

6) Great Apostasy Brief on the Humanists

By Richard Joseph Michael Ibranyi

Humanism, as it was defined during the Renaissance, is the glorification of philosophy or the glorification of mythology or the glorification of immorality. All of these evils are encompassed in what is called the classics or humanities:

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: “Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity... In the classics the man of the Renaissance found a secular view of life which supported and strengthened his own. Hence the classics became for many a practical school of life, almost a new religion. From the Latin words *litterae humaniores* (humane letters, literature dealing with humanity) such study of the classics is known as humanism, and those who perused this study are called humanists. Most of the humanists were laymen but there were many in the Church whose interests were centered in ‘humane letters’ rather than in ‘divine letters.’ Among them were such popes as Nicholas V, Pius II, and Leo X; also the papal secretary Lorenzo Valla, Cardinal Bembo, and many bishops. The example of these higher ecclesiastics did not fail to influence the whole ecclesiastical hierarchy under them.” (c. 2 (The Renaissance): Italian Humanism, pp. 51-52)

Humanism, then, as it was defined during the Renaissance, is the resurrection of the ancient pagan philosophies, mythologies, and immoralities:

1. Hence scholasticism is humanism because it glorifies philosophy either by using the philosophical method of questioning and inquiring, as the heretic Peter Lombard did, or by glorifying philosophers and their philosophies, as the apostate Thomas Aquinas did, or by using philosophical terminology, as the apostate Bonaventure did.
2. The glorification of mythology is also a part of humanism and consists of the glorification of the false gods or false religions of mythology.
3. The glorification of immorality is also a part and the result of humanism.

Some of the humanists glorified only philosophy, others glorified only mythology, others glorified only immorality, others glorified two of the three, and others glorified all three. Humanism is idolatry or heresy and thus all who favor, support, allow, or do not sufficiently condemn it are idolaters or heretics, as well as all those who do not sufficiently denounce or punish the humanists and those who are knowingly in religious communion with the humanists. Some of the apostate antipopes, such as Nicholas V (Thomaso Parentucelli), were prominent humanists. Other apostate antipopes were also humanists by the mere fact that they promoted humanists to positions of authority and to the papal court. After all, “Shall two walk together except they be agreed?” (Amos 3:3), for “Birds resort unto their like.” (Eccus. 27:10)

Some prominent humanists

Dante Alighieri (1265-1321)

Nominal *Catholic Encyclopedia*, Dante Alighieri, 1908: “Italian poet, born at Florence, 1265; died at Ravenna, Italy, 14 September, 1321. His own statement in the ‘Paradiso’ (xxii, 112-117) that he was born when the sun was in Gemini, fixes his birthday between 18 May and 17 June [RJMI: Hence Dante was influenced by astrology and thus was an idolater on this point alone.]... Dante thus grew up amidst the triumphs of the Florentine democracy...

In the 'Inferno', Dante's style is chiefly influenced by Virgil, and, in a lesser degree, by Lucan. The heir in poetry of the great achievement of...Albertus Magnus and...Thomas Aquinas in christianizing Aristotle, his ethical scheme and metaphysics are mainly Aristotelean while his machinery is still that of popular medieval tradition."

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "God is called Jupiter, even Dante goes so far as to call him 'il Sommo Giove [the Supreme Jupiter].'" (v. 5, Intro., s. 2, p. 140)

Francesco Petrarch (1304-1374)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "Even in Petrarch we find an overweening vanity which is distinctly pagan, and notions of a sort of Elysium in the next world for great men, borrowed from Cicero, and Plato's 'Phaedon.' In him, however, and in all the [so-called] Christian Humanists, we recognise a conflict between the two antagonistic principles of heathen self-glorification and Christian humility." (v. 5, Intro., s. 2, p. 99)

Giovanni Boccaccio (1313-1375)

Nominal *Catholic Encyclopedia*, Giovanni Boccaccio, 1907: "The earliest, longest, and perhaps the weakest of Boccaccio's works is the 'Filocolo,' written between 1338 and 1340; it is a version of the story, widespread in the Middle Ages, of Floire and Blanchefleur, and contains a curious admixture of pagan myths and Christian legends... Boccaccio shares with Petrarch the honor of being the earliest humanist."

