

Reformation Christian Ministries

February 2004



*Zipporah
Natal fertility goddess
Predecessor of the Virgin Mary*



Virgin Mary

**Virgin Mary and Greek/Roman goddess
Related or mere coincidence?
Part 2**



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The Virgin Mary and Greek/Roman goddess: Related or Coincidence? Part 2

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Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colossians 2:8

(If you have not read Part 1, it would be very helpful to read it as a prelude to this article.)

In my last newsletter, I focused on the syncretism (*the merging, fusing or reconciling of two or more differing systems of belief*) as one of the underlying philosophies in the Roman Catholic Church whereby Christianity and paganism have been merged over the centuries, at least from the time of Constantine down to the present. As a consequence, while many of the doctrines sound similar, in fact and in practice, Roman Catholicism is considerably different from true biblical Christianity. All their words at one level must be placed in their total philosophical context. This allows the Roman apologists, and the Pope especially, to appear to say one thing while actually meaning something else. They are masters of “playing both ends against the middle.” They will take complete opposites and work with them giving the impression of satisfying both, all the while working towards their agenda. As a result, many get confused and think it all a great mystery, and that is exactly as they would have us to believe; that it is so mysterious, that only they understand it properly and thus we should trust in them.

While we must certainly have the same courtesy, concern and love for our Roman Catholic friends and neighbors as we should for Muslims, Jews or any other non-Christians; we must definitely understand that they do not hold to the same biblical Christianity as we find in the Scriptures and represented in the confessions of the Reformation. As was noted in the



St. Peter's Cathedral (Vatican)

previous newsletter, there is such a blending of pagan beliefs and practices in Rome itself, it is only natural that this philosophy would become evident in the outlying areas of Roman Catholicism. This philosophy of syncretism and the conjunction of opposites (paganism and Christianity in this case) becomes more evident in less developed settings where the paganism remains less smoothed over than in modern Europe.

During 1987 through 1992 when RCM was involved in educating Nicaraguan pastors, I had many opportunities to visit the *Iglesia Santa Maria de Los Angeles (Church of St. Mary of the Angels)* in Managua. What is very subtle and deceptive in Italy and Europe becomes ever more blatant and obvious in Nicaragua. In Italy, biblical characters like Mary are converted into near gods, if not gods. While you have the same thing in Nicaragua, we are now observing finding the pagan gods themselves in the church. Most North American Roman Catholics would be repulsed by this blatancy, yet they follow the same basic philosophy in a more subtle form (contextualized for them). Same deceitful philosophy, different manifestations. Such is Roman Catholic syncretism. To better understand the subtle, let's take a look at the more blatant.

(Picture 1) Church of St. Mary of the Angels, Managua, Nicaragua, supportive of both Liberation Theology and the Sandinistas. This church was visited by many North American “Christians”, not only Roman Catholic but liberal and evangelicals as well. Murals around the church tell the story of “Christ’s” work in history

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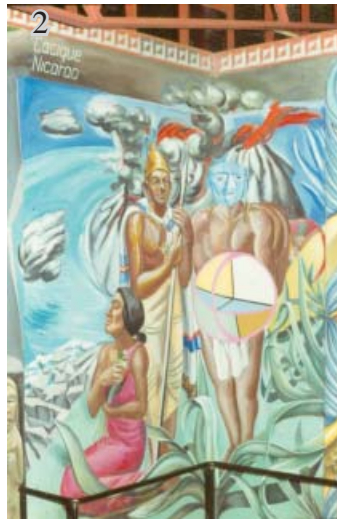
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in the Nicaraguan “context”. The syncretism subtly set forth in Rome is much more blatant here. (Picture 2) The murals are many, so i will only touch on some: this mural shows Nahuatl Chief Nicaraog, after whom Nicaragua is named, in this Garden of Eden type setting illustrating the innocence and peace of the ancient Nahautl Indians (ignoring, of course, their habit of cannibalism). (Picture 3) The Fall from this Edenic state was caused by the first imperialists, the conquistadors, seen here killing the ancient Nahautl (related to Aztec and Mayan) Indians. (Picture 4) Their serpent god, Quetzalcoatl, is draped around this church window. He is alledged to have human origin, but became a god who later manifested himself as the liberator/savior of his followers. The sight of the Spanish Army snaking its way through the jungles misled the Indians into thinking they were the promised return of their “savior.” The “spirit of Quetzalcoatl comes to the rescue in the form of the early priests from the Roman Church who help reconstruct the society (*below left*). In turn, they are persecuted by the Satanic King of Spain (*below right*), who in the twentieth century is replaced in Nicaragua by Anastasio Somoza supported by the United States.

(Picture 5) Entitled as David against Goliath, Somoza is seen here as the new king-dictator-oppressor (*bottom right of picture*) holding a gun with chicken’s feet, about to kill Luis Alfonso Velazquez, Sandinista child revolutionary martyr (similar to young Palestinian stone-throwers or suicide bombers of today). To fight for the revolution is



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to be the Christ-like savior of the people. (Picture 6) Quetzalcoatl has merged/morephed into Christ as a mind-set for revolutionaries. Consequently, Jesus is even more of a Christo-pagan-spirited movement than He is an historical person. We see in the main mural behind the front altar a very Nicaraguan-looking spiritual Jesus (right) emerging from the people as represented by the Sandinista movement (lower right and center) and the liberation that this brought (lower left). Lower part of picture shows parents holding pictures of their martyred soldier children, who in Christ-like fashion sacrificed themselves to save the revolution.

