope conducting Midnight Mass on the steps
of St. Peter's Basilica on Christmas Eve of 2000.

Below on the left is a picture from the coronation of Pope Pius XI in 1922. On the tapestry hung from the balcony, there are three symbols of Baal / Shamash evident. On the right is Pope John XXIII waving to the crowd in St. Peter's square from above another similar banner, after an Urbi Et Orbi speech.



Copyright 1922 by Underwood



Photo by Dmitri Kessel

Below on the left is a similar photo of John Paul II, making his first public appearance as Pope, in 1978.



Photo by Fabian / Sygma



Above on the right is a photo from early in the papacy of John Paul II, and the symbol of Baal / Shamash appears on the front of his fish head shaped mitre. Note also the small black cross on his shoulder (compare below), on what is called a [Pallium](#):

The modern pallium is a circular band about two inches wide, worn about the neck, breast, and shoulders, and having two pendants, one hanging down in front and one behind. ... The ornamentation of the pallium consists of six small black crosses -- one each on the breast and back, one on each shoulder, and one on each pendant.

Below on the left is a Neo-Assyrian standing stone (stela/stela) dating from about 824-811 B.C., which depicts King Shamshi-Adad V. In particular, note the necklace the King is wearing. On it is what is called a Cross Pattée or Cross Formée. Twenty-eight hundred years ago that shape was symbolic of pagan sun worship (click on the image for a closer look).



[Stela of Shamshi-Adad V](#)
[The British Museum](#)



Pope John Paul II wearing the Pallium

Today the Pope wears a similar symbol around his neck, on the Pallium, which the Pope also confers on selected bishops as an ornamental token of his favor, and it is also worn by archbishops and patriarchs as a symbol of their authority as a metropolitan, derived from unity with the Pope. Note also, that beneath the Pope's Pallium there is an "x" / diagonal cross, which mimics the diagonal bands below the Cross Pattée worn by the pagan king. The Pope also has a ring and staff of authority, remarkably similar to the depiction of the sun god Shamash on the Babylonian tablet shown previously.



[Stele of King Ashur-nasir-pal II](#)
[The British Museum](#)



John XXIII Pontifex Maximus
Photo by Felici, Roma

Note the lower hand of King Ashur-nasir-pal II in the above stele. On the wrist is the sunburst symbol. On the right, the pagan sunburst is on the glove of Pope John XXIII. (click on the image for a closer look)



The depictions of the pagan kings on the ancient standing stones above, show a strip of cloth (lappet) hanging from the rear of the headgear. These lappets are also present on the papal [mitre](#) and [tiara](#), shown at left, and partially visible in the photos of popes above.

IMMAGINI DEL CONCILIO: CITTA DEL VATICANO: 1966
Press Office of the Ecumenical Council.



Photos from the [Archdiocese of Toronto](#) website.

The symbols of Baal and Shamash worn by a Catholic Bishop.



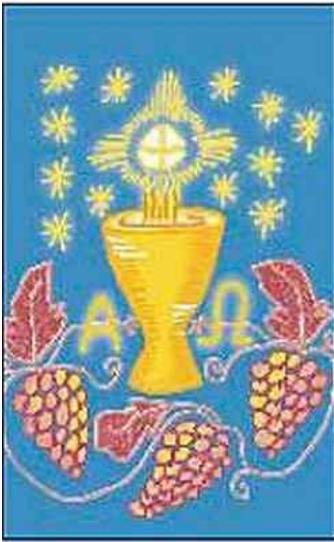
On the left is a medallion from the Vatican pavilion of the 1988 World Expo, which depicts what is called a [Monstrance](#), used to display a consecrated host. It bears a remarkable similarity to the symbol of Baal / Shamash.



At left are two examples of [ciborium](#), in which are kept the Eucharistic wafer hosts of the Catholic Mass. The one on the left uses the Cross Pattée as a handle on top, and the other uses the four point cross within a circle, the ancient symbols of Shamash and Baal.



On the left is a Vatican 100 Lire gold coin. Note the symbol of Baal, found in Hazor, is behind the head of the figure supposed to be that of Christ.



Here you see the symbol of Baal used in artwork representing the Year of the Eucharist that appeared on the cover of the November 10, 2004 edition of *L'Osservatore Romano*.

Now on the right you see the sunburst image on the underside of the canopy of Bernini's Baldacchino, the large canopy-like monument in St. Peter's Cathedral, directly over the main altar of St. Peter's, and the alleged tomb of St. Peter. The dove in front of the sunburst is supposed to be symbolic of the Holy Spirit. Note the shape of the sun rays. They are essentially identical to that of the pagan sun symbol worn by Assyrian kings over 800 years before the time of Christ.



From Christmas Eve Mass at St. Peter's
Copyright 1996, NBC News.

The Babylonian Sun god Shamash is also represented by a *winged solar disk*.

See: [● Stela from the Temple of Marduk in Babylon.](#)



The Baldacchino
From a photo by Scala/Art Resource, New York

Bernini also put pagan sun images on the top of each of the columns of his Baldacchino, which stands above the altar of St. Peter's. (The sun image and 3 bumble bees are symbolic of the Barberini family and Pope Urban VIII).



Here on the left is essentially the same image as found in Bernini's La Verita and Baldacchino, but this is the face of the pagan Greek sun god Apollo, on the temple of Apollo, in the [Pergamon museum](#) in Berlin!

[Picture of the sun god Apollo.](#)
From the book ["The New Illustrated Great Controversy"](#)
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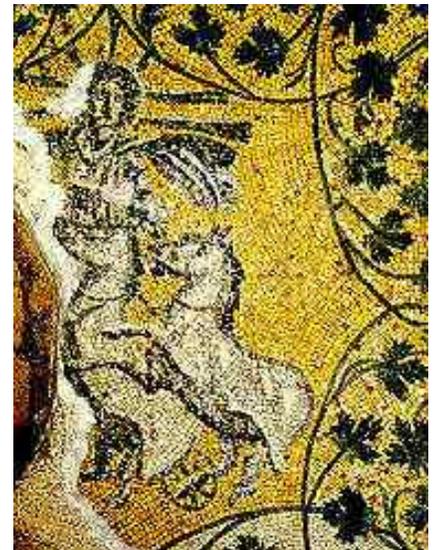
Catholicism has clearly adopted the sun symbolism of the ancient pagans!

THE PAGAN SUN WHEEL, THE OBELISK AND BAAL



Above is a Roman coin from the 3rd century A.D. (Probus, A.D. 276-282) which on the reverse depicts the pagan sun god driving a chariot drawn by four horses (Sol in Quadriga). The inscription reads SOLI INVICTO - The Invincible Sun.]

At right is a similar mosaic found in the Vatican grottoes under St. Peter's Basilica, on the vaulted ceiling of the [tomb of the Julii](#). It depicts Christ as the sun-god Helios / Sol riding in his chariot, and is dated to the 3rd century A.D.



At left is a pagan sun wheel in the temple at Kararak India, which is associated with occultism and astrology. It resembles a chariot wheel doesn't it?

Note the following verse-

2 Ki 23:11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

[From the book](#)
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When Israel apostatized, they made chariots dedicated to the sun god, who it was thought, traveled across the sky in a great chariot. Hence the origin of the sun wheel.

The Symbols of Baal, Ishtar and Shamash

Below is an artifact unearthed in the holy of holies of the pagan temple in the Canaanite city of Hatzor / Hazor, in northern Israel. It is described as follows:

"Of special interest is a square basalt altar for burning incense. On one of its sides, a circle with a cross in the center – the divine symbol of the Canaanite storm god – is carved in low relief."

"... a basalt offering table, pillar-shaped, with a carved symbol of the storm god Baal on its side. That symbol was a circle with a cross in the center"



Sources:

- [Israel Ministry of Foreign Affairs, Hatzor: "The Head of all those Kingdoms"](#)
- [University of Illinois, Religious Studies, Hazor](#)

... The Akkadian Ishtar is also, to a greater extent, an astral deity, associated with the planet Venus: with Shamash, sun god, and Sin, moon god, she forms a secondary astral triad. In this manifestation her symbol is a star with 6, 8, or 16 rays within a circle. ...

Source: *Encyclopedia Britannica* Online, article on Ishtar.

The Star of Ishtar

Because some astronomical objects move through the sky in repeated and known intervals of time, the behavior of the celestial gods associated with them can be symbolized numerically. Ishtar, as the planet Venus, perhaps was handled this way in the eight-pointed star that usually stands for her on Babylonian boundary stones.

References to Venus as early as 3000 BC are known from evidence at Uruk, an important early Sumerian city in southern Iraq. One clay tablet found at the site says "star Inanna," and another contains symbols for the words "star, setting sun, Inanna." Inanna is Venus, known later as Ishtar, and the Uruk tablets specify her celestial identity with the symbol for "star": an eight-pointed star.

Source: ● [The Star of Ishtar, Iraq Resource Information Site.](#)

So can the star within a circle, or sun wheel, be found in the Vatican in Rome? Indeed it can!



Detail from a photo by [Adam J. Polczyk-Przybyla](#)
[DHD Photo Gallery](#)

Here is a photo of the papal palace with the pope at the window of his apartment. Note the many eight-pointed stars of Ishtar in the decorative work above the windows. Some are within a darker circle.



Here you see a view of the piazza or plaza at the Vatican, also known as St. Peter's square. The papal palace is on the right edge of the photo. The large eight-rayed sun wheel design, symbolic of Ishtar, is immediately noticeable. Look closely in the center of the wheel. What you see there is an obelisk, a genuine Egyptian obelisk shipped from Heliopolis to Rome by the Roman emperor Caligula. The obelisk is, of course, a phallic symbol,* but it also was used in sun worship. Click on the image to view a larger version of the same image.

* It is claimed that the word 'obelisk' literally means 'Baal's shaft' or 'Baal's organ of reproduction'. Source: [Masonic and Occult Symbols Illustrated](#), by Dr. Cathy Burns, pg. 341.



Here is an old photo of the center of St. Peter's square, and note that around the obelisk, at the center of the huge eight-point sun wheel, is a smaller four-pointed sun wheel, the same symbol as found on the altar stone in the temple of Baal in Hatzor!

Here you see the reverse side of a coin celebrating the pontificate of John Paul II, and on it is the obelisk and sun wheel of St. Peter's piazza, and a very distinct sunburst emanating from the Basilica itself. The correlation of the symbology is striking.



Pope John Paul II, at World Youth Day 2000, was wearing a crimson and gold [stole](#), which bears the symbols of Baal / Shamash within an eight-pointed star of Ishtar. An enlargement is shown below.

Pope Pius XII wearing the same stole.



Symbol of Baal
found in Hazor, Israel

Source: [University of Illinois, Religious Studies, Hazor](#)



Detail of the symbol on the papal stole.



Symbol of the
pagan sun-god Shamash

[Detail from the Stela of Shamshi-Adad V The British Museum](#)

The Obelisk



The Egyptian obelisk that stands in the square of St. John Lateran (shown at left) is the largest in existence. Originally carved during the reign of Pharaoh Thutmose III, it stood in the Temple of Amon in Thebes (Karnak), but was removed to Rome by emperor Constantius (A. D. 317-361), and placed in the Circus Maximus. In 1587 Pope Sixtus V unearthed the fallen, broken and long forgotten obelisk and had it repaired and placed in the Piazza S. Giovanni in Laterano. Interestingly enough, it is possible that Moses saw this very obelisk when he was in Egypt. Now this obelisk, meant to honor the sun god, stands beside what Catholics call the supreme "[Mother of all Churches](#)", the official cathedra of the bishop of Rome, the Pope, which brings to mind Revelation 17: 5 and the apostate Mother Church, Mystery Babylon, the mother of harlots, who stands accused of fornication, a mixing of the sacred with the profane, truth with error.

- [Mysteries of the Nile \(NOVA\)](#)
- [Egypt - Amazing Discoveries](#)

OBELISK. Of the several functions of the PILLAR among early peoples, the Egyptian obelisk was worshipped as the dwelling place of the sun-god.

Source: Illustrated Dictionary of Symbols in Eastern and Western Art by James Hall, published by HarperCollins, 1994, page 75.

The pagan association of the obelisk was something well understood by the church. The Jesuit scholar, Athanasius Kircher in his book *Obeliscus Pamphilius*, published in 1650, gives an account of the ancient views of the obelisk as the *digitus solis*, or "finger of the sun".

Pope Sixtus V (1585 - 1590) had the Egyptian obelisks erected all over Rome, as Counter-Reformation monuments.

The word *matstsebah* in Hebrew means standing images or obelisk and it can be found in many places of the Bible. Here is Strong's definition of the Hebrew word *matstsebah*-

H4676. *matstsebah*, mats-tsay-baw'; fem. (causat.) part. of H5324; something stationed, i.e. a column or (memorial stone); by anal. an idol:--garrison, (standing) image, pillar.

In the following verses *matstsebah* has been translated as image(s)-

Exo 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

Exo 34:13 But ye shall destroy their altars, break their images, and cut down their groves:

Lev 26:1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

Deu 7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Deu 12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

1 Ki 14:23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

2 Ki 3:2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

2 Ki 10:26 And they brought forth the images out of the house of Baal, and burned them.

2 Ki 10:27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

2 Chr 14:3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

2 Chr 31:1 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places

and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Jer 43:13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Micah 5:13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

Another Hebrew word is also used for "sun images" or obelisks, the word chamman. Again, here is the Strong's definition-

H2553. chamman, kham-mawn'; from H2535; a sun-pillar:--idol, image.

Chamman is also translated as simply image(s) in the King James:

Isa 17:8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

Isa 27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

2 Chr 34:4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.



Here is a close-up of the obelisk in front of St. Peter's. Have you ever given any thought to the origin of the church steeple? Could it be a modern representation of the pagan obelisk? Indeed!

[From the book](#)
["The New Illustrated Great Controversy"](#)
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So in St. Peter's square, the symbol of Baal is within the symbol of Ishtar, and at the center is an Egyptian obelisk, all representing pagan sun worship.



