

# “Watchman, what of the night ?”

*“The hour has come, the hour is striking, and striking at you,  
the hour and the end!”* Ezekiel 7:6 (Moffatt)

## ► THIS ISSUE'S READING

**THE SUNDAY ISSUE, REDUX  
THE PAPAL POSITION:  
Re-examined in Light of Pope  
Francis' New Encyclical Letter on  
the Environment - LAUDATO SI  
► (Conclusion) ◄**

**The Foundation's Newest  
Publication: Pope Francis -  
The First Jesuit Pope** pg. 5

## *Editor's Preface*

*( This is the final installment of the Editor's critique on Section VI of the encyclical Laudato Si'. The comments are italicized within brackets ).*

In the bread of the Eucharist, “creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself”. Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation.

*[Next, in closing out the paragraph, Francis selects a quotation from Pope Benedict XVI's, June 15, 2006, Homily for the Mass of Corpus Domini. The ultimate goal for “creation ... towards divinization ... the wedding feast ... unification with the Creator himself” is viewed as being “projected” (moved forward), not by Christ's intercessory mediation in heaven, but by “the bread of the Eucharist.” To substantiate this concept, Benedict XVI draws from and heavily expands upon an analogy of bread-making and an eisegetical exposition of the*



*words of Jesus respecting His resurrection from the dead as recorded in John 12: 24 (compare with 1 Corinthians 15: 35-38). Simply put, the truths our Lord taught about the relationship between sowing seeds of grain and the resurrection in regard to the ultimate reunification of all creation has absolutely nothing to do with a blasphemous (supposed) deification of a piece of bread and measure of wine! Finally, "the Eucharist" by allegedly enlightening and motivating "our concerns for the environment," is linked with humanity's stewardship "of all creation." Again, the declared power of "the Eucharist" (the transubstantiated bread and wine) is said to be a "source" of enlightenment which can move and coordinate us to thoughtfully consider and care for "the environment, (and) ... all creation." Can there be any doubt that all of the things spoken of throughout this entire paragraph which are prerogatives belonging solely to the one and only divine person, the Lord Jesus, are attributed to "the Eucharist?" The overall problem with the Orthodox / Catholic dogma of the Eucharist, in spite of all the arguments of their apologists to the contrary, lies in the inescapable fact that this dogma, if true, literally creates many 'Jesus Christs' - all through the words of consecration uttered by an earthly, human priesthood! This is, at the very least, a direct and flagrant violation of the first and second commandments of the Decalogue (Exodus 20: 3-6). It appears evident that this encyclical is using the biblical directive regarding our stewardship of God's creation (see Genesis 2: 15) as a facade to*

*promote this false and blasphemous doctrine. ]*

237. On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the "first day" of the new creation, whose first fruits are the Lord's risen humanity, the pledge of the final transfiguration of all created reality.

*[ This last paragraph of section VI is specially devoted to the Sunday Issue. Generally speaking, it follows the same reasoning and progression on this topic as does this Pope's predecessors, Benedict XVI and John Paul II - both of whom also, in official oral and written pronouncements, placed Sunday observance in the larger context of Eucharistic worship.<sup>2</sup> Continuing the vaunted claims advanced in the preceding paragraph, "our participation in the Eucharist" is now set forth as having "special importance ... On Sunday." The assertion that "Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God," and all creation because "(it) is the day of the Resurrection, the 'first day' of the new creation, whose first fruits are the Lord's risen humanity, the pledge of the final transfiguration of all created reality" - is biblically skewed. First, nowhere in Scripture is the Sabbath day referred to as "the Jewish Sabbath." Christ Himself (in defending its proper observance against the traditions that had been thrust upon it*

by the religious leaders of that time), declared that "The sabbath was made for man ... therefore the Son of man is Lord also of the sabbath." ( Mark 2: 27-28, *emph. added*). This plainly shows when ("made" - on the seventh day of creation week), for whom ("man" - all humanity, not just the Jewish people), and by whom ("the Son of man" - Jesus, the "Lord of the sabbath" - compare the above verses with Genesis 2: 1-3). Next, where in the Bible is it taught that "Sunday ... is meant" to heal all our relationships like the Sabbath? Nowhere is Sunday associated with the Sabbath in any such manner. It is true that the Sabbath, after the entrance of sin into the world and in addition to its non-typological significance as a commemoration of the true God as Creator of all creation (see Exodus 20: 11), also took on a typological significance which pointed forward to the deliverance of creation through the redemptive work of the promised Messiah, the Lord Jesus (see Deuteronomy 5: 15; Matthew 11: 28-30; Hebrews 4: 3-11; compare with Romans 8: 21-22 and Ephesians 1: 10). This is not true, however, of Sunday - either before or after His glorious resurrection. This attempt to connect the salvific typology of the Sabbath with Sunday clearly carries the implication that Sunday supplants the Sabbath in this regard. In *WWN*, issue # 12, we detailed in depth the biblical import of the resurrection's occurrence on Sunday. Briefly, the significance of its timing lies not in the day of the week that the event happened, but in the yearly festal day that our Lord's resurrection took place; which in 31 A.D. was on the third day of the eight

