

# Supplement to RJMI's Great Apostasy Book

by Richard Joseph Michael Ibranyi

## Table of Contents

INTRODUCTION .....	1
SATAN WAS UNCHAINED IN AD 1033 .....	1
<i>On the Unchaining of Satan in 1033, as if the world was about to end, by Richard Storrs</i> .....	1

## Introduction

The additions to my book [\*The Great Apostasy\*](#) in this supplement will be added to the next edition of that book if I get time to do so.

## Satan Was Unchained in AD 1033

### On the Unchaining of Satan in 1033, as if the world was about to end, by Richard Storrs

This relates to what I said many times. It was as if the world had ended in the 11 century when Satan was unleashed in 1033. And as you will read, there were ominous signs and events upon the earth when Satan was released. In short, all Gehenna broke loose. But God had mercy and gave this world a little more time to show just how evil Satan's kingdom is and to save the few Catholics that will be faithful during these last 1000 years.

From: Bernard of Clairvaux, *The Times, The Man, and His Work*, by Richard S. Storrs. First published by University Press, John Wilson and Son, Cambridge, 1892. Also Published by Charles Schrbner's Sons, 1901.

Lecture II: The Tenth Century: Is Extreme Life and Promise:

At just this time, too, at the end of the tenth and the beginning of the eleventh centuries, fell upon Europe that awful dread of the proximate end of the world, the traces of which are vividly stamped on ancient charters,<sup>1</sup> the shock of which seemed the only thing which could possibly be added to complete the frightful chaos of the time. The long tragedy of the tenth century reached in this its indescribable climax.

This expectation of the near appearance of the Lord in the heavens to judge the world had been founded, no doubt, on the interpretation commonly given to the twentieth chapter of the Apocalypse, where Satan is represented as bound for a thousand years, then to be loosed for a season to deceive the nations and gather them against the Church, after which the great white Throne was to be set, with Him upon it before whose face the heavens and the earth should flee away. By multitudes this was expected to take place at the end of a thousand years from the birth of the Lord; and as the time drew nearer the expectation widened, till it became a general terror. As early as A.D. 909 this coming end of the world had been proclaimed by a council.<sup>2</sup> It had been vehemently declared at the Diet

depravatis moribus conspurcantibus, tam vitioso in prinis ingressu, quam detestando pravorum morum exemplo, qua etiam occasione ejus dominium sibi Imperatores vendicantes, . . . eodem tempore externi longe positi veniant Reges ad Apostolicam Sedem, quam recognoscant, et venerentur unicum orbis templum, asylum pietatis, columnam et firmamentum veritatis, etc., etc. Quis inquam ista prudens expendens, non cognoscat Romanam Ecclesiam, non hominum arbitrio regi, qui eam sæpius perdere laborarint, sed imperio Christi disponi, et divinis promissionibus custodiri!—*Annal. Ecclesiast.*, tom. xvi. p. 407. Lucae, 1744.

<sup>1</sup> Charters of gifts to churches often began: "Mundi termino adpropinquante, ruinisque crebrescentibus."

<sup>2</sup> Dum jam jamque adventus imminet illius in majestate terribili, ubi omnes cum gregibus suis venient pastores in conspectum Pastoris

of Würzburg. Toward the end of the century it had been publicly preached at Paris.<sup>1</sup> The general aspect of the times favored the impression, and powerfully inclined men to expect the catastrophe. Such was the state of society that it easily seemed as if chains were being shaken from the loosened limbs of apostate angels, as if the shames and wrongs which desolated Europe were the effect of that immortal malice which God had long curbed, but which He now for secret reasons again set free. Unusual and startling natural events reinforced the impression, and appeared to predict the coming dissolution of the existing frame of things. Sismondi remarks, with great justice, that believers were in the mental condition of a condemned person whose days are numbered, and who sees the time of execution approaching. All prudence was discouraged, all care of one's estate, all preparation for future years. "Particularly," he adds, "it rendered quite absurd the labor of writing a history, or any chronicles, for the benefit of a posterity which was never to see the light."<sup>2</sup> But one writing a little later, like Raoul

*Eterni,*" etc. (Concil. Troslej). — GIESELER: *Church History*, vol. ii. p. 159, note. New York ed. 1865.