The Pope Celebrates Palm Sunday at Pagan Sun Pillar



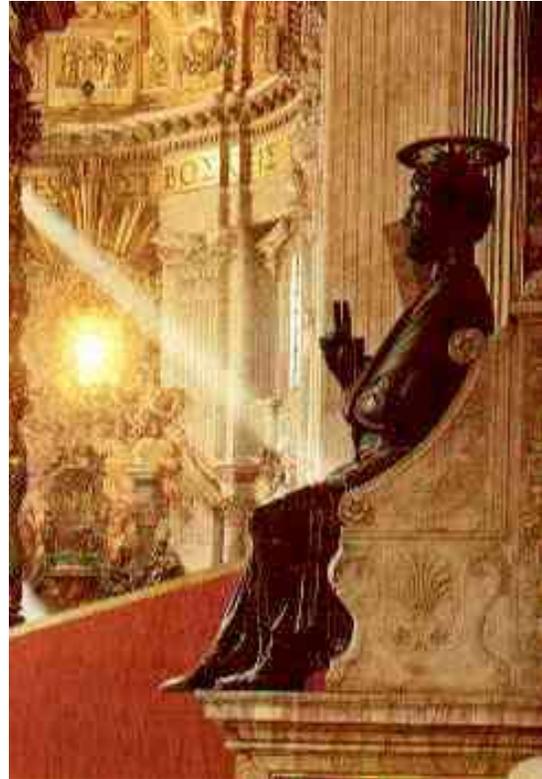
Images © 2000 by CTV

Above are pictures of John Paul II, dressed in scarlet, celebrating Palm Sunday in St. Peter's square on April 16th, 2000, with a "grove" of potted palms and hundred-year-old olive trees placed around the standing solar pillar (matstsebah) or obelisk, in the center of the Vatican's large pagan solar wheel symbolizing Baal and Ishtar.

Deu 16:21 Thou shalt not plant thee a grove (asherah) of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

Deu 16:22 Neither shalt thou set thee up any image (matstsebah / pillar); which the LORD thy God hateth.

Now below are two photos of a statue in St. Peter's Cathedral in Rome.



© SCALA Florence

It is supposedly a statue of Peter enthroned. Notice the sun wheel above his head? This statue is thought by some to actually be a pagan statue of Jupiter, removed from the Pantheon in Rome (a pagan temple), moved into St. Peter's and renamed Peter. The extended right foot has been nearly worn away from the many pilgrims who kiss it in homage. Note also that the pattern on the wall behind the statue utilizes the symbol of Baal / Shamash!

According to the Catholic Encyclopedia online article [Portraits of the Apostles:](#)

The famous bronze statue of St. Peter in the basilica of this Apostle in Rome is by some regarded as a work of the fifth or sixth century, by others as pertaining to the thirteenth. The latter date is adopted by Kraus and Kaufmann among others; Lowrie, however, maintains that "no statue of the Renaissance can be compared with this for genuine understanding of the classic dress", and, therefore, this writer holds for the more ancient date. The marble statue of St. Peter taken from the old basilica, now in the crypt of the Vatican, was originally, in all probability, an ancient consular statue which was transformed into a representation of the Prince of Apostles.



From the book *Art Treasures of the Vatican*
 © 1974 by Smeets Offset B.V.
 Prentice-Hall, Inc.

Here you see a photo looking up into the dome of St. Peter's. Notice the very obvious 16 ray sun wheel. Indeed the light from the sun streams into the center hub of the dome making a genuine sunlit sunburst image at the center of the wheel.

As you can see from the Bible verses quoted above, these symbols were associated with sun worship, which is strongly condemned in scripture. So why are they so prevalent in the Roman Catholic Church, if they are associated with paganism and apostasy?

Ezek 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Ezek 8:17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here?

THE MONSTRANCE and the WAFER GOD

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: ...

Note that the commandment of God forbids making and bowing down to images. Among pagans, perhaps the most common form of idolatry is sun worship, and the above prohibition would clearly exclude bowing down before images of the sun or moon (things in the heaven above). But then God gets even more explicit:

Deu 17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

Deu 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

Deu 17:4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

Deu 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

Jer 8:1 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the

bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

Jer 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

Jer 8:3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

With that in mind, lets look at solar and lunar images directly associated with the Catholic Mass.



Here is Pope John Paul II holding what is called a Monstrance or Ostensorium. It is used to display a round wafer of bread, called the host, which is used in what is called the Mass, Lord's Supper, Communion or Eucharistic meal. The Catholic believes this wafer of bread turns into the actual body of Christ when consecrated during the Mass.

From the "Be Not Afraid" series of videos, Copyright © 1992,

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The Roman Catholic Church even admits the Monstrance to be a sunburst:

"During the baroque period, it took on a rayed form of a sun-monstrance with a circular window surrounded by a silver or gold frame with rays."

Source: *The Dictionary of the Liturgy* by Rev. Jovian P. Lang, OFM., published and copyrighted © 1989 by Catholic Book Publishing Co., New York, ISBN 0-89942-273-X, page 436.



Photo of a Monstrance in the Vatican Museum
From the book "**The New Illustrated Great Controversy**"
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In fact, according to the [1913 edition of the Catholic Encyclopedia-](#)

The most appropriate form (for the monstrance) is that of the sun emitting its rays to all sides
(Instructio Clement., 5). [See Altar Vessels: Ostensorium]

Notice the letters SFS in the small sunburst blaze on the large close up of a Monstrance above? Each of the letters is a universal symbol for the number 6 in the pagan mysteries, so to the pagan it reads **666**! The number 666 is also associated with what is called the "*magic square of the sun*". The practice of equating names and letters with numbers is called *gematria*.

The letter F:

The Hebrew letter Vau (V) has a value of 6. The English letter F is a descendant of Vau and retains the same value. The letter F is also the 6th letter of the English alphabet. In pagan numerology the letters F, O, and X have the value of 6.

The Greek symbol Digamma also looks like the letter F and has a value of 6.

Ϝ = Digamma

The letter S:

The Greek equivalent of Vau is the letter Stau, which looks like an S, and it also has the value of 6.

Ϛ = Stau

Sources: *The Modern Numerology* by John King, published by Blandford, Copyright © 1996, ISBN 0-7137-2560-5, page 121 / *Behind Numerology*, by Shirley Blackwell Lawrence, published by Newcastle Publishing Co., Inc., Copyright © 1989, ISBN 0-87877-145-X, page 93 / *Jesus Christ Sun of God*, by David Fideler, Copyright © 1993, published by Quest Books of Wheaton Illinois and Madras India, ISBN 0-8356-0696-1, page 27.

And the flaming Sacred Heart located just below the SFS is actually symbolic of Baal / Tammuz!

The priest (here the Pope) sometimes holds up the sunburst monstrance with the host encased for the congregation to adore and venerate. Virtually any time the monstrance, a pagan sun symbol, is viewed by the congregation, they kneel in submission. A Catholic cannot walk past this sun symbol without acknowledging it by kneeling and or making the sign of the cross with their hands.



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Remember God's commandment forbidding bowing down to images? How can the Catholic justify bowing down before a sun image in veneration? They will tell you that they are paying homage to the host, bread they believe has actually turned into the actual body and blood of Jesus after being consecrated by a priest. Since the wafer, they believe, has been transformed into God Himself, it is the round wafer god *inside* the sunburst monstrance that they bow down to in worship, not the sunburst monstrance. However, the round wafer of bread *itself* is also a sun symbol, which is sometimes made quite obvious in Catholic representations of the host in various forms of artwork.



Above is the huge processional monstrance of the [Cathedral of Toledo](#), Spain, made of gilded solid silver and solid gold, being paraded through the streets for public display on the festival of Corpus Christi. It is said to contain 18 kg (40 pounds) of gold, and 183 kg (400 pounds) of silver, for a total weight nearing 1/4 ton of precious metals.

The great monstrance of the cathedral of Toledo, which is more than twelve feet high, and the construction of which occupied in all more than 100 years, is adorned with 260 statuettes, one of the largest of which is said to be made of the gold brought by Columbus from the New World.

Source: Catholic Encyclopedia Online, [Ostensorium \(Monstrance\)](#).

At right is the general sunburst pattern used to symbolize the host, the supposed "true body" of Christ. This design has also been adopted by the Jesuits as their symbol. The IHS is thought by some to represent the first letters of each word in the Latin phrase Iesus Hominum Salvator (Jesus Saviour of Men), although according to the Catholics themselves they actually represent the first three letters of the name "Jesus" in Greek (spelled in Greek iota-eta-sigma-omicron-upsilon-sigma). The pagan though, would quickly see the same sun disk symbol associated with many pagan deities of Egypt, among them Isis, Horus, and Seb. In Egyptian mythology Seb (Geb) was the father of the goddess Isis (Aset), the mother and protectress of her divine son Horus (Harpocrates). Horus (the younger) is frequently depicted on Egyptian temples as a winged sun disk, representing the rays of the rising sun.





The British Museum.

At left is a statuette of the Egyptian goddess Isis. Her headdress shows the sun disk within the horns of an Apis bull, symbology which is virtually identical to that of the sunburst monstrance. Also of note, in Isis lap is her infant son, Horus. In this one image you have the symbology of the Catholic monstrance *and* Mother / child worship which is so prominent in Catholicism.

The Egyptian pharaoh also claimed to be the embodiment of Horus on earth, much like the pope claims to be the infallible Vicar of Christ on earth.

The Apis bull, as depicted in this Egyptian statuette, is likely to be the pattern used for the golden calf the Israelites made at Mount Sinai (Exo. 32), since they were undoubtedly quite familiar with it as a result of their long captivity in Egypt. Note that in front of the sun disk and horns, which looks virtually identical to some Catholic monstrances, there is the serpent poised to strike. In Scripture the serpent is symbolic of Satan. (Gen 3, Rev. 12:9)



The British Museum.

At left is the reverse side of a medal commemorating the Catholic



Eucharistic Congress held in Chicago in 1926 (On the front there is a bust of Pope Pius XI). Note that the round wafer host above the golden cup is portrayed as a radiant sunburst.

UBI PETRUS - IBI ECCLESIA
Where Peter is, there is the Church

The Worship of Baal is Sun Worship

Below is an artifact unearthed in the holy of holies of the pagan temple in the Canaanite city of Hatzor / Hazor, in northern Israel. It is described as follows:

"Of special interest is a square basalt altar for burning incense. On one of its sides, a circle with a cross in the center – the divine symbol of the Canaanite storm god – is carved in low relief."

"... a basalt offering table, pillar-shaped, with a carved symbol of the storm god Baal on its side. That symbol was a circle with a cross in the center"



Sources:

- [Israel Ministry of Foreign Affairs, Hatzor: "The Head of all those Kingdoms"](#)
- [University of Illinois, Religious Studies, Hazor](#)

2 Ki 23:3 And the king [Josiah] stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

2 Ki 23:4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

2 Ki 23:5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

2 Ki 23:6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the

powder thereof upon the graves of the children of the people.

Baal Worship in Canaan Baal worship revolved around two themes that represented the conception of Baal his worshipers held. Baal was both the sun-god and storm-god. He was worshiped as sun-god when the people wished to express thanks and gratitude for light and warmth and fertility.

Source: *Holman Bible Dictionary*, Computer version, entry on Baal by James Newell.

BAAL AS A DEITY

... in many Chanaanite, Phoenician, or Palmyrene shrines, the sun was the Baal worshipped, ...

Source:  [The Catholic Encyclopedia](#) Online, entry on Baal, Baalim.

Catholic Sunburst Eucharist Host

Here the Eucharistic host, as Catholics call it, has actually been made as a sunburst (note the flames around the edge). This sun symbol, after consecration, is called the true body of God, to be adored and bowed down to and worshipped by the laity, especially when displayed inside a sunburst monstrance.

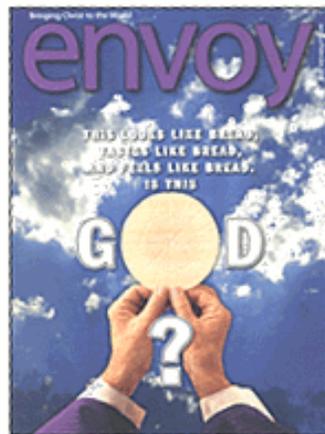
Note the similarity to the symbol of Baal from Hatzor: a cross within a circle.



From the video "This is my Body, This is my Blood, Miracles of the Holy Eucharist" by [Bob and Penny Lord](#)
Copyright © 1988.



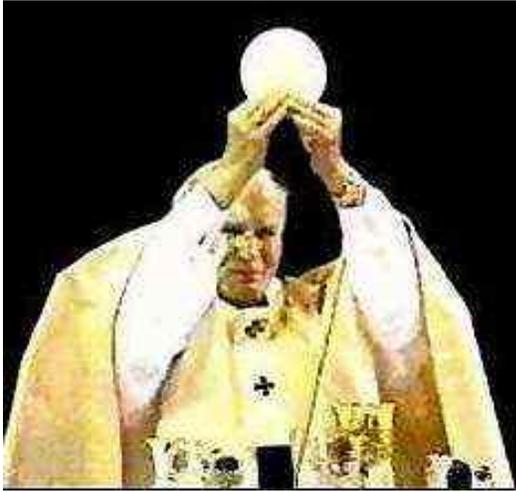
Above photo by Richard Lannoy



At left is a pagan Canaanite cultic pillar or "matstebah", also found in excavations of the city of Hatzor, showing hands raised in praise to the sun disk, portrayed within the crescent moon.

Deu 16:22 Neither shalt thou set thee up any image (matstebah); which the LORD thy God hateth.

On the cover of the Jan/Feb 2000 edition of  [Envoy Magazine](#), a Catholic publication, an elevated consecrated host of the Eucharist is unmistakably depicted as a bright yellow sun disk against the background of a cloudy blue sky!



At left is pope John Paul II celebrating Mass, elevating a large host for adoration. Note the similarity with the pagan Canaanite pillar!

Image from the "Be Not Afraid" series of videos, Copyright © 1993,
Apostolate for Family Consecration,
P.O. Box 151, Bloomingdale Ohio, 43910.

Do you think this is what Jesus had in mind at the Last Supper? No, when He "broke bread" He handed His disciples a *torn fragment* of unleavened bread, that symbolized His sinless broken body on the cross, but this is NOT what is conveyed with a pressed, round, intact and unbroken wafer that has been so commonly used.

Now, a Catholic might respond: *the manna that fell from heaven was ROUND:*

Exo 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

Voila! The round disk-like wafer host of the Mass is a copy of God's manna!

No. Not, so fast. Note that scripture give us a description of manna in size, shape, color and taste:

Exo 16:14 And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. [NKJV]

Exo 16:31 And the house of Israel called the name thereof Manna: and it was like coriander seed [in size and shape], white [color]; and the taste of it was like wafers made with honey. [KJV]

Num 11:7 And the manna was as coriander seed [in size and shape], and the colour thereof as the colour of bdellium [white].

Num 11:8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. [KJV]

Psa 78:24 he rained down manna for the people to eat, he gave them the grain of heaven. [NIV]

Psa 78:24 And had rained down manna upon them to eat, and had given them of the corn of heaven. [KJV]

The size and shape of manna

Exodus 16:14 tells us manna was small, small like the frost on the ground. We are also told in Exodus and

Numbers that manna was like Coriander seed. Coriander is common today, and is used in brewing beer. It is round *like a ball*, and quite *small*. Eight to ten Coriander seeds might fit in the space of a pea. A picture of one ounce (hundreds) of  [Coriander Seeds](#). So Coriander is a miniscule round seed.

In Psalm 78 manna is further described as the *grain* or *corn* of heaven. In Strong's the word in Psalm 78 is:

H1715. dagan, daw-gawn'; from H1711; prop. increase, i.e. grain:--corn ([floor]), wheat.

