WORKS OF AUGUSTINE OF HIPPO

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…there were false prophets among the people
as also false teachers will be among you,
who will secretly bring in destructive heresies…
And many will follow their destructive ways,
by whom the way of truth will be blasphemed…
{2 Peter 2:1, 2}

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Introduction

Augustine (AD 354–430) the Bishop of Hippo, initially, adhered to the Manichean doctrine***Σ1***; in 387, he converted into Christianity, and then, became the Bishop of Hippo (396–430). Augustine follows Origen***Σ2*** in the line of the philosophizing theologians who assembled the theoretical foundation for the papal church of Rome.

In the Middle Ages, Augustine of Hippo was recognized as the Doctor of the papal church of Rome and canonized by the Roman pope. For the Western theologians, Augustine became one of the most revered "church fathers."

For instance, Matthew of Aquasparta refers to Augustine as to "the doctor extraordinary" to whom catholic doctors and theologians must follow [*The Disputed Questions on Knowledge* 281]; and so they did.

Catholic philosophers/theologians Dr. Huber (1859), A. Günther, and TH. Gangauf discern in Augustine "the Spirit of God for the instruction of all ages" and recognize him as "the first and universal church father" who resembles St. Paul the Apostle.

Philip Schaff attributes to Augustine creation of "the Latin–Catholic system as distinct from the Greek Catholicism" and names him "the father of scholasticism" (because of Augustine's "dialectic mind") and "father of mysticism" (because of Augustine's "devoted heart").

Pro–Lutheran theologian C. Bindemann (19th century) compares Dr. Martin Luther with Augustine, to whom he refers as "one of the strongest pillars of the Roman Catholicism" ***[[***so, according to C. Bindemann, it looks like one "Augustine" – Augustine the bishop of Hippo – laid the foundation for transformation of the Roman Catholic Church into the papal church of Rome, and another "Augustine"– Dr. Martin Luther – exposed the fruits of transformation***]]***.

Dr. Baur suggests that "in intellect and grandeur and consistency of view" there is no other "church teacher" who might be equated to Origen more justly than Augustine and who "so closely resembles" Origen. The difference between them is that "what in Origen still wears a heathen garb, puts on in Augustine a purely Old Testament form" [Günther, Gangauf, and Huber ref. and qtd. in: Schaff 9, 10, 19; Bindemann ref. and qtd. in: Schaff 9; Dr. Baur ref. and qtd. in: Schaff 8].

▣ Plainly speaking, whatever Origen openly borrowed from the heathens, Augustine covered with the Old Testament's terminology.

Hence, Augustine's writings became the foundation of Western theological thought; in due time, they were summarized in political theology of Thomas Aquinas***Σ3***, which is recognized as the official doctrine of the papal church of Rome.

The Augustine's book *The City of God against the Pagans* began the process of establishment of the "Republic of Christ," which ultimately developed into the Vatican.

Opinions of the Eastern theologians concerning the Augustine's inheritance vary from reverence to the canonized saint to condemnation of a heretic.

For instance, Dr. Romanides asserts that Augustine is the source of all Western heresies and distortion of the Christian dogma; Michael Azkoul infers that the Augustine's writings "lie at the basis of every heresy, which now afflicts the religion of the West."

Another group of theologians (including St. Photios and Dositheos) suggests that the writings of Augustine had been distorted to support the "false teachings" of the Latins. Nicodemos the Hagiorite lists the name of Augustine in the book of the saints [St. Photius, Dositheos, Nicodemos the Hagiorite, Joannes Romanides, and Michael Azkoul ref. and qtd. in: Papademetriou 143–145, 149–151].

▣ The difference of opinions indicates that the theologians still are not able to answer the very old question – is the same tree able to bring good and bad fruits, or can poison and pure water flow together from the same spring? The positive answer is the foundation of all heresies, which could be easily prevented, if to recall that Lord God Jesus Christ warns His followers to judge by the fruits: there is no possibility to gather good fruits from the bad tree {*Matthew 7:15–20; Luke 6:43–44*}.

Similarly, if a theologian is not able to discern misinterpretation of the words of God, foresee the evil resulting from the doctrine *Compelle Intrare*, and diagnose the Manichean and Origen's heresy sustaining other Augustine's assertions, he might start with reverence to Augustine as the saint and then, complete his spiritual quest with acceptance of the Catholicism as the legitimate modification of the Christian dogma. Perhaps, he even would express the all–forgiving attitude as it happened with some of theologians and canonized saints [e.g., St. Gennadios Scholarios and St. Photius ref. and qtd. in: Papademetriou 145, 147]:

1. One must "be silent about their weaknesses" because of respect to the "pious... holy men" (including Augustine) and because they are dead and cannot defend themselves.

▣ However, silence because of reverence to the deceased heretics, or because they were revered as "holy" men in the Past, maintains existence of the uninterrupted cycles of the same errors and their consequences – crimes against God and His creations – in the Present and in the Future. As St. Paul the Apostle warns, the heretics, unbelievers, who are the temples of idols and "the sons of disobedience" deceived with "empty words," must be avoided, their unfruitful and useless works of darkness must be exposed, and the faithful ones must separate themselves of their uncleanness and destructive influence {*Titus 3:9–11; 2 Corinthians 6:14–18; Ephesians 5:6–11*}.

Those who pretend to teach the knowledge of God and interpret His word have no right to reverent silence if they err***Σ4***: when they propagate the false knowledge of God, they lead their followers to the ruin and death; therefore, they commit the crime against God and against His creations, and they should be exposed as the criminals. The demand of such reverend silence might be likened to the prohibition to provide children in schools and students in colleges with knowledge of the deadly consequences of Bolshevism, Communism, and Fascism, because their founders are dead and at their time, they were recognized as prophets and charismatic leaders of the ecstatic mobs. Yet, not many dare to assert that the deeds of Bolsheviks, Communists, and Nazis must be covered with reverent silence; to the contrary, some of them received their share of fame at Nuremberg; in the East European countries, the names of some of them became shortcuts of the arc–evil.

To recognize the right of Augustine on reverent silence means to silently accept perversion of the Christian teachings and to acknowledge the rights of the Inquisition to burn human beings alive for the sake of the papal "good."

Evidently, for the Christians, such reverence to the dead heretics is the blasphemy against living God.

2. The saints, although guided by the Holy Spirit, still can err as any human does, and they can have the thoughts and commit actions, which may contradict the teachings of God as any human being can.

◙ To the contrary, the Holy Spirit – the Spirit of Truth, teaches the truth, grants true knowledge of God, and speaks through the disciples of God; those who have the anointing of the Holy Spirit and became the dwelling–temple of the living God, know everything they should know to complete their work: God teaches them. The children of God do not sin: they are born of God and are the God's dwelling {*John 1:9–13; 14:16–17, 23, 26; 16:13; 17:3, 17; 1 John 2:20–21, 27; 3:9–10*}.

The truth is that those in whom the Holy Spirit of God dwells are not able to propagate the false knowledge of God and falsify the word of God; as St. Maximus the Confessor noticed, the mind never ceases the movement toward the truth that is toward God [*The Church's Mystagogy* 192]. Besides, the mind of a true saint or a disciple of God exists in the eternal God–centered world, where the only source of life, power, and wisdom is God, life is God, and the only way of life is the life in God. In this world, truth is life, and false, which is death, does not exist.

It is not consistent with the Christian faith to assert that any person, in whom God – the Perfect Love – established His dwelling {*John 14:16–26*}, could ever be able either to accept or generate the false knowledge of God. The Love of God is the purifying and sanctifying Fire that annihilates evil and cleanses the soul: in the presence of God, false knowledge, as well as any evil, ceases to exist. Any mind, in which God dwells, becomes unable to create false knowledge; it enters the state that people call *holiness* – the state of perfection and unity with God: the true saints do not err.

Then, any contradiction to God is not possible without preliminary rejection of God as the only and Absolute Truth; it means that God's saints do not contradict God – they live by God and accomplish His will: the will of God is the Absolute***Σ5***, the all and everything for them. Only God recognizes a human being as His Own child (or saint). Neither title nor position at the top of any hierarchy – would it be "the divine" hierarchy of the papal church of Rome, or any other human establishment – transforms a human being into a saint with unerring and infallible judgment: the doctrine of the infallibility of the popes belongs to the same heathen reality based on the heathen framework ***[[***the false knowledge***]]***, which accommodates the "right" and the "grave duty" of the papal Inquisition***Σ6*** to burn people alive for their beliefs and convictions.

So, in order to discern the still small voice of wisdom behind the thunder of praises, some preliminary notes might be helpful:

1/ according to the words of Lord God Jesus Christ, the grandeur of man is observance of the commandments of God and the ability to teach people how to observe them {*Matthew 5:19*}. As soon as candidates for the great "church teachers" put their own fantasies at the place of commandments of God, their followers have another meaning of greatness, which evidently is different from the definition given by God

2/ with such indestructible and unwavering foundation as the Holy Scriptures, which convey the words of God, everything is possible, including finding of the true meaning of any doctrine camouflaged with idolization and flattery. From such a point of view, the proper criteria to evaluate the Augustine's theological doctrine should include

a/ conformity with the words of God
b/ the consequences – the "fruits," for instance, the deeds of the Augustine's followers

The Foundation of Augustine's Reasoning

Many researchers established the link between the works of Philo of Alexandria***Σ7*** and Augustine and traced the Plato and Origen's influence in the writings of Augustine [e.g., Deane 15, 40; Runia 21, 192, 217; Sinnige 9091; van Winden 133–134]. For instance, after reading Augustine's *The Confessions* (books VII, XI), Prosper Alfaric concludes that Augustine converted not in Christianity: Augustine converted "from Manichaeism to Platonism" [Prosper Alfaric ref. and qtd. in: Sinnige 91].

Indeed, according to Augustine's own confession, he, during reading of the Neo–Platonic books, had "spiritual, perhaps even a mystical, experience," which he was not able to obtain during his Manichean years. In the Platonist books, Augustine discerned "the same spirit" and "the same truth," which – as he assumed – he has found in the Scriptures [Augustine *Confessions* VII. 20–21; *New Catholic Encyclopedia* 1:1041, 1043]. To substantiate his adherence to Plato's philosophical dreams, Augustine asserts that Plato could learn teaching of the Hebrew Prophets during his journey to Egypt and the Mediterranean [*The City of God VIII, XI* 3:51–55]. This Augustine's argument is in compliance with the popular in his time conviction that the heathen philosophy, with which Philo of Alexandria transformed classical Judaism into heathen philosophical treatise***Σ7***, has its roots in the Books of Moses. For example, Alexandrian Jewish exegete Aristobulus (100 B.C.) writes that Pythagoras, Plato, Socrates, Orpheus, Hesiod, Homer, and other Greek philosophers and poets derived their knowledge from the Books of Moses [Aristobulus ref. in: Mansfeld 71–72].

The Augustine's conviction that Plato's philosophy is a "precursor" of Christianity prepared the Western theological thought for unreserved acceptance of Platonism.

[[For instance, when after death of Thomas Aquinas, some Catholic theologians and members of the papal hierarchy unsuccessfully attempted to condemn Thomism, at least indirectly, they expected to make their point with the philosophical concepts; in particular, according to Michael A. Fahey, Professor of Systematic Theology, the Aquinas' departure from traditional Platonism and acceptance of the Aristotle's rational analysis "shocked" many of his contemporaries [Fahey 9].

However, it does not look that Aquinas completely abandoned Platonism: as Aristotle before him, he took from it all what he needed, as well as from Avicenna's books and from other available sources: the Plato's Nocturnal Council provided Aquinas with blueprint and justification for the papal Inquisition and its methods; then, Aquinas accepted the core of the polytheistic part of Plato's doctrine – the concept of Forms/Ideas.***]]***

So, in the best Philo–Origen's traditions, Augustine devotes Book XIII of The *Confessions* exclusively to allegorical interpretation of the first chapter of Genesis, and infers that for Plato to philosophize means to love God [*Confessions* XIII; *The City of God* VIII.viii].

Either ignorance or unguarded imagination prevents Augustine from understanding that Plato's "god" is the Orphic***Σ8*** – arch–serpent/"absolute divine animal"/beast – the serpent of Genesis and the arch–enemy of men {*John 8:44; Genesis 3*}.

Augustine frequently reiterates his assertions concerning the value of heathen – especially Plato's – philosophy for interpretation of the Scriptures; in his dream world, whatever is consistent with "the faith" has to be utilized, moreover, claimed from the "unlawful possession" of the heathen philosophers. To support his recommendations, he refers to Moses who learned the "wisdom" of the Egyptians and to the people of Israel who "borrowed" from the Egyptians jewelry and garments before the Exodus [*On Christian Doctrine* II.xix.29; II.xl.6061].

Augustine asserts that a perfect man, who lives in faith, hope, and love, does not need the Scriptures for himself, only for instructing the others [*On Christian Doctrine* I.xxxix.43]. This assertion not only indicates Augustine's disregard for the words of God; it resembles Plato's divine philosopher who exclusively possesses the knowledge because he penetrates the thoughts of deities, while the mob does not know – it believes.

Disregard for the words of God explains why Augustine either is unable to comprehend or intentionally discards the facts that

a/ nothing in heathen philosophy is consistent with the Christian faith: the source of heathen philosophy is human imagination, and its framework is the Orphic doctrine founded upon the concept of "divine absolute animal" – the dragon–serpent–beast ***[[***obviously, the symbol of the ancient creature, which tempted and deceived Eve***]]***. According to the Orphic myth, this arch–beast contains all forms of the living creatures, changes its own form according to some "laws," which the heathen myth–makers invented for explanation of the Cosmos, and possesses the absolute power over the worlds of gods, humans, animals, plants, as well as over the Hades – the world of the dead. Invention of the deified universal serpent–beast made possible numerous cults of animals of all kinds and justified sacrifice of human beings to the beasts, because the human nature was recognized as the inferior to the bestiality of animal "gods"

b/ the unclean "wisdom" of the Egyptian idol–worshippers has nothing in common with the Law of God. Otherwise, it would be no reason for the Exodus, for The Ten Commandments, and for the Moses' numerous warnings concerning communications with idol–worshippers and contamination with the knowledge of diviners and idol–worshippers

c/ anything that belongs to the heathens brings nothing good: the borrowed gold ***[[***in fact, stolen or "claimed" from the Egyptians who expropriated the fruits of labor of the enslaved Israelites and kept their slaves in poverty***Σ9]]*** and the heathen knowledge were the means to test the steadfastness and loyalty to God. In particular, from Egyptian gold, the people of Israel made an idol – the golden calf similar to Egyptian idol; with "wisdom" of the Egyptians, especially, with their method of symbolic interpretation of the sacred for them myths, Philo of Alexandria transformed the Books of Moses into the heathen philosophical treatise.

