

Chapter 1 : Vatican says 'sex-change' operation

The Holy See declared itself on Friday against the brutal regime of Nicolas Maduro, capping an extraordinary few months of masterful maneuvering by the bishops of Venezuela.

This vast repository of knowledge holds state papers, Holy See paperwork, papal correspondence and personal letters, and countless historical records, documents and texts accumulated by the Vatican from every corner of the known world that date back to the 8th century, all housed within a massive, carefully climate-controlled structure adjacent to the Vatican Library that is designed more like a fortress than a library, replete with impenetrable underground bunkers and with only one known heavily guarded entrance. The list of known contents of the archives is far too long to completely cover here, but includes a wealth of historical documents including handwritten letters to the Pope from such important figures such as Mary Queen of Scots asking for a pardon before her execution, King Henry VIII, Michelangelo asking to be paid for his work on the Sistine Chapel, Abraham Lincoln, Jefferson Davis, Grand Empress Dowager Helena Wang of China in the 17th century, one written on birch bark by the Canadian Ojibwe tribe in , and many, many others. Here there are official edicts by Popes through the centuries, including excommunications such as that of German religious heretic and founder of Lutheranism Martin Luther, official papal decrees such as the one made in by Pope Alexander VI that split the entire known world among Spain and Portugal, as well as personal communications from popes throughout history. Here one can also find such gems as a nearly foot long scroll containing details of the trials of the Knights Templar for heresy and blasphemy dating to , as well as a handwritten transcript detailing the trial of astronomer Galileo Galilei in the 17th century, as well as the doctrine of the Immaculate Conception, which states that Mary was conceived without sin, scrawled out on a piece of parchment dating to Five Centuries of Secret Vatican Espionage To gain access to these isolated archives and islands of knowledge one must be a qualified, recognized scholar or researcher who has been thoroughly vetted by the Holy See, a process which can take years. Amateur historians, journalists, students, or armchair researchers need not apply and are strictly forbidden. Once entering the rows of dusty old texts there is no browsing allowed, and you can only retrieve three documents listed in one of the thick, intimidatingly massive catalogs that are meticulously handwritten in Latin or Italian. If you cannot decide what you want to look at within a set amount of time under strict supervision you are ushered out of the archives and must wait until the following day to try again. Even if you do know what you want to look at there are still oppressive limitations on what is available for perusal. All materials in the archives are only released for public viewing after a full 75 years have passed, meaning newer documents are restricted, and even then there are large swaths of archived content that are totally off limits and probably forever will be. It is this mystery and the intrigue of secret or lost texts spanning over a millennium filed away in these remote, largely abandoned corridors that have spawned rumors and speculation about the extent of what the archives really hold, and the Vatican Secret Archives have perhaps not surprisingly been ground zero for all manner of conspiracy theories, ranging from the somewhat plausible to the completely bizarre and outlandish. One popular theory is that the Vatican had relations with the Nazis during World War II, a conspiracy that is made especially intriguing as much of the documentation pertaining to the war is still banned as it has not been 75 years since its addition to the archives. Author, historian, and professor of anthropology David Kertzer managed to gain access to Vatican Archive documents from the reign of Pope Pius XI , and claims his research led him to conclude that the Vatican had made deals with Mussolini to remain silent on state-sponsored Anti-Semitism in exchange for various perks from the regime in the interest of the Church. This has led him and others to wonder just to what potential extent the Vatican was in league with the Nazis, perhaps striking up similar deals or collaboration, the details of which would still be buried in the secretive portion of the archives that has not yet been released. Adding to dark tales of possible Nazi collaboration is the idea that the Vatican Secret Archives house evidence and proof that various legendary religious artifacts such as the Ark of the Covenant, the Holy Grail, the True Cross, the Crown of Thorns, and the Shroud of Turin are all authentic and real, and that these relics are either housed somewhere in the archive itself or that there are

detailed maps to their locations sequestered within. There are many other mystical and magical secrets supposedly buried within the Secret Archives. According to conspiracy theorists there are also numerous magical texts and spell books within the archives, as well as proof that demons exist and a vast amount of secret information on exorcisms. However, the third secret was always kept under wraps, as it was deemed that mankind was not ready for it. The conspiracy theories and intrigue orbiting the Vatican Secret Archives are numerous, and go well out into the fringe of the weird. Alien bodies and spaceship technology? Treasure maps to vast fortunes? Documentation of systematic child abuse and sexual assault within the Church? The missing Chronovisor time viewing device, which purportedly allowed users to peer through history? Full documentation of details of the Illuminati, who incidentally many think actually run the archives? Although there is no way to tell just how many of the documents filed away in the corridors of this vast archive are truly shadowy secrets willfully hidden away from the world, the Vatican Secret Archives are nevertheless a fascinating place that most people will never see. Regardless of whether there are earth shattering secrets here or not, it is a splendid repository of history and knowledge virtually unmatched by any other, and much of which has been stored away and forgotten for centuries, with even the Vatican itself not sure of its true extent. It is fascinating to think about what incredible discoveries could be contained within its miles of shelves and lying dormant within its vaults, waiting to be unearthed if someone were to be given free reign to search through it. Here a vast chunk of history is forever recorded, although mostly off-limits and obscure, and one wonders just what mysteries lie waiting in these halls. Did you find a spelling error or grammar mistake? Do you think this article needs an update? Or do you just have some feedback? Thank you for reading.

Chapter 2 : THE ROLE OF THE VATICAN IN THE MODERN WORLD

The head of a schismatic Roman Catholic sect known as the Society of St. Pius X (SSPX) recently labeled Jews "enemies of the Church." The comments from Bishop Bernard Fellay could have triggered a public clash between Catholics and Jews, as in when then-SSPX Bishop Richard Williamson denied.