Manna, therefore, was small and round like a ball, similar to a small seed grain.

The color of manna

The meaning of bdellium is somewhat uncertain, however, similar words in other languages favor identification with a resinous gum. In droplet form, the gum may have the appearance of a pearl, white. Exodus 16:31 confirms that manna was white in color by plainly stating it.

The taste of manna

Exo 16:31 ... the taste of it was like wafers made with honey.

Num 11:8 ... the taste of it was as the taste of fresh oil.

As described in the Bible, manna resembled Coriander in size and shape: it was like a grain, like a small white round ball-like seed which was collected, ground up, and baked to make cakes, like wheat is ground to make bread. So, no, the Catholic wafer host does *not* imitate manna in either *size* or *shape*.

Here are Catholic Web pages advocating that churches begin a program of perpetual 24 hour adoration (worship), of the wafer host:

 [Apostolate for Perpetual Adoration.](#)

 [St. Catherine Laboure.](#)

You might call this the perpetual worshipping of "God in (of ?) the Sunburst Monstrance".

Here are additional pictures of monstrances online-

 [Museum of Monte Cassino, Italy.](#)

 [Wm. J. Gallery & Co.](#)

 [The Eucharistic Miracle of Lanciano.](#)



The last item is quite extraordinary. In the 8th century, it is alleged that the host and wine turned into actual living flesh and blood during a Mass, which it is said, remain well preserved in a monstrance in Italy to this day.

Here at [Eucharistic Phenomena](#) they attempt to explain and elaborate on such "inexplicable miracles".

On the right is a photo of a stele from Ur of the Chaldees, with the symbol of the Babylonian sun god Shamash within the crescent of the moon goddess Nanna.



Stele of Ur-Nammu, detail

At right is a close-up of a monstrance, and inside the glass enclosure is a crescent, upon which the round wafer host is placed, a virtual duplication of the symbology of the Canaanite and Chaldean stele shown above. Many monstrances use this crescent, which is officially called a "lunette" or "luna" (moon), to hold the round wafer host. The sun disk in the crescent moon is a quite common symbol for pagan religions, to include Babylon, Syria, and India.



From the video "666 and the Mark" by James Arrabito,
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Worshipping the Eucharist as God



Images from the video "666 and the Mark" by James Arrabito,
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Above on the left you see the pagan sunburst wafer god, inscribed with IHS and the cross, is portrayed above the cup of wine. This is the door to a place where the wine and wafers are stored. Above on the right, you see a similar carving depicting angels kneeling in idolatrous adoration or worship of the wafer god and wine.

In case you think the word "worship" is an exaggeration on my part, please note this paragraph from the new Vatican Catechism of the Catholic Church: (Italics present in the original text)

1378 *Worship of the Eucharist.* In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated host with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."

Source: *Catechism of the Catholic Church*, published by Ligouri Publications, English translation © 1994 by the United States Catholic Conference, Inc.--Libreria Editrice Vaticana, bearing the Imprimi Potest of Joseph Cardinal Ratzinger, page 347.

And note this decree concerning the Most Holy Sacrament of the Eucharist from the thirteenth session of the Council of Trent, October 11th, 1551:

THE WORSHIP AND VENERATION TO BE SHOWN TO THIS MOST HOLY SACRAMENT

There is, therefore, no room for doubt that all the faithful of Christ may, in accordance with a custom always received in the Catholic Church, give to this most holy sacrament in veneration the worship of *latria*, which is due to the true God.

Source: *The Canons and Decrees of the Council of Trent*, Translated and introduced by Rev. H. J. Schroeder, O. P., Published by [Tan Books](#) and Publishers, INC., Rockford Illinois, 61105, © 1978, ISBN: 0-89555-074-1, page 76.

Here is the [Thirteenth Session of Trent](#) online. See Chapter V.

● [Dominicae Cena](#) - On the Mystery and Worship of the Eucharist, promulgated by John Paul II On February 24, 1980 To All the Bishops of the Church.

So the Catholic Church describes itself officially in the new Vatican Catechism, council decrees, and papal encyclicals as engaged in the act of **worshipping** the Eucharist, which is also called adoration or veneration. Isn't it amazing how the Catholic Church justifies bowing down before images of the sun, as depicted by the monstrance and a round wafer, by claiming the bread has actually *become* God! God's commandment is cleverly made of no effect by the Traditions of men, by mixing error and truth.

Note these 100 Lire coins issued by the Vatican for nearly 10 years.



Pope Pius the 12th - 1958



Pope John the 23rd - 1959



CITTÁ DEL VATICANO - CITY OF PROPHECY



Pope Paul the 6th - 1963



Incredibly enough, the woman representing faith (the Catholic Church) on the reverse side of the coins holds up a cup in her right hand, in which you see pagan sunburst wafer god, which recalls these verses in Revelation:

Rev 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.



The cup of wine of the apostate woman (church) represents spiritual and doctrinal fornication, a mixing of truth and error, Christianity and paganism, which she has taught to the world (made the nations drink).

Rev 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

There is only one self-proclaimed "Mother" church, The Universal (Catholic) Church.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

The Sunburst Image - the Queen of Heaven and Baal

Here you see a ceiling decoration in the Sala delle Arti Liberali. It is the coat of arms for the Borgia Pope (Alexander VI, 1492-1503).



It consists of the 3-tiered Papal Tiara, and the keys to the kingdom, common symbols of Papal authority. The pagan sunburst predominates around the coat of arms as shown on the overview at right. Notice the animal on the left side of the shield? That is a golden bull, the heraldic animal of the Borgia family. It is more than just a little reminiscent of the golden calf the Israelites made at Sinai. Sunbursts and images of golden bulls. How much more pagan can you get?

The Apis bull, as depicted in this Egyptian statuette, is likely to be the pattern used for the golden calf the Israelites made at Mount Sinai (Exo. 32), since they were undoubtedly quite familiar with it as a result of their long captivity in Egypt. Note the sun disk on the head, and the serpent in front of the sun disk. In Scripture the serpent is symbolic of Satan. (Gen 3, Rev. 12:9)



The British Museum



At left is the central scene of the "Coronation of the Virgin", painted around 1444 by Filippo Lippi. Mary is being crowned as the Queen of Heaven, which is a title conferred on Mary by Catholicism. One document where this can be found is [INEFFABILIS DEUS](#), the Apostolic Constitution Defining the Dogma of the Immaculate Conception, of Pope Pius IX, December 8th, 1854. It closes with the following paragraph- (emphasis is mine)

Let all the children of the Catholic Church, who are so very dear to us, hear thee words of ours. With a still more ardent zeal for piety, religion, and love, let them continue to venerate, invoke and pray to the most Blessed Virgin Mary, Mother of God, conceived without original sin. Let them fly with utter confidence to the most sweet Mother of mercy and grace in all dangers, difficulties, needs, doubts and fears. Under her guidance, under her patronage, under her kindness and

protection, nothing is to be feared; nothing is hopeless. Because, while bearing toward us a truly motherly affection and *having in her care the work of our salvation*, she is solicitous about the whole human race. And since She has been appointed by God to be the *Queen of heaven and earth*, and is exalted above all the choirs of angels and saints, and even stands at the right hand of her only-begotten Son, Jesus Christ our Lord, she presents our petitions in a most efficacious manner. What she asks, she obtains. Her pleas can never be unheard.

In 1954, Pope Pius XII officially declared Mary the Queen of Heaven.
Here is the full text of his encyclical [● AD CAELI REGINAM](#).

There has been a complete substitution of Mary for Jesus, in the work of our salvation, and in whom we pray to in times of need. The impression is that Mary will listen, but God is cold and unapproachable. Mary will grant your wishes, when God might otherwise reject them, and God is bound by the will of Mary. Salvation is obtained from Mary and God will rubberstamp her decisions. There is a word for this, it is AntiChrist. (The word anti means in place of, or substitution, as well as against.)

Another place this can be found is in The Dogmatic Constitution on the Church (LUMEN GENTIUM) by Pope Paul VI, November 21, 1964, paragraph 59- (emphasis is mine)

... Finally, the Immaculate Virgin, preserved free from all guilt of original sin, on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, and exalted by the Lord as *Queen of the universe*, that she might be the more fully conformed to her Son, the Lord of lords and the conqueror of sin and death.

The last part of that sentence (that she might be the more fully conformed to her Son) can be rephrased as follows ... that she might be more like her Son... As I said, this is plainly AntiChrist. This paragraph from LUMEN GENTIUM was most recently quoted and reaffirmed in the Vatican's new Catechism, paragraph 966.

Here is the full text of [● LUMEN GENTIUM](#) online at EWTN.

(NOTE: Official Roman Catholic Documents are usually published first in Latin, and then later translated to other languages. Some translations can vary slightly in their wording. Such is the case with paragraph 59 of LUMEN GENTIUM. The printed document I have and the version available online at EWTN are slightly different. One refers to Mary as Queen of the universe, the other says she is the Queen over all things.)

There is even a rite in the Catholic Church that involves crowning statues (idols) of Mary as the Queen of heaven.



From the book
"Miraculous Images of Our Lady",
by Joan Carroll Cruz -Copyright © 1993,
[TAN Books and Publishers, INC.](http://www.tanbooks.com),
Rockford, Illinois 61105.

Once placed on a statue, the crown remains permanently.

Here is the crowned statue of Mary in the Notre Dame du Cap, Cap-de-la-Madeleine, Quebec, Canada. Crowned in 1904 at the orders of Pope Pius X, it is the only statue of Mary to be crowned in all of Canada. The title of Queen of Heaven can also be found in scripture, but not in reference to Mary-

Jer 7:18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Jer 44:17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

Jer 44:18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

Jer 44:19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

The Queen of Heaven, if you check in most any commentary, is none other than Ishtar, Ashtoreth, or Astarte the very pagan goddess that Israel worshipped when they fell into apostasy and paganism-

Judg 2:13 And they forsook the LORD, and served Baal and Ashtaroth.

In the apocryphal book of Baruch, which is considered to be inspired scripture by the Catholic Church, we find a very interesting description of the pagan practices of the Babylonians, who at the time held the Jews in captivity.

The following quotation is from the Catholic Douay Rheims Bible:

Baruch 6:3 But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of

wood borne upon the shoulders, causing fear to the Gentiles.

Baruch 6:4 Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

Baruch 6:5 But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

Baruch 6:6 For my angel is with you: And I myself will demand an account of your souls.

Baruch 6:7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

Baruch 6:8 And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

Baruch 6:9 **Their gods have golden crowns upon their heads;** whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

So clearly it was the practice of the pagan Babylonians to crown the statues of their gods. This Pagan practice has also been adopted by the Roman Catholic Church.

Below you see John Paul II himself, bowing down and paying homage to crowned statues of Mary, the "Queen of Heaven", in direct violation of the Commandments of God:



From the "Be Not Afraid" series of videos, Copyright ©1992,

[Apostolate for Family Consecration](#)

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to

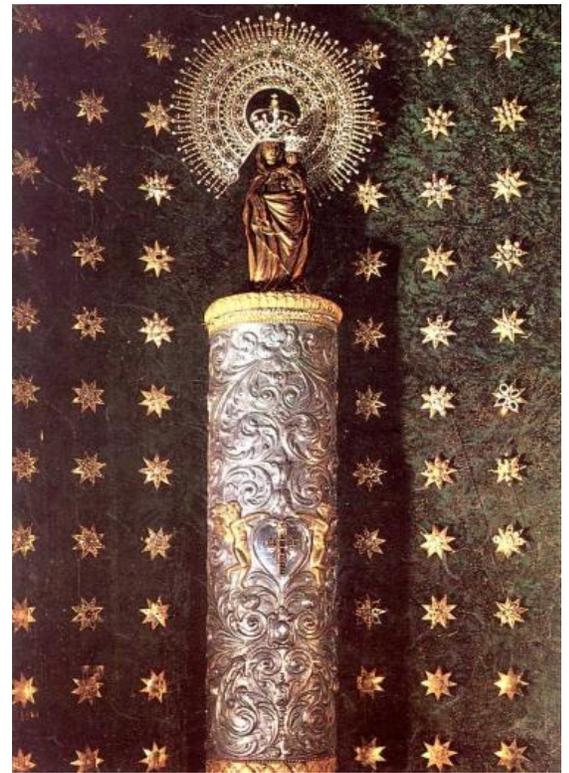


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them, nor serve them: for I the LORD thy God
am a jealous God, ...

Dan 11:38 But in his estate shall he honour the God of forces: and a god
whom his fathers knew not shall he honour with gold, and silver, and with
precious stones, and pleasant things.

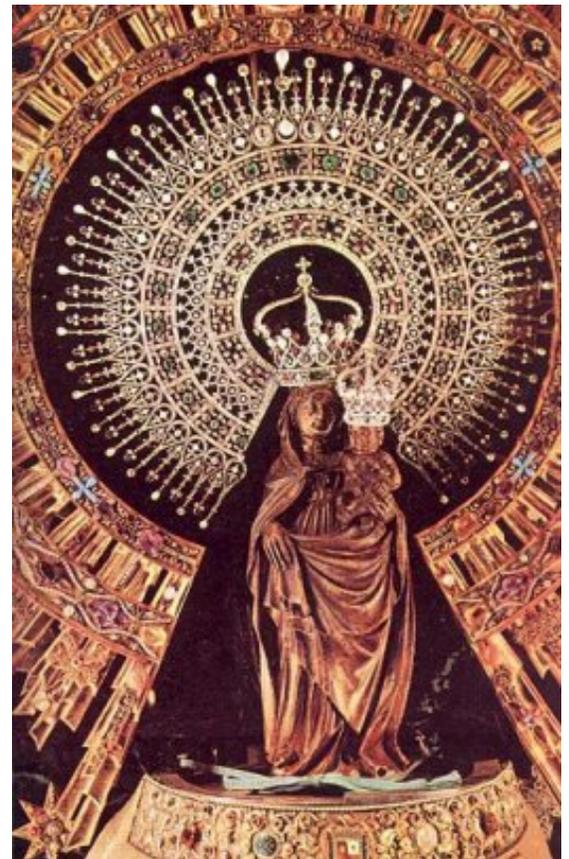
This statue of Mary and the Christ child is in the Church of the Virgin of
the Pillar, Zaragoza, Spain. The wooden 15 inch high statue stands on a six
foot high jasper pillar covered with gold, silver and bronze. Around the
statue is a field of 148 stars, 80 of which are studded with jewels.



Images from the book
"Miraculous Images of Our Lady",
by Joan Carroll Cruz -Copyright © 1993,
[TAN Books and Publishers, INC.](#),
Rockford, Illinois 61105.

On occasion this statue is also draped with a gold embroidered cape which is heavily studded with jewels, and a golden aureole is added around the jewel encrusted sunburst halo.

