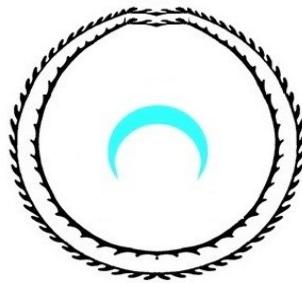


# CATHOLIC FOLLY

In refutation of Cardinal Angelo Scola and his text

“Satanic rites in the Church's judgement”



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# INTRODUCTION

The Catholic priesthood has long held several beliefs regarding occultism of an erroneous nature, often misattributing the work of occultists to Satanism, or of Satanists to occultism. This institutionalized belief is made far worse by the fact that many within the church itself are painfully traditionalist and, either because they primordially believed so, or because they were convinced into believing so, they hold many antiquated views on such subjects.

Within this work I will refute, specifically, Angelo Scola's work regarding Satanic Rites (although he covers other, peripherally associated subjects as well in his lengthy essay.) While his literary work is, of course, mainly geared towards a largely sympathetic, religiously motivated audience that will likely never read my refutation, or would wish to do so if confronted with it, it is important nonetheless to release this work before "his eminence" gains the title of pope which, if what we are led to believe by the media is true, seems fairly likely.

Indeed, when an organization such as the Catholic Church makes such errors, it calls into question the divine nature of their entire edifice- but let us remember briefly that this is an organization that at least externally professes to believe that small wafers of bread magically become skin when blessed by one of their clergy members.

Indeed, while a large minority (if not majority) of Catholics are lapsed, secretly atheistic, or at least progressive in their religious ideas (especially outside of Italy, Ireland, and the Latin American region) many more than this are deadlocked into their religious system, and generally believe what they are told by the priest, the bishop, or the cardinal, and have a sort of cult-of-personality view of the pope, whoever it may be, literally venerating them as divinely chosen, divinely guided, and just short of infallible.

In the interest of full disclosure I must profess that I am a former Satanist (who nonetheless still believes certain Satanic philosophies to be valid situationally) who now practices spirituality which does not fall under any specific religious structure- much like those aforementioned atheists within the Catholic church are considered Catholic by the church and by society, without actually worshiping the Catholic deity.

Having also been a Christian and atheist, and having studied religion and spirituality rabidly for over a decade, refuting such medieval views as expressed by Scola is a rather simple task.

All cited passages taken from

Scola, Angelo, "Satanic rites in the Church's judgement"  
from "L'Osservatore Romano" Feb 26, 1997

## ORIGINALITY OF CHRISTIANITY

Scola's first section deals with the topic of the unique nature (supposedly) of the Christian faith, and subjects such as baptism which he imagines to be the necessary ritual precursor to living a life of good quality.

That this almost directly contradicts his previous paragraph about the adoration of God in opposition to purely ritualistic religious endeavors is interesting, but perhaps more of note is the repeated mention of sacraments and their redemptive role in worship of the supposedly special, singular, male entity worshiped by Catholics.

Within the text of the Bible itself, we find absolutely no allusions to the actual significance of sacraments- their special role being deduced rather than implied by the Catholic church for centuries, a belief that other Christian movements do not themselves share in large part.

And here we are led to the first of many discoveries- that within the hundreds or thousands of subsets of Christianity (including Catholicism) we see evidence of both situational (or individual) cherry picking, as well as specifically *dogmatic* cherry picking.

Much like a minister or priest may go their entire life without using most verses contained in the Bible, instead focusing on the ones which serve the purpose of their lectures (I have yet to hear a priest or minister recite, for example, the Song of Solomon) each religious subset focuses on specific books, verses, and derived dogmatic principles contained within the Bible- therefore we get the Baptists, who are obsessed with (obviously) the topic of Baptism, but also the Pentecostals obsessed with prophecy and speaking in tongues, as well as the Catholics which focus upon, specifically, certain verses and stories which in an extrabiblical manner have been given added significance.

This is partially a function of the deeply ritualistic Roman Empire, with its magnificently tailored ceremonies and priestly garb which existed long before Christianity did, and even before Rome ever extended into Judaea- to the legalistic Romans, religion was an extension of, and a part of, the state function itself, something that was hardly lost on the Catholic Church after Constantine.