Following Philo of Alexandria and Origen, who placed the Plato's Forms/Ideas into the Logos–Wisdom of God, Augustine declares:

1/ there were "eternal immutable models in the divine mind," ideas of all God's creations, which He "embraced in His eternal intelligence"; the formless matter–earth is "a rudimentary beginning of things... capable of receiving forms". This Augustine's assertion literally follows the Plato's concept, which transfers the forms accommodated by the "divine absolute" animal of the Orphic mythical serpentine theology into the realm of philosophy

▣ In fact, with this assertion, Augustine transforms ***Λογος*** – the Word–God – into the container of the forms invented by the Orphic doctrine, which places the forms of all living things into the arch–serpent, their main deity; therefore, he substitutes the Orphic "divine animal"/arch–evil for the Word–God

2/ there is a direct parallel between Plato's *Timaeus* and Genesis, and those whom "Platonists prefer to call gods" are angels. Plato's two worlds originate the Augustine's spiritual heaven (the Plato's invisible intelligible and unchangeable model) and corporeal Earth (the Plato's visible and changeable copy) [Augustine *Quaestio 46: De Ideis* ref. and qtd. in: van Winden 133–134; Augustine *The City of God* VIII.xi; XII.xxiv, xxvi; *The Confessions* XII.17; Plato *Timaeus* 48; 51b, 52b].

▣ These declarations indicate that by the means of Platonic philosophy, Augustine reconciled his imaginary world, which he identifies with Christianity, with the multi–deity theological doctrine.

Augustine's Legacy

The first part of Augustine's legacy is that, through his works, the Plato's doctrines, especially, the concept of ideas/forms, became the approved and most widely used source of heretical fantasies for medieval theologians.

For example,

1/ William de Rothwell and Peter of Tarentaise both quote the Augustine's declaration, in which Augustine links denial of the Plato's ideas with denial of "the existence of the Son of God"

▣ It means that Augustine has transformed ***Λογος*** – the Word–God – into the container of the forms invented by the Orphic doctrine, which places the forms of all living things into the arch–serpent, their main deity; therefore, he substituted the Orphic "divine animal" for the Word–God, and therefore, according to Mani's techniques, "reconciled" Orphism with Christianity.

2/ Bonaventure (Catholic saint) refers to the Plato's ideas as to the synonym of the Christian wisdom [William de Rothwell, Peter of Tarentaise, and Bonaventure ref. and qtd. in: Emery II:81–82]

3/ Thomas Aquinas (AD 1225?–1274) re–iterates the Augustine's recommendation to take from the philosophers the truth they discovered by chance as from the "unjust possessors" [Augustine *On Christian Doctrine* II.XL; also qtd. in: Aquinas *The Trinity* Q.2 a3]; Aquinas seeks the philosophical proof of the "truths about God" and better understanding by employing "certain similitudes" in resemblance of Augustine who utilized heathen philosophy to "aid understanding of the Trinity" [Aquinas *The Trinity* Q.2 a2 r3].

▣ However, for a Christian, any assertion of any analogy between God's revelations and heathen fantasies is sacrilegious; only for this assertion Augustine and his followers should be excommunicated as heretics.

The Apostles forewarned against those who abandoned the knowledge, righteousness, and the commandments of God, who became entangled in uncleanness again, and who turned from the truth. The Apostles advised the Christians about empty words of deceitful philosophies heresies and irrelevant philosophies of those who are ignorant in faith and who are ignorant in the teachings of God, who carry "poison of asps under their lips"; they also wrote about the brethren and strangers who come for the sake of the Lord God Jesus Christ's name and take nothing from the Gentiles {*3 John 5–7; 2 Peter 2:12–22; Romans 1:18–25; 3:11–18; Colossians 2:8*}.

For any unbiased mind, incompatibility of the Christian dogma and the Plato's doctrine***Σ10*** becomes evident instantly after comprehension of the meaning of such Plato's constructions as, for instance (***1*** through ***6***),

1/ the deified ideas/forms as the acting deities of the Plato's set of gods (that is polytheism, while Judaism and Christianity are founded on monotheism)

2/ the human nature as the irrational mixture of the soul, which contracts a body as disease, with the body, which contaminates the soul with evil

To the contrary, a human being is created by God into His image and after His likeness; human being – as the unity of a body–flesh/matter and soul/spirit – exists to accomplish the will of God at the particular set of conditions – the world of the matter measured by time–space–complexity parameters. Only perverted perception of the mind, which became incapable of comprehension of the actuality, is able of finding flaw or imperfection in human nature or in other creations of God. God creates everything for the purposes, which the mind within the world of the matters identifies as the will of God. Any of His creations serves His will – would it be creation of the good or destruction of the evil existing within this world because of free choice of men. As soon as the mind is not capable of knowing the purposes of God, the mind is not able of evaluating those who accomplish the purposes of God.

For instance, concerning humans, it was told: do not judge {*Matthew 7:1–2; James 4:11–12*}. Indeed, if the same measure of incompetent judgment is applied to those who in their ignorance and without complete knowledge of the purposes of God assume the right to judge (that mostly, to condemn) the others, none of the living would ever have any chance of survival and salvation

3/ the divine consummated philosopher who is connected with the realm of deities, knows thoughts and nature of his gods, thus, himself becomes the kind of earthly deity elevated over the ignorant mob, as well as over his deities whose thoughts and natures he had learnt and whose actions he judges

◙ To the contrary, the human mind is not able of comprehension of the "thoughts of God" {*Isaiah 55:8–9; Micah 4:12*} and the ways through which they become the actuality of the world of men. To comprehend someone's thought means to belong to the level of complexity that is higher than the one at which the subject of observation (that creates thoughts) exists.

For instance, St. John the Apostle wrote that Lord Jesus Christ – the Word–God – had no need that anyone should tell Him concerning other man: He knew what was within man; He knew thoughts of men {*John 2:25; 6:61, 64*}.

Only God knows thoughts and intentions of His creation – man, while man is not able to comprehend thoughts or ways of God. It means that the mind asserting own ability to know thoughts and nature of "gods" must be above the "gods." In fact, it means that the mind is the creator of the "gods" whose thoughts it claims to know.

There is one mentioning of the ability of man to comprehend reasoning (or penetrate thoughts) of other man – creations of the same level of complexity: Solomon the king in Jerusalem***Σ11*** could do that, yet, he was able to understand the reasoning of men only because of the gift of exceptional abilities from God {*3 Kings 3:9–14; Proverbs 20:5*}.

4/ the ignorant mob–beast from which the true knowledge must be concealed and which must be kept under constant surveillance and total control, including control of the conscience and of reproduction: through elimination of newborn children born without permission of the rulers, and abortions forced on the women who conceived without permission of the rulers

◙ To the contrary, Christianity proclaims the divine nature of man–child of God created in image and likeness of God and re–created into the dwelling of the Living God, into the temple of the Holy Spirit of God. One of the reasons of fierce unquenchable hatred to Christianity is that Christianity is the religion of love, freedom, wisdom, and human dignity of children of God ***[[***See ***CHRISTIANITY]]***. Recognition and acknowledgment of human dignity, unalienable rights on freedom of conscience and thinking are not acceptable for those

a/ who themselves are similar to animals/beasts and perceives all the others as animals/beasts

b/ who need to enslave the others and make them serve own bodily needs

c/ who admit a possibility to become a slave and sell themselves into subservience of the evil and lusts of their masters

5/ the perfect Republic – a model of the slavery–based society with the class of guardians–protectors of the society, mainly, the ruling elite of the slave–owners; in order to perform their duties without any pains of conscience and without any moral and humane conflict, the guardians are deprived of all natural family connections, have commonality of women and children, exterminate surplus of the newborn children, and for their service are rewarded – during their life with onetime sexual partners (including own sisters) distributed through the lottery, and after their death, with recognition as some kind of semi–deities

The examples of the complete embodiment of the ideals of Plato's "guardians" include the inquisitors, militants of the papal church, and the human weapon of terrorist organizations.

6/ Nocturnal Council with its task of forceful "reeducation" and condemnation of heretics; Plato's Nocturnal Council inspired Augustine's *Compelle Intrare* and the papal Inquisition.

◙ The very idea of the forceful conversion – or suitability of the material factors (e.g., pain, profit) and fear for own life and physical safety for manipulating the faith, conscience, and thinking of a human being – is incompatible with Christianity. These methods of persuasion are invented by slave–owners for dealing with slaves. Only those who live as flesh devoid of faculty of deliberation are able to assume that a human being is only flesh that must be managed by physical pain and sensual pleasures. Hence, only the creatures of flesh (the animated matter) can elevate to the rank of the summit of human philosophy the speculations of slave–owner/consummated "divine philosopher" – Plato, which are devoted to the purposes of physical safety of the slave–owner and efficient running of the slave–house.

Therefore, it should be inferred that only the non–Christian/heathen or ignorant in Christian teachings mind could interpret the Christian teachings as the reflection of Plato's doctrine. Such an inference focuses the attention on the Augustine's Manichean Past.

The Manichean and Plato's doctrines represent different levels of imaginary constructions. Plato's imagination produced the fiction that is more sophisticated and embellished with the philosophizing concerning ideals of humanity, thus, is more attractive; therefore, the Augustine the Manichean's conversion into the Platonism might be seen as the rational choice. Yet, there is no possibility to understand how any intelligent mind could come even to comparison of the Plato's inhumane utopia with Christianity: Plato's social and political concepts consistently oppose the main commandments of God and contradict the Christian morality and the very meaning of normal life (according to the human nature). Before the mind would be capable of making the slightest assertion of any similarity between Platonism and Christianity, the mind should completely lose any ability of logical thinking; only then the mind would became able to misinterpret either Christianity (substituting Platonism for Christianity) or Platonism (re–telling Plato's fantasies with the terms borrowed from the Holy Scriptures) in the Augustine's fashion.

Hence, if, for Augustine, the Platonism provides excitement and insight into the Christian teachings, it means that Augustine already has lost the ability to discern the good and the evil. Consequently, the Augustine's attempts to explicate the truth of the Scriptures with the contaminated knowledge of heathens can produce ***[[***and had produced***]]*** only falsifications and misinterpretations of the words of God.

The Manichaeism***Σ1*** is the most dangerous heresy threatening to deceive the mind that seeks understanding of the Christian faith, because the Manicheans mimic the Christian terminology, with which they cover their teachings, which consists of dualism, Gnosticism, myths, and other doctrines and assertions, some of which are incompatible by their very essence. Furthermore, the Manichaeism has the potency to destroy foundation of any social and political system and deprive any human establishment of any chance of survival.

The Manichaeism offers specific interpretation of the human abilities and many things sought after by the proud mind that rejects the essence of the Christian dogma and attempts to reach salvation through own efforts and perversion ***[[***perversion, which the Manicheans consider as perfection***]]*** of the human nature; yet, this interpretation is compatible neither with the Christian teachings nor with the human nature.

In general, Manichaeism might be defined as the apotheosis of death: it destroys mind with the false knowledge, propagates that normal human procreation is the sin incompatible with the perfection, and exalts suicide through self–inflicted starvations and suffering as the ideal end of a human being. Only the mind nurtured by Manichean "universalism" could

a/ find in the Platonist books "the same spirit" and the same truth, which is in the Scriptures [Augustine *Confessions* VII. 20–21; *New Catholic Encyclopedia* 1:1041, 1043]

b/ infer that for Plato to philosophize means to love God [*Confessions* XIII; *The City of God* VIII.viii]

c/ conceive *Compelle Intrare* and the "wise judge" concept.

Some Augustine's notions became especially influential: they prepared the ground for the political theology – official doctrine of the papal church of Rome; among them

– *Compelle Intrare* ***[[***as justification by the Church of the use of force and coercion***]]*** and the concept of "wise judge" ***[[***whose ignorance and sins against humanity are justified by the needs of the society***]]***, which became the foundation for the Inquisition

– the ideas of primacy of the laws of society/city over the laws and of a Christian family along with Manichaean–inspired ideals of "the Perfected" and unhealthy lust for control of human reproduction introduced the papacy as the supreme authority over the family's life, sustained the mandatory deprivation of marriage for the papal priests, and justified intrusion of the papal clergy into the intimate life of the papal subjects.

Compelle Intrare

The Augustine's doctrine *Compelle Intrare* (Compel Them To Come In) reveals how Augustine misinterprets the Gospels according to his needs, when he pretends to prove that the Gospels justify coercion by the church and church's use of the force of the state oppressive structures, if it is needed to return heretics and schismatics into possession of the church.

In the commentary to the parable of the Great Dinner {*Luke 14:16–24*}, when the master of household sends his servants to gather into his house all whom they find instead of the guests who rejected the master's invitation, Augustine compares those whom the servants gathered from "the highways and hedges" with heretics. Augustine makes the following assertions [*Political Writings* 190–193, 196–199, 203–207, 217–219, etc.; also ref. and qt. from different Augustine's works in: Deane 195–215]:

1/ the people from "the highways and hedges" had been compelled to enter the master's house; therefore, the Church has the responsibilities "received by divine appointment" to conduct the "righteous persecution... carried on in the spirit of love" to compel heretics to return to the Church

2/ the state and its rulers have the "obligation" to support Church in her struggle against heresies and schisms; they must use the power of state to punish heretics, and the civil ruler–servant of God must become the servant of Church.

Augustine justifies his assertions with the example of successful coercion of the Donatists – heretics who became Catholics under the fear of penalties.