- [La Virgen del Pilar](#)
- [NUESTRA SEÑORA DEL PILAR](#)



Below on the left is a typical depiction of "The Blessed Virgin Mary", the "Queen of Heaven", with a quite sizeable sunburst behind her head and the children of Fatima kneeling at her feet. The sunburst has become quite pervasive in the various forms of Catholic religious imagery. The sunburst is also referred to as an aureole, nimbus, or halo, and is a very common device to designate divinity or holiness in various forms of religious art. A sun worshipping pagan entering a Catholic cathedral for the first time would immediately recognize his god, the sun, in virtually every painting or icon, and feel right at home.



Our Lady of Fatima



The goddess Isis of Egypt, the sun disk above her head, with the infant Horus.
The British Museum.



Above - coin of the pagan emperor Constantine I, inscribed on the reverse with SOLI INVICTO COMITI - Sol, Invincible Comrade (of Constantine) with the sun god wearing a rayed solar crown, and one hand raised in blessing, the other hand holding a globe. Below - coin of Pope Innocent XII dated 1698 with a virtually identical figure supposedly representing Christ, inscribed IPSE EST PAX NOSTRA - He is our peace.



Catholics acknowledge the pagan origin of the aureole / nimbus / halo:

Why is a halo put on the head of a statue of a Saint, and what is its symbolic meaning?

The halo, or circle, which is supposed to represent a ring of light, is symbolic of the light of grace bestowed by God. It may be regarded in art as the development of the aureole, the nimbus and the gloria.

The aureole is a cloud or glow of light in oval form surrounding the whole figure. The nimbus is a cloud or glow of light around the head. The gloria is light emanating from the body.

The halo or nimbus around the head of Christ is symbolic of His divinity.

The pagans used such devices before the Christian Era to signify power and majesty or prominence. Even in the Christian Era the symbols were used for famous personages, but Pope Urban III (1623- 1644) forbade the use of the nimbus for persons who are not at least beatified.

Source: [The Catholic Universe Bulletin](#), Official Newspaper of the Cleveland Diocese, August 14th, 1942,
The Question Box.

In the plastic arts (painting and sculpture) the symbolism of the nimbus was early in use among the pagans who determined its form. In the monuments of Hellenic and Roman art, the heads of the gods, heroes, and other distinguished persons are often found with a disc-shaped halo, a circle of light, or a rayed-fillet. They are, therefore, associated especially with gods and creatures of light such as the Phoenix. The disc of light is likewise used in the Pompeian wall paintings to typify gods and demigods only, but later, in profane art it was extended to cherubs or even simple personifications, and is simply a reminder that the figures so depicted are not human. In the miniatures of the oldest Virgil manuscript all the great personages wear a nimbus. The custom of the Egyptian and Syrian kings of having themselves represented with a rayed crown to indicate the status of demigods, spread throughout the East and the West. In Rome the halo was first used only for deceased emperors as a sign of celestial bliss, but afterwards living rulers also were given the rayed crown, and after the third century, although not first by Constantine, the simple rayed nimbus. Under Constantine the rayed crown appears only in exceptional cases on the coin, and was first adopted emblematically by Julian the Apostate. Henceforth the nimbus appears without rays, as the emperors now wished themselves considered worthy of great honour, but no longer as divine beings. In early Christian art, the rayed nimbus as well as the rayless disc were adopted in accordance with tradition. The sun and the Phoenix received, as in pagan art, a wreath or a rayed crown, also the simple halo. The latter was reserved not only for emperors but for men of genius and personifications of all kinds, although both in ecclesiastical and profane art, this emblem was usually omitted in ideal figures. In other cases the influence of ancient art tradition must not be denied.

Source: The Catholic Encyclopedia, 1913 edition, online - [Nimbus](#).

Here is a web page with a number of pictures of statues and paintings of Mary. Note that many contain a sunburst and portray Mary as the crowned "Queen of Heaven":

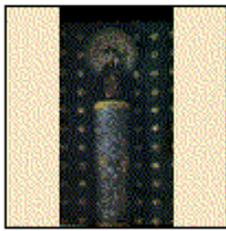
Judg 2:13 And they forsook the LORD, and served Baal and Ashtaroth.

Baal worship is sun worship, and Ashtoreth / Ishtar / Astarte is the queen of heaven. This is why there are so many sunburst images in Catholicism and why Mary is called the Queen of heaven. It is the apostasy of idol worship of Baal and Ashtaroth in the church - yet again.

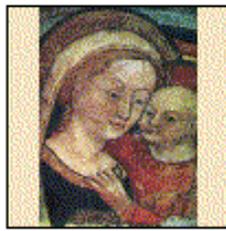
It is as true today as it was then, just with different names.



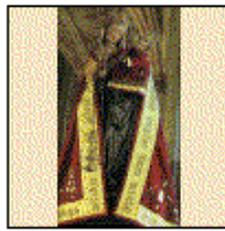
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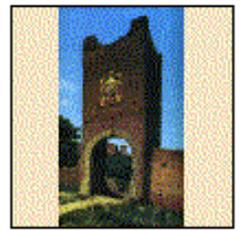
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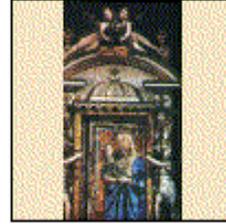
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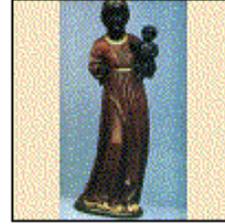
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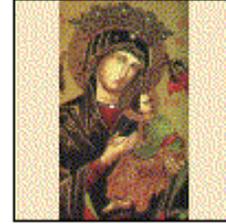
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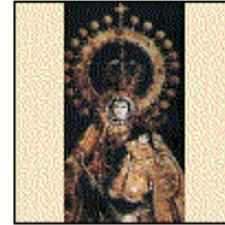
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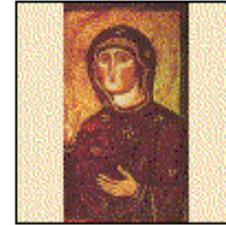
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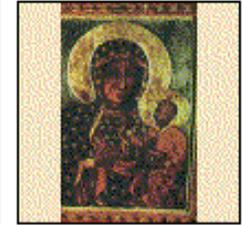
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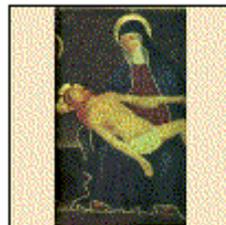
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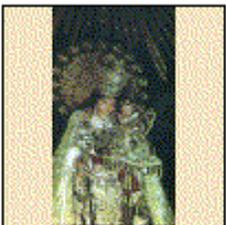
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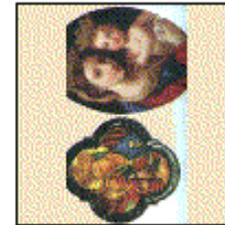
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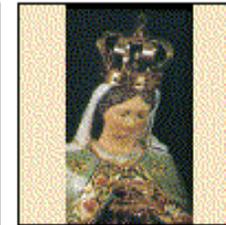
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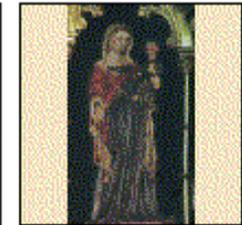
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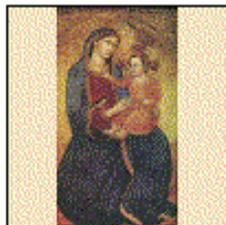
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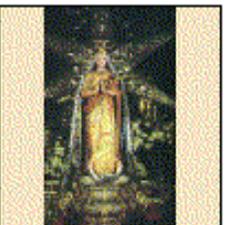
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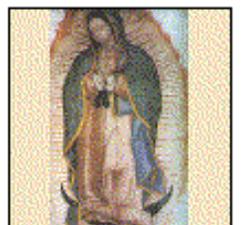
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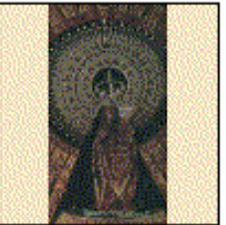
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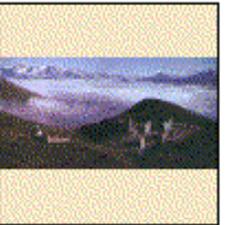
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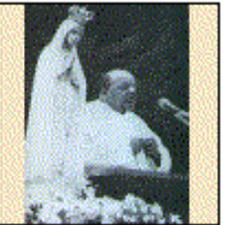
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<u>Picture</u>	<u>Explanation</u>
maryt01.gif	Mater Admirabilis
maryt02.gif	Our Lady of the Pillar
maryt03.gif	Our Lady of Good Counsel
maryt04.gif	Our Lady Star of the Sea
maryt05.gif	Our Lady of the Dew
maryt06.gif	Mother of Divine Love
maryt07.gif	Our Lady of Pompeii
maryt08.gif	Our Lady of Altötting
maryt09.gif	Madonna of the Tears
maryt10.gif	Our Lady of Einsiedeln
maryt11.gif	Our Mother of Perpetual Help
maryt12.gif	Our Lady of Succor
maryt13.gif	Our Lady of Kazan
maryt14.gif	Our Lady of Guadalupe (Spain)
maryt15.gif	Our Lady of Akita
maryt16.gif	Our Lady of the Rosary
maryt17.gif	Santa Maria of Aracoeli
maryt18.gif	Our Lady of Czestochowa
maryt19.gif	Our Lady of Sorrows
maryt20.gif	Our Lady of Ortiga
maryt21.gif	Our Lady of the Forsaken
maryt22.gif	Our Lady of Confidence / Our Lady of Capocroce
maryt23.gif	Our Lady of the Holy Rosary
maryt24.gif	Our Lady of the Thorn
maryt25.gif	Our Lady of Grace
maryt26.gif	Our Lady of Ocotlan
maryt27.gif	Our Lady of Bowed Head
maryt28.gif	Our Lady of Montserrat
maryt29.gif	The Madonna of Consolation
maryt30.gif	Our Lady of Guadalupe
maryt31.gif	The Weeping Madonna of Syracuse
maryt32.gif	Our Lady of the Pillar (another one)
maryt33.gif	Aerial view of LaSalette, France
maryt34.gif	Fr. Stefano Gobbi of Milan, Italy with the Pilgrim Virgin of Fatima statue

maryt35.gif	The visionaries of Fatima, Portugal in 1917
maryt36.gif	New York Times, Wednesday, January 26, 1938
maryt37.gif	Loli, Conchita, Jacinta, and Maria Cruz of Garabandal, Spain in ecstasy
maryt38.gif	Vicka, Jakov, Ivanka, Maria, and Ivan, Yugoslavia experience conversation and listen to messages from the Blessed Virgin Mary

Pagan Sun Worship - Mary and Lady Fatima

One of the most well known apparitions of the Virgin Mary is the one at Fatima. Quoted below are extracts from a Catholic account of the event, available on the web-

Our Lady of Fatima and The Miracle of the Sun, October 13, 1917

In 1917, the Blessed Virgin Mary came down to earth and appeared to three shepherd children in Fatima, Portugal. She came to warn the world to stop offending God. She showed the children a vision of hell where the souls of poor sinners go. She warned of severe punishments from God if her message was ignored. She promised the great blessing of world peace and the triumph of her Immaculate Heart if her requests were fulfilled. All of this was confirmed by a spectacular **Miracle of the Sun** witnessed by over 70,000 people on October 13, 1917.

Comment- Curious, isn't it, that a miracle involving the Sun is what supposedly validates the apparition of Mary as authentic? Could this "miracle" have only come from God? Or is this event authentic only because the Church declares it so? What follows is a description of this "Miracle of the Sun"-

During her last apparition at Fatima, Our Lady, as she had promised, gave a sign that all would be able to see. The following is the description of the Miracle of the Sun, provided by Lucia, one of the three shepherd children to whom Our Lady appeared.

After speaking, Our Lady opened her hands. Sister Lucia writes:

"Then, opening her hands, she made them reflect on the sun, and as she ascended, the reflection of her own light continued to be projected on the sun itself.

Here, Your excellency, is the reason why I cried out to the people to look at the sun. My aim was not to call their attention to the sun, because I was not even aware of their presence. I was moved to do so under the guidance of an interior impulse.

After Our Lady had disappeared into the immense distance of the firmament, we beheld St. Joseph with the Child Jesus and Our Lady robed in white with a blue mantle, beside the sun. St. Joseph and the Child Jesus appeared to bless the world, for they traced the Sign of the Cross with their hands. When, a little later, this apparition disappeared, I saw Our Lord and Our Lady; it seemed to me that it was Our Lady of Dolours. Our Lord appeared to bless the world in the same manner as St. Joseph had done. This apparition also vanished, and I saw Our Lady once more, this time resembling Our Lady of Carmel."

(The above quote was taken from the book, *Fatima, In Lucia's Own Words*, written by one of the three shepherd children who saw Our Lady of Fatima.)

The Keeping Of The Sun Day

Since the Bible from Genesis to Revelation recognizes only the Saturday Sabbath as the weekly day of rest, then how did the practice of Sunday worship come about? What is its origin? No doubt Christians felt Sunday should be observed to commemorate the resurrection, but where in the Bible do Jesus or the disciples make such a statement? Who sanctioned the *replacement* of the Sabbath with Sunday or claims to have done so? Many books have been written on this subject, and I can only hope to scratch the surface here in this short article, but I hope it will prompt the reader to do further research on this topic. Here are just a few extracts -

Emperor Aurelian begins new Sun cult. (274 A.D.)

[p. 55] In 274, Aurelian ... created a new cult of the "Invincible Sun." Worshipped in a splendid temple, served by pontiffs who were raised to the level of the ancient pontiffs of Rome, celebrated every fourth year by magnificent games, Sol Invictus was definitely promoted to the highest rank in the divine hierarchy and became the official protector of the Sovereigns and of the Empire... He

[Aurelian] placed in his new sanctuary the images of Bel and Helios, which he captured at Palmyra. In establishing this new State cult, Aurelian in reality proclaimed the dethronement of the old Roman idolatry and the accession of Semitic Sun-worship...

[p. 56] This sidereal theology, founded on ancient beliefs of Chaldean astrologers, transformed in the Hellenistic age under the twofold influence of astronomic discoveries and Stoic thought, [was] promoted, after becoming a pantheistic Sun-worship, to the rank of official religion of the Roman Empire.

Source: Franz Cumont, *Astrology and Religion Among the Greeks and Romans* (reprint; New York: Dover Publications, Inc., 1960), pp. 55, 56.

First Sunday Law enacted by Emperor Constantine - March, 321 A.D.

On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time [A.D. 321].)

Source: Codex Justinianus, lib. 3, tit. 12, 3; trans. in Philip Schaff, *History of the Christian Church*, Vol. 3 (5th ed.; New York: Scribner, 1902), p. 380, note 1.

