

# *Luther and the consequences of the Protestant Schism in the Church*

(Study based on different internet articles.) The first six chapters are an excerpt from an extensive article by the Uruguayan writer María de los Angeles Pizzorno. The other explanations are from articles that we consulted by Luis Fernando Pérez Bustamante (Infocatólica), Fr. Miguel Angel Fuentes, priest IVE, María Elvira Roca Barea, author of 'Imperiofobia and Black Legend', and Professor Plinio Correa de Oliveira. The square brackets [ ] inserts are personal comments, in addition to the text not selected by the quotes.)

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# 1. INTRODUCTION

“The 500th anniversary of the Protestant Reformation of Martin Luther is celebrated. But the strong tendency for ecumenism cannot make us forget that “those winds brought these tempests.”

**The scandals provoked by him caused half of Christianity to follow him in his schism. And brought incurable wounds...** which became antagonistic, growing in intensity in the following centuries, **with wars and many deaths**, until gradually the fires were extinguished... In the last century, timidly started “ecumenical” approaches. But we must remember that Luther was not ecumenical, as Cardinal Kasper admits in his recent book *Martin Luther. An ecumenical perspective*.

One of the most destructive things he left to his “children” was the



**erosion of the link between the Faith and belonging to a Christian Church.** Following the example of Luther and of Calvin, some non-Catholic Christians have stopped believing that belonging to any church is necessary for salvation. Many do not even believe that attending a church service with some regularity is necessary; it's good and right, but it's not necessary.

And this because they believe that **only faith in Jesus Christ** as Lord and Savior **is necessary for salvation**. For that and for what we are going to see, **Cardinal Muller said** a year before that **"There is nothing to celebrate in the Protestant Reformation"**.

Let's start by asking ourselves, who was Luther?

## 2. LUTHER'S BIOGRAPHY

According to its historians, Martin Luder, then self-named Luther, was born in a **believing home, but very severe**. He suffered on behalf of his father, and occasionally his mother, **physical punishments that made him flee from his father's home and take refuge in a church**.

**His entry into a religious life** does not seem to have been the result of a pure vocation, but the consequence of a host of circumstances that finally pushed him to do so, against the will of his parents. There is a legend that says that one day, when visiting his parents' house, he was surprised by a storm and **a lightning bolt fell beside him** terrifying him, so he shouted: *"Help me Santa Ana, and I will become a monk!"*

### MONK IN AN AGUSTINE CONVENT AND LATER A PRIEST

**Augustinian friar** at age 22, he studied for priest on the advice of his prior, who saw him entering a spiritual world of excessive scruples, which disturbed his life and he wanted to resolve with fasting and exaggerated penances.

He was ordained in 1507. From that moment he grew in his career as a theologian and professor of theology, in addition to being appointed Doctor in Bible and **Vicar** of his order, with eleven monasteries under his charge.

There would be no reason to doubt that until then Luther's monastic career was exemplary, calm and happy: his heart at rest, his mind serene and his soul at peace. However, the excess of work and study

soon became prey to his physique, again disordered his temperance and disturb his soul with scruples that left him exhausted.

Having taken a course on Aristotelian Ethics, in 1509 Luther obtained the title of *Baccalaureus Biblicus*, which granted **the right to practice Biblical exegesis publicly.**

As a young professor at the newly created University of Wittenberg, Luther would soon **show great intemperance and daring** in his manifestations, while again he felt rushed into his privacy by **serious scruples of conscience and devastating temptations.**

Seeing him very restless, **an old Augustinian friar recommended him the consoling reading of St. Paul**, in whose study he eagerly engaged to deduce from him the first seeds of his dramatic dissidence with religious orthodoxy.

It was in **the Epistle to the Romans** of St. Paul, in which Luther found answers to his anguish about salvation, understanding that **man finds his justification in the grace of God**, generously bestowed by the Creator **independently of his own works.**



It is paradoxical that it was in that little reassuring idea that only faith and not the merits save where Martin Luther found the peace he was looking for, and the spiritual certainty that led him to an irreducible confrontation with the Vatican and to found the new Protestant doctrine.

His teachings soon called attention. **It began also to preach.** His eloquence swept multitudes and he had the condition of being **the first preacher of the time.**

*"He did not give great voices - one of his listeners would say, **but his voice was fine and pure both in the song and in the word**".*

## THE BEGINNING OF THE END: THE SALE OF INDULGENCES

Having learned, because of a trip to Rome (which he never mentioned in any writing), of **the frivolity and lightness of manners of the Catholic hierarchy and the clergy,** Luther began to criticize the situation in which the Catholic Church was.