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "Boccaccio[']s...writings breathe an atmosphere of heathen corruption." (v. 1, Intro., p. 4)

Coluccio Salutati (1331-1406)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "[Footnote ||] ...'Luigi Marsigli and Coluccio Salutato,' says Hettner, 167, 'adopted the religious ideas of Cicero, Virgil, and Seneca. The ancient notions of destiny and fortune were spoken of more than God.'" (v. 1, Intro., p. 27)

Giordano Orsini, Apostate Anticardinal (1300's-1438)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "The most zealous promoter of literature and art in the Rome of that day [under Martin V] was the rich Cardinal Giordano Orsini. He had pictures of Sibyls painted on the walls of his reception room... He spared no trouble or cost in forming a valuable collection of manuscripts of the Greek and Latin classics. Amongst other treasures which it included...twelve hitherto unknown Comedies of Plautus" (v. 1, b. 2, c. 1, p. 272)

Georgius Gemistus Plethon (1355-1450)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "Gemistos Plethon, an enthusiastic disciple of Plato of the neo-Platonic school, ignored Christianity and in religion reverted to paganism. He hoped by the revival of his philosophy to create a universal religion... His burning words inflamed the soul of Cosmo de' Medici, and gave birth to his plan for the revival of this philosophy in Italy. Marsiglio Ficino, the man selected by Cosmo

for the execution of his purpose, says in his translation of the works of Plotinos: ‘The great Cosmo, at the time when the Council assembled by Pope Eugenius IV was sitting in Florence, was never weary of listening to the discourses of Plethon, who like a second Plato, held disputations on the Platonic Philosophy.’ ” (v. 1, b. 2, c. 2, pp. 152-153, 323-324)

Leonardo Bruni, aka Aretino (1369-1444)

Nominal *Catholic Encyclopedia*, Leonardo Bruni, 1908: “An eminent Italian humanist... He is also called Aretino from the city of his birth. Beginning at first the study of law, he later, under the patronage of Salutato and the influence of the Greek scholar Chrysoloras, turned his attention to the study of the classics. In 1405 he obtained through his friend Poggio the post of Apostolic secretary under Pope Innocent VII. He remained at Rome for several years, continuing as secretary under Popes Gregory XII and Alexander V. In 1410 he was elected Chancellor of the Republic of Florence, but resigned the office after a few months, returning to the papal court as secretary under John XXIII, whom he afterwards accompanied to the Council of Constance... He, more than any other man, made the treasures of the Hellenic world accessible to the Latin scholar through his literal translations into Latin of the works of Greek authors.”

Poggio Bracciolini (1380-1459)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: “Poggio Bracciolini may be taken as a genuine representative of this...Humanism... Notwithstanding occasional expressions of another kind in his writings, there can be no doubt that Poggio’s point of view was more heathen than Christian. Christianity and the Church were entirely outside his sphere. To quote the words of the biographer of Aeneas Sylvius Piccolomini, ‘he was such a worshipper of heathen antiquity, that he would certainly have given away all the treasures of dogmatic theology for a new discourse of Cicero.’ ...Almost all the writings of Poggio are offensively obscene and coarse.” (v. 1, Intro., pp. 29-30)

“He [Martin V] certainly says that they [the Humanists] were necessary to him, and employed many of them in his service, which Poggio entered in the year 1423... It is hard to understand how Martin V...could admit a man of Poggio’s character into his service. For the new Papal Secretary was what he had ever been. He himself tells us how, when the dull day’s work at the Chancery was over, he and his friends amused themselves by telling disedifying stories. They called their meeting-places ‘the forge of lies,’ and we may form a fair estimate of Poggio from the fact that, at the age of fifty-eight, he published a selection of these anecdotes. The frivolous, absolutely heathen spirit of this partisan of the...Renaissance is but too plainly manifested in this work. With the exception of a few jests which are harmless, it is entirely made up of coarse innuendoes and scandalous and blasphemous stories. All ecclesiastical things and persons are turned into ridicule... Jokes and ribaldry of this description formed the evening amusement of the men whose pens were employed in the composition of the Papal Bulls and Briefs.” (v. 1, b. 2, c. 1, pp. 256-259)