◙ However, even if fear transforms the heretics into the Catholics, it does not make them the Christians, because as it follows from the Gospels { *Matthew 5:43–48; Luke 17:20–21; John 1:12–13; 14:23; 15:12–17; 1 John 4:7–18*}

a/ the human power of coercion cannot force the Holy Spirit of God to come and to dwell within the apparently obedient victim of coercion and to make anyone into the temple of God, yet the meaning of Christianity is presence of God within a human heart–soul–mind, when a human being becomes the child of God, the carrier of the Holy Spirit of God

b/ the Christians do not coerce men to change their beliefs and do not punish people for their beliefs – they imitate the perfection of God and love all creations of God irrespective of the convictions and manner of life; for the Christian, only God is the ultimate and Supreme Judge of all

c/ God of the Christians is the Perfect Love Who has neither fear nor suffering: the Christians have no fear, only love ***[[***the only mention of fear in the Christian dogma is the reference to the "fear of God" as the fear to violate the commandment of God and pervert own nature, yet even this fear vanishes when a human being advances in love and reverence to God until such a degree when any violation of the commandments of God simply becomes impossible***]]***

d/ such earthly criteria as number of believers/subjects/followers, public rituals assumed to be an evidence of the righteousness, public confessions and prayers, apparent sanctity, force of coercion, power of the ruler/state, etc. do not identify those who belong to the Kingdom of God. Faith, love to God, love to one another, and freedom are the attributes of the one who carries the Kingdom of God within

Two Apostles – St. Matthew and St. Luke – convey the parable about invitation to the Master/King's great supper–wedding feast. The servants of the Master/King receive the command to call or to try to convince those from crossroads, ways, and hedges come to the house of the Lord, and in both texts, the end of parable is clear: God speaks about calling, inviting, and choosing, not coercing – "For many are called, yet, few are chosen" {*Matthew 22:9–14; Luke 14:23–24*}.

In the English versions of the Bible, the end of the verse Luke 14:24 "For many are called, yet, few are chosen" is absent; however, the verse in Matthew 22:14 – "many are invited, but few are chosen" – provides the necessary clarification of the meaning of the parables {*Matthew 22:1–14; Luke 14:16–24*}. Even if the conclusion of the parable in the English versions of the Gospels was dropped unintentionally, it is obvious that the Augustine's doctrine misrepresents the meaning of the parable. Each Christian who knows the Scriptures knows also that God does not coerce anyone. Manichaeism deprives a human being of free will, making coercion justified and helpful tool for managing the beings without will, who, nevertheless, must obediently execute the will of their owners, teachers, superiors.

God does not coerce anyone, yet without His will no one comes to Him, and no one is able to snatch anyone out of God's hand {*John 6:65–68; 10:27–29*}. Even for admirers of the heathen (classic) logic it should be clear that if God created a human being in His Own image and after His likeness and granted His creation with the free will, only perversion of the human nature and misinterpretation of the commandments of God might unify the human being and coercion.

To corroborate his doctrine of coercion, Augustine refers to the different passages from the Scriptures (e.g., Abraham's wife Sarah afflicted her slave Hagar, and Elijah the Prophet slew the false prophets); then, he equates God with men when he writes "the Jews scourged Christ; Christ also scourged the Jews" [Augustine *Epistle XCIII* in: *The Political Writings* 197–198]. This particular reference reveals how Augustine misinterprets the Scriptures to support his own point of view: in Augustine's interpretation, either God scourged His creations in revenge for what they done to Him or the Jews took their revenge for the previous actions of God. In any case, Augustine's point is that the actions of God justify revenge and coercion by men.

However, the Gospels say that

– God "making a whip of cords" drove sellers and money–changers from the temple because they transformed the House of prayer–House of God into "a den of robbers" {*John 2:13–16; Matthew 21:12–13*}

– before the crucifixion, a Roman soldier/Pilate scourged Jesus Christ {*Matthew 27:26; Mark 15:15; John 19:1*}, because this torture was the initial part of the execution by crucifixion.

So, it is evident that the texts from the Gospels have the meaning incompatible with the Augustine's interpretation.

In the same fashion, Augustine

1/ mentions the clear instructions of the Apostle: evil must not be repaid with evil; the evil must be overcome or conquered with good {*Matthew 26:51–53; Romans 12:17–21*}

↓

2/ discards them

↓

3/ instantly disputes the meaning of the prohibition to use force even to defend God, because his highest truth is his own opinion: "always both the bad have persecuted the good, and the good have persecuted the bad"; thus, the bad should be compelled to become the good through fear of suffering [Augustine *The Political Writings* 192–193, 202–203].

◙ To the contrary, Christianity is the universal doctrine of love: God is the Perfect Love; fulfillment of His main commandments – to love God and to love one another as God loves each human being – enables each human being to find the road to God, to dwell with God, to receive the knowledge of God, and to be sanctified with the truth of God {*cf.: John 13:34–35; 14:23; 15:9–17; 17:14–23*}. The hymns to love written by St. John and St. Paul the Apostles {*1 John 3:14–23; 4:7–21; 1 Corinthians 13:1–13*} make understandable that love and coercion are not compatible: love does not asserts its own way; love is not arrogant, it is above everything,

even above faith and hope. Any attempt to impose alien opinions or to coerce a human being to act in accordance with somebody else's beliefs signifies the lack of love, thus, incompatibility with Christianity.

Another revealing detail: the Augustine's references to the state and to the rulers/emperors undergo interesting evolution – from the empire as the "great robber bands" and Alexander of Macedonia as a "pirate," to the servants of the Church [*The City of God VI.iv.* 2:17; *Epistle XCIII* in: *The Political Writings* 192]. So, when Augustine needs service and protection, he becomes a politician: even criminals could be made useful and serve his purposes.

For instance, in an attempt to justify coercion in the religious matters, Augustine writes about the Roman emperors as members and protectors of the Church and "the ministers of God to execute wrath" upon the evildoers. He argues: no one should "wound the Church by schism" with an appeal to the example of St. Paul the Apostle, whom – according Augustine – "Christ coerced" by "the great violence" to become a "member of the Holy Church." Then, according to Augustine, Lord God Jesus Christ also becomes the victim of coercion because "God spared not His Own Son" [Augustine *The Political Writings* 190–196].

▣ At first, there is no such thing as schism in the Church–body of Christ: schism is separation of heretics from the Church of God, and at the very moment they become heretics, they cease to be the members of the Church of Lord God Jesus Christ. Besides, the Church, as the body of God, cannot be wounded, because God is out of people's reach, and humans without God and with all their worldly power are nothing more than dust: people wound themselves and activate own annihilation when they leave God.

Augustine's uncontrollable imagination made him unable to comprehend the Gospels, in particular, the words of God: "No one takes My soul from Me, but I lay it down from Myself: I have the authority to lay it down, and I have the authority to accept it again" {*John 10:17–18*}.

Then, there was no violence in conversion of Saul (who by the mercy of God would become St. Paul the Apostle): man who was breathing with violence and murder encountered the Light and comprehended the evil he committed. This comprehension made him his own executor: his own darkness came upon him (when he lost sight after seeing the Light of God), and only God saved him from his own judgment {*cf.: Acts 9:1–19; 22:6–14*}.

The Augustine's attempts to justify coercion vividly illustrate how he misinterprets the Scriptures' texts and discards their actual meaning. He utilizes any text (even irrelevant or contradictory to his point of view) to corroborate own assertions.

Augustine's profane references to God not only remind the myths of Greek pagan poets who fashioned the manner of life of their listeners with the tales of behavior and thoughts of gods [e.g., Zeus scourged his wife – in: Graves 1:53]; it discloses the misconception of the mind, which because of contamination with heathen philosophy became corrupted until such a degree that it became able to discard the main law and the very foundation of Christianity: to love God and to love one another.

Consequently, such a mind became unable to understand that revenge and Christianity are not compatible – it is not able to comprehend the nature of the good: the good does not revenge or fight; it fills in the void of love and it annihilates evil. Augustine does not realize that if the mind uses the methods of evil to win, it fails because the use of evil transforms the mind into the very same evil, which it initially attempted to overpower. Probably, the Manichean roots – for instance, recognition of the evil as the omnipotence force and multi–deity arrangement – deprived Augustine's mind of reverence to the Word–God and thus, of the right discernment.

Many Augustine's theological assertions can be traced directly to the heathen philosophy.

For instance, Plato asserts that only gods and a few of men have understanding, which cannot be changed through persuasion, and although all people could have true beliefs, the people come to true beliefs through persuasion [Plato *Timaeus* 51e]. Thus, Plato divides mankind on two non–equal parts: those who, as gods, have understanding, and those who have beliefs. Logically, the smallest part of mankind, which is similar to gods, assumes as the natural the right to persuade the ignorant majority – the mass population. The Plato's doctrine is consistent with his utopia of the perfect Republic, yet it has nothing in common with Christianity.

Furthermore, Aristotle asserts that freedom of actions might exist under the power of persuasion because persuasion is "the opposite of force and necessity": man who is under persuasion acts voluntarily because his actions conform his own thinking, and "voluntariness consists in acting with some kind of thought." For instance, if man is faced with threat of flogging, imprisonment, or execution and he acts according to demands of those who can impose on him these penalties, he acts with knowledge and makes his choice – to obey and avoid pain vs. to act according own conscience and to suffer or die; therefore, he acts voluntarily, although it might look as he acts under compulsion [Aristotle *Eudemian Ethics* II.vii.1–11; II.viii.1–18, 18; II.ix.2–4, II.x.15–17].

The perverted thinking of the philosophizing slave–owner sustains the Augustine's doctrine: as soon as any act committed under persuasion is the voluntary action, persuasion as the policy becomes consistent with the freedom in the Augustine's understanding.

[[Later, the slogan "freedom is the comprehended necessity" became a part of the bolshevist propaganda, which was intended to cover the actual slavery of the communist subjects with deceit and loud phrases about freedom.***]]***

▣ Therefore, it is possible to conclude that the Augustine's "right of coercion," which he ascribes to the Church, has the roots in the heathen philosophy of slave–owning society and cannot be compatible with the teachings of Lord God Jesus Christ; furthermore, it makes meaningless suffering of the Christians who preferred death to betrayal of their faith. Then, the apparently Christian church assumes the methods of heathens and terminates the freedom and love ***[[***because there is no love in those who are able to torture the others or force them to convert into another religion***]],*** which are the distinctive features of Christianity. Through the Augustine's doctrine *Compelle Intrare*, slavery of the heathenism became the reality for the papal subjects. Such conclusion has the following basis:

1/ Christianity is the universal doctrine of love – God is love; His main commandments – to love God and to love one another as God loves each human being – make each human being able to be in God, to dwell with God, to receive the knowledge of God, and to be sanctified with the truth of God {cf.: *John 13:34–35; 14; 15; 16; 17*}

2/ the Apostles' hymns to love {*1 John 3:14–24; 4:7–21; 1 Corinthians 13:1–13*} make perfectly understandable for anyone with the unbiased mind that love and coercion are not compatible: love does not asserts its own way; love is not arrogant, it is above everything, even above faith and hope. Any attempt to impose alien opinions or to coerce a human being to act in accordance with somebody else's belief signifies the lack of love, thus, incompatibility with Christianity. Therefore, the multitudes of the papal inquisitors, preaching robbers, assassins, popes–prefects of the Inquisition, etc. marching through the history of human suffering – all the beings who misleadingly identified themselves as "the Christians" – should bear another name ***[[***Platonian–Augustinians, or Aristotelian–Aquinaseans, etc.***]]*** because

a/ they propagated with the fire and sword their faith, which is incompatible with Christianity, and especially, incompatible because it was imposed on the people with coercion, power of weapon, and fear of death and suffering

b/ they murdered, robbed, enslaved people and perverted the human nature in the name of their god who has nothing in common with God of Christians

c/ they justified their crimes against humanity with the falsification of the Gospels and covered their atrocities with the name of Christianity.

In summary, the contradiction of the main commandments of Christian God – the commandments of love, makes Augustine theoretical speculations incompatible with the Christian teachings.

Augustine's *Compelle Intrare* became only an initial stage – a seed of the consequent evil: it designates the restricted use of force, only for infliction of bodily pain and fear. In the letters to Proconsul Donatus and to Marcellinus, Augustine asks to spare the sinners, because it is not their death but their "deliverance from error" and from the eternal punishment that the Christian community seeks to accomplish with the "help of terror of judges and of laws." He does not intend "to deviate from a fixed purpose of overcoming evil with good": he implores the secular rulers by the faith and mercy of Lord God Jesus Christ to spare life of those Donatists from Hippo (where Augustine was a Bishop) who violently killed Catholic presbyters, and to satisfy justice without taking lives. He solemnly declares that his

(the Bishop's) recommendations to show mercy and apostolic moderation serve the interest and good of the Catholic Church [*Epistles C and CXXXIII* (No.100, 133) in: *Political Writings* 241–245, 247].

Although Augustine already approved use of force for infliction of bodily pain in attempt to influence the mind, still, he seeks "deliverance of error" and appeals for mercy and forgiveness of murderers. Augustine did not declare the right of the Church over the life and death of heretics yet; he made only the first step on the road, which has led to the Inquisition: by the authority of the Bishop of the Christian Church, Augustine asserts the right of the Church to apply the physical force toward a body with the purpose to forcefully change the mind.

The creation and acceptance of Augustine's doctrine *Compelle Intrare* became possible only because of the specific framework of thought based on the heathen philosophy and, especially, on simplified logic of Plato–Aristotle's utopia.

In the end of the fourth century, the discord between two main theological schools deepened: the theological school of Antioch concentrated on the literal reading of the Scriptures; the Alexandrian theological school continued the Philo–Origen's tradition of allegorical interpretation of the Scriptures. The struggle between theologians and philosophers became the subject of concern: the Ecumenical Councils of Ephesus (431), of Chalcedon (451), and Second of Constantinople (553) condemned allegorical interpretations, which falsify the Scriptures and produce different heresies [Conway 30–31, 67; *Decrees of Ecumenical Councils* 114–120, 124–125, 135]. Yet, acceptance of the heathen philosophical doctrines as the foundation for interpretation of the Scriptures and as the source of the Christian theological thought ***[[***"philosophizing***Σ12*** in the temple"***]]*** took the irreversible turn, and some of the so–called "fathers of the Church" began to spread the corruptive heresies.