And began to censure also that the ecclesiastical bulletins (documents that theoretically granted **indulgences** to the believers for the sins committed) were the subject of purely mercantile traffic. Their protests were rising in tone about the campaign to sell ecclesiastical bulls in order to raise funds.

He then decided to make his protest public by drafting his **famous ninety-five theses,** which he nailed to the door of the church of All Saints of Wittenberg (1517). Soon they would be printed under the title *"Questioning the power and efficacy of indulgences."*

We must consider that there were many **occasions of discontent with the bishops and even with the Supreme Pontiff** in office in the Church. It is enough to remember the time of Arius. But we must also bear in mind that the Holy Spirit took care of the permanence, the Doctrine and the Magisterium of the Church. It is because of one of these imperfections, or errors, or sins of a Supreme Pontiff, that

this Augustinian monk came into action whose crusade was enlarging like a snowball, until ending in the schism.

**Pope Leo X** needed to get the money to finish the Basilica of St. Peter, and to that end he urged the faithful to contribute to the works. One of the ways to obtain it, was to give something in return. The choice fell on the indulgences that, to that end, were offered, sold and purchased.

Catholics know that **indulgences** are gifts that the Supreme Pontiff grants, through certain prayers or devotional acts, and that if they die in the Grace of God, they shorten their passage through Purgatory. They also apply to purgative souls.

It cannot be thought that an indulgence bought with money can have the effect of ridding one's sins. However, those who bought them without deserving them, firmly believed that they were securing their land in Heaven without changing their sinful life for another faithful and sincerely devoted. This was, by all accounts, **a moral scandal that had to be broken somewhere.**

### 3. A SNOWBALL

Luther began with good intentions **denouncing those abuses of power of the Hierarchy**. Abuses that were real and true in the commerce of spiritual goods. This **is called Simony** and had already been rejected and punished by the first Apostles, when Simon the Magician offered Peter money in exchange for being able to perform miracles, as we read in the Acts of the Apostles 8,9.

The pope dismissed the criticism of Luther, who was incarnated to write his famous 95 theses, which nailed at the door of a chapel in

Wittenberg, Germany. Although he was required to retract, he did not, and finally **the Pope excommunicated him**. It was like opening a floodgate that stopped a waterfall.

From that moment, Luther released his fidelity to the Catholic Church, was conforming a doctrine according to his wishes, which was finally the theology of **the Protestant Reformation**. According to the written testimonies of scholars and the phrases of Luther himself, we can see his crazy race drawn towards total confrontation.

#### 4. THE FIRST DEVOTION TO HOLY MARY

Luther left writings of his first epoch, which speak of his absolute devotion to the Virgin Mary, whose length exceeds this work. In any case, we will remember some of them, for the glory and honor of Mary Most Holy and that her children later did not know.

Christmas sermon of 1522: *"It is consolation and superabundant goodness of God that man can exult in such Treasure: **Mary is his true Mother**. If He is ours, we should be in his place; for where He is we must also be and all that He has must be ours, **and his Mother is also our Mother**.*

Christmas sermon in 1529: *"**Mary is the Mother of Jesus and Mother of all of us**, although it was only Christ who rested in her lap ..."*

Christmas sermon of 1531: *"**(She is) the most exalted Woman and the noblest Jewel of Christianity. After Christ ... She is the nobility, wisdom and holiness personified. We will never be able to honor her enough; even when that honor and praise must be given in a way that does not miss Christ or the Scriptures.**"*

At the Feast of the Visitation of 1537: "**No woman is like you. You are more than Eve or Sarah, blessed above all nobility, wisdom and holiness.**"

We find it hard to believe that someone so imbued with the special condition of Mary in the History of Salvation, has ended so far from Her and the Church of her Divine Son.

## 5. PRIDE WAS HEAPING ERRORS

Detached from obedience to Rome, Martin Luther undertook the reform of the ecclesiastical sectors that followed him and that formed the first Protestant Church, which he endowed with a theological (personal) basis.

[Rejecting the Tradition and the Magisterium of the Church, he sought to rely on earlier heretical movements, from which he took much of his errors: *the Lollards* or *Wicliffism* in England, founded by John Wyclif (1320-1384). They stuck 12 conclusions on the doors of the hall of the Palace of Westminster; in the fourth they affirm that the Bible does not say that the bread of the Eucharist becomes Christ; that is, they did not believe in transubstantiation; rejected the obligatory Celibacy, ... *The Hussites* (Founded by the Czech Juan Huss (1370-1415) who were inspired by the Lollards, ...]

**Lutheranism** is based on Luther's interpretation of some writings of St. Paul and St. Augustine; especially that man can be saved only by his Faith and by the grace of God, without good works being necessary to achieve the salvation of the soul.