<sup>1</sup> One who heard the sermon (Abbo, Abbot of Fleury) testified: "De fine quoque mundi coram populo sermonem in Ecclesia Parisiorum adolescentulus audivi, quod statim, finito mille annorum numero, Antichristus advenerit, et non longo post tempore, universale Judicium succederet." Quoted by Baronius, who also says: "Fuerant ista in Galliis promulgata, ac primum prædicata Parisiis, jamque vulgata per orbem, credita a compluribus, accepta nimirum a simplicioribus cum timore, a doctioribus vero improbata." (Annal. Ecclesiast., tom. xvi. pp. 410-411.)

<sup>2</sup> Elle tenoit tous les fidèles dans la situation d'esprit d'un condamné dont les jours sont comptés et dont le supplice approche; elle décourageoit de toute prudence, de tout soin de son patrimoine, de tout préparatif pour l'avenir; et en particulier, elle rendoit presque ridicule le travail d'écrire une histoire ou des chroniques, pour l'avantage d'une postérité qui

(Rodulph) Glaber, could put on record what he himself had seen, or what had been currently reported in immediately preceding years, and through his eyes we may still look on the frightful scene.<sup>1</sup> At an abbey in Orléans, A. D. 988, according to him, the figure of Christ on the cross was seen to weep copiously, announcing coming disaster to the city. A little later a desolating fire broke out in that city, sweeping before it houses and churches in general ruin. Similar fires afterward occurred in many cities, and especially in Rome. A terrible plague appeared, with secret fires consuming and detaching from the body the living members of those attacked, and doing its terrible work in a night. An immense dragon was seen in the air, flying from north to south, terrifying men with its noise and its gleam. A shower of stones fell near Joigny, of different sizes, piling themselves in heaps, still to be seen there when he wrote. A strange comet appeared, visible for many weeks, seeming to fill with its menacing light a large part of heaven, but disappearing at cock-crow. A terrible famine descended upon almost the whole Roman world, lasting five years, in which cannibal horrors appeared, children even devouring their mothers and mothers their children in the frenzy of hunger. The Saracens reappeared in Spain. Heresies broke out in Italy and elsewhere.<sup>2</sup> One might easily believe, as he ne devoit jamais voir le jour. — *Hist. des Français*, tom. iv. p. 87. Paris ed. 1823.

<sup>1</sup> It is not known when he was born. His chronicle was finished in A. D. 1047, and he was still living in A. D. 1048. Some things indicate that he was by birth a Burgundian. Early received into a monastery, where he had a brief and stormy career, he was afterward successively in five or six similar establishments, and is supposed to have died at Clugni, to whose famous abbot, Odilon, his book was dedicated. See *Hist. Littéraire de la France*, tom. vii. p. 399. Paris ed. 1746.

<sup>2</sup> *Hist. sui temporis*, lib. ii. cap. 5, 7, 8, 9, 10, 12; iii. 3.

reports that they did who were the unhappy witnesses of the griefs, tears, sobs, lamentations in the midst of such disastrous scenes, that the order of the seasons and the laws of the elements were about to be buried in eternal chaos, and that the end of the race was at hand.<sup>1</sup>

These closing words of the monk were written probably at a later day, for, even after the tenth century had closed without bringing the expected destruction of the world, the same terrific expectation, though perhaps in a measure relieved, was not dispelled. It was then widely feared that the thousand years should have been reckoned from the passion of Christ, not from his birth; and that so A. D. 1033 was the year appointed for the predestined end. In the last of these years the gloomiest portents seemed to reappear in heaven and earth. The lands were deluged with perpetual rains, so that it was useless to sow in the drowned fields, and the elements appeared at war among themselves, or divinely commissioned to punish the surpassing insolence of man. A famine followed, more awful than had been previously known; in which Greece, Italy, France, England, were involved; in which men ate earth, weeds, roots, the bark of trees, vermin, dead bodies; and in which a more general cannibalism than had before been seen came to prevail, children and adults being murdered to be eaten, and human flesh being almost openly sold in the markets.<sup>2</sup> The multitude of the dead was so

<sup>1</sup> *Quantus enim dolor tunc, quanta mœstitia, qui singultus, qui plancus, quæ lacrymæ a talia cernentibus datæ sint, . . . non valet stylus quispiam explicare characteribus. Æstimabatur enim ordo temporum et elementorum præterita ab initio moderans secula in chaos decidisse perpetuum, atque humani generis interitum.—* *Hist. sui temporis*, lib. iv. cap. 4.