Scola also notes his belief that the Eucharist and baptism are related events, despite the fact that within the Bible itself, unlike within Catholic dogmatic texts, they are two separate, disparate events of an unlinked nature.

## SATAN AS REAL

In the second section we begin to get the more meat and bones arguments of Scola in his eminent opinion, in regards to the fact that Satan is, of course, Catholicism believes, an intelligent being possessed of both volition and a horde of lesser beings which, for some strange reason, serve him as their leader.

That the Christian religion almost always conflates disparate terms such as “Satan” “Lucifer” and “The Devil” in a strange transmogrification designed to indicate they are the same being, is well established, and that these three figures (Satan the tempter, Lucifer the latin adjective, and the devil as an extension of the image of Pan and the characteristics of Beelzebub) is also established.

Scola amusingly points out the very true notion that the Catholic church has taken a bizarre, cherry picking approach to the subject- for the church simultaneously continues to occasionally practice exorcism while at the same time training some of its priests in psychology. First he states that:

“...we must not forget that the Church, on the one hand, has always reprov'd an excessive credulity in this matter, energetically denouncing all forms of superstition...”

Following this directly, he points out the cherry picked alternative:

“On the other hand, with wisdom, she has been wary of a purely rationalistic approach to these phenomena, which in the end identifies them only and always as mental imbalances.”

Established fact is this- that the very idea of a demonic boogeyman named Satan is barely even to be considered Christian or even Jewish in origin, with the cultural roots of such beliefs coming *into* Judaism from external sources- some have suggested this is the result of their time spent within the confines of the pagan Babylonians, and their subsequent identification of Babylonian deities as evil presences.

This may be true- for the Sumerian Enki (later the Babylonian Ea) does resemble Satan in several ways, and we know that occultists in the renaissance (famously with the *Ars Goetia*) adapted pagan deities into demons (Like the demon Amon, an obvious reference to the Egyptian Amon-Ra.)

What is also established truth is that the idea of demons, linguistically speaking, is completely outside of biblical canon- coming from the Greek, originally pagan term “Daemon” which is used variously to describe ghosts, animal spirits, and beings similar to the Arabic “Djinn” or “Jinn.” In any of these cases, these spirits are never identified as being completely or even routinely malevolent. Scola, who established a group dedicated to outreach for Middle Eastern Christians, of all people, should know this.

And now my humble opinion- that the very idea of Satan, in a *literal* or *Biblical* sense is something no Satanist believes in- with their “veneration” either the result of identifying Satan as purely a *symbol of rebellion* or else, as with Setians or other pagan crossover groups, as a far older, prechristian (and often prejudaist) *pagan deity* which was transformed into the devil by the same process with which the renaissance occultists transformed pagan deities into demons.

## SATANIC RITES

Scola interestingly alludes to Satan's purpose as leading people into sin- this is all well and good until we review that, within Judaism, their devil (which again is conflated with the Catholic view of Satan as it regards temptation) serves not a strictly malevolent purpose, but tempts individuals specifically so they will resist temptation and thus gain merit and often material blessings from their deity. We see this even with the story of Jesus tempted by the devil (which Scola alludes to though he is oblivious as to the greater meaning!)- wherein Jesus resists the temptation and thus is consoled in his righteousness.

Scola seems to conflate paganism with Satanic worship as well (a mistake made by the early Catholics who butchered hundreds of millions of pagans under this deluded notion.) He goes on to mention sorcery- a useless term in this context as it could just as easily relate to chemistry as to alchemy, and just as easily to astronomy as to astrology (another mistake the church made- especially when it began destroying philosophers during the renaissance for challenging their delusion that the sun traveled around the Earth.)

For the church is not a scientific edifice and is wrong about the meaning, practice, beliefs, and tenets of all occultism- and in time this may be evident to them, just as these days the church does not advocate that their members ought to protest and kill others who believe the planet to be round- a doctrinal error on their part that cost the lives of extremely advanced metaphysicians and alchemists who nonetheless helped bring Europe out of the dark ages in a time when the largest libraries were owned by monks.

“In no period in the history of Christianity has the Church's judgement been different.” Writes Scola, on the judgment of the church against Satanic cults, following up by labeling them as idolatrous because “they attribute powers and divine qualities to one who is not God and is the "enemy of the human race.”