His theories about the obligation of obedience to civil authority, was pleasing to the German princes. They supported him and cheerfully



adopted his theory that the temporal possessions of the Church in each country should belong to the authorities of that country.



Door of the church of Wittenberg where Luther nailed the 95 theses

From that moment on, Luther undertook it with the dogmas of the Catholic Church, becoming bitter against the Papacy, against the validity and usefulness of indulgences, against belief in the Purgatory, etc.

He also defended the doctrine of "**Universal Priesthood**", involving a direct personal relationship of the individual with God, in which **the mediating role of the church disappeared**, depriving it of its traditional justification.

About the Holy Scriptures, the interpretation did not have to be an exclusive monopoly of clergy, but that any believer could freely read and examine the Bible. This was to be translated, therefore, into languages that all believers could understand. Luther himself translated it into German.

[As that "free examination" and other manifestations of this heretic are condemned in the Bible, Luther rejects the sacred books that bother him the most: The Epistles of St. James, St. Jude, the 2nd of St. Peter, 2nd and 3rd of John, Hebrews; he laughs at Ecclesiastes and says that Job is a fable "(19).]

**Of the Catholic sacraments, he only considered valid ... Baptism and the Eucharist.** The theory of the three "Solas" is widely known: Sola Fide, Sola Scriptura, Sola Gratia; that is, only the Faith, without the need for good works; only the Scripture, dispensing with the Apostolic Tradition (of which the Catholic Church is the jealous guardian)

and only Grace, which is donated by God to those who want to bestow it.

**Regarding the Eucharist**, Luther denied the "transubstantiation", but accepted the "consubstantiation"; that Christ was present in the bread and wine, although these did not modify his essence.

[Heresy of the eleventh century, defended by Berengarius of Tours and condemned in numerous councils. He maintains that in the Eucharist the substances of the body and blood of Christ coexist with those of bread and wine.]

## 6. LUTHER THROUGH HIS RIDICULOUS PHRASES

[Ridicules for the author of this work; blasphemous really, not of a madman but of a Luciferian mind]

### ABOUT GOD

-*"I see that **God is no better than a scoundrel**" (2)*

-*"**Christ committed adultery** First of all with the woman in the well (the Samaritan) of whom Saint John speaks to us. Did not his followers miss saying, "What have you been doing with her?"*

*In the second place, he did it with María Magdalena. And in third place with the women discovered in adultery whom he let go so lightly. Moreover, Christ, who was so virtuous, **must have been guilty of fornication before his death**" (3)*

- *"Man is like a horse. Does God jump to the chair? The horse is obedient and accommodates all the movements of the rider and goes*

*where he wants. Does God throw the reins? Then Satan jumps on the back of the animal, which bends and submits to the spurs and whims of his new rider ... Therefore, it is the necessity and not the free will, the guiding principle of our behavior.*

- ***God is the author of what is bad and what is good, and so, as He grants happiness to those who do not deserve it, He also curses others who do not deserve their destiny” (4)***

- ***“I have more confidence in my wife and my students than I have in Christ” (5)***

- ***“No matter the attitude of Christ, what he taught is all that matters” (6)***



Luther burned the bull *“Exurge Domine”* of Pope Leo X in which he asked him to recant of his mistakes.

## ABOUT THE 10 COMMANDMENTS

- ***“The only purpose of the Ten Commandments is to show man his impotence to do good and to teach him the despair about himself”.*** (7)

- ***“We must take the Decalogue out of sight and heart”.*** (8)

- *"If we allow - to the Commandments - any influence on our conscience, they will become the cover of all evils, heresies and blasphemies". (9)*

- ***"It is more important to protect against good works than against sin". (10)***

## ABOUT THE NEED FOR GOOD DEEDS

***"Good deeds are bad, and they are sin like the rest". (11)***

- *"There is no greater scandal, more dangerous, more poisonous, than a good outward life, manifested by good deeds and a pious way of life. That is the great portal, the road that leads to condemnation". (12)*

## ON THE IMPORTANCE OF FREE WILL

- *"... With regard to God, and in everything that has to do with salvation or condemnation, (man) does not have 'free will', but is a prisoner, a captive, a slave, whether of the will of God, or of the will of Satan". (13)*

- ***"The will of Judas was the work of God; God with his omnipotent power changed his will as he does with everything that exists in this world". (14)***

- *"No good deed comes as a result of one's wisdom; but everything must happen in a state of stupor... (in which) reason must be set aside because it is the enemy of the Faith". (15)*