Consequently, the Augustine's *Compelle Intrare*, which justifies coercion by the Church, was accepted as the method to restrain spread of heresies. The papal church of Rome made *Compelle Intrare* the basis for own policies and assumed the rights to decide, which religious beliefs are acceptable for all and everyone, and to coerce and punish the disobedient and different–minded as the master coerces and punishes his slaves – by pain, suffering, and death.

However, assertion of the right of the Church to act with the power of coercion was the worst kind of heresy and misinterpretation of the Christian teachings – the teachings of love and freedom that recognizes the rights of any human being to make his own free choice between good and evil, life and death, and to follow his own path. The Christian Church offers the knowledge of God – the Gospels of Lord Jesus Christ, the only path leading into the Kingdom of God, and offers this gift of immortality free and with love to everyone who wants to accept. There is no place for coercion, violence, weapons, and other evils in the Christian Church.

▣ The essence and consequences of Augustine's *Compelle Intrare* could lead the one to the following conclusions:

1/ the source of the Augustine's *Compelle Intrare* cannot be found in the Holy Scriptures: the Plato's Orphic–inspired speculations imposed unto the acquainted with Manichaeism mind produced the Augustine's doctrine of coercion

2/ although intended to protect the purity of Christian dogma, the *Compelle Intrare* – Augustine's idea of coercion by Church – became the first significant attack in the hidden war against the Christian teachings given by God; this war was waged by the theologians armed with heathen philosophy, yet who, nevertheless, identified themselves as Christians

3/ use of coercion and earthly authority sustained transformation of the papal church of Rome into the quasi–religious political establishment in a quest for the world–wide domination; this process was completed with substitution of Aristotle–Aquinas' heathen political theology for the Christian teachings

4/ Augustine's *Compelle Intrare* as apparently benevolent "paternal" care of the Church, which uses force of coercion and bodily pain and fear in the similar fashion as parents punish their children for the sake of children's own good, became the foundation for justification of the inquisition, which transformed it into the right of slave–owner over life and death of the human chattel

5/ only irrational inhumanity of the Plato–Aristotle's social doctrine and anti–Christian concepts of Manichaeism could produce such doctrine as the *Compelle Intrare*, which became the seed–core of the Inquisition. Figuratively speaking, the Inquisition had been conceived at the desk of Augustine, and it is a deep historical irony in the fact that Augustine – the former Manichean and devoted Platonist – began to build the theoretical foundation of the Inquisition, which was established mainly for suppression of the Manicheans

6/ the history of *Compelle Intrare* illustrates the pattern of development of any thought, which contains the core of inhumane heathen philosophy:

it starts with the seemingly benevolent assumptions that some "fathers" and "teachers" are wiser–better–smarter,
so that is good enough to endow them with the authority to deprive the others – for the sake of the others' own good –
of freedom of judgment, thinking and choice granted by God to all human beings
↓
it continues with proclamation of necessity of coercion for the sake of some particular good
↓
it reaches full potency, when it begins inflict death on some for the sake of some particular good of the others

"Wise Judge" Concept

Another Augustine's idea makes clear that the *Compelle Intrare* is neither an accidental finding nor mistake of judgment: the "wise judge" concept reveals permanent pattern of Augustine's thinking.

In a process of compilation of his assertions, which are known as the "wise judge" concept, Augustine, the Bishop of Hippo and Catholic saint,

1/ considers the moral responsibility of the judge who has to torture a man to prove his guilt or innocence

2/ evaluates the risk that the innocent man prefers to admit false accusation better than to suffer the pain of torture, and concludes that, as soon as men "often die under torture or as a consequence of torture," the allegations would not be proved and the crime would not be punished in accordance with the society's laws. In such cases, the judge "has both tortured an innocent man in order to learn the truth and put him to death without learning it," that is in his ignorance, the judge committed "many great evils"

3/ asks the question: would a wise judge perform his duty ***[[***therefore, would he accept the risk to sin by torturing and putting to death an innocent man***]]***

4/ replies: "Clearly he will... for to desert his duty to society he counts abominable," besides, his ignorance and sins are "determined by the binding claim of society," which needs his service, therefore, justifies his ignorance [*The City of God XIX.vi* VI:145–147].

▣ Plainly speaking,

1/ the Augustine's logic is based on the Manichean assumption that the free will does not exist and that everything is pre–determined by the power, to which man is submitted. Therefore, it is the necessity for the innocent man to die and it is impossibility for the innocent man to be saved; as a result, the "wise judge" simply accomplishes the will of one of the dominant forces; in this case, obviously, the force of the evil

2/ evidently, for Augustine the Bishop of Hippo who was made the Catholic saint, the due punishment is the greater concern than death of innocent man, and the service to the society justifies ignorance, inhumanity, and such crimes as torture and execution of innocent men. Augustine thinks in accordance with the Aristotelian concept of man–property–part of the polis–community–state, in which "the common good" prevails over the good of a person, therefore, innocent man might have no value for the society, if the common good of the society is jeopardized; hence, Augustine re–iterates the Aristotelian concept of man–property–part of the polis–community–whole, yet, like the heathens, he disregards the exceptional value of each human being created in image of God and likeness.

Thus, Augustine introduced into the life of the Church the Aristotle's assertion that the good of the society is the good of man ***[[***that is substitution of the abstract common good for the definite good of an individual***]]***. With this concept, the papal theologians starting with Thomas Aquinas, began to justify inhumanity and coercion with the common good of the community of believers/papal subjects.

The Augustine's "wise judge" concept contradicts the commandments of God and Christian teachings; it eliminates love to the neighbor as the main principle of arrangement of the Christian society: the Augustine's society has the "binding claim" on "many great evils" including a possibility of torturous death of an innocent man. Such "binding claim" on "many great evils" incorporates the main patterns of political and social arrangements of the heathen communities/states into the papal church, which originally, supposed to be the Christian Church.

Each written or spoken word contains the seed of the possible Future, which might be realized even without knowledge or approval of man who uttered or wrote the word. Perhaps that is why at the end of times, everyone will discover the grave responsibility for own words {*Matthew 12:36–37*}.

The history illustrates the influence of the wise judge concept created by Augustine: it became the threshold through which inhumanity entered the papal church's policies and then, spread into the all levels of the states and societies. Indeed, if Augustine (the saint, theologian, and the Bishop who presumably has the authority to speak on behalf of God) justifies death of innocent man with the good of the establishment, the simple mortals simply are obliged to follow directives of the saint and discard the commandments of God and the human ideals.

In resemblance of the Aristotle's***Σ13*** concept of the dominance of the state/society as the whole over a citizen as a part of the whole, the Augustine's assertions have grown up into the concept of supremacy of responsibilities before the papal hierarchy, which the popes equated with the Church of Rome, over the person's good. Then, the next step was an idea of absolution of the sins of inhumanity***Σ6***, if the inquisitors and other papal subjects committed them for the good of the papal community; it

prepared the basis for the pope's decision to apply torture
as an interrogative technique for the suspected heretics
↓
asserted the duty of the inquisitors to discard any mercy to the heretics
↓
justified use of the criminal and incompatible with Christian teachings methods
for the service of the papacy

In continuation of the Augustine's *Compelle Intrare*, the Second Lateral Council (1139) prescribed that the condemned heretics must "be constrained by the secular powers" [*Decrees of the Ecumenical Councils* 202, 244], while the Council still prohibited clergy to pronounce sentences involving "the shedding of blood," to execute such punishment, or even to be present when it is carried out. Then, the pope Alexander IV in 1260 and the pope Urban IV in 1262 permitted the inquisitors "to assist at the questionings under torture" and to grant "dispensation" to one another from "the irregularity" in the chamber of torture. In elaboration of the Augustine's wise judge concept, the main papal theologian defined irregularity as the sinless act of taking human life, e.g., "in the case of a judge who justly condemns a man to death" [Thomas Aquinas *Summa Theologica* II–II Q.64 a7 ro3]. According to William H. Rule, the term "irregularity" designates death of the accused, which is the result of tortures, applied by the inquisitors themselves. The inquisitors began to torture their victims themselves under the assertion that when secular judges put heretics to torture, it produces unwanted publicity or even complaints of the civil authorities concerning inhumane severity of tortures used by the inquisitors [in: Durant 782; Rule 57]. Thus, for the members of the papal hierarchy the very fact of inflicting death by torturing the alleged heretics was neither sin nor crime; it was just the "irregularity."

Then, the Jesuit Marianna's doctrine of murder of the kings became the part of the policies of the papal hierarchy, because of which the French kings who were not compliant with the papal will were assassinated: in 1589 – Henry III, by Dominican monk, in 1610 – Henry IV (who defeated the Catholic League in 1590, was excommunicated by the pope Gregory XIV in 1591), by a Catholic extremist [in: Grun 262; Lacouture 362; Trager 204, 205,218].

The post–Augustine's history of the European nations was made by the multitudes of the papal inquisitors, preaching robbers, assassins, popes–prefects of the Inquisition, etc., who misleadingly identified themselves as "the Christians." In fact, they should bear another name – Platonian–Augustinians, or Aristotelian–Aquinasians, etc., which would reflect their actual convictions, because they

a/ hijacked Christianity, murdered, robbed, enslaved people and perverted the human nature in the name of their god that is not God of Christians

b/ in a pursuit of the absolute worldly power, justified their crimes against humanity with the falsification of the Gospels and blasphemously covered their atrocities with the Name of Lord Jesus Christ

c/ with the fire and sword, propagated their faith, which is incompatible with Christianity, and especially, incompatible because it was imposed on the people with coercion, power of weapon, and fear of death and suffering.

Almost sixteen centuries later, another Catholic illustrated the ultimate version of the wise judge concept: the model of actions justified by Augustine and realized by the papacy during the centuries after Augustine's death, had found its complete embodiment in the Adolf Hitler's directives.

In December 1942, during discussion of the anti–guerrilla operations, Adolf Hitler proclaimed the goal and the "supreme duty" of the Germans to annihilate the opposition and to restore the order at the occupied eastern territories by any means: everything that helps to wipe out the military gangs "will ultimately be considered justified." For instance, if the guerillas cover themselves with women and children, the German troops must use weapon regardless and set fire in houses

where the guerillas barricade themselves in along with women and children. The Führer's explanation was supplemented with the secret order [*Hitler Directs*… 5–7; Note 5 at page 5], which sanctioned use of "any and unlimited means, even against women and children," including burning down of villages from which the guerrillas came from or where they found shelter and food, along with all their population and extermination of families of guerrillas as the reprisal.

Hence, the model of actions justified by Augustine and realized by the papacy had found the next embodiment in the Adolf Hitler's directive: for the sake of the good of the establishment, in this case – the Great Germany, the rebellion must be stopped even if innocent beings have to be killed.

Later, the executioners of the referred above and other Hitler's directives were tried by the Nuremberg Tribunal and condemned as the war criminals. Yet, nobody ever asserted the responsibility of Augustine for his concept of the "wise judge" who does not hesitate to condemn to death the innocent for the sake of the establishment he serves and for the consequent inferences from his writings, for instance, such as the "wise" inquisitors, the St. Bartholomew Night's massacre, and military criminals, including the Nazi troops blessed by the Catholic Bishop***Σ14***.

Justice, State, and Slavery

The Augustine's assertions of 1/ possibility of justification of crimes with the needs of the society and 2/ the good nature of men as the source of evil attract attention to the Augustine's concept of justice. The one could assume that the Augustine's vision of justice is the direct inference from the wise judge concept.

Since the beginning, God, righteousness, and justice are inseparable: God is just and right; God is just in all His ways, and He will bring justice to all nations – to Gentiles and to His Own people. God does not exclude anyone of His creations from justice and mercy; in His perfection, He transforms the sinner into His messenger, sends rain and makes sun rise for the righteous and for the wicked; and the Christians must imitate His perfection and His mercy {*Deuteronomy 32:4, Psalm 144(145):17; Daniel 7:9–10; Matthew 5:43–48; 12:11–12; Luke 6:27–36; John 5:22; 9:39; Acts 22:14–16; Revelation 15:3*}.

So far, Augustine has another attitude, which can be inferred from his analysis of the Cicero's definition of the state as a people's estate, where the word "people" refers to the group unified by the meaning of good/right and by the common interests. Cicero (106–43 B.C.) wrote for the heathen empire, yet Augustine applies his work toward the state, which includes the Christians. The line of his arguments includes the statements [Augustine *The City of God XIX.xxi* VI:207–211]:

1/ the right does not exist, if there is no justice ***[[***the Augustine's justice is similar to the Aristotle's definition: justice is the virtue, which assigns to every man his due***]]***

2/ unjust actions cannot be the right actions

3/ if there is no true justice, there is no community of men unified with the common meaning of right, and Cicero's people, as well as their estate–state, do not exist; what does exist is "a nondescript mob unworthy of the name of people," which does not have the state, because no state exists without justice

4/ there cannot be justice in a man who does not serve God; therefore, a gathering of those who do not serve God has no justice

5/ the "common sense of right" does not transform "a multitude of men into a people" with the state as their estate

6/ men with other beliefs compose "a nondescript mob unworthy of the name of people" [*The City of God* XIX.xxi VI:209], which is not eligible to participate in the state's dispensation of right–justice.

These Augustine's statements reveal the logic, with which he constructs his concept of the state:

the state does not have such a foundation as
the common meaning of the "right" and mutuality of interests
↓
the state is the dispensation of right due to each citizen,
and this dispensation itself is justice
↓
If the people have no justice,
they do not have a state
↓
there is no common meaning of right for the heathens and the Christians
↓
the heathens do not have justice
↓
the Christian state does not owe justice to the heathens

According to Augustine, some groups of people with the beliefs, which are different from the officially recognized by the state/structures of power, can be deprived of justice: the beliefs became the criterion of eligibility for participation in consuming the goods and privileges distributed by the state/structures of power. It means that the state/structures of power might assume the right to control the beliefs of man or the ***master*** ⇄ ***slave*** pattern might be applied toward relation

the state/establishment ⇒ person's conscience

This Augustine's notion also was embodied into the policies of religious and political establishments.