Transition from Pagan to Christian

[p. 122] This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the emperor, in his capacity of Pontifex Maximus, was only adding the day of the Sun, the worship of which was then firmly [p. 123] established in the Roman Empire, to the other

ferial days of the sacred calendar...

[p. 270] What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labour on Sunday.

Source: Hutton Webster, *Rest Days*, pp. 122, 123, 270. Copyright 1916 by The Macmillan Company, New York.

Yes, the title Pontifex Maximus is pagan, derived from the Sun worshipping Roman Empire, and the source of the papal title of Pontiff.

Pagan Festivals and Church Policy

The Church made a sacred day of Sunday ... largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance.

Source: Arthur Weigall, *The Paganism in Our Christianity*, p. 145. Copyright 1928 by G. p. Putnam's Sons, New York.

Pope Sylvester I (314-335 A.D.) Decrees the Transfer of Sabbath Rest to Sunday

[Rabanus Maurus](#) (776-856), abbot of Fulda and later archbishop of Mainz, Germany, was rated one of the greatest theologians of his age and probably the most cultured man of his time, and exceptionally learned in patristics. Besides, he was a zealous defender of the papacy and its teachings. In one of his works, he says,

Pope Sylvester instructed the clergy to keep the *feriae*. And, indeed, from an old custom he called the first day [of the week] the "Lord's [day]," on which the light was made in the beginning and also the resurrection of Christ is celebrated.⁶

Rabanus Maurus does not mean to say that Sylvester was the first man who referred to the days of the week as *feriae* or who first started the observance of Sunday among Christians. He means that, according to the testimony of Roman Catholic writers, Sylvester confirmed those practices and made them official insofar as his church was concerned. Hence Rabanus says elsewhere in his writings:

Pope Sylvester first among the Romans ordered that the names of the days [of the week], which they previously called after the name of their gods, that is, [the day] of the Sun, [the day] of the Moon, [the day] of Mars, [the day] of Mercury, [the day] of Jupiter, [the day] of Venus, [the day] of Saturn, they should call *feriae* thereafter, that is the first *feria*, the second *feria*, the third *feria*, the fourth *feria*, the fifth *feria*,

the sixth *feria*, because that in the beginning of Genesis it is written that God said concerning each day: on the first, "Let there be light"; on the second, "Let there be a firmament"; on the third, "Let the earth bring forth verdure"; etc. But he [Sylvester] ordered [them] to call the Sabbath by the ancient term of the law, [to call] the first *feria* the "Lord's day," because on it the Lord rose [from the dead], Moreover, the same pope decreed that the rest of the Sabbath should be transferred rather to the Lord's day [Sunday], in order that on that day we should rest from worldly works for the praise of God.⁷

Note particularly, he says that "the same pope [Sylvester I] decreed that the rest of the Sabbath should be transferred rather to the Lord's day [Sunday]."⁸ According to this statement, he was the first bishop to introduce the idea that the divinely appointed rest of the Sabbath day should be transferred to the first day of the week. This is significant, especially in view of the fact that it was during Sylvester's pontificate that the emperor of Rome [Constantine] issued the first civil laws compelling men to rest from secular labor on Sunday, and that Eusebius, bishop of Caesarea, was the first theologian on record to present arguments, allegedly from the Scriptures, that Christ did transfer the rest of the Sabbath day to Sunday.

⁶ Rabanus Maurus, *Liber de Computo* (A book Concerning Computation), Chap. XXVII ("Concerning Festivals"), as translated by the writer from the Latin text in Migne's *Patrologia Latina*, Vol. CVII, col. 682.

⁷ -----, *De Clericorum Institutione* (Concerning the Instruction of the Clergymen), Book II, Chap. XLVI, as translated by the writer from the Latin text in Migne's *Patrologia Latina*, Vol. CVII, col. 361.

⁸ The wording in the Latin text reads: "*Statuit autem idem papa ut otium Sabbati magis in diem Dominicam transferretur, ut ea die a terrenis operibus ad laudandum Deum vacaremus.*"

Source: *Sabbath and Sunday in Early Christianity*, by Robert L. Odom, © 1977 by the Review and Herald Publishing Association (An Adventist publishing house), pages 247-248.

1765. Week, Names of Days, Decreed Changed by Pope Sylvester (314–335) From Name of Gods

Source: Rabanus Maurus, *De Clericorum Institutione* (On the Institution of the Clergy), bk. 2, chap. 46, in *MPL*, Vol. 107, col. 361. Trans. from the Latin by Frank H. Yost. Used by permission of Mrs. Frank H. Yost.

Sylvester the pope first among the Romans ordered that the names of the days, which before they called according to the names of their own gods, that is (the day) of the sun, of the moon, of Mars, of Mercury, of Venus, of Saturn, they should call *feria* (day of celebration), that is, first *feria*, second *feria*, third *feria*, fourth *feria*, fifth *feria*, sixth *feria*,

because in the beginning of Genesis it is written that God had said for each day: first, "Let there be light"; second, "Let there be the firmament"; third, "Let the earth produce living plants", etc. But the Sabbath he commanded they call by the ancient name of the law, and the first feria the Lord's day, because the Lord rose on that day. Moreover the same pope ordered that the rest (*otium*) of the Sabbath would better be transferred to the Lord's day, so that we should leave that day free of worldly works in order to praise God.

Source: *Bible Student's Source Book (Seventh-day Adventist Bible Commentary, Volume 9)*, edited by Don F. Neufeld and Julia Neuffer, published and © 1962 by the Review and Herald Publishing Association (An Adventist publishing house), Library of Congress Catalogue Card Number 62-9139, entry #1765, page 1078.

Now the above quotes are, as noted, from [Migne's Patrologia Latina](#) (MPL), a well known scholarly compilation of the writings of Latin Fathers, a work of 221 volumes, which can be searched online at major universities to confirm the Latin sentence quoted in footnote 8 above, in which Rabanus Maurus attributes the change to Sunday rest to Pope Sylvester I.

[Brepols Publishers](#) have recently reprinted Migne's Patrologia Latina, and [Volume 107](#) (quoted from above) can be purchased individually for about \$105.00 (91.00 Euros).

Dies Solis - The Day of the Sun

Q. What is *Sunday*, or the Lord's Day in general?

A. It is a day dedicated by the Apostles to the honour of the most holy Trinity, and in memory that Christ our Lord arose from the dead upon *Sunday*, sent down the holy Ghost on a *Sunday*, &c. and therefore is called the Lord's Day. It is also called *Sunday* from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.

Source: [The Douay Catechism](#), (An Abridgment of the Christian Doctrine) of 1649, by Henry Tuberville, D. D., published by P. J. Kenedy, Excelsior Catholic Publishing House, 5 Barclay Street, New York, approved and recommended for his diocese by the Right Rev. Benedict, Bishop of Boston, April 24th, 1833, page 143.

Easter, Sunday and Paganism.

[pg. 808]

Now, the church uses three names to designate the Easter day and season; one an English name, one a Latin name, and one a Hebrew name - *Easter, Resurrectio, Phase*. Some have never thought it worth while to inquire why this season is called Easter-tide.

Just add the letter "N" to the word, make it "Eastern," and we have the solution. Some, indeed, derive from "Eastra" the Goddess of Dawn; this season being dedicated to that goddess in pagan, Anglo-Saxon days. Why was the Goddess of Dawn called Eastra? Because the dawn of day is in the East - *Morgenland* - as the musical, mystical Germans call it - morningland.

The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan, Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday. She took the pagan Easter and made it the feast we celebrate during this season.

Sunday and *Easter* day are, if we consider their derivation, much the same. In truth, all Sundays are Sundays only because they are a weekly, partial recurrence of Easter day. The pagan Sunday was, in a manner, an unconscious preparation for Easter day. The Sun was a foremost god with heathendom. Balder the beautiful, the White God, the old Scandinavians called him. The sun has worshippers at this hour in Persia and other lands. "Some of you," says Carlyle, "may remember that fancy of Plato's. A man is kept in some dark, underground cave from childhood till maturity; then suddenly is carried to the upper airs. For the first time he sees the sun shining in its splendor overhead. He must fall down, says Plato, and adore it." There is, in truth, something royal, kingly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the church in these countries would seem to have said, "Keep that old pagan name. It shall remain consecrated, sanctified." And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon, the beautiful moon, the beautiful Mary, shedding her mild, beneficent light on the darkness and the night of this world - not light of her own; no Catholic says this; but - light reflected from the sun, Jesus.

Source: PASCHALE GAUDIUM, by William L. Gildea, D.D., in *The Catholic World*, Vol. LVIII., No. 348., March, 1894., published in New York by The Office of the Catholic World., pages 808-809.

Church decrees Sunday sacredness- Council of Laodicea (343-381?)

[p. 310] Can. 16. "On Saturday [Greek sabbaton, "the Sabbath"] the Gospels and other portions of the Scripture shall be read aloud." ...

[p. 316] Can. 29. "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out [Greek anathema] from Christ." ...

[p. 320] Can. 49. "During Lent, the bread shall not be offered, except on Saturday and Sunday." ...

Can. 51. "During Lent, no feast of the martyrs shall be celebrated, but the holy martyrs shall be commemorated on the Saturdays and Sundays of Lent."

Source: Charles Joseph Hefele, *A History of the Christian Councils*, Vol. 2, trans. and ed. by H. N. Oxenham (Edinburgh: T. and T. Clark, 1896), pp. 310, 316, 320.

Councils of the Church enforce Sunday observance.

[p. 105] The Council of Orleans (538), while protesting [p. 106] against an excessive Sabbatarianism, forbade all field work under pain of censure; and the Council of Macon (585) laid down that the Lord's Day 'is the day of perpetual rest, which is suggested to us by the type of the seventh day in the law and the prophets,' and ordered a complete cessation of all kinds of business. How far the movement had gone by the end of the 6th cent. is shown by a letter of Gregory the

Great (pope 590–604) protesting against the prohibition of baths on Sunday.

Source: M. G. Glazebrook, "Sunday," in James Hastings, ed., *Encyclopedia of Religion and Ethics* (New York: Scribner, 1928), Vol. 12, pp. 105, 106.

If as many suppose, Christians as a whole observed Sunday in place of the "Jewish" Sabbath from resurrection Sunday forward, then why was it necessary for the church to enact ecclesiastical laws to enforce Sunday worship as a day of rest? Simply put, the issue to the Catholic Church has always been one of authority, authority to declare binding holy festival days. It is a *mark* of their authority to institute such days, even appropriating previously pagan days and declaring them obligatory, and that one commits a sin if you do not attend services on those days. The Bible is quite silent on Sunday sacredness, so the "Bible Only" Christians contradict themselves by observing it as a replacement for the Sabbath.

**Sabbath keepers denounced as Antichrist
by Pope Gregory I (590-604)**

[p. 92] Gregory, servant of the servants of God, to his most beloved sons the Roman citizens. It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist, who, when he comes, will cause the Sabbath day as well as the Lord's day to be kept free from all work. For, because he pretends to die and rise again, he wishes the Lord's day to be had in reverence; and, because he compels the people to judaize that he may bring back the outward rite of the law, and subject the perfidy of the Jews to himself, he wishes the Sabbath to be observed.

Source: Gregory I (Pope, 590–604), *Selected Epistles*, bk. 13, Epistle 1, trans. in NPNF, 2d series, Vol. 13, pp. 92, 93.

Pope Gregory I was alluding to the following passage in Daniel, which is speaking of the little horn, the AntiChrist-

Dan 7:25-

And he shall speak great words against the most High,
and shall wear out the saints of the most High,
and *think to change times and laws*: [of the most High God]...

The AntiChrist will attempt to change the very times and laws of God. Is this not precisely what the Roman Catholic Church has done with regard to the Sabbath? Why, they even boldly proclaim this fact-

Church authority to substitute Sunday for the Sabbath-

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree

with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

Source:  [A Doctrinal Catechism](#) by Stephen Keenan, Imprimatur by John Cardinal McCloskey, Archbishop of New York, Copyright 1876 by T. W. Strong, p. 174.

Catholics on changing the Sabbath Commandment-
(third by their reckoning) -

The Third Commandment Expounded.

Q. What is the third commandment?

A. Remember that thou keepest holy the sabbath day.

Q. When did the Sabbath begin to be kept?

A. From the very creation of the world; for then God blessed the seventh day, and rested on it from all His work.—Gen. ii. 2.

Q. When was this commandment renewed?

A. In the Old Law, when God gave the commandments to Moses on mount *Sinai*, written with his own finger in two tables of stone.—*Exod.* xx. 1, &c. xxxi.

Q. Why was the *Jewish Sabbath* changed into the *Sunday*?

A. Because Christ was born upon a *Sunday*, arose from the dead upon a *Sunday*, and sent down the Holy Ghost on a *Sunday*—works not inferior to the creation of the world.

Q. By whom was it changed?

A. By the Governors of the Church, the Apostles, who also kept it; for St. John was in spirit on the Lord's day (which was Sunday)—*Apoc.* i. 10.

Catholics themselves have maintained that scriptural evidence for the Lord's day being Sunday is non-existent.

Q. How prove you that the Church hath power to command feasts and holydays?

A. By the very act of changing the Sabbath into *Sunday*, which True Christians allow of; and therefore they fondly contradict themselves, by keeping *Sunday* strictly, and breaking most other feasts commanded by the same Church.

Q. How do you prove that?

A. Because by keeping *Sunday*, they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Source:  [The Douay Catechism](#) (An Abridgment of the Christian Doctrine) of 1649, by Henry Tuberville, D. D., published by P. J. Kenedy, Excelsior Catholic Publishing House, 5 Barclay Street, New York, approved and recommended for his diocese by the Right Rev. Benedict, Bishop of Boston, April 24th, 1833, pages 57-58.

So in 600 years the Sabbath which was kept by Jesus and His disciples and, based on scripture, never nullified by

Sunday observance, was gradually eclipsed by both civil and ecclesiastical laws. Yet even Pope Gregory I, by his very condemnation of Sabbath keepers as antichrist, is offering proof that Sabbath observance stubbornly endured. Sabbath keepers look to the word of God for their instruction, and not to the laws and decrees of men. A time is soon approaching when Sunday laws will again be enacted, and the apostate church will again try to assert its presumed authority to enforce holy days by legislation. Those who know the truth from the word of God will not be moved off of the Seventh-day Saturday Sabbath day then either, and God will bless them for it:

Celebrating The Birth of the Sun

"If you can't believe that he [Jesus] was born on December 25th, then you can't believe anything else in the Bible!", or so stated a woman quoted in the *Practice of Ministry in Canada* article *Enshrining Ignorance* by Jim Taylor. Is December 25th the true date of Christ's birth? How did celebrating that date come about?

Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Luke 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

So the shepherds were watching over their flocks in the field at night. Have you ever thought that it may have been a little cold on a late December night in Bethlehem? Well the Bible says nothing about the birth of Jesus being at that time of year. Indeed, if the flocks were still in the field, it definitely was not during the winter. Since the Bible does not openly declare any particular date for the birth of Jesus Christ, just how is it that December 25 was selected?