## ABOUT THE CHRISTIAN LIFE

- *"Be a sinner, and let your sins be strong, but let your confidence in Christ be stronger, and you will rejoice in Christ, who is the overcomer over sin, death and the world".*
- *"We will commit sins while we are here because this life is not a place where justice resides: **sin must be committed**. It should be enough for you to recognize the Lamb who takes away the sins of the World".*
- *"No sin can separate us from Him, even if we were to kill or adulterate thousands of times each day". (16)*
- *"Do not demand anything from your conscience; and if it speaks to you, do not listen to it, if it insists, smother it, have fun, if necessary, commit any great sin, in order to discard it".*
- *"Consciousness is the voice of Satan, and it is always necessary to do just the opposite of what Satan desires". (17)*

## ABOUT THE HOLY MASS

- *"I affirm that all brothels, murders, robberies, crimes, adulteries are less wicked than this abomination of the Papist Mass".*
- *"That abominable Canon is a confluence of sewers of muddy waters, which has made the Mass a sacrifice. **The Mass is not a sacrifice**. It is not the act of a priest who sacrifices. Together with the Canon, we discard everything that implies an oblation".*

*"When the Mass has been destroyed, I believe we will have destroyed the Papacy".*

*- I believe it is at Mass, as on a rock, where the papacy is entirely supported, and everything will collapse out of necessity when its sacrilegious and abominable mass is collapsing". (18)*

## ABOUT THE POPE

-In a pamphlet of March 1545 entitled "Against the Roman pontificate founded by the devil", calls the Pope "hellish".

"Following the bloody persecutions of Henry VIII against English Catholics, Luther writes to Melanchthon:" It is permissible to be angry when you know what kind of traitors, thieves and murderers the popes are, their cardinals and legacies. It would please God that several kings of England were determined to kill them. " And He invites us to "grab" the pope to the cardinals and the whole gang of Roman Sodom and wash our hands with his blood".(20)

**Luther has spoken.** At 500 years of his endeavor, his phrases continue to resonate in our soul and provoke the same pain as then.

## 7. LUTHER'S SUICIDE

"The current biographies of Luther are more than sweetened. They barely refer to the last moments of his life or, even worse, they just lie about it. For a long time in the Catholic world not only was it known but the tragic end of Luther was explained with all naturalness. Then things changed and like someone giving a mysterious order, they had stopped talking about the sad end of Luther.

The data of that time leaves no doubts. After a sumptuous dinner (Luther was a glutton and at his dinners, especially in recent years, he ended up drunk) he committed suicide. This is conveniently attested by his personal servant named Rudtfeld. In 1606, **Sedalius** published his testimony. Many other writers and scholars wrote about the matter. Everyone agrees that **Kudtfeld** found his master Martin Luther hanging from one of the posts of his bed. **Audin** testifies in his *The Life of Luther*; **Lorrenz** in *The End of Luther*; **Hosius**, **Juan Harem**, **Lorenzo Surius**, **Tomás Malvendra**, **Teodoro Pevtrejus**, the German sage **Majunke**, **Manhart**, and many more.

In support of these testimonies there is an infinity of data that give consistency to the fact. Are conclusive those contributed in two studies: *Martin Luther, homicidal and suicidal*, by Fr. Luigi Villa, published in the magazine *Chiesa Viva*, nº 258, Brescia, Italy; and *Luther*, by Fr. Pedro de I. Muñoz, in the magazine *Tradición Católica*, nº 137, Barcelona. Following the exposure of Dom Licinio Rangel, OVS, we can establish that:

1. Luther had an extremely morbid and neurotic temperament. After his revolt against the Church, his neurosis reached extreme limits. Specialized studies attribute to him a "neurosis of very serious anguish", of the type that leads to suicide (Roland Dalbies, in *Angustia de Luther*).
2. Luther's suicide is affirmed by both Catholics and Protestants. This is the testimony of **his servant, Ambrosio Kudtfeld**, who later became a doctor, and which we have mentioned above:

*"Martin Luther, in the night that preceded his death, allowed himself to be defeated by his habitual self-indulgence, and in such excess, that we were forced to carry him totally intoxicated, and to place*

*him in his bed. Then we retired to our room without feeling anything unpleasant. In the morning we returned to our boss to help him get dressed, as usual. But, how painful! We saw our boss Martin hanging from his bed and miserably strangled. His mouth was twisted, and the right side of his face was dark; his neck was purple and deformed.*

*Before such a horrific spectacle, we were invaded by a great terror. We ran without delay to the princes, their guests of the day before, to announce to them that execrable end of Luther. They were terrified like us. And then, they endeavored with a thousand promises and oaths, that we should observe, upon that event, eternal silence, and that we place the corpse of Luther in his bed and announce to the people that the 'master Luther' had unexpectedly abandoned this life".*