For instance,

– in 1542, after establishment of the Universal Inquisition to suppress the Reformation, when the Dominicans conducted their trials of heretics, the accused were deprived of right for legal counsel [Trager 182]

– in the Thomas Aquinas' papal "perfect community," the unbelievers became the unjust possessors of property, which could be violently taken from them by the believers

– in post–1917 Russia, Bolsheviks expropriated property of numerous groups of the population and exterminated the owners, because of their religious beliefs and rejection of bolshevist–communist ideology.

Another noticeable component of the Augustine's legacy is his vision of slavery.

Although Augustine writes that man by nature is neither slave of another man nor slave of sin, the reference to slavery as to the God's punishment, in fact, validates slavery as the natural order for the sinful men. Indeed, as soon as everybody is a sinner, everybody can become slave and, then, must accept slavery as the God's judgment. Besides, the reference to "the peaceful order in which some men are subjected to others," in which humility is beneficial to servants, resembles the Aristotle's praise to the "natural merit" of ***master***⇄ ***slave*** pattern as beneficial and just [Augustine *The City of God XIX.xv* VI:187–191; Aristotle *Politics* I.5.1254b; I.6.1255b].

God created freeman, brought His people out of the house of slavery (the land of the idol–worshiping Egypt), redeemed men from the slavery of sin: where the Spirit of God is, there is freedom {*Exodus 20:1; John 8:31–32, 34–36; 2 Corinthians 3:17–18*}: people by becoming slaves of sin admit the evil of slavery***Σ15*** into own life. The very existence of the heathenism***Σ16*** is not possible without slavery: slavery of the mind kept in darkness by the false knowledge and slavery of a body that must participate in the idol–worshiping rituals and abide by the rules/norms/ethics/etc. of the idol–worshiping establishments.

In the Augustine's interpretation, the Aristotelian concept of the slavery as the natural foundation of the society becomes the consequence of the sins of men. As the God's judgment, slavery must be an acceptable arrangement of the society of sinful men.

▣ Therefore, by asserting that God is the author of slavery ***[[***which since the antiquity, even before Socrates***Σ17***, is known as the death of human reason***]]***, Augustine

1/ by ascribing to God evil of men, commits blasphemy against God

2/ falsifies the basic concepts of Christianity – freedom, absolute good, and love

3/ following Manichean doctrine, asserts that God is the source of the evil and consequently, incorporates the evil of slavery into life of men as the pre–determined by the evil necessity

4/ following Aristotle, accepts slavery as the universal foundation.

▣ In this case, Augustine also does not see the root of slavery predicted by Moses and revealed by Jeremiah the Prophet, when he explained the consequences of disloyalty to God: those who had abandoned God and served other gods in their land, they would serve strangers in alien land {*Deuteronomy 28:47–48; Jeremiah 5:19*}. In particular, after men had rejected God, produced the evil – sin and slavery, and elevated their creations higher than the Law of God, God leaves them to their own choice: to follow their own path, to taste their own deeds, and to serve those who have the power of coercion. Thus, it is blasphemy to portray God as the author of the evil of men, and it is unjust and irrational to elevate the evil of men to the natural order sanctioned by God.

Some theologians consider the Augustine's speculations concerning humility and acceptance of the slavery as the punishment of God, thus as the natural order of the sinful societies of the sinful men, as the model consistent with the Apostles' commandments concerning the manner of life for Christians {*e.g., in: Titus 2:9–10, 3:1–2*}. However, the fundamental concept of Christianity is freedom: man was created free and for freedom – in the image and likeness of the omnipotent and free God; slavery is the evil originated by men and should be treated as the evil of men inconsistent with the human nature. Therefore, slavery must not be incorporated into the arrangement of any good–oriented social or political system accommodated within the Christian framework.

Then, Christianity was not established as the earthly empire, state, or kingdom, whose servants would fight with men even for the very life of their King {*cf.: John 18:36*}. The purposes of Christianity belong to another realm, and it is not in a power of the mind to imagine the grandeur of the Kingdom of God {*1 Corinthians 2:9*}. Even in a conditional comparison of this realm with all establishments during all history of mankind, – all empires, societies, state and social hierarchies of power, the very meanings of prestige, values, status, wealth, etc. become what they really are: the child's drawings on the sand instantly washed away by the ocean of Eternity. For the main purposes of Christianity, the social status or any earthly establishment is irrelevant unless the establishment attempts to intervene in the inner freedom of conscience and freedom of choice. Only if the secular rulers or their laws demand to betray the Christian faith, the Christians have to discard the usual obedience and to face death in the way shown by many including the prophets {*e.g., Daniel 6:1–17*} and the countless Christian martyrs.

Consequently, the objective of the Apostles is the protection of the believers: the temporary establishments – would it be the heathen Roman Empire, physical slavery, or any other human invention – have to be deterred from any influence on the main purposes of the Christians. The apparent (physical) submission of the Christians to the civil rulers must re–direct the state authorities in their search for the source of social instability.

However, within the Christian Church, the rules of oppressive and godless establishments are not acceptable.

After recognition of the slavery as the common order of the society, Augustine makes the next step consistent with the logic of a slave–owner: he introduces inhumanity of task–masters into the life of the Christian community. In particular, he mentions the methods to keep the members of household and slaves obedient, including "blow" or other permitted by society punishment as the means to join the "offender" to the peace from which "he broke away." Then, from the family, Augustine proceeds to the city and concludes: the laws of the city should be the source for the rules of the household and the head of family must rule his household "in harmony with the peace of the city" [Augustine *The City of God XIX.xvi* VI:191–193].

▣ As soon as Augustine already made known his opinion concerning justification of sin and evil committed for the sake of the society, it is possible to decipher the meaning of Augustine's "harmony with the peace of the city": for the sake of the good of the society, the household must comply with any law of the city. Two assumptions sustain the Augustine's logic of reasoning:

1/ Manichaean denial of existence of free will and predetermination of all actions of men

2/ perverted thinking of the philosophizing slave–owner – Aristotle: as soon as any act committed under persuasion is the voluntary action, persuasion as the policy becomes consistent with the freedom in the Augustine's understanding. Later, the slogan "freedom is the comprehended necessity," which generalizes Aristotle and Augustine's vision of freedom, became a part of the Bolshevist propaganda intended to cover the actual slavery of the communist subjects with deceit and loud phrases about freedom.

▣ In summary, the Augustine's doctrines embodied Plato and Aristotle's disrespect of the human right of freedom. The "right of coercion," which he attributes to the Church, has the roots in the heathen philosophy of slave–owning society, which is incompatible with the teachings of Lord God Jesus Christ. If the Christian church assumes the methods of heathens and rejects the freedom and love ***[[***there cannot be love in those who are able to torture the others even if they are criminals or to force anyone to convert into another religion with the pain of suffering and death***]]***, which are the distinctive features of Christianity, it ceases to be the Christian Church and becomes the heathen establishment. Through Augustine's theological speculations, slavery of the heathenism became the actuality for the subjects of the religious establishments, which lost the right to identify themselves as "Christian Church."

▣ In fact, the Augustine's social and political doctrines pursue invalidation of the main law and distinction of the Christians – the love to one another {*John 13:34–35; 1 Corinthians 13:1–13*}. Coercion and persecutions for heresy existed during all history of all religions, and, for the heathen world, there was nothing new in the idea of using the force as the means to reconcile religious differences. The Christian love does not include coercion, selective justice, and torture or infliction of pain and suffering for the sake of good of a society – these concepts, which sustain heathen slavery–based establishments, are incompatible with the commandments of God: each man has the freedom of conscience and freedom of choice granted by God Himself. The Christians imitate God in their love to all (because God loves all men equally and wills that they all be saved and come to the knowledge of the truth) and especially to the wicked ones, because of compassion for their ignorance.

The main law of Christian teachings – love – exposes the essence of the doctrine of *Compelle Intrare*: it is heresy inconsistent with the very foundation and the very nature of the Christian Church.

Ignorance of the soul and ignorance of the mind make man able to sin; insufficient love and insufficient knowledge of the truth are the roots of every sin and every evil. Ignorance itself is the greatest disadvantage, disease, and misfortune – it needs help not punishment; thus, the Christians should assist the ignorant if they are willing to listen, think, and learn. Besides, the Christians do not harm or murder a human being – the holy temple of God; they lay down their lives for their brethren and friends as Lord God Jesus Christ did {*John 13:34–35; 15:13; 1 John 3:15–17; 1 Corinthians 3:16–17; 13:1–13*} [see also in: St. Maximus the Confessor *The Four Hundred Chapters on Love 25, 61* 38, 41}.

Any community, which believes into the Church's right of coercion propagated by Augustine, already has separated itself from Christianity, even if it still apparently professes the Christian faith and use the Name of Lord Jesus Christ. As the history of papal church of Rome (the crusades, the inquisition, religious wars and persecutions of the different–minded) illustrates, the next step for such communities is belief in their responsibility to assassinate enemies of faith and to make their faith mandatory for the population of the entire world. For embodiment of their belief in the actuality, they utilize any methods to suppress freedom and rights of people: everything from the arsenal of the heathens (beginning with arrangement of the specially designated oppressive structures) becomes permissible for the sake of expansion of their world–wide influence and enslaving of all.

Augustine's Imagination

The next part of Augustine's legacy is advanced use of imagination. Condemnation of Origen took place after the Augustine's death, so, Augustine considered Origen's allegorical interpretations of the Scriptures as the proper source of the theological insights. Moreover, to direct the wild imagination of his contemporaries who fervently produced their versions of the Christianity, Augustine elaborated the rules for interpretation of the Scriptures; these rules formed the foundation for the scholastic exercises of the medieval theologians ***[[***probably, that is why Philip Schaff refers to Augustine as the father of scholasticism***]]***.

For instance, with the reference to the text of the Catholic saint Augustine, John Duns Scotus (AD 1266/1274?–1308), declares: things learned through senses are true because with them people learn the heaven and the earth. With the reference to Aristotle, he concludes: imagination interprets the phantasms that are "sensible impressions or images" as the true reflection of reality [Duns Scotus 322, 350; Augustine *On The Trinity* XV:12 – ref. and qtd. in: Duns Scotus 322]. That is how theologians began to recognize phantasms and imagination as the true reflection of reality.

Senses serve those who live at the Earth and have to learn the visible, discernible, perceivable Earth – the world of the matter. Although it is irrational to assume that senses can perceive the invisible immaterial realm, which people traditionally refer to as "the heaven," the senses did become the main source of knowledge about the reality of the Spirit (the heaven) and the first authority for the authors of imaginary interactive theology.

Yet, in all times, some thinkers recognized the danger of the philosophizing imagination.

For instance, Cicero (106–43 B.C.) refers to the opinions of philosophers as to "the dreams of madmen," and describes the outpourings of theologizing poets as "absurd." In his understanding, the Egypt mythology is "insane" and the popular beliefs ***[[***that is the mythical–political–civil theology referred by Augustine [*The City of God* VI.v–viii, xi]***]]*** are "a mere mass of inconsistencies sprung from ignorance" [Cicero I.xiii.34, xvi.42–43]. Now the one could only guess what would happen if Philo of Alexandria and his followers – Origen, Augustine, Thomas Aquinas, and other Western theologians who embraced the methods and concepts of heathen philosophy as the means to search for the true knowledge of God, took into consideration the Cicero's opinion.

In one of his book, Augustine discusses *Book of Rules* by Tichonius the Donatist, who provided seven "keys to open the secrets of Scriptures." While the misconception of the Donatists was the subject of many Augustine's concerns and influenced his doctrine *Compelle Intrare*, he accepted (as he remarked, with some reservations but "without jealousy") the obvious heresy of Tichonius as the means to "render visible the treasure of truth" invisible for many [Augustine *On Christian Doctrine* III.xxx.42–43]. It means that he recognized false knowledge of the heretic as the knowledge that can be applied for understanding of Christian theology. The Augustine's reference discloses that he did not accept the main criterion, by which God advised to discern good and evil: to judge by fruits and do not expect a good fruit from a bad tree {*Matthew 7:15–20; 12:33–35; Luke 6:43–45*}.

Following the Philo's methods, Augustine employs the Pythagorean theory of numbers for interpretation of the Scriptures and discoveries in the field of theology; he makes the following assertions:

a/ "the science of numbers" was not created by men

b/ "ignorance of numbers" does not allow comprehension of "things," which are mentioned in the Scriptures, "in a figurative and mystical way."

Consequently, application of the Pythagorean "science" serves Augustine as an additional channel for contamination of the Christian theology with Pythagorean–Gnostic concepts.

For instance, he supplements the Philo of Alexandria's mathematical discovery that number seven is "completeness," which expresses the likeness to "the Elder Ruler, and Lord of the Universe" with some additional arithmetic computations, makes the inference that "number ten signifies the knowledge of the Creator and the creature," and correlates this number with [Augustine *On Christian Doctrine* II.xvi.25–26, xvii, xxviii.42, xxxviii.56; xxxix.59]

1/ The Ten Commandments

2/ the Prophets

3/ the Body and years of the earthly life of Lord Jesus Christ

4/ the Holy Trinity

5/ the Pentecost

6/ the fishes in the net of the disciples

7/ music and the nine Muses – daughters of Jupiter

◙ If Augustine was able to connect through one number all the listed above, his imagination is extraordinary indeed.

From another angle of consideration, such flight of imagination on the Holy Scriptures, which are sacred for any Christian, signifies the absence of reverence to the words of God; it also reveals the roots of tolerance to the "Christian" cabbala, which was almost openly practiced in Spain and some other countries under supervision of the Inquisition.

There is an interesting correlation between specific manners of interpretation employed by Augustine and Origen. For instance, Origen asserts that the miracles of multiplied loaves were connected with the action of breaking them into small pieces by disciples. He also interprets it as an indication that "the crowds" would be able to understand at least something only after "the letter" (the Scriptures) is broken down and discussed [Origen *Word II.203* 100]. In the same texts from the Gospel, Augustine reads the indication that as soon as he – Augustine – begins to impart his thoughts, which God "has already vouchsafed" to him, to the others, God by His grace will multiply his thoughts so he will "be made to rejoice in a marvelous increase of wealth" [Augustine *On Christian Doctrine* I.i.1].