<sup>2</sup> Multi quoque de loco ad locum famem fugiendo pergentes hospitii recepti, nocturne jugulati, quibus suscepti sunt, in cibum fuerunt; plerique vero pomo ostenso vel ovo pueris, ad remota circumventos trucidatos.

great that they could not be buried, and wolves flocked to feast on their bodies. Great numbers were tumbled promiscuously into vast trenches. A state of fierce cannibal savagery appeared likely to mark the end of a fallen and ruined race, for which the Lord had died in vain. It was not wonderful that men following their dead relations to the grave sometimes cast themselves into it, to end at once their intolerable life.

Looking back to that period it seems evident that the mind of a large part of Europe was in a state of semi-delirium. Common life was made up of marvelous things, as Michelet has said,<sup>1</sup> it was not merely interrupted by them; and such marvels took usually the shape of mysteries of darkness. Apparitions were seen in the daytime. Strange voices were heard in the air. Legends arose in ghastly aspects. Monks saw demons, like those which appeared to Raoul himself, of one of which he has left a particular description, as he saw the hideous mannikin at the foot of his bed, with its slim neck, coal-black eyes, narrow and wrinkled forehead, flat nose, lips puffed out, sharp-pointed ears, filthy and stiff hair, dog's teeth, etc.,—as he felt the bed shaken by its touch, and heard it say, "Thou wilt not tarry here long."<sup>2</sup> Such dismal fancies were

que devoraverunt; corpora defunctorum in locis plurimis ab humo evulsa nihilominus fami subvenerunt, *et seq.* — R. GLABER: *Hist. sui temporis*, lib. iv. cap. 4.

<sup>1</sup> Les merveilles composaient la vie commune. — *Hist. de France*, tom. ii. p. 133.

<sup>2</sup> Erat enim, quantum a me dignosci potuit, statura mediocri, collo gracili, facie macilenta, oculis nigerrimis, fronte rugosa et contracta, depressis naribus, os exporrectum, labellis tumentibus, mento subtracto et perangusto, barba caprina, aures hirtas et præacutas, capillis stantibus et incompositis, dentibus caninis, *et seq.*; totum terribiliter concussit lectulum, ac deinde inquit; Non tu in hoc loco ultra manebis. — *Hist. sui temp.* lib. v. cap. 1.

Other instances of such apparitions follow in the chapter.

not limited to the cloister. The army of Otho the Great had seen the sun fading in Calabria, and had been seized with terrible fear, expecting the instant coming of the Judgment. When Otho Third caused the tomb of Charlemagne to be opened, it was reported that the Emperor had appeared to him, and forewarned him of coming death. King Robert, laying siege to an abbey in Burgundy, seeing a fog steaming up from the river, thought that the saints were appearing to fight against him, and precipitately fled with all his army.<sup>1</sup> His first wife, Bertha, his marriage with whom the Church had disapproved, was reported to have given birth to a monster, with a goose-like neck and head.<sup>2</sup> Nothing was too vile or too incredible to be popularly believed; and the belief in witchcraft got at that time a range and a sway of which after centuries felt the impression. The frightful and bloody scenes which subsequently attested the belief of men in present Satanic arts and energies are in no small degree to be attributed to this terrible passage in European experience.

Of course some effects of such a dreadful looking for of Judgment were at least partially good. Men became reconciled who had been at enmity. There was a wide if also a temporary reformation of manners. Large numbers of serfs were set free from the bonds which it was expected would soon be dissolved in celestial fires. Immense gifts of lands and treasure were made to the churches, of which some effects that were not evil came to appear in the following century. Especially, what was known as the Truce of God (*la trêve de Dieu*) had its impulse in those years, by which men were forbidden to take anything by violence or to engage in strife from

<sup>1</sup> R. Glaber, *Hist. sui temporis*, lib. ii. cap. 8.