Please reply to that email and add our address -- emperorsclothes tenc. Please send this link to a friend. Please make a donation! A look at the record. Logically, such an attitude also led to a rejection of Christianity and a desire to see the Church destroyed or at least subjected to the interests of the Nazi state. It was this extreme ideology which became the basis of the measures taken first to drive the Jews from their homes and then to exterminate them. The Shoah was the work of a thoroughly modern neo-pagan regime. Its anti-semitism had its roots outside of Christianity and, in pursuing its aims, it did not hesitate to oppose the Church and persecute her members also. Bavarian Cardinal Michael von Faulhaber. But if the Church never aided, and indeed opposed, the Nazis, and never accepted even non-racial, religion-based hatred of Jews, then to what errors would the Vatican need to face up? The evidence shows that: A The Catholic church hierarchy, acting under Vatican orders, played the decisive role in making Hitler the dictator of Germany. B Subsequently, the Catholic hierarchy was active in Nazi movements outside Germany, for example in the Balkans, where the church was the institutional base of the Nazi puppet State of Croatia. During the s, the church-controlled Centre party Zentrum did clash with the Nazis. As Hitler wrote see quote below their quarrel was over politics, not Catholic religious teachings. The Nazis themselves claimed they were fighting against atheism, specifically Bolshevist atheism, which they depicted as a Jewish-created movement. In attacking the Jews, the Nazis routinely employed Christian symbolism and traditional Christian antisemitic arguments, with which Europeans were already indoctrinated, making it an easy sale. On March 23, , the Nazi government put forward the Enabling act, giving Hitler the authority to create new laws without parliamentary approval, thus making him the dictator of Germany. This was after the Nazi-staged Reichstag fire; after the banning of the huge Communist party and subsequent arrest and murder of thousands of communists and other anti-Nazis; and amidst a campaign of violent antisemitism. Before the vote, Hitler addressed the Reichstag parliament saying the Nazis were fighting for Christianity: The Government sees in both [Catholic and Protestant] Christian confessions the most important factors for the maintenance of our folkdom. It will respect agreements concluded between them and the States. However, it expects that its work will meet with a similar appreciation. The Government will treat all other denominations with equal objective justice. It can never condone, though, that belonging to a certain denomination or to a certain race might be regarded as a license to commit or tolerate crimes. The Government will devote its care to the sincere living together of Church and State. If Zentrum voted no or even abstained, Hitler would have been defeated. According to National Catholic Reporter correspondent John Allen, a liberal Catholic and student of Vatican history he wrote a biography of Joseph Ratzinger , on March 28, , four days after Zentrum voted to make Hitler the dictator of Germany: To most Catholics, it looked as if the church wanted a modus vivendi with Hitler. Two weeks after that, the Vatican and the Nazi government signed their Concordat, putting the official Vatican stamp on the alliance of the German church and the Nazi state. The following translation of the very important Article 16 of the Reichskonkordat was authorized by the Vatican: I swear and promise to honor the legally constituted Government and to cause the clergy of my diocese to honor it. In the performance of my spiritual office and in my solicitude for the welfare and the interests of the German Reich, I will endeavor to avoid all detrimental acts which might endanger it. Even so, it is a false translation, with the falsifications lessening the horror of what the Vatican was ordering German bishops to do. So that you may make your own comparison, we have posted the original German text in footnote [1]. This translation may not be reposted or otherwise published in any form without the permission of Samantha Criscione. To inquire, write emperors-europe tenc. I swear and promise to honour the Government formed in accord with the Constitution and to cause my clergy to honour it. A demand for pro-actively defending Nazism is softened, in the Vatican translation, to a demand for passively avoiding doing the Nazis harm. A world of difference. In the Concordat, the Nazis pledged, among

other things, to give certain Church organizational decisions the force of criminal law. And the German Catholic church did sometimes criticize Nazi policies, for example regarding forced sterilization which contradicts Catholic doctrine but not, as the Vatican now claims, over Nazi treatment of the Jews and of anti-Nazis, Jewish and non-Jewish. Just for the record, the Vatican signed the Concordat after the Nazis issued their forced sterilization law, so later church protests over forced sterilization have a hollow ring. The fact that German Catholic-Nazi relations were not always smooth sailing does not mitigate the horrific truth that: The Catholic Centre party Zentrum has obeyed Vatican orders and dissolved itself. In the Reichskonkordat, the Vatican has promised that German Catholic educators will teach children to love the Nazi state Article Cardinal Bertram of Breslau has called on Catholics to avoid all subversive or illegal -- illegal by Nazi definition! How would you respond? What if Gumpel is correct? Is he aware of the implications? Gumpel says that the astute people in the Vatican knew Hitler would not respect church independence, but really it did not require much astuteness; just the ability to read. Article I of the Concordat states: And Zentrum had dissolved itself on July 6 - two weeks before the signing of the pact. So a there was no possible parliamentary opposition to the Nazis because there were no longer any functioning parliamentary opponents and b even if there had been, the Catholic party had voted to give the Nazis the authority to rule by decree. Thus, the promise to respect the partial autonomy of the Catholic church e. As Samantha Criscione argues see footnote [7] , read as the end result of negotiations between parties hammering out an accord through mutual concessions, the Reichskonkordat was a catastrophic Vatican defeat. A defeat because Hitler got everything. By this standard, Eugenio Pacelli, later to become Pope Pius XII, was in the running for Worst Negotiator in History, signing away everything in return for nothing at a time when the Nazis were internationally isolated and running a state that had catastrophic financial debts, i. But read differently, read as the pro-Nazi faction within the Catholic church giving Hitler a weapon to help him suppress German anti-Nazi sentiment, including, indeed especially, inside the German Catholic church, whose party Zentrum had once opposed Nazism - the Concordat was a great success. Of course, there was no guarantee that at some point the Vatican and the Nazis would not come into conflict, despite their agreement on social and political questions and common desire to crush anti-Nazism. Even a marriage based on mutual interest may end in divorce. For the Vatican and the Nazis, job 1 was to crush anti-Nazism, i. Vatican support for Nazism was apparent during the s. Despite efforts to white out the past, a pictorial record survived. Between his election and his coronation he held a crucial meeting with the German cardinals. He decided that that might be going too far. He was going to maintain normal diplomatic relations with Hitler. Orthodox Christian Serbs who refused to convert were butchered in their villages, or at the Jasenovac death camp, or thrown into mountain crevices. This was a big boost for Nazi forces, not only in Germany but worldwide. The Ustashi state went to war against the Serbs: Soon Ustasha bands initiated a bloody orgy of mass murder of Serbs unfortunate enough not to have converted or left Croatia on time. In addition, the Ustasa regime organized extermination camps, the most notorious one at Jasenovac where Serbs, Jews, Gypsies, and other opponents were massacred in large numbers. However, the Germans used equally brutal methods to destroy Jewish villages in the Soviet Union after the German Nazi invasion. Perhaps the Germans were shocked because the people being slaughtered were perceived as human, that is, they were not Jews The Germans invaded Yugoslavia on April 10, According to the following report from the Yugoslav Embassy in Washington, Croatian Catholic Archbishop Stepinac helped the Ustashi terrorists create their pro-Nazi state. As in Germany, the stance taken by the Church hierarchy guided lower clergy and lay Catholics: On April 12, , while fighting between the Germans and the Yugoslav Army was still going on in the Bosnian mountains " while millions of patriotic Yugoslavs were still determined to resist the invaders " Archbishop Stepinac openly called on Kvaternik and congratulated him on his success. The official organ of the Archbishopric, Katolicki List, reported that the Archbishop had expressed his highest satisfaction to Kvaternik. The Ustashi newspaper Krvatske Novosti, in its Easter issue, underlined the significance of this interchange of visits and pointed out the cordiality with which the Archbishop of Zagreb had greeted the deputy of Dr. This newspaper drew the conclusion that the foundation was laid for intimate cooperation between the Ustashi movement and the highest representative of the Roman Catholic Church in the Croatian State. What other conclusion could the lower clergy reach, despite the knowledge that both

Kvaternik and Pavelic had been sentenced to death in absentia for their roles in the murder of King Alexander and French Foreign Minister Barthou? On the very next day – the Royal Yugoslav Army was still fighting – Archbishop Stepinac paid him a visit, to greet him and voice his congratulations. Two weeks later, on April 28, , Archbishop Stepinac issued a pastoral letter asking the clergy to respond without hesitation to his call that they take part in the exalted work of defending and improving the Independent State of Croatia. He emphasized his deep conviction that the efforts of the Poglavnik [i. These are events that fulfilled the long-dreamed of and desired ideal of our people You should therefore readily answer my call to do elevated work for the safeguarding and the progress of the Independent State of Croatia Prove yourselves, honorable brethren, and fulfill now your duty toward the young Independent State of Croatia. But a great part of the Catholic clergy, not earlier involved in the Ustashi movement, accepted the circular as a directive, an order from their most responsible chief; and in accordance with its exhortations placed themselves at the disposal of the Ustashi. Answering the call of the Primate of the church, many priests then engaged actively in supporting the Ustashi regime. If so, let me assist. I have the full text in front of me. Criscione argues, he, as the ranking Bavarian cleric, was ordering the hierarchy to crack down on Catholics who challenged Nazi racism. Thus the sermons were a blow to the anti-Nazi movement in Germany. Rather than opposing the Nazis, Faulhaber sounded the charge against their opponents in the church. This was a practical matter. It is for this reason that the scriptures of the Old Testament are worthy of credence and veneration for all time. Antagonism to the Jews of today must not be extended to the books of Pre-Christian Judaism. Point, game, set, match.