This account of Luther's suicide was published in Antwerp, in the year 1606, by the sensible **Enrique Sedalius** (which we have also referred to above). Also, **the Oratorian Th. Bozio**, in his *De Signis Ecclesiae* of 1592, writes that he learned from a Luther's domestic that his lord was found hanged from the columns of his bed. Likewise, **Dr. G. Claudin**, in the *Cronaca Medica* (1900, p.99) has published the text of that "deposition" of the domestic, of which here is the essential:

<<For the glory of Christ, I will reveal in full light what I saw and announced to the princes of Elsleben: Martin Luther was carried away by his inclinations, so that we had to take him in a state of complete drunkenness and put him on the bed ... In the following morning, I was going to my lord to help him get dressed, I found him, oh how painful! To him, my lord, hanged in his bed, literally strangled. I went to warn the princes who made me swear not to speak to anyone about this event>>.



3. Two doctors checked the suicide symptoms reported by their servant **Kudtfeld**. They were **Cester** and **Lucas Fortnagel**. The information of this last one was published by the writer **Jacques Maritain**, of confidence for the most progressive, in his book *The Three Reformers*. In this work the author also offers an impressive list of friends and colleagues of Luther who committed suicide.

## 8. LUTHER IN HELL

The Blessed **Sister Maria Serafina Micheli** (1849-1911), founder of *the Sisters of the Angels Institute*, she sees him in Hell in 1883, surrounded by demons that force him to kneel. Likewise, the **Br. Estanislao José, FSC** (1903-1927) and **the Holy Father Pius** (1887-1968) see him this way. **Amparo Cuevas**, seer of the Apparitions of the Escorial, on September 7, 1996, sees him with "heaps of souls" to which he dragged with his heresies.

## 9. SOME MYTHS ABOUT LUTERO

1. **"He was the father of religious Freedom in Europe"** .- Big lie. Luther preached the free examination of the Bible; that is to say: each one can interpret the sacred texts according to his personal conscience, without having to obey any ecclesiastical authority. This is directly opposed to the Bible itself (2Pet 1,20; 3,16) and to the Magisterium of 20 centuries of the Church, illuminated by the Holy Spirit.  
But if Luther had believed in religious Freedom, he would have respected all other Christian confessions; and it was

not like that: he persecuted the Catholic Church in a special way (He calls the Pope most infernal, and he rejoices and encourages the bloody persecution of Henry VIII against the English Catholics), but also "*the Anabaptists, Calvinists, Mennonites, etc.* " Only the Lutheran church (Protestantism) was admitted into the regions that he evangelized. Consequently, **the truth is that Luther did not believe in religious freedom.**

2. **"Luther was a social liberator."** It was the opposite. He did not make a revolution in favor of the poor.

"The" Lutheran freedom "does not resist a close look and free of prejudices. **It began provoking a frightful war that was called the War of the Peasants which left more than 100,000 dead in the fields of the Holy Empire.** Unfortunately, the peasants really believed those exalted preaching in the mouth of Luther and others who cried out against the riches accumulated by the powerful of the Earth, with Rome as guarantor of such injustices. **This caused a social upheaval as has not been known in Europe until the French Revolution.**

The German princes, whose purpose was basically to oppose the Emperor (Spanish), did not think that encouraging such effervescence anti-system (Charles V and Catholicism) could turn against them, but they had to face a revolt of gigantic proportions. (...) Luther decided to survive.

"Since the beginning of 1525, after the death of Hutten and Sickingen, the two revolutionary leaders who had protected him, Luther puts himself at the service of the German princes and encourages the brutal violence with

which the great Germanic lords put an end to these rebellions of peasants: *"Against the murderous and thieving hordes I wet my feather in blood, its members must be strangled, annihilated, stabbed, secretly or publicly, as rabid dogs are killed."*

Since then Luther becomes the great defender of the seigniorial oligarchies, the theological guarantor of a late feudalism that kept Germany in a state of poverty and backwardness already overcome in Spain and in most of the South. (...) "[22].

Certainly, Luther was a key element for German nationalism. Luther's religious rebellion against Rome was accompanied by the rebellion against Spain, whose King Charles I was at the time Charles V of Germany and had the illusion of achieving a Europe united by the Catholic Faith. The German princes used Luther to oppose the Spanish Emperor.

**"But why did the German princes have to make themselves Protestants?** It is not difficult to explain, (...) Almost a quarter of the real estate of the Holy Empire changed hands, between the confiscations of ecclesiastical properties and those who left the Protestant territories for refusing to comply with the forced conversion. **Until the Russian Revolution, there has been no comparable theft in the West.** "[V. 22].