III. The feast of the Epiphany, which had existed fairly generally in the Greek Church even in the third century, is now found in the Latin Church also. In migrating, the feast acquired, however, a new meaning. Whilst in the East it commemorated more especially Christ's Baptism, in the West it came to be a festival in honour of His manifestation to the Gentiles. The other meanings of the feast gradually passed into the background, one of them, that of Christ's birth, becoming the object of an entirely new festival, Christmas. The origin of the latter is by no means clear: the Armenian Ananias the 'Computer,' writing at the beginning of the seventh century, tells us that it was kept at the imperial court under Constantius (337-61); we have also an allusion of the so-called Chronographer of A.D. 354. If his notice at the head of the *Depositio Martyrum* is to be taken as indicating that December 25 was merely reckoned as Christ's birthday, then the feast may have arisen subsequently to 354, but if it refers, as quite possibly it may, to a festival, then Christmas must have been kept as a feast not only in 354, but, as is clear from a comparison with the Chronographer's *Depositio Episcoporum*, as far back as 336. However this may be, the feast certainly existed in Rome before 360, and from thence it spread throughout the Church; Justin I [p. 199] (518-27) was, nevertheless, obliged to issue decrees making its observation compulsory throughout the empire. Armenia alone refused to accept it, and there Christ's birth is still commemorated on the Epiphany. December 25 seems to have been chosen on account of the Roman custom of keeping this day as the festival of Sol Invictus - i.e. of the re-birth of the sun; it was judged fitting to substitute for the pagan feast a Christian one commemorating the birth of the true Sun of the world and Redeemer of mankind.

Source: *Manual of Church History*, Volume I., by Dr. F. X. Funk, Published by B. Herder, 17 South Broadway, St. Louis, Mo., Copyright 1912, bearing the Nihil obstat and Imprimatur of the Catholic Church, pp. 198-199.

The twelve days of Christmas are the twelve days counted from December 25th to January 5, January 6th being

the date the Epiphany (Twelfth Night) is celebrated, which is when the three Wise Men, or Magi, visited Bethlehem.

Date of Christ's birth uncertain in the 3rd Century.

[p. 249] Uncertainty about Jesus' birthday in the early third century is reflected in a disputed passage of the presbyter Hippolytus, who was banished to Sardinia by Maximin in 235, and in an authentic statement of Clement of Alexandria. While the former favored January second, the learned Clem- [p. 250] ent of Alexandria enumerates several dates given by the Alexandrian chronographers, notably the twenty-fifth of the Egyptian month Pachon (May twentieth) in the twenty-eighth year of Augustus and the twenty-fourth or twenty-fifth of Pharmuthi (April eighteenth or nineteenth) of the year A.D. 1, although he favored May twentieth. This shows that no Church festival in honor of the day was established before the middle of the third century. Origen at that time in a sermon denounced the idea of keeping Jesus' birthday like that of Pharaoh and said that only sinners such as Herod were so honored. Arnobius later similarly ridiculed giving birthdays to "gods." A Latin treatise, *De pascha computus* (of ca. 243), placed Jesus' birth on March twenty-first since that was the supposed day on which God created the Sun (Gen. 1:14–19), thus typifying the "Sun of righteousness" as Malachi (4:2) called the expected Messiah. A century before Polycarp, martyred in Smyrna in 155, gave the same date for the birth and baptism placing it on a Wednesday because of the creation of the Sun on that day.

Source: Walter Woodburn Hyde, *Paganism to Christianity in the Roman Empire*, pp. 249, 250. Copyright 1946 by the University of Pennsylvania Press, Philadelphia.

Christmas: The supposed anniversary of the birth of Jesus Christ, occurring on Dec. 25. No sufficient data ... exist, for the determination of the month or the day of the event... There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early postapostolic times. The uncertainty that existed at the beginning of the third century in the minds of Hippolytus and others—Hippolytus earlier favored Jan. 2, Clement of Alexandria (Strom., i. 21) "the 25th day of Pachon" (= May 20), while others, according to Clement, fixed upon Apr. 18 or 19 and Mar. 28—proves that no Christmas festival had been established much before the middle of the century. Jan. 6 was earlier fixed upon as the date of the baptism or spiritual birth of Christ, and the feast of Epiphany ... was celebrated by the Basilidian Gnostics in the second century ... and by catholic Christians by about the beginning of the fourth century. The earliest record of the recognition of Dec. 25 as a church festival is in the Philocalian Calendar (copied 354 but representing Roman practise in 336).

Source: A. H. Newman, "Christmas," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 3, p. 47. Copyright 1909 by Funk & Wagnalls Company, New York.

December 25th instituted as a Christian holy day

A star cult, sun-worship, became (in the third century A.D.) the dominant official creed, paving the road for the ultimate triumph of Judaeo-Christian monotheism. So strong was the belief in the Invincible Sun (Sol Invictus) that for example Constantine I (d. 337), himself at first a devotee of the sun cult, found it, indeed perfectly compatible with his pro-Christian sympathies to authorize

his own portrayal as Helios. And in 354 the ascendant Christian church in the reign of his pious but unsavory son, Constantius II, found it prudent to change the celebration of the birth of Jesus from the traditional date (January 6) to December 25, in order to combat the pagan Sun god's popularity—his "birthday" being December 25.

Source: Frederick H. Cramer, *Astrology in Roman Law and Politics*, p. 4. Copyright 1954 by the American Philosophical Society, Philadelphia.

Why is Christmas celebrated on December 25th?

Although Christmas is celebrated on the 25th day of December each year, the exact date of Jesus' birth is unknown. Most biblical scholars agree that the birth, in fact, did not take place in December at all, but probably occurred during the spring of the year. The Gospel of Luke states that the shepherds to whom the announcement of the birth was made were watching their sheep by night (Luke 2:8) which would suggest the lambing time (the spring). Only then did shepherds bother to guard their flocks around the [p. 206] clock. In winter, for example, the sheep would have been kept in the corral.

Why, then, the 25th of December? Actually, the date was chosen not by the Christians, but by Romans, the traditional antagonists of the Early Church.

Each year as the days became noticeably shorter in November and December, the Roman citizens feared that the earth may be "dying". With the "return of the sun" at the end of December resulting in longer days, the Romans celebrated the "Feast of the Sol Invictus" (Unconquerable Sun) on December 25. Bishop Liberius of Rome ordered in 354 that all Christians celebrate the birth of the Christ child on that day. Scholars believe that the bishop chose this date so that Christians, still members of an "outlaw religion" in the eyes of the Romans, could celebrate the birth of their Savior without danger of revealing their religious conviction, while their Roman neighbors celebrated another event.

Source: *The Christian Book of Why*, by John C McCollister, copyright 1983, ISBN 0-8246-0317-6, published by Jonathan David Publishers, Inc. Middle Village, New York, 11379., pages 205, 206.

The Winter Solstice - Day of the Sun's birth

[p. 89] A very general observance required that on the 25th of December the birth of the "new Sun" should be celebrated, when after the winter solstice the days began to lengthen and the "invincible" star triumphed again over darkness. It is certain that the date of this *Natalis Invicti* was selected by the Church as the commemoration of the Nativity of Jesus, which was previously confused with the Epiphany. In appointing this day, universally marked by pious rejoicing, which were as far as possible retained,—for instance the old chariot-races were preserved,—the ecclesiastical authorities purified in some degree the customs which they could not abolish. This substitution, which took place at Rome probably between 354 and 360, was adopted throughout the Empire, and that is why we still celebrate Christmas on the 25th of December.

The pre-eminence assigned to the *dies Solis* also certainly [p. 90] contributed to the general recognition of Sunday as a holiday. This is connected with a more important fact, namely, the adoption of the week by all European nations.

Source: Franz Cumont, *Astrology and Religion Among the Greeks and Romans* (reprint; New York: Dover Publications, Inc., 1960), pp. 89, 90.

Origin of the word.

The word for Christmas in late Old English is Cristes Maesse, the Mass of Christ, first found in 1038, and Cristes-messe, in 1131.

[Christ's Mass is conducted at midnight of the eve of December 25th, which is the only instance of a midnight Mass in the Catholic calendar.]

Dies Natalis Invicti Solis (birthday of the unconquered sun)

The well-known solar feast, however, of Natalis Invicti, celebrated on 25 December, has a strong claim on the responsibility for our December date.

Source: *The Catholic Encyclopedia*, Volume III, [Christmas](#), Copyright © 1908 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, November 1, 1908. Remy Lafort, S.T.D., Censor Imprimatur. +John Cardinal Farley, Archbishop of New York.

Christmas, a "Pagan" feast?

The reasons for celebrating our major feasts when we do are many and varied. In general, however, it is true that many of them have at least an indirect connection with the pre-Christian feasts celebrated about the same time of year — feasts centering around the harvest, the rebirth of the sun at the winter solstice (now Dec. 21, but Dec. 25 in the old Julian calendar), the renewal of nature in spring, and so on.

Source: *The New Question Box - Catholic Life for the Nineties*, copyright 1988 by John J. Dietzen, M.A., S.T.L., ISBN 0-940518-01-5 (paperback), published by Guildhall Publishers, Peoria Illinois, 61651., page 554.

The above information may come as something of a shock to some people, but not to others, I am sure. As you can see, December 25th has absolutely no biblical foundation as a day of Christian worship. In fact the evidence from the Bible tends to eliminate December (it being the dead of winter) as a possible month for the birth of Christ. Just as Sunday keeping is commanded only by Catholic Tradition, so Christmas (Christ's Mass) is founded solely on the authority of Catholicism, which picked the day so as to coincide with the pagan Sun worshipping observance of the Winter Solstice.

Christians who observe Christmas, and have Christmas eve midnight services, are keeping a holy day of obligation decreed by the Papacy, a Roman Catholic Tradition, just as they are doing with Sunday keeping. The Bible says nothing of celebrating the birth of Christ, and does not even give us the specific day of the year of the event. Why then, is it one of the most celebrated days of the "Bible Only" Christian calendar? Every year you will hear people, even pastors, bemoaning the paganization of Christmas - how Santa Claus and greed have taken over this most solemn and holy day. Little do they apparently know, the 25th of December was *never* holy to

God, but has long been a pagan festival season celebrating the birth of the Sun. In keeping Christ's Mass, nominal "Bible Only" Christians are, in practice, tacitly acknowledging the authority of Roman Catholic Tradition, which in principle they reject.

Celebrating the Rising Sun

Every Spring, thousands of Christians get up very early in the morning to attend special sunrise services in celebration of the resurrection on "Easter" morning. Have you ever wondered about the origin of the word Easter? Believe it or not, it actually can be found in the King James Bible-

Acts 12:4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

The word in the Greek translated as Easter is *pasha* which Strong's defines as follows-

3957. pascha, pas'-khah; of Chald. or. [comp. H6453]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): --Easter, Passover.

Pascha is most commonly translated as Passover, and of the 29 times this word appears in the New Testament, only on this one occasion is it translated as Easter. Today Easter is by far the most commonly used term for the day of the resurrection, but would the disciples have recognized the term and used it in connection with the resurrection of Christ? Just where does the word Easter originate from?-

The origin of Easter

The English word Easter and the German Ostern come from a common origin (Eostur, Eastur, Ostara, Ostar), which to the Norsemen meant the season of the rising (growing) sun, the season of new birth. The word was used by our ancestors to designate the Feast of New Life in the spring. The same root is found in the name for the place where the sun rises (East, Ost). The word Easter, then, originally meant the celebration of the spring sun, which had its birth in the East and brought new life upon earth. This symbolism was transferred to the supernatural meaning of our Easter, to the new life of the Risen Christ, the eternal and uncreated Light. Based on a passage in the writings of Saint Bede the Venerable (735), the term Easter has often been explained as the name of an Anglo-Saxon goddess (Eostre), though no such goddess is known in the mythologies of any Germanic tribe. Modern research has made it quite clear that Saint Bede erroneously interpreted the name of the season as that of a goddess.

Source: Francis X. Weiser, *Handbook of Christian Feasts and Customs* (New York: Harcourt, Brace & World, Inc., 1958), p. 211. Copyright 1952 by Francis X. Weiser.

What means the term Easter itself? It is not a Christian name. It bears the Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Ninevah, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments is Ishtar.

Source: *The Two Babylons*, by the Rev. Alexander Hislop, published 1943 and 1959 in the U.S. by Loizeaux Brothers, Neptune, New Jersey, page 103.

The word Easter, which comes from the Anglo-Saxon, is a term derived from the pagan goddess of the dawn.

Source: *The Catholic Encyclopedia*, Revised and Updated, Copyright 1987, Robert C. Broderick, Editor, Thomas Nelson Publishers, page 177.

So, there is no doubt that the word Easter is not Christian, but pagan in origin. Now as to the date itself, anyone who has studied the Bible knows that the crucifixion and resurrection happen during the Jewish festival of the Passover, which began on the 14th of Nisan. For millennia the Jews have observed this festival week of Passover / Feast of Unleaven Bread beginning on the 14th of Nisan. Since Jesus died on the 14th of Nisan, then the resurrection happened on the 16th of Nisan.

Ever notice how your birthday falls on different days of the week, from one year to the next? One year it might be on a Monday and the next on a Wednesday. Such is the case with Passover. That being true, then why is the resurrection day always celebrated on a Sunday? Each year, if you were to follow the Bible, it should fall on a different day of the week and only occasionally on a Sunday. In the early church this issue caused quite a controversy-

Easter not appointed by the Apostles

[p. 130] The aim of the apostles was not to appoint festival days, but to teach a righteous life and piety. And it seems to me that just as many other customs have been established in individual localities according to usage. So also the feast of Easter came to be observed in each place according to the individual peculiarities of the peoples inasmuch as none of the apostles legislated on the matter. And that the observance originated not by legislation, but as a custom the facts themselves indicate. In Asia Minor most people kept the fourteenth day of the moon, disregarding the sabbath: yet they never separated from those who did otherwise, until Victor, bishop of Rome, influenced by too ardent a zeal, fulminated a sentence of ex-communication against the Quartodecimans in Asia... [p. 131] The Quartodecimans affirm that the observance of the fourteenth day was delivered to them by the apostle John: while the Romans and those in the Western parts assure us that their usage originated with the apostles Peter and Paul. Neither of these parties however can produce any written testimony in confirmation of what they assert.

Source: Socrates Scholasticus, *Ecclesiastical History*, bk. 5, chap. 22, trans. in NPNF, 2d series, Vol. 2, pp. 130, 131.