Chapter 3 : Pope Francis Speaks Out On Abortion | HuffPost

The Dicastery for Promoting Integral Human Development has easily the most political portfolio in the curia. The Franciscan reforms of the Roman Curia are, three years on, beginning to break the.

Richardson, is a professor of philosophy at Jesuit Georgetown University. Rudman and Lee H. He was a Clinton crony. Peterson is married to Joan Cooney, who has received honorary degrees from two Jesuit institutions Boston College and Georgetown University and whose mother was Roman Catholic. Jesuit-trained Peterson was also a crony of Jesuit-trained Bill Clinton. So, we can see that both of the men running the Blackstone Group, which Saloman had close ties to, are Jesuit coadjutors. During his time in the U. Haass was also the U. Haass also served as a special assistant to George H. Haass is also a Rhodes Scholar Rhodes Scholarships have been given out to Jesuit grads, in many cases. As is the typical Jesuit modus operandi: Other members connected to the Jesuit Papacy are as follows: Ajami is also a friend of Masonic Zionist Paul Wolfowitz. He is on the board of Caremark, which is run by Thomas M. Duberstein is a director of Conoco Phillips, which is run by James J. Norbert College in Wisconsin. Tomilson Hill is the Vice Chairman of the Blackstone Group, which we already saw is controlled by two Jesuit coadjutors. Bazelon, who had a close friendship with William J. Brennan, a Georgetown University professor. Peterson Institute, which is run by Peter G. Peterson, who is married to a woman who has honorary degrees from several Jesuit universities. Spero is a crony of Bill Clinton, the Jesuit coadjutor who was trained at Georgetown University, where he was class President and very tight with the Jesuit faculty. The divine dragon known as the Vatican has its true head placed within the sovereign, missile-protected, Borgo Santo Spirito. So be very aware of the likes of these Habitat conferences taking place wishing to steal your property from underneath you in order to protect mother Earth. In truth the stealing of your homes will be so they can dictate where you live and who with. They want at least fifty percent of the private property in the next decade alone, then the remainder from then on. An empire controlled by the sacred twelve Roman families of which the five most powerful are Orsini, Farnese, Somaglia, Breakspeare and Aldobrandini, All I say is beware of a false, pagan-inspired document created in on October 9th. This was very much tied to the British Monarchy, in particular.

Vatican's strong Venezuela stand gives backing to bishops - Crux: Covering all things Catholic The Holy See declared itself on Friday against the brutal regime of Nicolas Maduro, capping an extraordinary few months of masterful maneuvering by the bishops of Venezuela.

She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men. In him, in whom God reconciled all things to himself cf. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth Cf. Although not acknowledging him as God, they venerate Jesus as a prophet, his Virgin Mother they also honor, and even at times devoutly invoke. Further, they await the day of judgment and the reward of God following the resurrection of the dead. For this reason they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values. May these peoples, worshipers of the one God, also welcome our best wishes for peace in justice. The common belief in the Almighty professed by millions calls down upon this continent the graces of his Providence and love, most of all, peace and unity among all its sons. It is a humble and ardent prayer for peace, through the intercession of the glorious protectors of Africa, who gave up their lives for love and for their belief. In recall the Catholic and Anglican Martyrs, We gladly recall also those confessors of the Muslim faith who were the first to suffer death, in the year , for refusing to transgress the precepts of their religion. And there is more: Thanks to this law, man will never submit to any idol. The Christian keeps to the solemn commandment: On his side, the Muslim will always say: Peter wrote to your predecessors to invite you to consider every day the deep roots of faith in God in whom also your Muslim fellow citizens believe, in order to draw from this the principle of a collaboration with a view to the progress of man, emulation in good, and the extension of peace and brotherhood in free profession of the faith peculiar to each one. But we are especially brothers in God, who created us and whom we are trying to reach, in our own ways, through faith, prayer and worship, through the keeping of his law and through submission to his designs. Is it not right to think that in the Philippines, the Muslims and the Christians are really traveling on the same ship, for better or for worse, and that in the storms that sweep across the world the safety of each individual depends upon the efforts and cooperation of all? Society cannot bring citizens the happiness that they expect from it unless society itself is built upon dialogue. Dialogue in turn is built upon trust, and trust presupposes not only justice but mercy. Without any doubt, equality and freedom, which are at the foundation of every society, require law and justice. But as I said in a recent letter addressed to the whole Catholic Church, justice by itself is not enough: I would like to add that we Christians, just like you, seek the basis and model of mercy in God himself, the God to whom your Book gives the very beautiful name of al-Rahman, while the Bible calls him al-Rahum, the Merciful One. I am anxious to encourage you along this difficult way, where failure may occur, but where hope is even stronger. To maintain it, strong Christian convictions are necessary. More than elsewhere, it is highly desirable that Christians should take part, as you encourage them to do, in a permanent catechesis which completes a biblical renewal course, or more exactly a reading of the Word of God in the Church, with the help of theologians and truly competent spiritual teachers. That is why it is surrounded by discretion out of a concern to be considerate with regard to the slowness of the evolution of mentalities. The seriousness of commitment in this dialogue is measured by that of the witness lived and borne to the values in which one believes, and, for the Christian, to him who is their foundation, Jesus Christ. This sincere dialogue and this demanding witness involve a part of spiritual abnegation: Such a spirit is embodied in the first place in disinterested service with a view to fraternity participating in the development of these countries and to sharing the aspirations of their people. I am anxious to stress here the quality of the work carried out by so many of those cooperators in the discretion