These syncretistic philosophic blending as it continues to adapt and adjust justifies the infusing of “Christian” symbols with sociopolitical meanings. A new symbolism results by utilizing the same Christo-pagan roots of Roman Catholicism. The metaphysical dualism found in both Greek and Roman philosophy, as well as Roman



Catholicism is expanded to conjoin diametric opposites. (The Protestant counterpart was seen in the left-wing and right-wing evangelicals supportive of the Sandinistas or Contras in those days.)

This is exemplified clearly in the Central American Historical Institute’s (a pro-Marxist Jesuit organization) use of the crucified Jesus superimposed under a Sandinista revolutionary (Picture 7) to promote Christian faith through the Sandinista revolution. Painter Frank Morgan exemplified this conjoining of opposites even more dramatically in a painting (Picture 8) used on the cover of an evangelical magazine, 1989 edition of *Family Protection Scoreboard* exposing and opposing liberation theology. It shows a peacenik Jesus as another aspect of the revolutionary Jesus (face intentionally blurred for this newsletter). The philosophy of the conjunction of these opposites (especially noted in the office of the Pope) is part of Roman Catholicism’s strategy for unity with diversity, all the while aiming at a world-wide Holy Roman Empire. These are not mere theories, but work themselves out in real life: e.g. Picture 9, the revolutionary fighting mother with babe at breast carrying her AK-47 and the even more recent rash of Muslim female suicide bombers. (The philosophical base of Islam and Roman Catholicism are quite close and both hold the Virgin Mary in the highest regard.)

Consequently, the mutated spirits of the ancient gods still indwells the processes today (in the Roman Catholic mind) and can be seen manifesting themselves in the form of the ancient goddess Europa reincarnated into the



modern Mary, Queen of the Universe (see January 2004 newsletter), OR in a modern church in Nicaragua. So, considering this dualistic conjunction of opposites, we should not be surprised to find both the modern “Nicaraguan” Jesus and the ancient Nahautl Indian gods together in the same church. In fact that is the case in this Nicaraguan church.

Pictures 10 & 11 are of the various Nahuatl gods and are positioned over the entrance of this Roman Catholic church in Nicaragua. More gods are noted on the wall (right). This is a far more honest (and thus far more blatant) statement of the real philosophy of Roman Catholicism than what you will find

in Rome or most North American churches. In Rome, they simply keep the gods, the spirit of which is incarnate in their various saints, locked in a museum rather than in the church itself.



Dr. Franco Maggiotto stands next to early Egyptian fertility goddess in Vatican Museum.

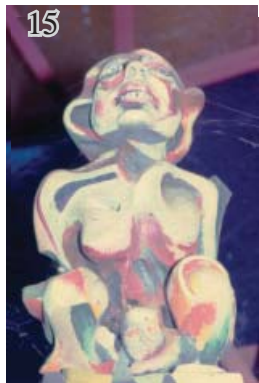


Diana or Artemis of Ephesians (Acts 19:35), Queen of Heaven - fertility goddess in Vatican Museum.



Mary Queen of Heaven in Vatican Museum.

Mary was declared to be the “Mother of God” by the Christian church in the fifth century at Ephesus. This is no coincidence because Ephesus was the home of a magnificent temple to the goddess, Artemis Diana, one of whose titles was “Queen of Heaven”.



Zipaltonal, Nahuatl fertility goddess, Church of St. Mary's in Managua.



The Virgin Mary from the same church is paraded in the same manner as was the ancient fertility goddesses in ancient days.



According to Pete Sigal's book *From Moon Goddesses to Virgins; The Colonization of Yucatan*, the Virgin Mary (Picture 16) was infused with the spirit of Zipaltonal (Picture 15) and other goddesses and carries on in Central America the same synchronization of Christianity with paganism as is seen in Diana of the Ephesians and Mary in the Vatican, just more primitive.

As demonstrated in the last newsletter, the tie between the goddess of Rome (Europa) and the Virgin Mary is so engrained in the culture that no one thinks twice about it; so also in much of the rest of the world, the spirit of the ancient gods and goddesses have simply been Christianized, blending the pagan with the Christian. When one is raised this way, it is very difficult to understand how blinded one is because of the underlying philosophies by which one has been raised and made religious.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. There is no place for Roman Catholic philosophy in biblical churches. There is no place for spiritual or ecclesiastical unity with Roman Catholicism (or for that matter Greek and Russian Orthodoxy or their surrogates). There is no place for the underlying Greek and Roman classic (pagan) philosophy which underpins them. They are vain deceit and the tradition of men after the rudiments of this world, and not of Christ. For this reason, we need to pray and support the work of the Reformation in Italy. The reverberations of a truly Christian foundation rippling through the Roman Catholic world similar to that of the Reformation would be nothing short of profound. Is it impossible? Not if God wills it and we pray and work to that end.

 *Geoffrey Donnan*

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