The Quartodecimans excommunicated

[p. 211] It is probable that the primitive Christians kept the Pasch on the [p. 212] 14th of Nisan as determined by the Jewish authorities, and regarded it as the anniversary of the crucifixion. But they also observed the first of every seven days, the Jewish week, as a holy day in commemoration of the resurrection. It would seem that gradually a shifting of emphasis took place until in the second century it was generally accepted that the great annual solemnity of the Pasch was the

commemoration not of the crucifixion but of the resurrection. Accordingly the majority of Christians celebrated the Pasch not on the 14th of Nisan but on the Sunday which fell on, or first after, that date. The churches of the Roman province of Asia, however, followed the older custom, keeping the Pasch on the 14th of Nisan, whatever the day of the week. The controversy became acute towards the end of the second century, and the observants of the 14th of Nisan, hence called Quartodecimans [Fourteenters], were finally excommunicated.

Source: James F. Kenney, *The Sources for the Early History of Ireland*, Vol. 1, pp. 211, 212. Copyright 1929 by Columbia University Press, New York.

● [Emperor Constantine I: On the Keeping of Easter](#) online at the Medieval Source Book.

So the church of Rome, which was keeping Sunday, excommunicated those who observed the 14th of Nisan. To try and settle the issue, the Council of Nicaea in 325 decreed that the resurrection should be observed, and that on the first Sunday after the first full moon following the vernal equinox (March 21). This places the earliest possible date as March 22, and the latest at April 25th. This formula is completely unbiblical! Following the Jewish lunar calendar, as specified in the Bible and previously mentioned, the date would fall on a different day of the week every year, that would coincide precisely with a full moon every single time (14 Nisan being the middle of the lunar month). The date that Christianity observes however, as one of the most holiest of the year, is not even recognized by God in scripture! It has its origin in nothing more than paganism and the decrees or Tradition of the Roman Catholic Church! In fact, should the Jewish Passover and Easter just happen to coincide on the same Sunday, the Council of Nicaea decreed that the church of Rome would observe Easter on the *following* Sunday, so as to distance themselves from the practice of the Jews as much as possible.

The Tomb empty at sunrise

One might respond, oh, but the Lord was risen on a *Sunday* and that is why we keep it so. That sounds fine, but where does the Bible anywhere proclaim Sunday as a day to be observed for its holiness? And what of the sunrise service on this unbiblical day of *Easter Sunday*? -

John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

The Bible tells us the tomb was empty *before* sunrise! The resurrection had already occurred, perhaps *hours* before. Yet thousands of people gather each year, facing East, to the rising of the Sun, as an integral part of their resurrection service, as a pagan sunworshipper would. Now clearly these people are not consciously worshipping the Sun, yet their actions would be indistinguishable from a pagan, were one present at the same time. They both would be rejoicing at the moment of the rising of the Sun.

The Vernal Equinox

The pagan at this time of year would be celebrating the increasing of the Sun following the spring (vernal) equinox. That is the day on which the amount of darkness and daylight are the same in duration. Following that day the amount of daylight would steadily increase, a little each day. This increase of daylight in the spring brings about summer and makes crops thrive, thus the association with fertility (eggs, rabbits, chickens). Hence the association always to Sunday, to celebrate the increasing of the God of the Sun on the Sun Day.

One might respond with- well, yes this is all true, but we have "baptized" this admittedly pagan day and made it holy to God, so there is really no problem. Please note the following-

Exo 32:4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

Exo 32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

Exo 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Aaron made a pagan golden calf, and then declared a festival to the Lord! The people brought offerings, had plenty to eat and drink, and made merry in celebration. Was God pleased by all this? Better yet, *was God pleased by any of this?* NO! Their feast was an abomination before the Lord. (Moses ground up the golden idol to powder and made the people drink it, Exo 32:20.) Today many of God's professed people turn themselves East to the rising Sun, on a Pagan Sun Day that has no biblical foundation what-so-ever, have Easter egg hunts, baskets full of candy, and sumptuous meals (usually including a ham, a biblically unclean and forbidden food) and call it a festival to the risen Lord. Just what do you think Moses would have to say to us today about all of this? Can you picture Moses joining in the fun and festivities? Aaron maybe, Moses... I think not.

So in conclusion, it should now be quite plain that the day of the year celebrated by Christianity as "Easter" is based only on nothing more than Sun worshipping paganism and unbiblical decrees of the Roman Catholic Church. Why then, does the "Bible Only" Christian observe it at all? Is this not a contradiction between profession and practice of truly monumental, ... nay, stupefying proportions? Indeed, I believe it is. Despite their good intentions, and mostly in ignorance, they are in fact celebrating the risen Sun, not the resurrection of Jesus Christ.

The Blessing of the New Fire

Easter Vigil, called by St. Augustine the "Mother of All Vigils, " [occurs] the night before Easter.
Ceremonies: blessing of new fire, procession with the Easter Candle, ...

Source: *A Concise Guide to the Catholic Church*, by Felician A. Foy, O.F.M. and Rose M. Avato, Copyright 1984 and published by Our Sunday Visitor, Inc., 200 Noll Plaza, Huntington, Indiana, 46750.

The Service of Light

No lights are on in the church; a fire is prepared outside the church or, if not possible, inside the vestibule. After greeting the congregation the priest blesses the new fire, symbolic of Christ's Resurrection, coming forth from the tomb and giving light to the world. On the Paschal Candle the priest traces a cross and the numerals of the current year. Finally the priest lights the candle from the new fire and the deacon or, if there is no deacon, the priest lifts the Paschal candle and sings
Christ is our Light.

After walking halfway into the church, he sings the same acclamation, after which the people light their candles from the Easter Candle. Upon arriving at the altar, the acclamation is sung the third time and the lights in the church are put on. Immediately thereafter follows the *Exsultet*, the Easter Proclamation, sung while all stand and hold lighted candles. It honors the night on which Christ redeemed us.

● [The Ceremony of the Holy Light in Jerusalem.](#)

So what exactly, is the *real* relationship between lighting a "new fire" on the evening before Easter Sunday, and then using it to light candles?

LAMPS AND WAX-CANDLES

Another peculiarity of the Papal worship is the use of lamps and wax-candles. If the Madonna and child are set up in a niche, they must have a lamp to burn before them; if mass is to be celebrated, though in broad daylight, there must be wax-candles lighted on the altar; if a grand procession is to be formed, it cannot be thorough and complete without without lighted tapers to grace the goodly show. The use of these lamps and tapers comes from the same source as all the rest of the Papal superstition. That which caused the "Heart," when it became an emblem of the incarnate Son [Bel / Tammuz], to be represented as a heart on *fire*, required also that burning lamps and lighted candles should form a part of the worship of that Son; for so, according to the established rites of Zoroaster, was the sun-god worshipped. When every Egyptian on the same night was required to light a lamp before his house in the open air, this was an act of homage to the sun, that had veiled its glory by enshrouding itself in a human form. When the Yezidis of Koordistan, at this day, once a year celebrate their festival of "burning lamps," that, too, is to the honor of Sheikh Shems, or the Sun. Now, what on these high occasions was done on a grand scale was also done on a smaller scale, in the individual acts of worship to their god, by the lighting of lamps and tapers before the favorite divinity. In Babylon, this practice had been exceedingly prevalent, as we learn from the Apocryphal writer of the Book of Baruch [Chapter 6, verse 18]. "They (the Babylonians)," says he, "light up lamps to their gods, and that in greater numbers, too, than they do for themselves, although the gods cannot see one of them, and are senseless as the beams in their houses." In Pagan Rome, the same practice was observed.

Source: *The Two Babylons*, by the Rev. Alexander Hislop, published 1943 and 1959 in the U.S. by Loizeaux Brothers, Neptune New Jersey, page 191.

So in a Catholic Bible, if you look in the 6th Chapter of Baruch, you will find confirmation that the Pagan Babylonian practice was to light lamps or candles before the idols of their gods. I would venture to say that if you enter virtually any Catholic Church, you will find statues of Mary, Jesus or various saints that have candles lit before them. This practice has no Christian or Jewish origin, it is strictly pagan, and honors the sun god. Wax candles are not Christian in origin, they are Pagan, and have no place in true Christian worship.

And what of the Catholic "blessing of the new fire" on the evening before Easter Sunday, from which so many candles are lit? Is it not now obvious that its origin is not in the celebration of the risen Son of God, but rather idol worship and the pagan Babylonian god of fire, and sun-god, whose emblem is a *flaming* heart, and whose name is Baal or Tammuz? The "blessing of the new fire" is an adopted pagan practice that honors the new strength of the Sun as evidenced by the increasing daylight and lessening night after the Spring Equinox, and this has been plainly admitted by Catholics:

The Easter Fire

The Easter Fire is lit on the top of mountains (Easter mountain, *Osterberg*) and must be kindled from new fire, drawn from wood by friction (*nodfyr*); this is a custom of pagan origin in vogue all over Europe, signifying the victory of spring over winter. The bishops issued severe edicts against the sacrilegious Easter fires (Conc. Germanicum, a. 742, c.v.; Council of Lestines, a. 743, n. 15), but did not succeed in abolishing them everywhere. The Church adopted the observance into the Easter ceremonies, referring it to the fiery column in the desert and to the Resurrection of Christ; the new fire on Holy Saturday is drawn from flint, symbolizing the Resurrection of the Light of the World from the tomb closed by a stone (Missale Rom.). In some places a figure was thrown into the Easter fire, symbolizing winter, but to the Christians on the Rhine, in Tyrol and Bohemia, Judas the traitor (Reinsberg-Düringfeld, *Das festliche Jahr*, 112 sq.).

● Source: *The Catholic Encyclopedia*, 1909 edition, Vol.5, page 227, article "[Easter](#)".

● [The Ndociata Torchlight Procession](#) and Pagan light worship in the Catholic Church.

Fire and Pagan Zoroastrian Worship

Zoroastrian worship involves prayers and symbolic ceremonies said before a sacred fire. This fire, which was a God-symbol even before Zarathushtra, was used by the Prophet and by his followers ever after as the ideal sign of God, who is light, warmth, energy. Zoroastrians do NOT worship fire, as some people believe. They use Fire as a symbol, or an icon, the focus of their worship.

Hot Cross Buns

Among people of Western Europe, it is traditional to eat hot cross buns on Easter Sunday morning. These small, sweet buns are usually decorated with equal armed, or solar crosses made of white icing; but the Pagan Greeks also made offerings of cakes inscribed with the solar cross to several Goddesses. Eos, the Goddess of the Sunrise, was probably among these. Anglo-Saxons too make offerings of cakes incised with solar crosses, and they were worn as amulets and hung in the homes for protection and prosperity.

Source: *Ancient Ways - Reclaiming Pagan Traditions*, by Pauline Campanelli, Copyright 1991, Llewellyn Publications, A Division of Llewellyn Worldwide, Ltd., P.O. Box 64383, St. Paul, MN 55164-0383, page 45.

The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean [Babylonian] rites just as they do now. The "buns" known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter [Ishtar/Astarte], as early as the days of Cecrops, the founder of Athens - that is, 1500 years before the Christian era. "One species of sacred bread," says Byrant, (1) "which used to be offered to the gods was of great antiquity, and called the Boun." Diogenes Laerius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, "He offered one of the sacred cakes called Boun, which was made of fine flour and honey." (2) The prophet Jeremiah takes notice of this kind of offering when he says, "The children gather wood, the fathers kindle

the fire, and the women knead their dough, to make cakes to the queen of heaven." The hot cross buns are not now *offered*, but *eaten*, on the festival of Astarte; but this leaves no doubt as to whence they have been derived.

(1) *Mythology*, vol. i, p. 373.

(2) LAERTIUS, p. 227, B.

Source: *The Two Babylons*, by the Rev. Alexander Hislop, published 1943 and 1959 in the U.S. by Loizeaux Brothers, Neptune New Jersey, pages 107-108.

Jer 7:18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Jer 7:19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

Jer 44:19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Consecration to Mary and the Flaming Sacred Hearts



Many of the Catholic statues and illustrations of Mary and Jesus will depict an exposed heart, and if you look closely, many times you will see that there is a surrounding sun burst and a flame on top of the heart. An example of this can be seen at left, which by Catholic teaching, portrays the immaculate heart of the Blessed Virgin Mary, to which Catholics are to consecrate themselves.

Consecration is defined by the Catholic Encyclopedia as "the act and ceremony by which a person or thing is dedicated to sacred service or set apart for sacred use." So for a Catholic to consecrate themselves to the Immaculate Heart of Mary is to dedicate their life in service to Mary.

From the book
"Miraculous Images of Our Lady",
by Joan Carroll Cruz -Copyright © 1993,
[TAN Books and Publishers, INC.](http://www.tanbooks.com),
Rockford, Illinois 61105.

Here are examples of this Catholic teaching, beginning with consecration to Mary:

Give ALL to Jesus through Mary

When a person is truly consecrated to Mary, he lives that consecration each day by giving himself and all that he has to the Mother of God. This includes his natural property and possessions as well as his supernatural merits and graces. EVERYTHING is presented to Mary to use as she wills.



Indeed, this total offering often frightens many people, but it should not. Those who cannot entrust their lives and possessions to Mary do not really know her very well. The Mother of God is all love, mercy and goodness. Basically, this is the message of her Immaculate Heart.

No Christian who understands his faith would be fearful about giving everything to Jesus, for the God-Man is completely worthy and deserving of trust. But the Sacred Heart of Jesus and the Immaculate Heart of Mary beat as one. That is to say, Mary's will is always the same as her Divine Son's. Since God wants devotion to the Immaculate Heart of Mary established in the world, those who consecrate themselves to the Mother of God do the will of her Son. They go to Jesus in union with Mary.

Source: *Catholic Truth for Youth*, by Father Robert J. Fox, copyright 1978, published by Ave Maria Institute, Washington, N.J. 07882, page 431.

In this remarkable image of the Immaculate Heart of Mary, from the now closed Magnificat Meal Movement International web site (based in Australia), note that Mary is depicted as bearing the nail wounds in her palms *as if she were the one crucified on the cross!* This is both blasphemous and Antichrist!



This consecration in service to Mary is quite contrary to scripture and the teachings of Jesus-

Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and *him only shalt thou serve.*

Luke 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and *him only shalt thou serve.*

And now the Catholic teaching on the Sacred Heart of Jesus:

The Sacred Heart of Jesus

1. The Sacred Heart of Jesus is a devotion to Jesus Christ, consisting of worship of Him through His heart as representing His love shown in the Incarnation. His passion and death, the institution of the Eucharist. The devotion is centered on reparation to Christ for man's ingratitude, manifested particularly by indifference to the Holy Eucharist. The worship is not directed to the Heart alone, but to the Person of Jesus Christ. The Church forbids public cult of the Heart separated from the rest of the body, but allows private veneration, as is the case of Sacred Heart badges.



2. A feast, requested by our Lord Himself, commemorates the unrequited love of the Sacred Heart in the Eucharist and is celebrated on the Friday after the feast of Corpus Christi.

