



## The saint factory increases production

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IN HIS FIRST letter to Timothy Paul wrote of the way the Truth would be perverted at the time of the end: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (4:1). The word "devils" translates the Greek word *daimonion*, from which the English word 'demon' is derived. One way in which the doctrine of demons manifests itself is in the veneration and worship of saints.

### Demons and saints

The link between demons and saints lies in the pagan origins of the practice of bestowing sainthood. Ancient cultures such as the Babylonians and Romans believed in the immortal soul. These souls were regarded as demons inhabiting a region between the gods and men. When heroes died their souls in particular were singled out for deification, a process known as *apotheosis*. At this juncture it is helpful to read some words of Brother Thomas on this process:

"*Apotheosis* was the deification of the disembodied ghosts, or soul *dæmons*, of pagan heroes and great men, by which they were exalted to the aerial between earth and heaven, and became, in their new position, adorable *dæmon-gods*, interpreters, mediators, angels or messengers, guardians and protectors of persons, families, nations, temples, and states. Now, what *apotheosis* was among the worshippers of Jupiter, *canonization* is among the worshippers of the fictitious ghost which they call 'the Virgin Mother and Spouse of God.' It is the next process to what they style *beatification*. The ghost supposed to be a blessed or beatified ghost, after a scrutiny of its embodied life, in the presence of the Roman bishop and his cardinals,

is proclaimed a *holy one*, or what these 'worshippers' of the *dæmonials* and images term 'a saint,' upon which the Pontiff decrees the *canonization* and appoints the day".<sup>1</sup>

The worship of these saints or demons is spoken of in Revelation 9: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils [demons], and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk" (v. 20). Revelation 9 concerns the eventual demise of the Eastern Roman Empire. Despite the great punishment experienced by those in the east, however, Rome and its followers continued to worship demons. In the days in which we live this false idol worship continues to be practised by an unrepentant Rome.

### Generating wealth

Brother Thomas writes of the soul having to have "a scrutiny of its embodied life" prior to being beatified and then canonised. The need for such scrutiny is currently putting enormous pressure on the manpower of the Vatican. This is because the papacy has been seeking to increase the number of those being put forward for eventual sainthood. A report in *The Times* stated the following: "The Pope is creating so many saints at the end of his long pontificate that the Vatican is having to recruit women and lay people to train as 'saint detectives' to examine the lives of candidates for canonisation and beatification".<sup>2</sup>

The article goes on to say: "... the Pope has created 477 saints, leading even some cardinals to speak of a 'saint factory'". Why should the

1. Thomas, J. (1921), *Eureka*, Vol. 2, Birmingham, p. 495.
2. Owen, R. (2003), "Detectives sought for busy 'saint factory'", *The Times*, 10 Nov. 2003, p. 14.

Vatican be encouraging the production of saints on such a scale? At the root of all evil lies the love of money (1 Tim. 6:10), and the saint factory is no different. Once a saint is created, the churches and shrines with which it becomes associated become a focal point for worshippers. The money which they pay or donate at such sites provides an important income for the Catholic Church. The income generated is further enhanced if there is some relic of the saint.

In his book comparing Babylonian worship with that of the Catholics, Hislop wrote the following about the financial benefit of such relics: "Nothing is more characteristic of Rome than the worship of relics. Wherever a chapel is opened, or a temple consecrated, it cannot be thoroughly complete without some relic or other of he-saint or she-saint to give sanctity to it. The relics of the saints and rotten bones of the martyrs form a great part of the wealth of the Church".<sup>3</sup>

In Daniel 11 the prophecy speaks of the development of the false worship of Rome: "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. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain" (vv. 38,39).

The phrase "most strong holds" applies to churches, not least in the way saints are viewed as providing protection to their worshippers. This phrase in the original is also thought by some to have a commercial sense. Brother Thomas renders it, "The Bazaars of the Guardians", and writes: "The churches, chapels, and cathedrals, then, are the 'most strong holds' of the superstition of the kingdom of Babylon. They are the houses of business dedicated by the prospering craft to 'guardian spirits'. There are the images and pictures of the saints. They are Saints' Houses in which are deposited their shrines; silver, gold, and ivory crucifixes; old bones, and various kinds of votive trumpery".<sup>4</sup>

In Revelation 18 the fall of the Roman Catholic system when Christ is King is described:

"And the kings of the earth . . . [shall say], Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of

gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men" (vv. 9-13).

Although this is the description of a religious organisation, it is spoken of as a commercial enterprise. The merchandise includes "slaves, and souls of men". The word "slaves" should be translated "bodies" (AV mg.). The trade in "bodies, and souls of men", accurately characterises the worship of saints. Their bodies, or at least the supposed relics of their bodies, such as bones, are venerated; and their souls, presumed to be immortal, are worshipped as gods.

Once Rome is destroyed, the churches and shrines across the world will become useless as a means of generating income. Those relying on the income from the worship of saints will weep as they see the great saint factory destroyed.

#### Precious stones

At first glance the items listed in Revelation 18 as constituting the wealth of the Catholic Church may be understood simply to give an overall sense of the extent of the wealth. However, as with the "bodies, and souls of men", the detail is also important. As the quotation from Brother Thomas indicated, items such as silver, gold and ivory are found in churches, but the phrase "precious stones" (also found in Daniel 11:38) is also of current interest.

What are the "precious stones" of the Roman Catholic Church? The answer was provided by the pope himself at a recent beatification of prospective saints. *The Times* reported of the pope: "Yesterday he said that saints were like 'precious stones' in the structure of the church".<sup>5</sup> The importance of the Catholic saints in the structure of the Church cannot be overrated. They are indeed precious stones which generate large amounts of money. It is for this reason that the saint factory is going into overdrive.

3. Hislop, A. (1929, fourth edition), *The Two Babylons*, London, S. W. Partridge & Co., p. 176.

4. Thomas, J. (1918), *Exposition of Daniel*, Birmingham, p. 69.

5. *Op. cit.*