and dedication, and by those who supported them. I do not want to dwell here on this important question of the dialogue between Christians and Muslims, with which I quite recently dealt in my conversations with your confreres in North Africa. But I am anxious to point out the importance of the initiative you have taken in common in this field, in the framework of the Regional Episcopal Conference of West Africa, by creating a special commission to promote such a dialogue. Paul stresses the love we must show toward all, and the duty to lead a blameless life in the sight of God: As the spiritual head of the Catholic Church, I have had many other opportunities both to welcome Muslims in Rome and to visit them in various countries in the course of my travels. We believe that God transcends our thoughts and our universe and that his loving presence accompanies us throughout each day. In prayer, we place ourselves in the presence of God to offer him our worship and thanksgiving, to ask forgiveness for our faults, and to seek his help and blessing. We know that this does not resolve all the problems which are common to the plight of immigrants. Nevertheless, these very difficulties ought to be an incentive to all believers, Christian and Muslim, to come to know one another better, to engage in dialogue in order to find peaceful ways of living together and mutually enriching one another. This is a fundamental dialogue which must be practiced in neighborhoods, in places of work, in schools. This is the dialogue which is proper to believers who live together in a modern and pluralistic society. In confronting this situation, allow me to repeat the advice of the Apostle Paul: This type of mutual emulation can benefit the whole society, especially those who find themselves most in need of justice, consolation, hope - in a word, those in need of reasons for living. We know that by working together fraternally, we will thus be carrying out the will of God. We live in the same world, marked by many signs of hope, but also by multiple signs of anguish. For us, Abraham is a model of faith in God, of submission to his will and of confidence in his goodness. We believe in the same God, the one God, the living God, the God who created the world and brings his creatures to their perfection. He expects from us obedience to His holy will in a free consent of mind and heart. It is of God himself that, above all, I wish to speak with you; of him, because it is in him that we believe, you Muslims and we Catholics. I wish also to speak with you about human values, which have their basis in God, these values which concern the blossoming of our person, as also that of our families and our societies, as well as that of the international community. The mystery of God - is it not the highest reality from which depends the very meaning which man gives to his life? And is it not the first problem that presents itself to a young person, when he reflects upon the mystery of his own existence and on the values which he intends to choose in order to build his growing personality? He is the origin of all life, as he is at the source of all that is good, of all that is beautiful, of all that is holy. His holy law guides our life. It is the light of God which orients our destiny and enlightens our conscience. He expects from us obedience to his holy will in a free consent of mind and of heart. It is He, God, who is our judge; He who alone is truly just. We know, however, that his mercy is inseparable from His justice. When man returns to Him, repentant and contrite, after having strayed into the disorder of sin and the works of death, God then reveals Himself as the one who pardons and shows mercy. For His blessing and His mercy, we thank Him, at all times and in all places. We believers know that we do not live in a closed world. We believe in God. We are worshipers of God. We are seekers of God. Both of us believe in one God, the only God, who is all justice and all mercy; we believe in the importance of prayer, of fasting, of almsgiving, of repentance and of pardon; we believe that God will be a merciful judge to us all at the end of time, and we hope that after the resurrection He will be satisfied with us and we know that we will be satisfied with him. Obviously the most fundamental is the view that we hold onto the person and work of Jesus of Nazareth. You know that, for Christians, Jesus causes them to enter into an intimate knowledge of the mystery of God and into the filial communion by His gifts, so that they recognize Him and proclaim Him Lord and Savior. We must respect each other, and we must stimulate each other in good works on the path of God. Ideologies and slogans cannot satisfy you nor can they solve the problems of your life. Only spiritual and moral values can do it, and they have God at their foundation. On this path, you are assured, of the esteem and the collaboration of your Catholic brothers and sisters whom I represent among you this evening. He wants us to be merciful toward each other. Along this path there are new solutions to be found to the political, racial and confessional conflicts which have plagued the human family throughout history. Jews, Christians and Muslims. My prayers and hopes are with you as you pursue your reflection on

the God of mercy and justice, the God of peace and reconciliation! It inspires you to face the challenges of the present day with love and responsibility. We have many spiritual resources in common which we must share with one another as we work for a more human world. Young people especially know how to be open with each other and they want a world in which all the basic freedoms, including the freedom of religious belief, will be respected. This is also true in Bangladesh. Since we are believers in God - who is goodness and perfection - all our activities must reflect the holy and upright nature of the one whom we worship and seek to obey. Both Christians and Muslims are called to defend the inviolable right of each individual to freedom of religious belief and practice. There have been in the past, and there continue to be in the present, unfortunate instances of misunderstanding, intolerance and conflict between Christians and Muslims, especially in circumstances where either Muslims or Christians are a minority or are guest workers in a given country. It is our challenge as religious leaders to find ways to overcome such difficulties in a spirit of justice, brotherhood and mutual respect. As believers, we do not deny or reject any of the real benefits which modern developments have brought, but we are convinced nevertheless that without reference to God modern society is unable to lead men and women to the goal for which they have been created. It is here too that Christians and Muslims can work together, bearing witness before modern civilization to the divine presence and loving Providence which guide our steps. Together we can proclaim that he who has made us has called us to live in harmony and justice. May the blessing of the Most High accompany you in your endeavors on behalf of dialogue and peace. This cooperation in solidarity towards the most afflicted can form the concrete basis for a sincere, profound and constant dialogue between believing Catholics and believing Muslims, from which there can arise a strengthened mutual knowledge and trust, and the assurance that each one everywhere will be able to profess freely and authentically his or her own faith. We must all learn to recognize these elements in our own lives and societies, and find ways to overcome them. Only when individuals and groups undertake this education for peace can we build a fraternal and united world, freed from war and violence. You and we owe this charity to ourselves especially because we believe in and confess one God, admittedly, in a different way, and daily praise and venerate him, the creator of the world and ruler of this world. May the Most High God fill us with all His merciful love and peace. He receives this title because of his flawless faith in God. I am happy to note that, since the arrival of the first Christians in this land, the people of Senegal have given the world a good example of this sharing life. They noted that the young people have worked together to build cemeteries, mosques and churches; that school children engage in healthy emulation to make their schools places of peace, forgiveness and fraternity; that adults work together to improve the life of the community spirit of the country. I would like to support and encourage all these efforts at building a harmonious society because I am convinced that this is the way of God. Our Creator and our final judge desires that we live together. Our God is a God of peace, who desires peace among those who live according to His commandments.

Chapter 5 : Considerations Regarding Proposals To Give Legal Recognition To Unions Between Homosex

The Vatican's representative here is a key link between US Catholics and the pope. Cerebral and reserved, Donald Wuerl prefers to work quietly, but he hasn't always been able to avoid confrontation.

My subject today is fascinating because the activities of the Church touch almost every country and nearly every aspect of human life. The Vatican is not only the focal point of a vast spiritual and cultural community, and the visible symbol of a living system of ideas and values; it is a coordinating secretariat for a far-flung multinational bureaucracy. In both the Vatican plays an important. The Pope, in his primary role, is the spiritual head of the Roman Catholic Church with its million communicants who regard him as the earthly vicar of Christ. Our own Western culture is inextricably entwined with Catholicism. Indeed, in a modern nationalist sense, the Church hierarchy is not a government at all. Its whole existence dates back to an age that predates that narrow concept of national sovereignty which has so bemused our modern era. But perhaps the day will come when the logic of interdependence will make such international bodies, limited in their functions but independent within them, an increasingly prominent part of the process of government in the world. At any rate, although the "sovereign" jurisdiction of the Papal government is minuscule, its direct political influence everywhere is considerable. It has unrivaled sources of information through church universities, schools, monasteries, convents, and other institutions. It deals directly with the most fundamental elements in the life of many communities: The Vatican maintains formal relations with over 50 nations, and informal relations with many others, including our own. As the oldest continuing international organization in the world today, the Vatican has a well-deserved reputation for diplomatic expertise. It possesses a knowledge of foreign countries and their government which cannot be matched, in many respects, by any national state. Although such a course sometimes arouses criticism, it does often allow the Vatican to play an important role in conciliation. This is hardly a new role. It goes back to the civilizing mission of the Church in the Middle Ages. All through this warlike century, Popes have struggled to end the fighting and to bring reason and charity to the affairs of nations. In addition to this age-old role of peacemaker, the Papacy has in recent years pursued a number of specific policies designed to encourage a more favorable climate for the peaceful diplomatic settlement of disputes. Recent encyclicals have severely limited the old concept of a just war. General Assembly; and the same strong support for "an effective world authority" continues in the recent encyclical "Populorum Progressio". Another important theme in recent Papal teachings is the urgent need for disarmament. Pope John, again and again, argued that the balance of armaments could never be a secure basis for peace, that stability could come only from mutual trust, Pope Paul in Bombay in appealed to the world to divert the immense resources now devoted to armaments to a great fund for relief of suffering around the globe. The Papacy, in short, has made itself a major spokesman of the universal yearning for peace. It has used its moral prestige to mobilize public opinion in behalf of peace and its diplomatic apparatus to encourage conciliation. Although in some quarters it is fashionable to denigrate the role of ideas in history ideas, it is said, are rationalizations for the love and hunger that genuinely rule human affairs , the argument is really a misunderstanding of history, a misunderstanding of the nature of ideas. Ideas, the great ideas which are active forces in. Love and hunger will doubtless always influence the human animal; but what men love and what they hunger for will always be determined by the ideas that shape their imaginations. Institutions depends for their vitality and direction upon the ideas that inform them. Without these informing ideas, the life sap of an institution disappears and the remaining structure stands condemned. This is essentially true of all organizations with essentially moral purposes: Above all, it is true of churches. And so it is not surprising that the head of an institution with the immense spiritual vitality of the Catholic Church should exert his greatest influence as a teacher of the public conscience, as a mediator of the essential ideas which inform his Church. In our world the Pope is the champion of the suffering and the discouraged, constantly reminding us of the immense load of misery the majority of men carry through their lives. In the recognition of the need for a stable world order, and for development as the necessary means of assuring this stability, the policy of the Vatican, and the foreign policy of the United States since the days of Point Four and the Marshall Plan, are