However, according to the Gospels, God Himself broke the loaves and gave to His disciples to distribute to the crowds {*Matthew 14:14–21; 15:32–38; Mark 6:34–44; 8:1–9; Luke 9:11–17*}; therefore, both (Origen and Augustine) either misread and misinterpret or intentionally falsify the Holy Scriptures; they position themselves above "the crowds."

Imitating Origen's disordered talkativeness, Augustine writes that God answered him, and he heard the answer of God, with which he understood why some men do not understand how God created the world. The very wording implies that Augustine comprehends everything and even has the direct explanation of God Himself. Moreover, even the God's "high majesty" is the measure of Augustine's "lowliness" [Augustine *The Confessions* XII.26; XIII.29]. Obviously, Augustine believes in own exclusive status within the Universe. Since, the arrogant addresses to God, gushing confessions, and pouring–outs of unclean imagination presented as the revelations of God or own exceptional wisdom became the distinctive mark of the Augustine's followers.

Augustine ascribes to Moses understanding that he wrote for the primitive people, who were able to comprehend only the visible works of God, and that is why Moses did not define the process of creation of the invisible world. Augustine recommends his opponents do not "irritate" him with providing other interpretations of Moses' writings; he pretends to have the only correct understanding, what Moses did intend to say. In Origen's gushing style, he asks God to provide "the rain of forbearance for his heart," so he would be patient to the people, who argue with him – Augustine – because they are proud and love their opinion more than truth, while their presumption is "the child of arrogance" [Augustine *The Confessions* XII. 17, 25].

However, do the Augustine's own opinions and interpretations reflect true understanding of the Spirit and the truth of the Scriptures? Is Augustine's mind enabled to comprehend the meaning of the word of God?

The Augustine's own writings provide the answer on these questions. For instance, in the comments on the king David's sin against Uriah, Augustine asserts that "in this parable it was adultery only" that the Prophet referred to the poor man's ewe lamb; nothing was said about the murder of Uriah, and the God's sentence was pronounced "against the adultery alone" [Augustine *On Christian Doctrine* III.xxi.31].

However, according to the Scriptures, Nathan the Prophet compares the destinies of the king and of his subject {*2 Kings 12:1–12*}:

1/ the poor man's "ewe lamb" refers to the whole lot of Uriah, to all his possession – his wife and his life

2/ the rich man's "flock" refers to the lot of David – the kingship, the Saul's house and wives, and the house of Israel and of Judah inherited by David after death of Saul who was the first king of Israel.

At first, Augustine discards the fact that Nathan the prophet did not mention adultery at all; he twice explicitly refers to murder {*2 Kings 12:9*}:

1/ David had "smitten Uriah the Hittite with the sword" and had taken Uriah's wife to be his wife

2/ David had murdered Uriah with the sword of Ammonites.

According to the custom, which began in the days of Saul the ling, the Israelites who left their households to participate in wars, provided their wives with the letter of divorce [cf.: V. II Samuel *Commentary* 288]. So, in the case of "missed in action," their wives would be free to merry the next of kin to continue life of the family and to preserve names of the missed or deceased warriors. Even if Augustine was not aware of this custom, his supplement to the words of the prophet discloses the Philo–Origen's frivolous approach to the interpretation of the Scriptures. Something (perhaps lack of reverence and love to God) prevents Augustine from understanding that the roots of the family, which accommodated the earthly life of the Messiah, had not to be contaminated with adultery. Besides, ordinary human logic is also missed because if God Himself refers to the unfaithful and unworthy ones as to an "adulterous generation" {*Matthew 12:39*}, it is evident that no one who serves Him might be tainted with this sin.

At second, the actions of David reveal that he exceeded the limits of king's authority and discarded the law of God: he killed the innocent man because of the innocent man's wife, while The Ten Commandments include such explicit instructions as "you shall not kill" and "you shall not covet your neighbor's wife" {*Exodus 20:15–17*}. The covenant with God embraced the wholeness of all The Ten Commandments ("words"), and Moses especially warned do not add and do not take from the words of God {*Deuteronomy 4:1–2, 13*}. Therefore, David the King sinned before God by unlawful misappropriation of the other man's lot ***[[***1/by taking the woman who would be again other man's wife and 2/ by depriving other man of his life***]]*** and by using the power of king to deprive man of his lawful possession***Σ18***.

The question is why Augustine so obviously misinterprets the Scriptures: he disregards murder of innocent man, the exceeding of the authority of king and the unlawful possession as unnoticeable sins, and in the same time, he elevates adultery at the level of the greatest sin?

In the Augustine's interpretation, the crime of inhumanity and exceeding of the ruler's authority lose their significance in the best traditions of the Plato's Republic, and – in the best traditions of the Manichean "Perfected" – sexual transgression rises to the top of the hierarchy of sins.

The flights of imagination bent on the evil often reveal very practical earthly purposes. For instance, the letter to Nectarius, written in 408, contains some additional hints concerning the Augustine's attitude toward misappropriation of property: the Christians can punish "evil men" with "profit and improvement to themselves." Even if the evil men's life and health should remain untouched, the "means of sustaining" their life might be taken away if it be the God's will [Augustine *Epistle* XCI.9 in: *Select Letters* 167–169].

◙ Whichever intentions Augustine had, the actual history confirms that the Augustine' assertions became the roots of the following events

1/ the actions of the Roman popes who initiated the Crusades and compelled the state rulers to punish (to imprison, to execute) and to confiscate property of those whom the papal church condemned as heretics, to expel the unbelievers and to deprive them from their rights and their property

2/ the assumed by the papacy authority to deprive of property condemned heretics and the Jews who did not wish to convert into the Catholicism

3/ Aquinas' political theology, which justified the habit of the papal hierarchy to discard commandments of God – do not kill and do not covet the other men's property***Σ19*** and refuted two main commandments of God on which all the laws and the prophets hang {in: *Matthew 22:36–40*}; love to God, and love to the others

4/ the article of ideological "faith" of communists that proclaimed the right to expropriate the property of the wealthy citizens – "evil men," who enriched themselves with the misappropriation of their servants' labor, for the common good of the poor. Then, Bolsheviks/Communists asserted the good of the poor as their main purpose, if they are "the true believers" in the communist ideals of equality and brotherhood.

TH. G. Sinnige notices other distortions in the Augustine's writings, in particular, his contradiction of the St. Paul's statement that God "desires all men to be saved and to come to the full knowledge of truth." St. Paul the Apostle means precisely salvation of all men because he continues by saying that God is "the Savior of all men, especially of the believers" {*1 Timothy 2:1–6; 4:10*}. In compliance with the Manichean assertion that salvation for the vast majority of the population is

impossible, Augustine disagrees with the Apostle: “not all, nor even a majority, are saved” [Augustine *Enchiridion* XCVII 110–111].

Logically, G. Sinnige infers that the remnants of the Gnosticism and Manichaeism underlie the Augustine’s personal system of beliefs [Sinnige 96–97; Augustine *Enchiridion* also ref. in: Sinnige 96–97].

Indeed, Mani excluded the possibility of salvation for the vast majority of the population, including majority of own followers.

The Augustine’s concept of evil also reveals influence of the Manichaeism. Augustine defines “imperfect good” as the good, which contains the evil. While he recognizes evil and good as the contraries, he asserts that only something good can be evil (e.g., an evil man is an evil good), the evil arises from the good, thus, existence of the evil is good; a search for the causes of the evil might be compared with an attempt “to see darkness or to hear silence”: “evil is that which is contrary to nature,” yet, the good nature of man originates the good and the evil and justifies his assertion with “strictness of reasoning” [Augustine *Enchiridion* XIII–XV 13–17; *The Catholic and Manichaean Ways of Life* VIII.11. 73; also Augustine ref. and qtd. in: O’Donnell 52–53].

The Augustine’s references to seeing “darkness” could be an implicit reference to “the darkness” (translations of γνοφον – gloom, storm) and “cloud” (νεφελη, νεφος) – the protective barrier that covered the place (therefore separated/prevented annihilation of the world of the matter, which is not capable of withstanding the presence of God) when the Glory of God was manifested as the Consuming Fire. Probably, it also refers to φοβος σκοτεινος μεγας – perception of dark and great horror, which felt upon Abraham, when God came to make His covenant with him {*Genesis 15:12; Exodus 20:21; 24:16–18; 33:18–23; 34:5; 40:34–38}.* This “darkness” is definition of the end of the human perception and indication of the insurmountable boundary (the protective energy field) between the realm of the spirit and the realm of the matter – the derivative of the spirit, which protects the matter from annihilation. This “darkness” might not be “dark” at all, and it cannot be correlated with evil, although human mind perceived it in horror because it denotes the limit of the world – the threshold, behind which there is no matter and flesh.

Then, to consider the evil as the opposite of the nature means to acknowledge that the evil exists at the same ground with the Absolute Good – such assumption is not compatible with the Christian theology and re–iterates the ancient Persian concept of dualism, which the Manicheans made the foundation of their cosmic vision. Besides, the Augustine’s “strictness of reasoning” and the good nature as the source of the evil are not consistent with the words of God: a good tree does not bring bad fruits, evil man brings forth the evil, and evil man cannot speak the good {*Matthew 7:15–20; 12:33–35; Luke 6:43–45*}. The Creator of man explained that the good cannot originate the evil (or be the source of the evil) and the evil is not able to originate the good.

Consequently, the “wisdom” of man, which attempts to reconcile the good and the evil and to make them flow from the same source, is folly, and the Augustine’s assertions are contradiction of the word of God.

Later, Thomas Aquinas confirmed the Mani–Augustine’s concept of the evil with his assertion that the good, as well as God, is the source of evil***Σ20***.

Augustine believes in own exclusive mission to make visible “the treasure of truth” invisible for many among “obscurities” of “the “canonical Scriptures,” in which “the words taken literally give an absurd meaning” [Augustine *On Christian Doctrine* III.xxix.41–xxx.43]. In another text, Augustine flatters God: “How wonderful are your Scriptures! How profound!” Then, he writes that the Scriptures inspire in him both “the awe of reverence and the thrill of love” [Augustine *The Confessions* XII.14].

So, the question is: in which one of two referred above references ***[[***“absurd”; “wonderful”***]]*** Augustine tells truth concerning his perception of the Holy Scriptures?

Yet, whatever the answer might be, the Augustine’s references to the Holy Scriptures evoke serious doubts in his ability to comprehend the words of God, therefore to make visible “the treasure of truth” to the others.

For a Christian, there is no one word in the Holy Scriptures and especially in the New Testament, which has “absurd meaning” or which is obscure. The Holy Scriptures are inspired by God and intended for instruction of human beings: God Himself is the only Teacher of His creations {*Matthew 23:8–12; John 14; 15; 16; 17*}. However, the truth of the words of God is veiled (covered) {*2 Corinthians 4:3–4*} for those who are obsessed with the worldly affairs and for those who are not enlightened by the Holy Spirit yet. Those who desire the knowledge of God and understanding should ask God for wisdom and seek God with all heart–mind {*James 1:5–8; Proverbs 2:1–15*}. Until they receive the gift of reasoning/intelligence, they should not attempt to teach the others, because the source of their knowledge in their present condition is their own imagination.

Robert J. O’Connell, S.J., notices the special feature of the Augustine’s manner of thinking: Augustine uses the Holy Scripture as the source of images and begins with quotation of the complete Biblical passage, which provides him with inspiration. Afterward, his imagination flies and he begin to “feel free merely to paraphrase” the text from the Bible [O’Connell 10].

Such flights of imagination might have very definite real consequences; some of them are arrogance and disrespect of inviolability of the word of God. With his imagination, Augustine combined the Philo–Origen’s practice to misinterpret the word of God with the Mani’s manner of frivolous approach to the sacred truth. From a disagreement with the Apostle and correction of the Apostle’s words, Augustine progressed to contradiction of the word of God. The following facts illustrate some results of Augustine’s inspirational flights of imagination.

During His last supper, Lord God Jesus Christ promised to send “from the Father... the Spirit of truth Who proceeds from the Father” {*John 15:26;* also in: *John 14:26; 16:7, 13–15*}. Each word of God is the complete and absolute truth for His creations within the created by Him world; it does not need corrections or additions of men. If God wanted men to know that the Holy Spirit proceeds from the Son as He proceeds from the Father, He would explicitly tell so His disciples, for example, in the same fashion as He told: “All authority in heaven and on earth was given to Me” {*Matthew 28:18*}. The Gospels and the Epistles of Apostles do not contain any indication or the word of God that the Holy Spirit proceeds from the Son. Consequently, the First Ecumenical Council of Constantinople (381) derived ***The Nicean Creed [[***Nicene Credo***]]*** directly from the Gospels, and accepted as the axiom, as the unchangeable dogma of the Christian faith that the Holy Spirit proceeds from the Father [in: *Decrees of the Ecumenical Councils* 24].

Nevertheless, contrary to the dogma of the Universal Christian Church postulated by the Ecumenical Council, Augustine made his own addition to the words of God: the Holy Spirit “proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both” [Augustine *Homilies on the Gospel of St. John* XCIX.6–9, 383–384].

The Augustine’s assumption of correlation of the Son of God and the Holy Spirit is contradiction of the words of God and misinterpretation of the Christian dogma; as any addition to the words of God produced by human imagination, the Augustine’s assertion is the heresy incompatible with Christianity, yet, later, the *Filioque* was used to justify the papal claim on supremacy over the Christendom.

The history of *Filioque* and the consequences of Augustine’s imagination***Σ21*** illustrate the danger of uncontrolled imagination in the matter of the faith.

So, during one of the flights of his imagination, Augustine made some peculiar addition to the words of God: the Holy Spirit "proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both" [*Homilies on the Gospel of St. John* XCIX.6–9]; this Augustine's notion received the name of ***Filioque***.

However, during the period from the fifth through the ninth centuries, the Ecumenical Councils issued the special decrees concerning ***The Nicean Creed*** – the main profession of the Christian faith. With these decrees, the Christian Church intended to stop in the Present and to prevent in the Future any misinterpretation or modification of the main symbol of the Christian faith, and therefore, to avert heresies and preclude their influence onto the Christian theology.