day paschal celebration, the festal day of the "firstfruits." The assertion that "Sunday is ... the 'first day' of the new creation, whose first fruits are the Lord's risen humanity," completely misses the true anti-typical emphasis / fulfillment of the resurrection's timing and replaces it with a fanciful application of extraneous typology focused upon an unscripturally emphasized aspect of it. Originating and drawn from the post-Apostolic tradition, this corruption is literally a mixture of some truth set within the larger context of error. ]

It also proclaims "man's eternal rest in God". In this way, Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else.

[ The quote in this first sentence is from the *Catechism of the Catholic Church*, par. 2175, which states in full: {"Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial

*observance replaces that of the sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish sabbath and announces man's eternal rest in God. For worship under the Law prepared for the mystery of Christ, and what was done there prefigured some aspects of Christ: 'Those who lived according to the old order of things have come to a new hope, no longer keeping the sabbath, but the Lord's Day, in which our life is blessed by him and by his death.'"* } The teaching that Sunday "proclaims 'man's eternal rest in God '" is derived from an erroneous application of typological foreshadowing / anti-typical fulfillment. Accordingly, in the Catechism, "worship under the Law prepared for the mystery of Christ (salvation through the Gospel), and ... prefigured (foreshadowed, typified) some aspects of Christ." And what "prefigured ... aspects" are brought into view and expounded upon? "In Christ's Passover (now embodied in the Eucharist), Sunday (the first day of the week) fulfills the spiritual truth of the Jewish sabbath ... 'man's eternal rest in God.'" Therefore "for Christians {Sunday's} ceremonial observance replaces (supplants) that of the sabbath." The only text of Scripture footnoted is 1 Corinthians 10: 11, which says absolutely nothing in support of the conclusions set forth. In fact, if anything, the careful Bible student should associate this text with Hebrews 3: 7-19 - 4: 1-11, in which eternal rest is linked with the typological meaning of "the seventh day" (4: 4) and the "keeping of a sabbath (4: 9, marginal reading) to the people of God." Instead, the only other footnote, which is in reference to the quote placed

*toward the end of the last sentence, is a selection from the writings of St. Ignatius of Antioch (Ad Magn. 9, 1: SCH 10, 88), one of the early Church Fathers, and written purportedly around 110 A.D. This statement is almost universally used by all who want to believe that Sunday has in some manner replaced the true Sabbath; even though the translation and interpretation of it remains disputed and ambiguous to this day. And even if it actually does teach a substitution of Sunday for the Sabbath, all that would prove is the prophesied "falling away"-apostasy-was "already {working}" in the Apostolic era (and afterwards), thereby laying the basis for "that man of sin" (Daniel's "little horn") to "rise ... and think to change times and laws" (compare 2 Thessalonians 2: 3-7 with Daniel 7: 7-8, 23-25). Again, we see an appeal to the post-Apostolic tradition as an inspirational and authoritative source of truth to substantiate this garbled application of supposed biblical typology. Notice that after doing so, the content in the remaining sentences of this segment outlines, by various admonitions and warnings, the advantages, benefits, and blessings that can be purportedly obtained through Sunday observance. The very blessing that the Lord of the Sabbath (the genuine Christ) has put into the seventh day, has been supplanted by Rome's eucharist christ and its blessing on the first day - Sunday! ]*

The law of weekly rest forbade work on the seventh day, "so that your ox and your donkey may have rest, and the son of your

maidservant, and the stranger, may be refreshed" (Ex 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds it light on the whole week, and motivates us to greater concern for nature and the poor.