ONE. Great as is the role of the Pope in the in matters mentioned above, it is only a fraction of the real influence of the Roman Catholic Church in shaping the modern world. The Church is a living community, lay and ecclesiastical, dedicated to the moral and spiritual education of Catholics and indeed of modern Western society in general. The Roman Catholic Church has a special place in the education of the West. It is one of the great transmitters and mediators of the whole moral and spiritual wealth of our past into the present-day world, a mission which transcends sectarian divisions and particular formal moral and theological beliefs. Like any great institution that has spanned centuries, the Catholic Church has had its moments of weakness; yet with a vigor and capacity for renewal which must impress even the unbeliever, the Church has always found within itself the resources to carry on its mission in a changing and often hostile world. Everyone who loves our Western past cannot but rejoice in the renewed vitality of the Catholic Church in recent years. It is not rejecting the old truths but adapting them to the intellectual and moral conditions of the modern world. The Ecumenical task is the great work of the Catholic Church today. Men of all faiths will profit from the process of renewal which is one of the dramas of a lifetime and will be, I am sure, a powerful force both in the realms of ideas and in that of social action during the generations before us. As a historian, I have always found a majestic sanity in the Catholic tradition. The Catholic vision of reality is remarkably balanced. It is a church that believes not only in heaven but also in hell. It knows that there is evil in the world as well as good. It has seldom neglected to give the Devil his due. While the Church exhorts its children to act like angels, it knows that not many would or could do so for long. For the Church has never forgotten that we live in a fallen world, and that while human institutions cannot succeed in creating a good society without love and charity, neither can they function without law, justice and power. It accepts the great principle of rendering to Caesar the things of Caesar. This is the sane and balanced need in our world today.

Chapter 6 : Catholic experts weigh in on vaccine debate

the role of the vatican in the modern world Eugene V. Rostow Mr. Eugene V. Rostow, Under Secretary of State for Political Affairs, addressed a conference on "The Vatican and Peace" at Boston College, March 27,

The list was compiled by the Pontifical Commission for Social Communications in to commemorate the th anniversary of the film industry. The list is divided into three categories containing 15 films each: Though many of the films are not specifically Christian, they all deal with themes relevant to Christians, and are all beautiful examples of film as art. They also exposed us to films made all over the world. In this article, we address the films in the Values category, and in future articles we will discuss the other categories. For each film, we briefly discuss its main themes, but we want to emphasize that films have a level of depth and artistry that are not reducible to themes or message. Most of the films have mature content, so we recommend looking into that before showing them to children. The British and Japanese soldiers have a common longing for home and peace, and through music they discover their brotherhood. The strongest theme of the film is vocation: The soldier is Buddhist, but his experience of vocation is one that is universal to Christians and non-Christians. The film is beautifully shot, showing the suffering which war brings to a lovely land. It powerfully shows what both the depravity of evil and loyalty to the good can make people do. The story takes place during the Nazi occupation of Rome, showing the Communist partisans and Catholic faithful fighting together for freedom. This movie contains the best Catholic priest character we have ever seen in movie, but also many other real characters extraordinary for their nobility. The main story takes places during the events of one day, but skillfully incorporates significant memories from the life of the doctor, especially his childhood. The events he remembers, while seemingly insignificant when they occurred, shaped his character and the negative way in which he related to his family later in life. Yet, during the day on which the main events of the film occur, through an encounter with youth at the beginning of their adult life, he comes to a realization of his failure, and works to overcome them with the time that he has left. What Bergman gives us here, shot on the spectacular Swedish coast, is real people: The movie follows the plight of a man struggling to keep his family out of destitution through a new job. This job requires the use of a bicycle, but, on his first day of work, his bike is stolen. As he tries to find his stolen bicycle with the aid of his young son, circumstances beyond his control lead him to moments of desperation and despair. At the same time, this film is a powerful and tender portrayal of fatherhood. We found it to be one of the most realistic portrayals of people in all their human messiness we had ever seen. Each film is morally serious, but does not provide any easy answers to moral problems for the viewer. The main characters of each film all live in a single apartment complex in late-Communist Poland, but in their daily struggles and joys they could be people anywhere in the modern world. Of the ten films, the ones we found to be most worthwhile were: Number 2, which is about a women who became pregnant through an affair, believes her husband to be dying, and is considering an abortion; Number 5, which is about a disaffected youth who commits murder and faces the death penalty, and about the lawyer who represents him; Number 6, which is about a young man who spies on an attractive but promiscuous woman through a telescope, and believes himself to be in love with her; and Number 9, which is about a married couple in which the husband is impotent and suggests that his wife have an affair. The knight encounters Death, whom he challenges to a game of chess; the game continues as the knight and squire journey home, encountering other striking characters in an environment of suffering and dark late medieval piety. The film vividly depicts the clash of worldviews among the characters: The film also has great artistic value in its impressive lighting and beautiful cinematography. The boys are for the most part, entirely normal, but are continually reminded of the state of war in their country through air-raids, anti-Semitism, and rationed food. And while it shows all of these good things, it does not mask the hardships of peasant life caused by unexpected deaths, poverty, and injustice. We see how Gandhi led the Indian people against brutal British oppression through his persistent but nonviolent struggle for peace. Gandhi completely sacrificed himself for peace, justice, and love between people. Through their shared struggles and love of the wilderness, Dersu and the captain form a deep affection for each other despite their different backgrounds. The film shows the deep