Thus, against the peasants, he is bloodthirsty. We add some more paragraph to confirm it:

- *"Against the murderers and peasant thieves, in this I wet my pen in blood." [LM180], and "I call the princes to kill the offensive peasants like rabid dogs, to stab them, to strangle them and to destroy them as best they can and thus the princes will receive the promise of heaven." [SL44]*

- *"What I wrote then I write now: that no one has mercy on the obstinate, stubborn and obsessed peasants, who do not allow themselves to say anything; he who can, and as he can, he will hit them, he will hurt them, he will disgorge them, he will grind them with sticks like rabid dogs, [...] in order to preserve peace and security. [...] The donkey asks for sticks and the people want to be governed with force; God knew this very well and, for that reason, he put into the hands of authority not the tail of a fox, but a sword. " (23)*

His advice was literally followed. The fights were transformed more into massacres than into battles and the poor peasants were killed like animals in the field.

3. Until the arrival of Luther, the Church had not bothered to translate the Bible into the language of the people (vernacular, vulgar, "romance" in Latin derivatives).

It is a gross lie; one of the Lutheran myths, together with the one that in the Middle Ages "most people could not read or write," nor did they have the opportunity to read the Bible personally; so, the Middle Ages would have been a dark age, until the Great Reformer, Luther. Nothing could be further from the truth. Universities are born

in the Middle Ages within the Church. The Western World owes to Her not only the true Faith but also the Culture, the Science. The "Father of the Lie" is also the "Destroyer of Unity" and found in Luther an apt instrument to destroy the only Church that Christ founded.

It is true that **Luther was in a great hurry to get his version of the Bible to the people, so that everyone could interpret it to their personal taste.** But the protagonism that arrogates and maligns its intention is false: **to enslave the peoples by the manipulation of the Divine Word.**

*"Luther has taken a big step to put the Word of God in the hands of the people"* said Pope Francis [24]; but he lacked to add the Truth: "to manipulate it"; He did so against the very Word of God that warns through the mouth of St. Peter: ***"No prophecy of the Scripture is of private interpretation"*** (2Pet 1,20; 3,16). And he warns us: ***"Be on your guard! So as not to be dragged along by those wicked ones"*** (3,17).

Let's see some examples that we take mainly from "Info-católica" without citing the sources that it uses:

"The saints **Cyril and Methodius** translated the Bible into ancient **Bulgarian** in the ninth century. The Catholic monk **Bede the Venerable** translated the Gospel of St. John into **English** or Anglo-Saxon shortly before his death (in 735) ... In **Italy**, "the Bible in the vulgar language was very popular in the XV and XVI centuries", and **"since the thirteenth century there are" Italian translations** of the Bible, although "there are partial translations." In Venice, in

1471, a new translation was made, of which 9 editions are known before 1500. **In France**, there were a large number of translations of Sacred Scripture into all the languages and dialects of Oc and Oil [some of which go back to the XII century and even to the end of XI century]. In the XIII century, the University of Paris presented a translation of both Testaments ... A translation was also made in the year 1477, which had 3 editions before the year 1500.

**"In Spain**, the Holy Scripture was read in romance already before Alfonso X the Wise (1252-1284). "Romanceed Bibles were read even by the kings of the time" ... Concerning the Castilian versions of the Bible: "We found **in the XIII** century ... already in the first half of the century ... the Overseas Fazienda. [Some place it in the middle of the 12th century] [In addition to the translation, it includes geographical descriptions and various accounts, so that] it seems that it pretends to be a kind of guide for pilgrims traveling to the Holy Land. "[In **Germany**] **in the XIV** century a total translation was made in Bavaria, ... [edited] in Strasbourg in 1466, and that with some modifications was **reprinted 13 times** before the appearance of Luther, becoming like a German Vulgate "[25].

#### 4. The Church prohibited the reading of the Bible for centuries.

It is another tale that is proclaimed in Lutheran environments, accustomed to manipulating the Truth. The great profusion of translations into vulgar language throughout the Middle Ages, shows that it is not true; and if prohibitions were ever made, it was, above all, as a preventive measure against heretical translations.

"The Council of Trent, as a result of which the Protestants attacked the integrity of Sacred Scripture and against the authentic interpretation of the Church (for example, as regards affirmations about justification), established norms of reading that preserve false interpretations. But there is no canonical norm of the Tridentine Council that prohibits vulgar languages versions and less of its reading. Attest to this S.S. **Pius XII: "The Tridentine Council does not forbid that, for the use and benefit of the faithful of Christ and for easier intelligence of the Divine Word, versions be made in vulgar languages, and even extracting them from the original texts" [26] .**

"There were indeed local prohibitions, such as those of the Council of Toulouse (1229), that of Tarragona (1233), the Synod of Oxford (of the year 1408); the reason was the lack of authorization of the questioned versions and in some cases, the use made of them by some sects (such as the case of Tolosa that is related to the problem of the Albigensians) "[27]

## 10. LUTERO'S MORAL QUALITY

We insert an article by **Plinio Corrêa de Oliveira**, Founder of the TFP, which clearly entitled it as "Luther is considered divine", focuses on the heretical and evil Doctrine on Justification [30].