Antonio Beccadelli (1394-1471)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: “Antonio Beccadelli, surnamed Panormita from his native city of Palermo, ...was the author of ‘Hermaphroditus,’ a collection of epigrams far surpassing in obscenity the worst productions of ancient time... Repulsive though the subject be, we must speak of his ‘Hermaphroditus’ or collection of epigrams, because the spirit of the...Renaissance is here manifested in all its hideousness. ‘The Book,’ says the Historian of Humanism, ‘opens a view into an abyss of iniquity, but wreathes it with the most beautiful flowers of poetry.’ The most horrible crimes of heathen

antiquity, crimes whose very name a Christian cannot utter without reluctance, were here openly glorified... Cosmo de' Medici accepted the dedication of this loathsome book, which is proved by the countless copies in the Italian libraries to have had but too wide circulation. Beccadelli's disgraceful work did not, unfortunately, stand alone, for Poggio, Filelfo, and Æneas Sylvius Piccolomini have much to answer for in the way of highly seasoned anecdotes and adventures." (v. 1, Intro., pp. 14, 23-25)

Francesco Filelfo (1398-1481)

The History of Popes, by the apostate Ludwig Pastor, 1891-1898: "Filelfo[']s...ambition after the death of his wife turned towards ecclesiastical preferments to solicit the necessary dispensation from the Pope in hexameters! In this production, to which the Pope of course returned no answer, Filelfo declares that from early youth he had cherished a desire of devoting himself wholly to Christ, 'the ruler of Olympus.' It does not appear that this epithet shocked anyone; it was regarded as a Latin turn of expression of a harmless piece of pedantry. (v. 2, b. 2, s. 1, pp. 203-204)

Marsilio Ficino (1433-1499)

Nominal *Catholic Encyclopedia*, Marsilio Ficino, 1909: "Ficino became an ardent admirer of Plato and a propagator of Platonism, or rather neo-Platonism, to an unwarranted degree, going so far as to maintain that Plato should be read in the churches, and claiming Socrates and Plato as fore-runners of Christ. He taught Plato in the Academy of Florence, and it is said he kept a light burning before a bust of Plato in his room."

Other prominent humanists were Manuel Chysoloras (c. 1350-1415); Nicholas of Cusa, Apostate Anticardinal (1400-1464); Stefano Porcaro, Apostate Anticardinal (early 1400's-1453); Johannes Bessarion, Apostate Anticardinal (1403-1472); Lorenzo Valla (1405-1457); Maffeo Vegio (1406-1458); Nicolo Machiavelli (1469-1527); Giovanni Francesco Pico della Mirandola (1469-1533); Pietro Bembo, Apostate Anticardinal (1470-1547); Thomas More (1477-1535).

The apostate antipopes who favored or allowed humanism or favored or allowed humanists at the papal court are from Benedict XII (1335-1342) to Gregory XI (1371-1378); Martin V (1417-1431); Eugene IV (1431-1447); Nicholas V (1447-1455); Pius II (1458-1464); Sixtus IV (1471-1484); Innocent VIII (1484-1492); Alexander VI (1492-1503); Julius II (1503-1513); Leo X (1513-1521); Clement VII (1523-1534); and Paul III (1534-1549). However, all of the so-called popes from the first so-called pope who favored or allowed humanism and humanists down until today are humanists and apostate antipopes because they either favored or allowed humanism and the humanists or did not sufficiently condemn humanism or did not sufficiently denounce or punish the humanists.

(For in depth information, see RJMI book *The Great Apostasy: Humanism and Humanists at the Papal Court.*)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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