<sup>2</sup> Peter Damiani. See Michelet, *Hist. de France*, tom. ii. p. 152, note.

Wednesday night to the following Monday morning, under the penalty of death or exile. This was rapidly extended in France, though the time covered by it was variously abridged, and disasters falling on those who disobeyed it were believed to represent the Divine vengeance.<sup>1</sup> It was something, certainly, to fence out regularly a part of each week for the business and pleasure of quiet life. But, in the general, the effect of this dreary and fierce expectation of the end of the world was signally evil. It not only suspended industry, paralyzed incipient attempts at commerce, made men careless of the interests of themselves and their households; it wrought, as such frenzies always work, for the degradation of mind and character. It made fear the predominant motive in society. It excited in many the reckless fierceness of a complete desperation. A sceptical rebound against the whole system of the Christian religion became almost inevitable, after the thousand years from the passion of Christ had been completed without the expected world-disaster. Meantime communities were disorganized, any true secular or spiritual progress was made impossible, the grosser appetites of men seemed often inflamed to a fresh fury as the limits became sharper to the chance of their indulgence. It was a force not fettering only, but malign and destroying, which the expectation of the end of the world for forty years introduced into Europe.

Some lighter shades no doubt there should be on the lurid panorama which it has fallen to me to trace. No

<sup>1</sup> Hoc insuper placuit universis, veluti vulgo dicitur, ut *Treuga Domini* vocaretur; quæ videlicet non solum fulta præsiidiis, verum etiam multotiens divinis suffragata terroribus. Nam plerique vesani audaci temeritate præscriptum pactum non timuere transgredi, in quibus protinus aut divina vindex ira, seu humanus gladius ultor extitit. — GLABER: *Hist.*, lib. v. cap. 1.



faithful picture of human society in any epoch can be wholly without such. Love and life were not extinguished. Childhood and motherhood had not ceased. Here and there must have lingered fancy and courtesy, smiles and laughter. Sunrise and sunset did not fail, and Nature had yet bland ministries for men. Home and Church, however unlovely, however oppressive, still continued, and human sensibility was not dead. There must have been those who faced the expected end without fear, and who saw the rainbow, like unto an emerald, around the Throne which was soon to appear. But few traces of such are left on the brief and stern annals; and the general picture of the society of the time can hardly be sketched save in darkness and fire. The very statues of the period, as Michelet suggests, are sad and pinched,<sup>1</sup> as if the dreadful apprehension of the age had sunken into the softened stone. The stern and ghastly mosaics on the walls of the Torcello church and of others bear the same impress.<sup>2</sup>

It is certainly not too much to say that no other period has appeared surpassing that in the general gloom and fear of Christendom, since the Son of God was crucified on Calvary. The earth again seemed to shiver, as under the cross; the heavens to be veiling themselves in eclipse, like that which of old had shrouded Jerusalem from the sixth hour to the ninth.

<sup>1</sup> Voyez ces vieilles statues dans les cathédrales du dixième et du onzième siècle, maigres, muettes et grimaçantes dans leur roideur contractée, l'air souffrant comme la vie, et laides comme la mort. Voyez comme elles implorent, les mains jointes, ce moment souhaité et terrible, cette seconde mort de la résurrection, qui doit les faire sortir de leurs ineffables tristesses, et les faire passer du néant à l'être, du tombeau en Dieu. C'est l'image de ce pauvre monde sans espoir après tant de ruines. — *Hist. de France*, tom. ii. p. 133. Paris ed., 1835.

<sup>2</sup> Hemans, *Sacred Art in Italy*, vol. i. p. 68. London ed., 1849.

It looked as if the gospel had failed; as if the Church had wholly lost Divine virtue, amid the carnival of lust and blood; as if the wickedness of man had become too great to be longer endured; as if the history of the planet were about to be closed, might properly be closed, amid universal dread and death. Unless a wide reaction had followed after such extreme wretchedness and despair, the history of Western Christendom must soon have been finished. It is such a reaction which we next

*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*

Original version: 10/2024; Current version: 10/2024

**Mary's Little Remnant**

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: [www.JohnTheBaptist.us](http://www.JohnTheBaptist.us)