"I do not understand how certain contemporary ecclesiastics, even the most learned, scholarly and illustrious, can make Luther, the heresiarch, a mythical figure, with the aim of favoring an ecumenical

approach". This approach would be first of all with Protestantism and indirectly with all religions, philosophical schools, etc. Will these men distinguish the danger that lurks for us at the end of that road?

I refer to the worldwide formation of a sinister supermarket of religions, philosophies and systems of all kinds, in which truth and error will be presented in a fraction, mixed and bustled. Only the total Truth would be absent from the World -- if we could just get there --; that is, the Catholic, apostolic, Roman Faith, pure and without blemish.

On the subject of Luther -- to whom the starting point role in this march towards total disorder would correspond in some respects -- I publish today some more topics that show well the smell that his rebellious figure would exhale in that supermarket or, better yet, in that necropolis of religions, philosophies and human thought itself.

As promised in the previous article, I get them from the magnificent work of the Reverend Father **Leonel Franca, SJ**, "**The Church, the Reformation and Civilization**" (Editora Civilização Brasileira, Rio de Janeiro, 3rd ed., 1934, 558 pp.).

**THE DOCTRINE OF JUSTIFICATION, INDEPENDENTLY OF THE WORKS**, is a characteristic feature of Luther's teaching. In plain terms, it means that the superabundant merits of Our Lord Jesus Christ assure man by itself the eternal salvation. So that a life of sin can be carried on this Earth without remorse of conscience or fear of the justice of God. **For him conscience was not the voice of Grace, but the voice of the devil!**

1. That is why he wrote to a friend that the man who is harassed by the devil from time to time "*should drink*



*more abundantly, play, have fun and even commit some sins out of hatred and to annoy the devil, so as not to give rise to disrupt the conscience with childishness. (...) All the decalogue (of the law of God) must be erased from our eyes and our soul, from us, so persecuted and bothered by the devil "(M. Luther," Briefe, Sendschreiben und Bedenken ", ed. De Wette, Berlin, 1825-1828, see op. cit., Pp. 199-200).*

2. In this sense Luther also wrote: *"God only forces you to believe and to confess. In all other things, it leaves you free and master to do what you want, without any danger of conscience; rather it is true that He does not even care that you leave your wife, run away from your lord and do not be faithful to any bond. And what else matters (to God) if you do or stop doing such things? "* ("Werke", ed. De Weimar, XII, pp. 131 ff., See op. cit., P. 446).
3. Perhaps more incisive is this incitement to sin in a letter to Melancthon of August 1, 1521: **"Be sinful and sin truly** (*"this peccátor et peca fórtier "*), *but with even greater firmness believe and rejoice in Christ, winner of sin, death and the world. During the present life we must sin. It is enough that by God's mercy to know the Lamb who takes away the sins of the world. Sin will not separate us from Him even though we commit a thousand homicides and a thousand adulteries per day "* ("Briefe, Sendschreiben und Bedenken ", ed. De Wette, II, page 27, see op. cit., Page 439) .
4. This doctrine is so preposterous that Luther himself barely managed to believe in it: *"There is no religion*

*on earth that teaches this doctrine of justification; I, even though I teach it publicly, I believe in it with great difficulty*" ("Werke", ed. de Weimar, XXV, page 330, see op. cit., page 158).

5. But Luther himself recognized the effects of his confessedly insincere preaching: *"The Gospel today finds adherents to be persuaded that this is but a doctrine that serves to fill the belly and unleash all caprices"* ("Werke", ed. De Weimar, XXXIII, page 2, see op. cit., Page 212).

And about his evangelical minions Luther added that *"they are seven times worse than before. After the preaching of our doctrine men gave themselves up to theft, to lies, to imposture, to debauchery, to drunkenness and to all kinds of vices. We expelled a devil (the Papacy) and seven worse came "* ("Werke ", ed., Weimar, XXVIII, page 763, see op. cit., Page 440).

*"After we understood that good works are not necessary for justification, we are much more restless and cold in the practice of good. (...) And if today we could return to the old situation, if again we could revive the doctrine that affirms the need for right behavior to be holy, another would be our enthusiasm and disposition in the exercise of good "* ("Werke", ed. De Weimar, XXVII, page 443, see op. cit., Page 441).