camaraderie of the soldiers through their common work. It also depicts how civilization and city life cost us the loss of intimate contact with the natural world, without romanticizing the danger and hardships of life in the wilderness. We found this film to be a good example of an inspiring sports story as it has more character depth than the average sports film. It honestly portrays the tension we face between worldly success, with its consequent isolation, and serving God. While the first 11 films present values in a nuanced way, these last four films are more overt, even at times preachy, in their depiction of values. The characters tend to be more types than the real people presented in the first 11 films, and these films suffer from melodramatic and sentimental themes. That being said, they are still well worth watching. *On the Waterfront*, directed by American director Elia Kazan, takes place in a New Jersey port controlled by a criminal union, whose leaders work for their own advantage and do not let anyone stand in their way. He is backed by the moral support of a good woman and a strong priest, who is a model for all priests in that he puts his life on the line for the well being of his parishioners. The film shows how it only takes a few people to bring oppression to others, but likewise how the work of a few can bring real social justice. *Griffith* is a spectacular example of an epic film, with great sets and costumes. Using a nonlinear storyline, *Griffith* parallels four stories from four periods in history, showing the universality of betrayal, love, and heroically dying for a cause, including the story of the life of Christ. Though it is often overly moralistic and melodramatic, with sensationalized violence, the film shows how government control over private life leads to the degradation of morality and the standard of living—though ultimately no one is immune from oppressing and being oppressed. In the film we see the extreme evil to which humans can sink when they leave their conscience unchecked, thereby spreading evil to others, but also the possibility for a morally vicious person to be somewhat transformed and do great good, leading many others to care for one another. However, an issue we have with the film is that while it tries to treat the Holocaust with the reverence and care it deserves, it is compromised by its sensationalistic pornography of violence. By this we mean that when violence is shown to the extent that it is shown in this film it borders on being shown for the sake of entertainment, which runs the risk of objectifying the actual people who suffered and died. Another theme of the movie is limits: It embodies Catholic social teaching as it shows how small-scale local communitarian aid is better for the community than large-scale business, which tends to be greedy and oppressive. Finally, please note that the Angelology of the film is controversial: Paul, MN with their four children. Susanna earned her MA in Theology at Franciscan University of Steubenville, and spends her time going to beautiful liturgies, cooking, reading literature, home schooling her children, and writing all about it at her blog *Living With Lady Philosophy*. Mark earned his Ph. Some of his other writings are online here.

Chapter 7 : Exposing the Vatican City: Esoteric Beyond Belief | Humans Are Free

Brent Swancer is an author and crypto expert living in blog.quintoapp.comy, nature, and cryptozoology still remain Brent Swancer's first intellectual loves. He's written articles for MU and Daily Grail and has been a guest on Coast to Coast AM and Binnal of America.

In recent years, various questions relating to homosexuality have been addressed with some frequency by Pope John Paul II and by the relevant Dicasteries of the Holy See. It gives rise to greater concern in those countries that have granted or intend to grant legal recognition to homosexual unions, which may include the possibility of adopting children. The present Considerations do not contain new doctrinal elements; they seek rather to reiterate the essential points on this question and provide arguments drawn from reason which could be used by Bishops in preparing more specific interventions, appropriate to the different situations throughout the world, aimed at protecting and promoting the dignity of marriage, the foundation of the family, and the stability of society, of which this institution is a constitutive element. The present Considerations are also intended to give direction to Catholic politicians by indicating the approaches to proposed legislation in this area which would be consistent with Christian conscience. Marriage is not just any relationship between human beings. It was established by the Creator with its own nature, essential properties and purpose. In this way, they mutually perfect each other, in order to cooperate with God in the procreation and upbringing of new human lives. The natural truth about marriage was confirmed by the Revelation contained in the biblical accounts of creation, an expression also of the original human wisdom, in which the voice of nature itself is heard. Men and women are equal as persons and complementary as male and female. Sexuality is something that pertains to the physical-biological realm and has also been raised to a new level the personal level where nature and spirit are united. Marriage is instituted by the Creator as a form of life in which a communion of persons is realized involving the use of the sexual faculty. Third, God has willed to give the union of man and woman a special participation in his work of creation. Furthermore, the marital union of man and woman has been elevated by Christ to the dignity of a sacrament. The Church teaches that Christian marriage is an efficacious sign of the covenant between Christ and the Church cf. This Christian meaning of marriage, far from diminishing the profoundly human value of the marital union between man and woman, confirms and strengthens it cf. Marriage is holy, while homosexual acts go against the natural moral law. They do not proceed from a genuine affective and sexual complementarity. Faced with the fact of homosexual unions, civil authorities adopt different positions. At times they simply tolerate the phenomenon; at other times they advocate legal recognition of such unions, under the pretext of avoiding, with regard to certain rights, discrimination against persons who live with someone of the same sex. In other cases, they favour giving homosexual unions legal equivalence to marriage properly so-called, along with the legal possibility of adopting children. Moral conscience requires that, in every occasion, Christians give witness to the whole moral truth, which is contradicted both by approval of homosexual acts and unjust discrimination against homosexual persons. Therefore, discreet and prudent actions can be effective; these might involve: Those who would move from tolerance to the legitimization of specific rights for cohabiting homosexual persons need to be reminded that the approval or legalization of evil is something far different from the toleration of evil. In those situations where homosexual unions have been legally recognized or have been given the legal status and rights belonging to marriage, clear and emphatic opposition is a duty. One must refrain from any kind of formal cooperation in the enactment or application of such gravely unjust laws and, as far as possible, from material cooperation on the level of their application. In this area, everyone can exercise the right to conscientious objection. To understand why it is necessary to oppose legal recognition of homosexual unions, ethical considerations of different orders need to be taken into consideration. From the order of right reason The scope of the civil law is certainly more limited than that of the moral law, 11 but civil law cannot contradict right reason without losing its binding force on conscience. Given the values at stake in this question, the State could not grant legal standing to such unions without failing in its duty to promote and defend marriage as an institution essential to the common good. It might be asked how a law can be contrary

to the common good if it does not impose any particular kind of behaviour, but simply gives legal recognition to a de facto reality which does not seem to cause injustice to anyone. In this area, one needs first to reflect on the difference between homosexual behaviour as a private phenomenon and the same behaviour as a relationship in society, foreseen and approved by the law, to the point where it becomes one of the institutions in the legal structure. This second phenomenon is not only more serious, but also assumes a more wide-reaching and profound influence, and would result in changes to the entire organization of society, contrary to the common good. Legal recognition of homosexual unions would obscure certain basic moral values and cause a devaluation of the institution of marriage. From the biological and anthropological order 7. Homosexual unions are totally lacking in the biological and anthropological elements of marriage and family which would be the basis, on the level of reason, for granting them legal recognition. Such unions are not able to contribute in a proper way to the procreation and survival of the human race. The possibility of using recently discovered methods of artificial reproduction, beyond involving a grave lack of respect for human dignity, 15 does nothing to alter this inadequacy. Homosexual unions are also totally lacking in the conjugal dimension, which represents the human and ordered form of sexuality. Sexual relations are human when and insofar as they express and promote the mutual assistance of the sexes in marriage and are open to the transmission of new life. As experience has shown, the absence of sexual complementarity in these unions creates obstacles in the normal development of children who would be placed in the care of such persons. They would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development. This is gravely immoral and in open contradiction to the principle, recognized also in the United Nations Convention on the Rights of the Child, that the best interests of the child, as the weaker and more vulnerable party, are to be the paramount consideration in every case. From the social order 8. Society owes its continued survival to the family, founded on marriage. The inevitable consequence of legal recognition of homosexual unions would be the redefinition of marriage, which would become, in its legal status, an institution devoid of essential reference to factors linked to heterosexuality; for example, procreation and raising children. If, from the legal standpoint, marriage between a man and a woman were to be considered just one possible form of marriage, the concept of marriage would undergo a radical transformation, with grave detriment to the common good. By putting homosexual unions on a legal plane analogous to that of marriage and the family, the State acts arbitrarily and in contradiction with its duties. The principles of respect and non-discrimination cannot be invoked to support legal recognition of homosexual unions. Differentiating between persons or refusing social recognition or benefits is unacceptable only when it is contrary to justice. Nor can the principle of the proper autonomy of the individual be reasonably invoked. It is one thing to maintain that individual citizens may freely engage in those activities that interest them and that this falls within the common civil right to freedom; it is something quite different to hold that activities which do not represent a significant or positive contribution to the development of the human person in society can receive specific and categorical legal recognition by the State. Not even in a remote analogous sense do homosexual unions fulfil the purpose for which marriage and family deserve specific categorical recognition. On the contrary, there are good reasons for holding that such unions are harmful to the proper development of human society, especially if their impact on society were to increase. From the legal order 9. Because married couples ensure the succession of generations and are therefore eminently within the public interest, civil law grants them institutional recognition. Homosexual unions, on the other hand, do not need specific attention from the legal standpoint since they do not exercise this function for the common good. Nor is the argument valid according to which legal recognition of homosexual unions is necessary to avoid situations in which cohabiting homosexual persons, simply because they live together, might be deprived of real recognition of their rights as persons and citizens. In reality, they can always make use of the provisions of law "like all citizens from the standpoint of their private autonomy" to protect their rights in matters of common interest. It would be gravely unjust to sacrifice the common good and just laws on the family in order to protect personal goods that can and must be guaranteed in ways that do not harm the body of society. If it is true that