3. Enthronement of the Sacred Heart in the home is acknowledgment of the sovereignty of Christ over the family. It is expressed through solemn installation of the head of the house of a representation of the Sacred Heart in a place of honor, together with an act of consecration, in the presence of the entire family. Another indulgenced practice for individuals or families is to spend an hour in reparation before the Blessed Sacrament or before an image of the Sacred Heart in the home between the hours of 9 P.M. and 6 A.M.

Source: *The Catholic Encyclopedia*, revised and updated, edited by Robert Broderick, copyright 1987, published by Thomas Nelson Publishers, page 535.

At right is an illustration of the flaming sacred heart of Jesus from a 19th century Catholic book, *Catholic Oratory: a Compilation of Sacred and Sublime Orations*, published by T. F. Connealy, New York, in 1891, with the approbation of the Archbishop of New York, Michael Augustine, that was titled "The Five Wounds" (of Christ).



According to Catholic teaching-

It was to St. Margaret Mary Alacoque, a humble nun of the Order of the Visitation of Our Lady that Our Lord chose to reveal to the world His Sacred Heart, thus opening a New Era of Grace and Mercy in the history of the Church and the world. These private revelations took place during the years 1673-1675, and are drawn from the diary of St. Margaret Mary Alacoque, the witness of her fellow sisters, and that of her spiritual director, St. Claude de La Colombiere.

Notice how St. Margaret Mary Alacoque describes the revelation of the "Sacred Heart" of Jesus (emphasis is mine):

Our Lord makes known the Devotion of the First Fridays: June 1674

On the First Friday of each month, the above-mentioned grace connected with the pain in my side was renewed in the following manner: ***the Sacred Heart was represented to me as a resplendent sun***, the burning rays of which fell vertically upon my heart, which was inflamed with a fire so fervid that it seemed as if it would reduce me to ashes. It was at these times especially that my Divine Master taught me what He required of me and disclosed to me the secrets of His loving Heart. On one occasion, while the Blessed Sacrament was exposed, feeling wholly withdrawn within myself by an extraordinary recollection of all my senses and powers, Jesus Christ, my sweet Master, presented Himself to me, all resplendent with glory, His Five Wounds shining like so many suns. Flames issued from every part of His Sacred Humanity, especially from His Adorable Breast, which resembled an open furnace and disclosed to me His most loving and most amiable Heart, which was the living source of these flames. It was then that He made known to me the ineffable marvels of His pure love and showed me to what an excess He had loved men, from whom He received only ingratitude and contempt.

Source: *The Revelation of the Sacred Heart of Jesus*, online at [The Mantle](#), the Apostolate Alliance of the Two Hearts.

So the Catholic Church encourages people to "enthron" an image of the flaming heart of Jesus in their home and

venerate or worship it. As shown above, the first Friday of every month and indeed the whole month of June are set aside for the veneration of the flaming Sacred Heart of Jesus.

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

The above commandment of God makes no exception for images of hearts. Bowing down to, or venerating any image what-so-ever is clearly prohibited, yet the Roman Catholic church teaches its people to do exactly that.

From the 1913 edition of the *Catholic Encyclopedia*, at the New Advent Supersite:

● [Devotion to the Immaculate Heart of Mary](#)

● [Devotion to the Sacred Heart of Jesus](#)

Also visit the Apostolate Alliance of the Two Hearts- ● [The Mantle.](#)

● [Marians of the Immaculate Conception.](#)

And here are no less than four papal encyclicals that are dedicated to the cult of the Sacred Heart:

● [Annum Sacrum](#) by Leo XIII in 1899.

● [Caritate Christis Compulsi](#) by Pius XI in 1932.

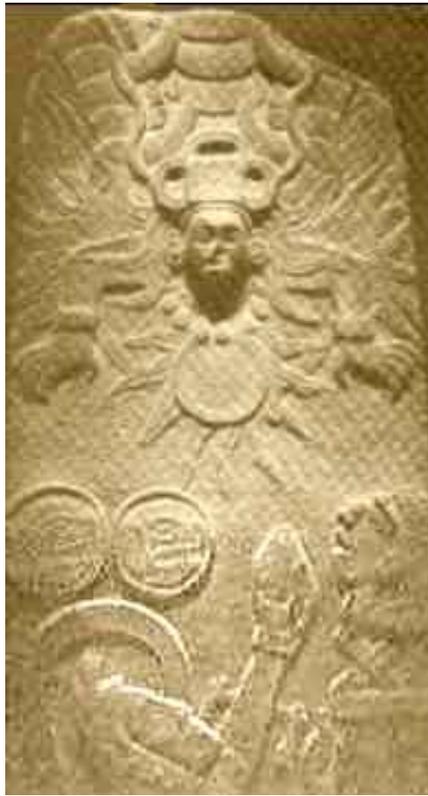
● [Miserentissimus Redemptor](#) by Pius XI in 1928.

● [Haurietis Aquas](#) by Pius XII in 1956.

It is worth noting the following from *Haurietis Aquas*:

23. It is of course beyond doubt that the Sacred Books never make express mention of a special worship of veneration and love made to the physical Heart of the Incarnate Word as the symbol of His burning love.

So, Pius XII readily admits that veneration of the Sacred Heart is unbiblical. This prompts the question, just where does this type of worship really originate?



From the video "666 and the Mark" by James Arrabito,
Copyright © [LLT Productions](#) - Used by Permission

Human sacrifice, particularly by offering a victim's heart to the sun god, was commonly practiced ...

Source: Encyclopedia Britannica online, [Aztec](#).

As illustrated above on the left by the stone carving from Cozumel, the pagan Aztecs / Mayans of Mexico would cut the heart out of a living victim and offer it as a sacrifice to the sun god, in this case, Kukulcan / Quetzalcoatl, also known as the feathered serpent. And in the very similar stained-glass window on the right, note that the Sacred Heart is portrayed as aflame in the sky *like the sun*, being adored by two angels!

The word for *heart* is identical* to the word for Baal - (bl) in Hebrew and Chaldee.
From Strong's Hebrew Dictionary:

1077. בַּל **bal**, *bal*; from 1086; prop. a *failure*; by impl. *nothing*; usually (adv.) *not* at all; also *lest*:—lest, neither, no, none (that . . .), not (any), nothing.

1078. בַּל **Bêl**, *bale*; by contr. for 1168; *Bel*, the Baal of the Babylonians:—Bel.

1079. בַּל **bâl** (Chald.), *bawl*; from 1080; prop. *anxiety*, i.e. (by impl.) the *heart* (as its seat):—heart.

H1078, bel - Hebrew word for *Baal*, is found in Isa 46:1, Jer 50:2, 51:44.

H1079, bal - Chaldee word for *heart*, is found in Dan 6:14.

(* The only difference as listed is the vowel marking, but vowel marks are an invention of the Masorete Scribes of the Tenth Century)

3820. לֵב **leb**, *labe*; a form of 3824; the *heart*; also used (fig.) very widely for the feelings, the will and even the intellect; likewise for the *centre* of anything.— + care for, comfortably, consent, × considered, courag [-eous], friend [-ly], ([broken-], [hard-], [merry-], [stiff-], [stout-], double) heart ([-ed]), × heed, × I, kindly, midst, mind (-ed), × regard ([-ed]), × themselves, × unawares, understanding, × well, willingly, wisdom.

3821. לֵב **leb** (Chald.), *labe*; corresp. to 3820:—heart.

H3820, leb - Hebrew word for *heart*, occurs hundreds of times in the Old Testament and is the word for Baal spelled *backwards*!

H3821, leb - Chaldee word for *heart*, is found in Dan 7:28.

3826. לִבָּהּ **libbâh**, *lib-baw'*; fem. of 3820; the *heart*:—heart.

3827. לִבָּהּ **labbâh**, *lab-baw'*; for 3852; *flame*:—flame.

H3826, libbah, Hebrew word for *heart*, occurs in eight verses.
H3827, labbah, Hebrew word for *flame*, is found in Exodus 3:2.



From the "Be Not Afraid" series of videos, Copyright ©1992,
[Apostolate for Family Consecration](#)

Above on the left, from a Roman Catholic instructional video, the flaming heart symbology is superimposed directly over the sun, making the association quite plain, and unmistakable. The close-up on the right illustrates the flaming hearts of Mary and Jesus as portrayed in the left image.



So the Roman Catholic Church did not invent the flaming Sacred Heart, but rather they apparently adopted the symbology from the human sacrifices practiced by pagan sun worshippers, and the worship of Baal is *sun worship*.

The Feast of the Immaculate Conception

On the Roman Catholic Church calendar of holy days, December 8th is celebrated as a holy day of obligation, commemorating the Immaculate Conception of Mary. The observance of this feast began with a Papal encyclical by Pope Pius IX, when he formally defined the dogma of the Immaculate Conception, *INEFFABILIS DEUS*, on December 8, 1854.

Here is [INEFFABILIS DEUS](#) online.

To the Roman Catholic, December 8th is a significant date, not to be treated lightly. As a holy day of obligation, the Catholic is *required* by the first Precept of the Church to attend Mass. The days of obligation are set forth in the Vatican's Catechism in paragraph 2177.

According to the December 3rd, 1996 press release from the Vatican Information Service, the papal schedule for December 8th, 1996 included the following events:



Homage to statue of Mary at Rome's Spanish Square

On the afternoon of December 8, Pope John Paul II visited and paid homage to the statue of Mary located in the Spanish Square in Rome, which is pictured at left.

Following the papal encyclical of Pius IX in 1854, the Column of the Immaculate Conception was erected near the Collegio Di Propaganda Fide (the Jesuit College for the propagation of the faith), at the southern end of the Piazza Di Spagna (Spanish Square). Designed by Luigi Poletti, it is an ancient Roman column topped by a statue of Mary, in honor of her Immaculate Conception.

Ever since its dedication in 1857, it is a papal tradition to visit this monument on December 8th and crown the statue of Mary with a garland of flowers, following which the faithful would then place flowers at the base of the column in homage to the immaculate, sinless Mary.

Pillars and obelisks are symbols associated in the Bible with pagan sun worship or Baal worship.

Veneration of the Salus Populi Romani.

According to the Vatican Information Service press release, the next item on the papal itinerary was a visit to St. Mary Major Basilica (Santa Maria Maggiore) to venerate the image of Mary known as the "Salus Populi Romani," which is an icon depicting Mary and the Christ child, over the altar of the Pauline Chapel (Cappella Paolina).

Here is a link to [Salus Populi Romani](#) online.



This basilica, the Santa Maria Maggiore, originated from a dream Pope Liberius had in 356 A.D. when he was told in the dream by the Virgin Mary to build a church where he found snow. Miraculously, it is said that Liberius next saw snow in the summer, on August 5th, on Esquiline hill. The resulting church has also been known as the Liberian Basilica. One of the central images in the apse is a mosaic portraying the Coronation of the Virgin Mary as the "Queen of Heaven" by Jacopo Torriti.

In 1615, Pope Paul V had a marble column removed from the basilica of Roman emperors Maxentius and Constantine, and re-erected it in the [Piazza Santa Maria Maggiore](#) immediately south of the basilica, and topped it with a statue of the Virgin Mary and Child. To the north of the basilica, in the Piazza dell' Esquilino, is an Egyptian obelisk erected by Pope Sixtus V in 1587, which is topped with a cross.

Ndocciata Torchlight Procession

Following his veneration of the images of Mary, the November 27th, 1996 Vatican Information Service press release stated that the Pope would be honored with a torchlight procession, that would proceed down the Via della Conciliazione, to St. Peter's Square.

The procession was led by folk groups from the area of Molise Italy, who carried 2,000 four-meter high lit torches of fir and broomwood, called "ndocce". The purpose of the event was to honor the 50th anniversary of the Pope's priesthood. The torchlight procession, described as an "extraordinary river of fire", ended under the study window of John Paul II, who then addressed the crowd.



The VIS press release freely admitted that this "ndocciata" procession has its roots in pre-Christian (pagan) light (sun) worship. In the Molise region of Italy, this procession normally occurs on the 24th of December, in the town of Agnone to "honor" the birth of Jesus Christ. It was said by the VIS to be the largest Christmas event of its kind in Europe linked to light worship.

In the VIS press release of Sunday, December 8th 1996, the Pope is quoted as making the following remarks to the

assembled multitude in St. Peter's square following the procession-

"you, shepherds and farmers, the protagonists of such a stupendous display of faith and culture, which anticipates the joyous announcement of the birth of the Lord. Your fathers, converting to the Christian faith, have transformed **the ancient pagan rite of the solstitial fire**, into a festive welcoming of Jesus, Light of the world."

The Pope has admitted the Ndocciata Torchlight Procession is utterly pagan in origin, originally honoring the Winter Solstice. This is a day of great significance to the sun worshipper, because it signals the "rebirth" of the

sun. (The day of the Winter Solstice has the shortest amount of daylight in the year.) The Ndocciata actually celebrates the birth of the pagan sun god, and now the Roman Church maintains it has been Christianized to celebrate the birth of the Son of God.

Is this what the Bible teaches us? Are we to adopt pagan celebrations and practices and "baptize" them? Plain and simple, this is apostasy and corruption of the highest order. It is a mixing of sun worshipping paganism into the Church, doctrinal fornication, that provokes the Lord to great anger-

Judg 2:11 And the children of Israel did evil in the sight of the LORD, and served Baalim:
Judg 2:12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

Judg 2:13 And they forsook the LORD, and served Baal and Ashtaroth.
Judg 2:14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

And what of Christmas itself? What is the origin of celebrating the birth of Jesus Christ on December 25th? Does the Bible specify the date? Is it a Biblical festival day?

The Immaculate Conception

So, what of this festival of the Immaculate Conception of Mary? This dogma of the Roman Catholic Church states that Mary was conceived without sin, and that she never sinned throughout her entire life. What does the Bible say of this?-

Rom 3:10 As it is written, There is none righteous, no, not one:
Rom 3:11 There is none that understandeth, there is none that seeketh after God.
Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:23 For all have sinned, and come short of the glory of God;
Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Luke 1:46 And Mary said, My soul doth magnify the Lord,
Luke 1:47 And my spirit hath rejoiced in God my Saviour.

It follows that one who has not sinned has no need of a Saviour, but the Bible tells us that we have all sinned, there are none righteous, to include Mary, and she herself the Bible tells us, rejoiced in her Saviour. The dogma of Mary's Immaculate Conception and sinless life is not only unbiblical, but *contradicts* the clear teaching of the Bible.

Bowing Before Images

What of bowing down before graven images in veneration or homage of whoever the image represents? What does the Bible say of this?-

Exo 20:3 Thou shalt have no other gods before me.

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

The act of bowing down before graven images is expressly forbidden by scripture, yet in the Roman Catholic Church, it is common practice today.

Bowing before images and pre-Christian pagan torchlight processions, on a day that is to honor the unbiblical dogma of Mary's sinlessness - note this warning in which mixing truth and doctrinal error is called the wine of fornication-

Rev 14:8 And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 18:2 And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Rev 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Rev 18:4 And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

Rev 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.