6. All these ravings explain that Luther has reached the frenzy of satanic pride, saying of himself: ***"Don't you think that this Luther is an extravagant man? For me, I have him as God. If not, how could his scripts and***

***his name have the power to transform beggars into gentlemen, asses into doctors, counterfeiters into saints, mud into pearls? "*** (Ed. De Wittenberg, 1551, volume IV, page 378 ; op. cit., page 190).

7. Other times the opinion that Luther had of himself was much more objective:

*"I am a man exposed and committed in society, in the debauchery, in the impulses of the flesh, in negligence and other annoyances, to which my own trade comes together"* ("Briefe, Sendschreiben und Bedenken" , ed. De Wette, I, page 232, see op. cit., page 198). Excommunicated at Worms in 1521, Luther gave himself over to leisure and indolence. And on July 13 he wrote to Melanchthon, another Protestant hero:

*"Here I am, foolish and hardened, established in leisure; Oh, pain! Praying little and not moaning for the Church of God, because my untamed flesh burns in great flames. In short, I, who must have fervor of spirit, have the fervor of the flesh, of lasciviousness, laziness, idleness and drowsiness"* ("Briefe, Sendschreiben und Bedenken" , ed. De Wette, II, page 22, see op. cit., page 198).

In a sermon preached in 1532: *"As for me, I confess, and many others can undoubtedly make the same confession, that I am careless both in discipline and in zeal. I am much more negligent now than under the Papacy; now no one has for the Gospel the ardor that is once sailed "* ("Saemtliche Werke" , ed. de Plochman-Irmischer, XVIII, 2, page 353, see op. cit., page 441).

***So, what can be found in common between this moral and that of the Holy Catholic, Apostolic and Roman Church? "***

## 9. APPENDIX

### **LUTHER ANTI-SEMITIC**

At first, Luther was a defender of the Jews, valuing that Christ was a Jew, but then changed radically; it is logical in those who have deviated from the Holy Spirit to make their own religion.

In 1543, Luther published "**On the Jews and Their Lies**", (main anti-Jewish work) in which he arrives at claims that the Jews are a "*worthless and despicable people, that is, not a people of God, and their boastful lineage, his circumcision and his law must be considered unclean*"; *they are stained with <<the devil's feces (...)* in which they wallow like pigs>>. **The synagogue** is an "*impure bride, yes, an incorrigible harlot, an impious whore.*"

Luther advocates that the synagogues and rabbinical schools be grass of fire, their prayer books destroyed, that the rabbis be forbidden to preach, that their houses be destroyed, and their property and money confiscated. They should not be shown any pity or mercy, nor provide any legal protection, and <<these infected poisonous worms>> must be prepared for forced labor or definitive expulsion. In this book Luther even seems to advocate his murder, when he writes: <<*We will be guilty of not destroying them*>>. [28]

It is known that **the Nazi authors of the Holocaust of the Second World War, learned from Luther the hatred of the Jews.**

M<sup>a</sup> Elvira Roca Barea points out: "Luther was not only anti-Latino but furiously anti-Semitic. The German philosopher Karl Jaspers wrote that **the Nazi program is prefigured in Martin Luther**, who dedicated to the Jews horrifying paragraphs: *"We must first set fire to their synagogues and schools, bury and cover with garbage what we do not set fire, so that man cannot see again any stone or ash of them».*

The first major massacre of 1938, called the night of the Broken Glass, was justified as a pious operation in honor of Martin Luther, for his 450th birthday. In the elections of 1933, Hitler came with a superb poster where the image of Luther and the swastika appeared together. The Lutheran celebrations of the Nazis were spectacular.

With equal ferocity Luther **encouraged and justified the burning of witches, which left in Germany no less than 25,000 victims**, according to Henningsen. We carry so many thousands, millions of dead, with this issue that it is better not to do accounts.

But there is no reason to be ashamed. **Germany celebrates Martin Luther without disguise because it feels good, because Luther is the father of German nationalism and of his church and has therefore ... theological indulgence.** " [v. c.22]

## **AGAINST WOMEN**

Luther will marry former nun Katherina von Bora with whom he will have several children. However, he will have a very pejorative opinion about women. In a preaching about pregnant women, he said:

"Let us have your child and do what you can; if they die: blessed are they because surely they will die in the noble work and according to the will of God ... They have seen that weak and diseased women are infertile; those blessed with many children are healthier, cleaner and happier. But if they eventually wear out because they have children and they get tired and die, that does not matter. Let them die by giving birth, because for that they are here." (Martin Luther, On Marital Life, 1522)

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