[ *These last sentences that close out both the paragraph and this section of the encyclical, begin by reflecting further on a point made in the preceding segment: that "Christian spirituality incorporates the value of relaxation and festivity." Thus, "the law of weekly rest forbade (past tense instead of the present tense, "forbids") work on the seventh day." The tense used implies that work in the past was forbidden on the seventh day but presently is not. In light of what has already been revealed, this is not merely a minor caveat. The emphasis of the tense is on the seventh day itself not on the forbidding of work in order to rest: "Rest opens our eyes ... and gives us renewed sensitivity to the rights of others" (present tense). The line of thought continues in the present tense: "And so the day of rest, centred on the Eucharist, sheds it light on the whole week, and motivates us to greater concern for nature and the poor." Earlier, at the beginning of this paragraph, "our participation in the Eucharist" was said to have "special importance ... on Sunday." Moreover, it was also said that, "Sunday, like the Jewish Sabbath, is meant to be a day which heals (all) our relationships ... (and) proclaims 'man's eternal rest in God.'" (emph. added). Considering that the*

*Sabbath is spoken of in this concluding summary in the past tense, along with the comparisons of it with Sunday throughout this whole paragraph, it appears that Francis has re-enforced - in an even more stealthily manner than his predecessors - the replacement of the Sabbath with Sunday. Continuing in the present tense: "the day of rest (which is now Sunday), centred on the Eucharist, sheds it light on the whole week" - and thereby concludes this section with an admonition enjoining "greater concern for nature and the poor" all within the greater framework of false worship. This relationship between Sunday, the Eucharist and false worship was succinctly pointed out by Elder William Grotheer twelve years ago in WWN, XXXVI - 11 (03) <sup>3</sup> : "The prophecies of Revelation, chapters 13 and 14 are becoming more discernable as to what the final issue will be. Days will be involved; but one does not worship a day. It is the worship on the day which will form the issue. The call of the First Angel is to worship 'Him that made'-the Creator. The voice of the 'beast' calls men to worship a bread-god blasphemously declared to be created by a priest. The final issue revolves around the Roman Eucharist on the 'Day of the Church'" - i.e., Sunday. (Ecclesia de Eucharistia, par. 41). ] ❖ GLP*

### **A New Tri-fold Evangelistic Brochure**

*(The ascension of Jorge Mario Bergoglio to the Papal chair marks the first time that a member of the Jesuit order has officially held the office of pope. Since many are unfamiliar with the origin, history, and purposes of the Jesuits, we thought that a*

*small handout was needed to introduce this subject to stimulate further inquiry and study. The following is the text only of the tri-fold, Pope Francis - The First Jesuit Pope that we will be making available on our website beginning in January of 2016).*

**■ WHAT DOES THIS MEAN ? EXACTLY WHO ARE THE JESUITS ?** History shows that the order of the Jesuits was foremost in the re-establishment of papal supremacy during the great Protestant Reformation. It held nothing back in order to destroy Protestantism. Founded by Ignatius Loyola, a Spanish nobleman, let us take a brief look at this order's origin, principles, and purposes.

Recovering from a serious injury inflicted at the Battle of Pamplona in 1521, Loyola studied the lives of Catholic saints. It convinced him to adopt a life of astonishing austerity in the service of God. While in Paris, pursuing a master's degree in Philosophy, he established the Society of Jesus (Jesuits) in 1534. Ignatius drafted the constitution of the order of the Jesuits and submitted it to Pope Paul III, receiving approval in 1540. [ Portions of the Jesuit "Extreme Oath of Induction" are printed on the back panel. ]

Making use of his military experience, Loyola organized the order into a "Company" - a new battalion in the spiritual army of the Roman Catholic Church. Besides the usual vows of poverty, chastity, and doing good, the professed of the order take a fourth vow of complete obedience to the Pope, which obliges them to engage in any work the Pope appoints.

**■ RISE OF THE JESUITS AFTER THE COUNCIL OF TRENT.** To stem the tide of Protestantism, the Church of Rome convened the Council of Trent (1545 - 1563). Having few scholars to match the theological prowess of her Protestant enemies, the Pope turned to the newly formed Jesuit order. One of its first responsibilities was to fill this need as pontifical theologians.

Since the Protestant Reformers were identifying the Papacy as the prophesied Antichrist of Scripture, it was the primary purpose of the Jesuits to develop a new biblical interpretation to counteract this application. Shortly after the council's last session, two Jesuit theologians stepped forward with commentaries introducing

different methods of understanding Antichrist and Bible prophecy. One was Francisco Ribera (1537 - 1591), who placed Antichrist into the far future. The other, Luis De Alcazar (1554 - 1613), located Antichrist centuries back into the past. It was successful! The Christian world slowly began adopting these reinterpretations. Thus today, the Protestant view (historicism) has been replaced by either futurism or preterism. Moreover, the Jesuits also introduced a new English version (Douay-Rheims) of the Latin Vulgate Bible, a translation promoting subtle doctrinal error.