all Catholics are obliged to oppose the legal recognition of homosexual unions, Catholic politicians are obliged to do so in a particular way, in keeping with their responsibility as politicians. Faced with legislative proposals in favour of homosexual unions, Catholic politicians are to take account of the following ethical indications. When legislation in favour of the recognition of homosexual unions is proposed for the first time in a legislative assembly, the Catholic law-maker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favour of a law so harmful to the common good is gravely immoral. When legislation in favour of the recognition of homosexual unions is already in force, the Catholic politician must oppose it in the ways that are possible for him and make his opposition known; it is his duty to witness to the truth. The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behaviour or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behaviour, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity. The Church cannot fail to defend these values, for the good of men and women and for the good of society itself.

Chapter 8 : Vatican Council and Papal Statements on Islam

The pope's strong condemnation of income inequality and free markets shows how much has changed in the Catholic Church since the Cold War.

I took thousands of pictures and though I cannot share all of them with you, I will choose some of the most interesting and explain the esoteric significance of the symbolism. You will notice that a relatively small number of symbols are obsessively displayed in all their temples, churches and public squares. These are the signatures of the "royal elite", as you will see. The Vatican - St. I will explain each symbolism at the appropriate moment. The Vatican highlighted as seen today in Google Earth; Right: It is interesting to know why the heads of the Christians from all over the world are worshipers of a pagan monument. In symbolism, the obelisk represents the male energy and it is always accompanied by a nearby dome, which represents the female energy. As I will present to you, all the obelisks of the Vatican City and Rome are erected in front of huge domes. Also, some of the domes look similar to the ancient beehives, which in symbolism represent the temples of the "royal" families. It is a symbol used extensively by the Freemasonry. Wayne Herschel suggests that the symbol represents the seven hills of Rome, which in turn represent the Pleiades. Though I find his interpretation very plausible and interesting, I still consider the symbol to be a honeycomb or maybe both, and you will see why later on. The eight pointed star represents Melchizedek, who was the king of Salem and a priest of the "highest of all gods". In Masonry, Melchizedek is connected with the degree of High Priesthood high mason rank. Her esoteric symbols are the eight-pointed star, the dove and the owl. She was known throughout history by many names: Ishtar, Semiramis, Venus and demon-goddess Lilith, to name few. So, the human sacrifices brought to the owl goddess at the Bohemian Grove, are in fact dedicated to Inanna. Right in front of the Basilica, there is a statue of, allegedly, Saint Peter holding two golden keys. In my opinion, the statue represents the infamous King Solomon -- a formal King of Israel and a black magician who set the bases for the secret society known as the Freemasonry. The top members of this secret society have always been exquisite esoteric architects hence their name, responsible with the construction of the temples of the "elite", according to various alignments e. It is a strong belief of mine that none of the characters painted or sculpted withing the temples of the "elite" actually represent those who we think they do. For example, all depictions of the Virgin Mary, probably represent Ninhursag. She was praised in Sumerian hymns as the "true and great lady of the heavens". According to the Sumerian tablets, Enki and Ninhursag were the ones to genetically engineer the very first human workers. Ceremony inside the St. The cardinals and pope wearing their "priests of the fish-god" robes and hats. Notice the black altar with winding columns, place beneath the gigantic dome. So I have decided to take it easy and focus only on the symbolism that I was already familiar with. The first big thing that caught my eye was a "wall of prayer", with a black square embedded in it. Peter holding the key that unlocks the truth. The "wall of prayer" with black square embedded, for the believers to touch According to David Icke, in symbolism, the square means control, and the meaning of two or more squares is: The square tool of the builders is also highly revered by the Masonry. In my opinion, a black square refers to the knowledge of controlling the dark and negative energies. Each year, hundreds of thousands of believers gather at Mecca, in Saudi Arabia, for a ceremony that, in symbolism, can be translated as the worship of the black cube a cube is made of six identical squares. Who gave this knowledge to the humans? Going back to the black square inside the St. Interesting to notice are the little angels holding the picture of the pope. If you think about it, those angels are nothing else than naked little children. David Icke labeled this kind of practice "reverse symbolism". The following sculpture is simply amazing! Marduk was the firstborn son on Enki, hence of royal Anunnaki blood. He was worshiped in Egypt as Ra, the sun god. After long and bloody wars, Marduk eventually became the supreme leader of Earth, dethroning his father Enki. The following sculpture strongly reinforces my statement. Reptilian figure hiding in the shadows; In symbolism: It is a hard statement, meaning "this was built by us and belongs to us". Honeycomb architecture of the ceiling, representing the house of the bees royal families The beehive represents the exterior of the royal temples; the honeycomb is always depicted inside the beehive, hence representing the interior; the bees symbolize the