This is amusing in that Scola has just claimed the stance of the church on the issue to be unchanging in nature, despite my previous point- that church stances change all the time.

Further, one could argue that a light bulb would once, under this precept, be considered a sin, because it creates light which man has made, something which Genesis claims is the responsibility of Jehovah.

That the logical extension of this would invalidate most modern science and philosophy should be cause for alarm amongst the Catholic laypeople, who enjoy their automobiles and light bulbs as much as the poor, huddled masses of godless heathens that nonetheless attend church services alongside them, using the name “Catholic” while practicing entirely atheistic beliefs.

## CONSEQUENCES OF SUCH RITES

Scola here indicates that “Participation in satanic sects and cults leaves man ever more defenceless before Satan.”

This confusing reference almost violates the Bible itself- for was not Jesus, the most holy man (or god-man) ever to exist, himself tempted “by Satan” and encouraged to worship the devil in exchange for worldly power?

How then, if their very savior is not immune to, as the church believes, a literal visit by the devil himself in the flesh and speaking audibly, would the laypeople be in danger from Satanic worship?

Also of note- that no Bible-believing Catholic would take part in Satanic or occultist rituals unless a person is pious enough to consider a Ouija board or tarot deck a form of occultism, which is of course patent nonsense and is recognized as such by both the Satanists (who are largely atheistic) as well as occultists (and any occultist claiming they have used a Ouija board to communicate with spirits is either very stupid or a liar.)

Scola talks also about demonic possession- but as I have already explained this term is useless due to the misattribution of its origin and the misuse of its actual meaning- a better term would be “having seizures” or “having a psychotic breakdown” for almost universally, cases of “possession” are the result of mental issues.

I have already explained this phenomenon to others as follows- within certain African groups (many of them Catholics!) possession is usually treated by a combination of prayer and the application of certain medically significant plants to the head.

What is of significance here is that the plants contain substances similar to antipsychotic medication and the truth is seen, that these individuals are not possessed but afflicted with schizophrenic episodes which are treated by the plants placed around their head- the natives say this is evidence of the power of chanted prayers but in reality it bolsters the notion that possession is just a religious slang term for psychosis.

However that is not to say all spiritual beliefs such as spirits themselves, etc, should be overlooked completely, but rather that some ideas such as possession are *severely unlikely* when viewed from a legitimate medical perspective- especially when the primary reason so many people believe in possession remains the 1970s horror classic “The Exorcist” from which we also get the mass delusion that a Ouija board is capable of causing demonic possession.

## THE HYPOCRISY OF THE CHURCH

We can derive several arguments against the validity of Catholic teaching, both in reference to its views on occultism, paganism, and the like, and then in a more general manner.

Firstly, that the sort of carnal evils imagined to be the product of occultism are rife within the church itself in all its carnal glory- with supposedly sexless priests abusing children and scandal enveloping the Vatican itself in the dim light of confusion. Traditionalists will likely blame this on Satan, saying cardinals or priests must secretly be worshiping him, while those of us outside the church laugh at the folly of blaming all of your faults on the devil.

Secondly, that the official church view of Satan as a physical (or at least intelligent) being is nearly extrabiblical since they have confused their linguistic terms to such an extent that no single demonic being is recognizable.

Thirdly, that the church itself (as Scola suggests) takes up a very rigid stance on the subject of witchcraft, standing its ground even while the majority of the developed world understands possession to be mental illness, much like they continued in the delusion that the world was flat and circumnavigated by the sun long after it was clear to science that this was not the case.

Fourthly, that the same evil butchery once ascribed to pagan people, who were imagined to be worshiping “the devil” or “devils” in idol form, was seen in the Catholic church *towards* pagan groups well into the renaissance.

Fifth and finally, that if we observe the developing world, we can see that the Catholic church has shown no restraint in allowing its laypeople and some clergy to torment or execute homosexuals and the mentally ill which, particularly in Africa, are considered demonically possessed. (A casual review of “Saving Africa's Witch Children,” a film by Gavan and Van Der Valk, should show this is the case- although they directed attention mainly at African Pentecostals, rather than their Catholic neighbors who do the same thing.)