In particular, the Ecumenical Councils issued the special decrees concerning ***The Nicean Creed*** with intention to prevent heretical misinterpretation or modification of the main symbol of the Christian faith [*Decrees of the Ecumenical Councils* 65, 84–85, 87, 138–139; Romanides 66]:

1/ Council of Ephesus (431) decreed that it is forbidden to compile the creed different from ***The Nicean Creed*** and threatened with "anathema" (excommunication) those who would violate the Council's decree

2/ Council of Chalcedon (451) declared that ***The Nicean Creed*** is sufficient for "a perfect understanding and establishment of religion": the teaching about the Holy Trinity is compete because the Fathers of Church made the clarification about the Holy Spirit with the Scriptures; therefore, ***The Nicean Creed*** must "remain inviolate"

3/ Council of Chalcedon and the Fourth Council of Constantinople (the Eighth Ecumenical Council; 869–870) condemned as the heretics those who compose, promulgate, and teach another creed, or make either any addition to ***The Nicean Creed*** or any subtraction from ***The Nicean Creed***

4/ with the references to Psalm 119, the Moses' prohibition of additions to or subtractions from the word of God {*Deuteronomy 12:32*}, and to the Epistle of St. Paul the Apostle {*Galatians 1:9*}, the Second Council of Nicea (787) ordered that for those with the "priestly dignity" the regulations of the sacred canons of the Ecumenical Synods *(Ecumenical Councils)* must "remain unshakeable and immoveable," because they (the sacred canons) are enlightened by the Spirit of God.

In violation of the decisions of the Ecumenical Councils, in 1014, the Roman pope Benedict VII included the Augustine's addition that the Holy Spirit proceeds "and from the Son" ("Filioque") in **The Creed of the Roman Catholic Church**, which the Eastern and Greek Orthodox Churches rejected.

The decree with anathema (excommunication of heretics), which the papacy issued against the Constantinople's Church and Patriarch in 1054, contains direct accusation in heresy because of rejection of the *Filioque* ***[[***while in fact, the actual heresy is acceptance of Augustine's Filioque and therefore, contradiction to the decisions of the Universal/Ecumenical Councils, which established the permanent, non-modifiable foundation of the Christian religion***]]***. This decree of the papal church of Rome had sealed separation of the West and East Churches and put the finishing touch on the catastrophe of the Great Schism.

About two centuries after the beginning of the Great Schism, the Fourth Lateran Council of the papal church of Rome (1215) officially recognized **The Creed of the Roman Catholic Church** with the Augustine–Benedict VII's addition [*Decrees of the Ecumenical Councils* 232].

Hence, ultimately, the Augustine's heretical assertion became the papal dogma, the Catholic addition to ***The Nicean Creed***, and one of the main footholds for the claim of the Bishop of Rome on the supreme authority over all Christendom.

The Filioque became the deadliest component of Augustine's legacy, because it is heresy directed against God the Father; it also triggered the Great Schism as separation of the Christian Church from the papal church of Roman, which, with acceptance of the Augustine's *Filioque*, became the heretical establishment.

Besides heresy against God the Father, Augustine's *Filioque* conveys different understanding of the mission of Lord God Jesus Christ.

For a Christian, the mission of Lord God Jesus Christ is salvation of man through restoration of the perfection of the human nature, so the Holy Spirit of God would descent onto a human being and transform human clay into the immortal child and dwelling of the Spirit of God. The meaning of salvation is the ability to obtain immortality and to return into the Kingdom of God the Father and Creator.

For accomplishment of salvation of the world, the Word–God was incarnate by the Holy Spirit and the Virgin Mary and unified the divine with the human creating a new man: He reconciled man to God and enabled man to receive the Holy Spirit of God, so, by the Spirit a human being would be empowered to access God the Father {*Ephesians 2:14–22*}.

St. John the Apostle conveys the words of God with the explicit explanation of His mission {*John 1:1–5, 9–14; 3:14–18; 4:34–38; 7:37–39; 10:7–18; 14:12, 15–28; 15:1–7; 16:7–16; 17:3–8, 14, 17–26; 1 John 2:20, 27–29; 3:1–2; 4:4–21; 5:11-12, 20*}:

Lord God Jesus Christ, the Word–God, came
↓
to purify men and to set them free with the knowledge and truth of the Word–God
↓
to sanctify human beings by Himself:
to let them
be consecrated by the Truth, and so to empower and to enable them
to receive the salvation and eternal life, which is the love and knowledge of God,
to dwell in God, because without God,
a human being is not able to make the works of God
and to carry the Truth – knowledge of God into the world
↓
to reveal the knowledge of God–Father – the knowledge that is the eternal life of man
↓
to send the Holy Spirit Who proceeds from the Father
to teach the sanctified men the Truth–Love of God
that gives them the eternal life, perfect knowledge, and freedom
that makes them the children of God who are able to discern the presence of God,
to dwell in the perfect love of God,
to become the dwelling of God – the fruits of His harvest –
that will live forever in the presence of God

Before the spiritual descendants of Cain could become the children of God and dwell with God in His kingdom, they had to be purified, cleansed from the curse, which their deeds brought unto the Earth, forgiven, and sanctified: they must be born of the Spirit that would enable them to enter the realm of God–Spirit. Only by His Own free will, the Son of Man – the incarnated Word–God – took on Himself all sins of the entire world and redeemed them by His Blood and His death on the cross: He came to bring the fire on the earth – the Holy Spirit of God that annihilates the evil and restores the human nature.

Therefore, three things had to happen as the result of the mission of Lord God Jesus Christ:

the purification and sanctification of man with the words of Lord God Jesus Christ
↓
coming of the Holy Spirit to man – the birth from the Spirit
↓
coming of man to the unity in the perfect love of God the Father

Lord God Jesus Christ explained His disciples that they already are purified with His words and it is better for them let Him go His way because otherwise "the Paraclete, the Spirit or Truth Who proceeds from the Father would not come." God the Father would send the Spirit of Truth Who would dwell with them and in them, and this would be done because God the Son would implore His Father {*Deuteronomy 4:12, 24; Luke 12:49; John 3:5–6; 4:24; 10:17–18; 14:16–17; 15:1–6, 26; 16:4–7*}.

Either the absence of attention to texts of the Gospels or intentional disregard of the texts of the Gospels could make possible the Augustine's – and then, papal – assertion that the Holy Spirit proceeds from the Son as He proceeds from the Father, because this assertion evidently contradicts the words of Lord Jesus Christ:

I will implore the Father and He will send you the Spirit of Truth, to dwell with you eternally
{*John 14:16–17*}
↓
the Paraclete – the Holy Spirit, Whom the Father will send for My Name sake
{*John 14:26*}
↓
the Paraclete Whom I will send to you from the Father, the Spirit of Truth Who proceeds from the Father
{*John 15:26*}

♠ The Augustine's contradiction of the words of God means that Augustine makes the false statement about God, and about the Holy Spirit of God.

Any distortion of the words of God as well as any modification of the main dogma of Christianity is **heresy**.

In particular, the Augustine's addition makes the mission of Lord God Jesus Christ unnecessary: would the Holy Spirit proceed from the Son, there would not be need for incarnation, because there would not be the necessity

– to take on Himself the sin of the world

– to go through the crucifixion and give His Body and Blood for the life of the world that is for the restoration and sanctification of the human nature

– to consecrate man with the Blood of Lord God Jesus Christ and as a result, to make him ready to receive the Holy Spirit of God, to become the dwelling of God, and to enter the kingdom of God

and only after that

– to implore the Father to send the Holy Spirit to dwell in those who believe in Him {*John 1:29; 3:14–18; 6:51–58; 7:33–34, 37–39; 10:11, 15, 17–18; 14:16–17; 15:26; 16:33; 19:28–30; 1 John 2:1–2, 12; 3:1–2, 5–6; 4:9–10, 14; Ephesians 2:14–18*}.

Furthermore, with the assertion that the Holy Spirit "proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both" [*Homilies on the Gospel of St. John* XCIX.6–9], introduces the multi–deity arrangement, which is incompatible with the monotheistic theology – the Christianity, and which contradicts to ***The Nicean Creed*** – the Confession of the Christian Faith. ***The Nicean Creed*** was accepted by the ancient Christian Church as the permanent unchangeable confession of the Christian Faith, which cannot be altered until the Christian Church exists: The Nicean Creed cannot be changed – not by any Church's authority nor by any cleric nor by any layman nor by anyone who identifies himself as a Christian. For an attempt to compose, write, or produce another creed – that is for any change, addition, or discarding any word of *The Nicean Creed*, bishops and clerics should be deposed and monks and laymen should be anathematized ***[[***"anathematized" means excluded from the Christian church and from community of the Christians***]]***: they are heretics – the ones who do not confess the true essence of the Christian Faith and who, therefore, are not Christians.

Consequently, according to the decisions of the Ecumenical Councils, which have established the foundation of the Christian Church within the world of men as the universal unchangeable system based solely on the words of God

a/ Augustine of Hippo, who invented the *Filioque* that modified *The Creed*, is a **heretic**

b/ the Roman pope Benedict VII who, in 1014, accepted the *Filioque* as the foundation of his establishment and made the Great Schism irreconcilable has to be anathematized

c/ the papal church of Rome, which was the Christian Church before it accepted the *Filioque*, has committed apostasy: it recognizes the multi–deity religion as the monotheist Christianity; thus, it ceased to be a Christian Church.

Augustine's *Filioque* began the long history of the manifest discord between the East – the Byzantine Christian Church, the Greeks, and the West – the papal church of Rome, the Latins.

The Latins discarded the dogma postulated by the Catholic/Universal (before the Great Schism) Christian Church, and discarded it intentionally, because there is no possibility to assume that ignorance of the Roman popes had reached such a degree that they had no knowledge concerning the main decisions of the Ecumenical Councils, which established the foundation of the Christian religion and postulated and defined the main Christian dogma – **The Nicean Creed*Σ22***.

It cannot be concluded that Augustine, at his time, realized the consequences of his fantasies and additions to the words of God, and especially, the consequences of his *Filioque*. The unguarded imagination usually does not leave any place for the logic that defines the actuality.

However, the Augustine's assertion became the lucky finding for substantiation of the claim of the Bishop of Rome on the supreme authority over all Christendom because the leaps of imagination of the Plato–Manichean dreamer were evaluated from the position of the worldly power: the *Filioque* connects the papal authority with the authority of God the Father; in theological sense, it provides the ground for deification of the pope who pretend to be a substitute of the Son of God and to have the place of Lord Jesus Christ at the earth, and therefore,

1/ might elevate the pope from the modest position of the bishop–vicar of the crucified Son of Man to the divine status of the representative of the Almighty Omnipotent Trinity

2/ might substantiate any papal assertion, even such as the pope's infallibility and ability to stand at the place of God and have the share of dignity of God. For instance, in 1264, Thomas Aquinas referred to the rejection of supremacy of the Roman pope as to "analogous" to denial "that the Holy Ghost proceeds from the Son" [Thomas Aquinas' *Contra Errores Graecorum* qtd. in: Likoudis 74–75].

◙ Any suggestion of any possibility of any analogy between the attributes of God and the properties of man is **blasphemy** whoever and whatever such a man is or aspired to be.

The human thought does not disappear without a trace; is it good or is it evil, it inevitably finds an embodiment in the deeds of men at its time and under the favorable for it conditions. Two conditions – corruption of faith and misinterpretation of the Scriptures – explain how the Aquinas' sacrilegious analogy became possible and why his superiors headed with the pope–prefect of the inquisition digested it without releasing Aquinas to the civil authorities to be executed for blasphemy and heresy:

1/ the Origen–Augustine's practice to misinterpret the word of God almost eight centuries corrupted the minds of Catholic theologians and members of the papal hierarchy, and for the corrupted minds, the sacred knowledge of God became just a starting point for leaps into the shared imaginary world of political theology

2/ Thomas Aquinas was the Aristotle–Origen–Augustine's follower with the particular affinity to the Aristotle's pragmatism. As a circus artist, he balanced on the razor's edge, at the very boundary between the open heresy and official teachings of the papal church of Rome; with the Aristotelian methods, with the Origen–Augustine's techniques, with elaborated falsifications of the Holy Scriptures, misrepresentation of decisions of the Ecumenical Councils, and through impudent flattery to the pope, he pushed the boundary in the desirable for him direction as often as he needed***Σ23***.

Understandably, the papacy eagerly accepted the Augustine's heresy: from the earthly point of view (the strategy of achievement of the absolute power), the Augustine's assertion of equality of the Son to the Father through making the Son the same source of the Holy Spirit as the Father is, allowed transforming the pope – self–proclaimed "vicar of Christ in the Earth" and "head of the Church" – into the representative of God the Father and therefore, the Omnipotent Almighty Absoluteness: the Holy Trinity.

Indeed, the pope Innocent III (1198–1216) asserted the pope acts on behalf of the Holy Trinity, "by the authority of SS Peter and Paul, and by... own authority" [Innocent III ref. and qtd. in: *Encyclopedia of the Vatican and Papacy* 213–214; La Due 118, 124; Willett 11].

The Innocent III's self–deification had opened the gate for the flow of similar assertions, which ultimately formed the meaning of deification of the Roman pope. In particular, the pope Boniface VIII made two statements:

1/ the papal authority is divine

2/ for the sake of eternal salvation it is necessary "for every human creature to be subject to the Roman Pontiff."

Then, such a representative – the pope – can claim a position of the absolute ruler that is the infallible source of the laws, which supersede the commandments and words of God, and whose definition of the vice and virtue is the binding law for the papal church and for his subjects who are his unreserved slaves and whose conscience he can re–program with own meanings of good and evil: through the *Filioque*, the papacy attempted to connect its authority with the authority of God the Father.

The Roman popes (who elevated themselves to the position of the vicar of Christ and the earthly substitute of God) legalized the Augustine's *Filioque,* because it serves the pope's self–deification***Σ24*** and provides an appearance of justification of the papal claims on

1/ the absolute authority

2/ possession of the share of dignity of God

3/ loyalty to the pope as the necessary condition of eternal life and salvation

4/ such a power to influence the post–mortem destiny of human soul that even God has to obey the pope's decisions ***[[***that is plainly speaking, not only self–deification; it is self–positioning above God***]]***.