Later under continued Jesuit influence, the monstrous council of the Inquisition was brought back by a papal bull of Pope Gregory XV in 1622. Named, "The Council of the Propagation of the Faith," thousands of Christians lost their lives at the hands of the Jesuits for not giving allegiance to the decrees and doctrines of the Roman Church.

**■ FRANCIS : THE PEOPLE'S POPE.** From their beginning, the Jesuits were noted for visiting prisons and ministering to the sick and poor, all the while, professing to have renounced the world, cloaking themselves with a garb of sanctity. But under this facade, it was their aim to secure wealth and power with the intent of crushing Protestantism and exalting Catholic popery. Claiming infallibility, Rome boasts it never changes (Latin, *semper eadem*: "always the same").

Since elected Pope on March 13, 2013, it is of interest that Francis appears in his actions to be following the disciplines of the order. Note the following exemplary media headlines: ► "Pope Francis celebrates Holy Thursday by washing prisoners' feet" - April 2, 2015; ► "Pope in Paraguay after offering hope to prisoners" - July 10, 2015; and ► "Pope urges Church to welcome the poor" - July 12, 2015. In addition, his May 24, 2015, encyclical on the environment (*Laudato Si' - On Care for Our Common Home*) claims that climate change harms the poorest the most.

Speaking of power, the Jesuits were abolished "forever" by a papal bull in 1773 because of their strong meddling in the political affairs of civil governments. When the Papacy received a "deadly wound" (Revelation 13:3) in 1798, the order was restored in 1814 to reignite the Catholic faith. On December 17, 2014, it was announced that the United States and Cuba, after some fifty years of acrimony, had renewed their diplomatic relations. The final deal was de-

liberated in secret at the Vatican, the only other *government* that participated in the negotiations between the two countries. Francis helped drive the deal, providing solutions when sticky issues arose.

Pope Francis is connecting with everybody, becoming a hero. This has increased the Pontiff's popularity by leaps and bounds. His outgoing personality is making him into a very charismatic leader. Pope Francis is building a foundation for the Catholic Church to further regain her worldly power and control.

### THE JESUIT OATH

“ I ... declare and swear that his holiness, the Pope, ... hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed.

“ I do further declare, that I will help and assist and advise all or any of his Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant or Liberal doctrines and to destroy all their pretended powers, legal or otherwise. ...

“ I do further promise and declare, that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver (perinde ac cadaver) but unhesitatingly obey each and every command that I may receive from my superiors in the Militia of the Pope and Jesus Christ.

“ That I will go to any part of the world, whatsoever, without murmuring and will be submissive in all things whatsoever communicated to me ... I do further promise and declare, that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do to extirpate and exterminate them from the face of the whole earth, and that I will spare neither sex, age nor condition, and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the wall, in order to annihilate forever their execrable race. ... ” - As recorded in the Congressional Record of the United States of America (House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, February 15, 1913, pages 3215-16). ❖

1. Pope Francis, *LAUDATO SI'* - *Of The Holy Father Francis On Care For Our Common Home* (St. Peter's, Rome: Encyclical Letter, May 24, 2015), [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_encyclica-laudato-si.html#\\_ftn168](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_encyclica-laudato-si.html#_ftn168)

2. (For example, see in particular): [a.] Pope Benedict XVI, *SACRAMENTUM CARITATIS - Of The Holy Father Benedict XVI To The Bishops, Clergy, Consecrated Persons And The Lay Faithful On The Eucharist As The Source And Summit Of The Church's Life And Mission* (St. Peter's, Rome: Post-Synodal Apostolic Exhortation, February 22, 2007), [http://w2.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20070222\\_sacramentum-caritatis.html](http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html) [b.] Pope John Paul II, *EC-CLESIA DE EUCHARISTIA - Of His Holiness Pope John Paul II To The Bishops Priests And Deacons Men And Women In The Consecrated Life And All The Lay Faithful On The Eucharist In Its Relationship To The Church* (St. Peter's, Rome: Encyclical Letter, April 17, 2003), [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_20030417\\_eccl-de-euch.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_20030417_eccl-de-euch.html)

3. William H. Grotheer, *Watchman, what of the night?* (Ozone, AR: Adventist Laymen's Foundation Of Mississippi, Inc., XXXVI - Nov. 2003), pg. 4.

\* All Scripture quotations are from the King James Version unless otherwise indicated.

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