"royal" families. Another symbol found very often in correlation to the "royal" ones, is the lion. Just as the Egyptian sphinx, the lion represents the sun. The fleur-de-lis symbol evolved from the ancient symbol of the bee and represents the same thing: It was and still is used extensively by the blue bloods. Notice in the upper left corner a stylized sculpture of the fleur-de-lis above picture. Inside this smaller temple, we find the honeycomb ceiling, the Masonic laurels and the eight-pointed star of Melchizedek high priest Masonic rank or Inanna Sumerian Anunnaki goddess: The black altar itself, with its snake-like winding columns, is littered with depictions of: On the first underground level there are massive marble sarcophagi of deceased popes, continuing the tradition of entombing the high ranking secret society members beneath huge domes. During the "religious" rituals, the pope has access to this underground level through a double stairway, leading exactly beneath the black altar. It is also known as the cross of St. Peter and this, in my opinion, is one of the reasons why he was chosen as the alleged patron of the church. Entrance to the first level of the catacombs: The final reason is that Peter allegedly received the key of the Heavens from a godly figure: Let us start from the bottom of this black altar, where we have four variations of the SS. But the rest of the emblem consists of two esoteric symbols carved on a shield. The first symbol is a tree, and it represents the tree of knowledge and life. Standing on this altar, there are four popes plus two in the corners, above them there are two women that could represent Ninhursag and Inanna, and two little naked children holding the keys of knowledge and the papal hat representing the beehive and the pineal gland. The Catacombs Descending into the catacombs through a second staircase, the first painting that you will notice is of two naked children this time they have no wings, hence they are not alleged angels, holding the shield of the "royal elite": The bees representing the "royal elite" There are also paintings of popes being anointed, with armed escorts and crowds of people watching the parade. The paintings are flanked by numerous bees, attesting their "royal" blood. A very interesting sight is a white marble desk and chair, with carved motifs. Notice on the left side, one of the sheep seems to be reaching a Yes, we are considered "sheeple" by the "elite", because we blindly obey them and follow their lead, just like a flock of sheep. Carved on the back of the chair, there is a dove with an eight-pointed star above its head: I will draw your attention towards the Chi-Rho, "Christian" sign Orion and Pleiades found on all of them, and the Anunnaki crosses found on some. They were known as heka in ancient Egypt and used only by the "royal" ones. Gregory the Illuminator resides. Anak was charged with assassinating Khosrov II, one of the kings of the Arsacid dynasty and was put to death. On the coming of his age, Gregory married a blue-blooded woman called Miriam, who was the daughter of an Armenian Prince in Cappadocia, hence passing "royal" blood to their offspring -- just as expected. Armenia thus became the first nation to adopt Christianity as its official religion. If you appreciate my work, please help me continue. Subscribe for daily articles:

Chapter 9 : The Vatican Made Nazism Possible in Germany and Croatia

Through the course of the film, a physically strong but morally weak man, who "could've been a contender," struggles to stand up to the union. He is backed by the moral support of a good woman and a strong priest, who is a model for all priests in that he puts his life on the line for the well being of his parishioners.

Reprinted with permission from Ami magazine. Rabbi Yonasan Shtencel of Jerusalem never imagined that his Talmud learning would lead him to explore the age-old mystery surrounding the disappearance of the vessels of the Beis Hamikdash, the Holy Temple. Are they really hidden in the catacombs of the Vatican in Rome? Rabbi Shtencel is the owner of a successful pharmaceutical company, and is fortunately able to spend much of his time in learning Torah. They also found the grindstone of Beis Avtinas. This happened almost 2, years ago. I wonder where they are today. He passed away in In his work Beit Halachmi he recounts having gone to Rome for a wedding, where he met the Pope who took him to the Vatican and showed him the vessels of the Beis Hamikdash. The Arch of Titus, which dates back to the first century, also shows the Romans carrying the Menorah. To me, this obviously meant it was in their possession. I also sent it via email. Amazingly I received a response via fax. I believe I accomplished that in my letter. I deliberately appealed to his heart rather than bolstering my argument with supposed proofs. Perhaps the Church believes that they are the legitimate owners. For that reason, I found the response unsatisfactory. But I did an awful lot of research and found over 20 references to the vessels being in the Vatican. Just getting them to admit it or even allowing us to take photographs would be an accomplishment. They have thousands of Jewish books and manuscripts, and everything is a big secret. As chairman of the International Committee for Interreligious Consultations, the official Jewish dialogue partner of the Church, he has worked many years to improve Jewish-Catholic relations and has served as a negotiator with the Vatican over a number of issues, including the legal status of Christian sites in Israel. I asked him about the factual validity of the claim that the Vatican has our vessels. But the historical facts show that it would have been virtually impossible. The theory that the Church somehow got them is a fascinating story in and of itself. It would actually be nice if the Vatican had them because then they could give them back. So while it is a popular theory, I highly doubt you will find a true scholar who has knowledge in this area who would lend it credence. The Vatican only came into being around the year And Rome was sacked by the Visigoths, the Vandals, the Saracens and the Ostrogoths in and around the 5th century, so whatever vessels might have been there were destroyed. In fact, the popes only took up residency there in We know that the vessels were taken to Rome from the Sages and other testimony, including Josephus. The Arch of Titus clearly depicts the Menorah. People believe the Vatican has troves of them, including long lost writings of the Rambam, Ritva and others. I was alarmed, and went to the Hebrew University where I found that exact manuscript. The entire Vatican Hebrew Collection is available online and dispels the notion that the Vatican would decide to publicize certain manuscripts and not others; it makes no sense. On the contrary, they would want to show the world they have them and put them on display. Only a few years ago the Vatican released the Rambam manuscripts for an exhibit in Israel. I am aware that someone claimed that the Vatican had secret writings of the Ritva and others, but every work he mentioned had already been made public on microfilm. But I do admit that the idea is enthralling. We had gone there to discuss a possible exhibit. We took an elevator six floors down to a conservation area where ten women were working on restoring old objects. He showed me two pairs of tefillin that were stored in a cardboard box. Several years ago, when former Israeli Chief Rabbis Amar and Metzger visited the Vatican, they were instructed not to ask this question. One of them did, though, and while he was talking to the pope, some of the people who work in the Vatican office were chuckling. They find it ridiculous. As far as the accounts of people who saw them, they appear to have no truth to them. Shetreet was kind enough to talk to Ami Magazine about his encounter with the pope and his feelings on the issue. But I never got any response. The power was in the hands of the Roman Empire, which then merged into the Papal States. Nor do I believe that the vessels were melted down; they were simply too valuable. The Meanorah Man Dr. He is considered one of the most authoritative experts in the world on the missing Menorah, having studied all of the relevant records of the Sages as well as

thousands of historical documents. Fine on a scaffold, examining the Arch of Titus up close In a detailed academic essay beyond the scope of this article, Dr. Fine explained how the Jewish textual sources about seeing the Menorah in Rome have no connection to the Vatican whatsoever. Josephus describes how the Temple trophies were displayed in Rome: Started in 71 and completed in 75 C. The temple was a partially public space, like the White House in the United States. The items mentioned could well have been viewed in Rome by the second century rabbis, as the external evidence from Josephus and the Arch of Titus lend strong support for their historicity. But it always comes up every time relations start to warm up with the Vatican. When I learned that the pope was coming to visit this year, my only question was whether it would come up again - and it did. Of course, it became especially timely after the establishment of the State of Israel and its adoption of the Menorah as its national symbol. There is absolutely no evidence of the theory existing years ago. Fine also added a fascinating historical tidbit that might explain some of the sightings of the Menorah. People believe crazy things. Somebody told me that the Ridvaz saw the Menorah. And they said of course not. Fine is the one who discovered that the famous Arch of Titus was once vibrantly colored. The Menorah, not surprisingly, was a yellow gold. This coming spring he plans on analyzing the rest of the vessels depicted on the Arch such as the shulchan table and the chatzotzros trumpets , and rendering them in 3D. The second is the usage of the term "legitimate owners. As you know, this story has been going around for a long time. Someone brings it up every other day. I am now waiting to see if he will reply. This whole thing is only an academic exercise. What Really Happened to the Vessels? The truth is that the Palace of Peace and all the vessels it might have contained was destroyed. While some might have been salvaged and taken elsewhere, they were probably melted down. Everyone has different stories about what happened. But what really happened is what happened to everything else: We want more than anything to have a connection to our heritage. Whether the theory is true or not does nothing to tarnish the beauty of the hope that they exist.