Indeed, the seed sown with *the Filioque* has grown into another – papal – religion incompatible with Christianity.

From a practical point of view, with the referred above claims, the papacy usurped the right to define what is the good and what is the evil, therefore, interfered with the authority of God: the papacy asserted own "divine authority" and began to claim the absolute power over souls and bodies of the papal subjects.

The summary of definitions of the papal theologians derived from the *Filioque* defines the pope as the absolute ruler who is the infallible source of the laws, which supersede the commandments and words of God, and whose definition of the vice and virtue is the binding law for the papal church and for the papal subjects who are papal unreserved slaves and whose conscience the pope can re–program with own meanings of good and evil.

With legalization of the Augustine's *Filioque* by the pope and by the councils of the papal church of Rome, the heathen practice of modification of deities was admitted to the Western theological studies: the papal church of Rome accepted the permissibility of modification of the knowledge of God according to the words of man and for the purposes of men.

The papal Council of Trent accepted **The Creed of the Roman Catholic Church** with the addition of *Filioque* as "the shield against all heresies" (4 February 1546, at Session 3) [*Decrees of the Ecumenical Councils* 662] – obviously, the Council considered heresy from the papal point of view, which defines heresy as any contradiction of the papal assertions.

Some people perceive the dispute around the *Filioque* as the scholastic subtlety without any practical influence on life of the Christians, especially, now. Some researchers attempt to assert the mutuality of the main papal and Christian dogmas and to prove that theological disagreement might be reconciled or even disregarded [e.g., Likoudis 9a–9b]. Usually, the papal hierarchy presents such a reconciliation as the unconditional submission of the Christians to the "absolute authority" of the Roman pope along with their conversion into the Aristotle–Aquinas' political theology/Catholicism.

◙ However, the essence of the dispute concerning *Filioque* reveals the irreconcilable difference between two attitudes to the words of God.

For the Christians, the words of God are the absolute truth that does not need any additions or modifications by men: the Christians do not misinterpret the God's words, and the words of Lord God Jesus Christ that the Spirit of Truth – the Holy Spirit – proceeds from the Father {*John 15:26*} are the absolute and eternal truth, which all augustines, aquinas, and roman popes are unable to refute.

As soon as the papal church of Rome has accepted the Augustine's *Filioque*, it evidently has another point of view, which is not compatible with the Christian dogma.

Some people perceive the dispute around the *Filioque* as the purely theoretical or scholastic subtlety without any practical influence on life of mankind. However, acceptance of the *Filioque* reveals the destructive work of the heathenism within the establishment, which initially was the Christian Church of Rome: since acceptance of the *Filioque*, the heathen interactive theology, which allows modification of images of gods/idols, has been sustaining the papal struggle for the absolute power and world dominion; it triggered the Crusades, established the Inquisition, and transformed the history of European civilization into the list of massacres, religious wars, and atrocities.

▣ Therefore, the Augustine' *Filioque* had influenced lives of the billions, because in the past, it fueled the papal pretense on the absolute power; in the present, it provides the ground for the papacy to continue the Manichean quest for domination over the world as the struggle for "promoting of Christianity," as the contemporary crusade for the ecumenical unity, which in fact, is the war for the absolute power of the papacy over souls, body, and minds of the world population***Σ25***.

Conclusive Remarks

▣ It might be inferred that the interpretations of the Scriptures and assertions of Augustine, Bishop of Hippo and Catholic saint, which are referred above, disclose his understanding of the good and his personal system of beliefs, which are not consistent with the Christianity.

Augustine's approach to interpretation of the Scriptures reveals that his mind still is caged within his Manichean past.

For instance, the Augustine's inference, that the wicked repeat the "way of their false doctrine" or "present deviation" again and again re–iterates the Manichaean concept of pre–destination of everything without possibility of change, and Orphic–Manichean concept of transmigration of the souls of the sinners and ordinary believers [w2; w5; w6] chained to the wheel of reincarnation. Although Augustine links his conclusion with the text "the wicked shall walk around in circles," which he ascribes to Psalm 12:8 [Augustine *The City of God against...XII.xiv–xv, xviii* IV:65–67,85], in fact, Augustine re–states the Socrates' notion of the pointless repetitive discussion as "running round and round in circles, always returning to the same spot, and getting nowhere" [in: Plato *Theaetetus* 200c].

However, Psalm 12:8 in old Latin translation, which Augustine could read, and contemporary English translations refers to the wicked ones who scatter (prowl/strut/parade about) on every side (in every direction) when men/society extols/exalts depravity (shamelessness/vileness) [*The Complete Parallel Bible* 1147; *The Dead Sea Scrolls Bible* 515]; this translation is apparently linked to the "When the wicked are in authority, transgression increases (or sin multiplies)" {*Proverbs 29:16* in: *The Complete Parallel Bible* 1425}. In the Septuagint, Psalm 11(12):8 is different; however, in both sources, the Psalm's text cannot be connected with the Socrates–Augustine's concept.

Possibly, Augustine forgot the place from where his imagination took off: was it the Manichean doctrine, the Plato's doctrine, or the Holy Scriptures?

From another angle of consideration, the Augustine's conclusion reflects the actuality: indeed, false doctrines, ideas, or inappropriate methods of reasoning might constantly re–produce themselves in different minds keeping them within the same logical trap (Orphic "coil of the serpent"), from which there is no exit.

The Socrates' thought belongs to the Orphic framework, which includes the concept of reincarnation; Socrates evokes the Orphic–Pythagorean concept of the wheel or the "coil of the serpent" from which there is no exit. Similar notion sustains the Mani's postulate of predetermination and non–existence of the free will.

The referred Augustine's notion might be traced to the next "coil of the serpent": the Aquinas' attempt to justify the mandatory death sentence for relapsed heretics. Could not the Aquinas' dictum that the Church cannot imitate God in His mercy to the relapsed sinners [*Summa Theologica* II–II Q.11 a4 ro2] and his justification of the mandatory death penalty for the relapsed heretics so they should be uprooted by death [*Summa Theologica* II–II Q.11 a3, a4] be the consequence of the deadly combination of the Mani–Augustine's outlook sustained with Plato's political utopia [Plato *Laws* 908d–909a] that provided Aquinas with the blueprint for his concept of justice, which includes the mandatory death penalty for relapsed heretics for the sake of "ideal" stability of the "ideal" society?

This particular example illustrates how easily one framework of knowledge might take the place of another body of knowledge within the mind that does not have the constant focus***Σ26*** on true knowledge of God. In particular, Augustine obviously does not consider the heathen philosophy and the Philo and Origen's allegorical interpretations of the texts from the Holy Scriptures, with which his logic and reasoning are fed and on which his imagination flies, as inconsistent with the true knowledge given by the Word–God.

Catholic saint and theologian Augustine the Manichean convert began with recognition of Platonism as the pre–cursor and likeness of Christianity and finished with *Compelle Intrare.*

▣ Perhaps, the false ideas might be seen as the kind of deadly virus or the immunity test for human minds and, as it might be inferred from the history, each type of the false doctrines coincides with the particular type of the destructive processes: some minds have "immunity" and reject the deceptive ideas ***[[***for instance, such as a heretical assertion of the right of a philosopher to misinterpret the word of God***]]***; some minds accept the false concept as the truth and destroy themselves and the establishment (state, society, religion, group), which has acknowledged them as the messengers of the truth.

The acceptance of Augustine doctrines by the papal church of Rome made possible the Dark Ages, when the European civilization collapsed into the heathenism – the reality of anti–evolution, which consumed the multitudes of people who were deprived of true knowledge of God and who were deceived by heresy of their "guardians" – the philosophizing theologians armed with the heathen philosophy and the methods of such false teachers, for instance, as Philo***Σ7***, Origen***Σ8***, and Augustine.

After acceptance of the *Filioque* and *Compelle Intrare*, the papal Church of Rome embraced the Aquinas' political theology, which superseded the Christian teachings, and justified forceful conversion, deprivation of the priests of marriage ***[[***similarly to the Plato's guardians and Mani's Perfected***]],*** the Inquisition, the Crusades, religious wars and persecutions, and other methods of creation of the "perfect members" of the "perfect community."

Could all these disasters be a consequence of an intentional misinterpretation of the words of God by philosophers and theologians?

The very idea of intentional misinterpretation is not compatible with philosophy, theology, or any field of study, which presupposes dignity of thinking. In the Augustine's case, intentional misinterpretation as the deliberate act does not look probable. Therefore, the reason for the initial misinterpretation should have the root in an inability to comprehend the truth, so, the mind accepts alien ideas, heresy, and fantasies as the truth.

Only the mind, which is not focused***Σ26*** on God, yet which is trained in the methods of the heathen philosophers who created their imaginary worlds of multi–deity mythological theology, becomes capable of accepting the fruits of imagination as the truth.

Consequently, such mind acquires the ability to misinterpret truth in accordance with own desires and to present figments of own imagination as the real meaning of things. If such a mind belongs to someone at a position of any – religious, political, other – authority, the consequences are suffering and death of the many.

▣ Augustine discarded the warning of St. Paul the Apostle {*Colossians 2:2–18; 3:1–17*} that the Christians do not need "philosophy and empty deceit according to the human tradition" of a self–proclaimed visionaries with irrational arrogance of the mind controlled by the flesh, because the Christians have all the treasures of wisdom and knowledge, love that is completeness of perfection, and eternal life in Lord God Jesus Christ.

Consequently, Augustine continued the heretical Philo–Origen's traditions of application of the methods of heathen philosophy toward "elaboration" of the word of God, frivolous interpretation and misinterpretation of the Holy Scriptures, and additions of the figments of imagination to the words of God; such Augustine's practices resulted in heresy and falsification of the Christian teaching. Perhaps it was the special ability to pervert the Holy Scriptures according to own needs, which

prompted Friedrich Meinecke's reference to Augustine as to a "precursor of Machiavelli" [Meinecke ref. and qtd. in: Paolucci vii].

▣ Misinterpretations of the Scriptures produced such Augustine's idea as the right of the Church on "righteous persecution" and "coercion in the name of love" embodied in *Compelle Intrare*. The way, which this idea made through the centuries, started with the admittance of the evil as the means to deal with man, resulted in the evil, and led

from the Roman Catholic Church that consented to the *Compelle Intrare*
asserted by Augustine the Bishop of Hippo
and began to compel the heretics by persecution and coercion
↓
through the Schisms, the Inquisition, religious wars,
persecutions of the different–minded, and revolutions
↓
to the prisons and concentration/forced labor camps of the twentieth century,
where people had to learn ideals of selective justice and supremacy of the common good over the good of a person
and either to submit themselves to the power of coercion
or to die as "enemies of the state (nation)"

Three Augustine's notions became especially influential: they prepared the ground for the Aquinas' political theology – official doctrine of the papal church of Rome. *Compelle Intrare* or justification by the Church of the use of force and coercion and the concept of the "wise judge" whose ignorance and sins against humanity are justified by the needs of the society became the foundation for the Inquisition. The ides of primacy of the laws of society/city over the laws of a Christian family introduced the papacy as the supreme authority over the family's life and justified intrusion of the papal clergy into the intimate life of the papal subjects.

The history discloses the actual significance of the Augustine's heretical additions to the Christian dogma and reveals the fruits, which the Augustine's philosophizing imagination had brought upon his church and upon those who this church persecuted "in the name of love":

1/ the Augustine's *Compelle Intrare* and "wise judge concept" laid the foundation on which the papal church of Rome grown up into the worldly institute of coercion that uses the weapons, the powers, and the means of the material world to gain the secular power and world dominion and to transform free people into unreservedly obedient papal subjects ***[[***e.g., such as the human weapon***Σ6*** manufactured with the *Spiritual Exercises* of Ignatius of Loyola***]]***. The papal Inquisition, which was established in 1227, impeccably embodied the Augustine's concept of "wise judge"; the inquisitorial literature, including the manuals of the inquisitors, contains Augustine's *Compelle Intrare* as the justification of the right to persecute and to exterminate heretics

2/ the *Filioque* empowered the Roman popes to assert their "divine authority" as the foundation for self–deification/idolization, as the claim on the absolute – secular and spiritual authority over the entire mankind, and as the basis for their struggle for the absolute power over souls and bodies of their subjects world–wide

3/ the sack of Constantinople by the Catholic Crusaders***Σ27*** in 1204, in fact, became the ultimate embodiment of the Augustine's vision of the "coercion in the name of love" and the "conquests of the Lord" [Augustine qtd. in: Deane 220].

▣ Therefore, the most significant purpose of the freedom–oriented mind should be development of the right discernment***Σ28***, including cultivation of an ability to discern and indentify instantly the slightest sign of inhumane perversion in each philosophical and theological concept. Would this ability become the vital part of education, the heathen philosophy would receive its proper place as an illustration of the deadly disease of mind.

Evidently, in some crucial moments of the Past, which determined development of the current civilization, such ability was suppressed, or did not exist. Otherwise, such creations of Augustine's mind as the *Compelle Intrare*, the "wise judge," and *Filioque* would never make the way into the history of mankind.

▣ The Augustine's doctrine is based upon misinterpretation and falsification of the word of God incompatible with Christian dogma.

▣ Through the Augustine's works, the Plato's utopia and the heresy of Mani were incorporated into the Western theology, which became the basis for the Western civilization.

▣ The overall legacy of Augustine includes

1/ application of heathen philosophy toward interpretation of the Holy Scriptures, that were obscure for him

2/ the "useless" knowledge" of heretic, which has brought forth nothing good, and which, after its embodiment into the structures endowed with the power of coercion, took life and happiness of the many.

▣ In one of his books, Augustine asks his readers to thank God for his conversion from the Manichaeism [*The Confessions* X.xx].

All false prophets have their role in the process of evolution.

However, can mankind be sincerely grateful for the *Filioque*, *Compelle Intrare*, the wise judge concept, and their consequences, which the Manichaean convert imposed onto the Western theological thought and through it, onto the Western civilization?

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The sign ▣ denotes my opinions and notes placed within the main text.

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The text includes excerpts from
– The Invincible Empire*, Chapter 5 (edited; re–formatted),*
– the post [October 12, 2008] @ my website,
– my other works

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