

DEFENDER

From the internationally acclaimed authors of *Petrus Romanus: The Final Pope is Here*

EXO-VATICANA

Petrus Romanus, Project L.U.C.I.F.E.R. and the
Vatican's Astonishing Plan for the Arrival of an Alien Savior

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*- Vatican Astronomer,
[Connected With Opus Dei],
Father Giuseppe Tanzella-Nitti*

PUTNAM
& HORN

CRIS PUTNAM & THOMAS HORN

Contemporary societies will "look to The Aliens to be the Saviors of humankind."

—Vatican Astronomer and Planetary Scientist at the Vatican Observatory, Father Guy J. Consolmagno

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Following the release of their 2012 best-seller *Petrus Romanus: The Final Pope Is Here*, Tom Horn and Cris Putnam were inundated with invitations from around the world to be interviewed on radio, television, and in print media. These included segments in The History Channel's "Countdown to Apocalypse," a special feature on Canada's largest Christian channel VisionTV titled "I Prophecy: The Apocalypse Series," invitations to Rome to discuss with Italian media their findings on René Thibaut (a Belgian Jesuit whose meticulous analysis of the Prophecy of the Popes predicted the arrival of Petrus Romanus in this era), and dozens more. But that was just the first part of the story. In *Exo-Vaticana*, the investigation goes into high gear with findings far more disturbing than the authors expected to find.

- Unveiled! The Vatican's astonishing plan for the arrival of an alien god
- Disclosed! Secret files in the Vatican library on the reality of the alien presence
- Found! The private document detailing the Vatican's position on the extraterrestrials
- Revealed! Project LUCIFER and the hidden quest for "Fallen Star"
- 2013! The year top astronomers say the alien world and its inhabitants will be divulged
- Uncovered! The Collins Elite, Occultism, and a covert breeding and hybridization program
- The incredible family secret Tom Horn has kept concealed all his adult life!
- What Government and Vatican Officials told the authors about the reality of UFOs, ETIs
- The Vatican's Top Astronomer finally interviewed by Horn & Putnam
- Nick Pope, Bruce Maccabee, Stanton Friedman, Jesse Marcel Jr. and others weigh in
- Back to Cydonia! The truth behind the face on Mars and artificial structures on other worlds



Vatican Advanced Technology Telescope
on Mt. Graham in the Arizona desert

Internationally acclaimed author Thomas Horn and respected theologian and apologist Cris Putnam share their investigative research into what you can expect to unfold in the coming days, and, more importantly, what you can do to be prepared for the arrival of Petrus Romanus and the kingdom of Antichrist.



Thomas Horn is the CEO of RaidersNewsUpdate.com and SurvivorMall.com.

Over the last decade, he has authored three books, wrote dozens of published editorials, and had several feature magazine articles. In addition to past articles at NewsWithViews.com , his works have been referred to by writers of the LA Times Syndicate, MSNBC, Christianity Today, Coast to Coast, World Net Daily, White House Correspondents and dozens of newsmagazines and press agencies around the globe. Tom's latest book is "The Ahriman Gate," which fictionalizes the use of biotechnology to resurrect Biblical Nephilim.

Thomas is also a well known radio personality who has guest-hosted and appeared on dozens of radio and television shows over the last 30 years, including "The 700 Club" and "Coast to Coast AM." When looking for a spokesperson to promote their film "Deceived" starring Louis Gossett Jr. and Judd Nelson, "Cloud 10 Pictures" selected Thomas as their spokesperson to explain the Christian viewpoint on UFO-related demonology.

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EXO-VATICANA

PART 1

By Thomas R. Horn
January 1, 2013
NewsWithViews.com

Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

Christians will not immediately need to renounce their faith in God “simply on the basis of the reception of [this] new, unexpected information of a religious character from extraterrestrial civilizations.” However, once the “religious content” originating from outside the earth “has been verified” they will have to conduct “a re-reading [of the Gospel] inclusive of the new data...” – Vatican Astronomer, Eminent Theologian and Full Professor of Fundamental Theology at the Pontificia Università della Santa Croce in Rome [Connected With Opus Dei], Father Giuseppe Tanzella-Nitti

“L.U.C.I.F.E.R., which stands for “Large Binocular Telescope Near-infrared Utility with Camera and Integral Field Unit for Extragalactic Research,” is a chilled instrument attached to a telescope in Arizona. And yes, it’s named for the Devil, whose name itself means “morning star” [and which] happens to be right next to the Vatican Observatory on Mt. Graham in Tucson.” – Rebecca Boyle, Popular Science Magazine

Following the release of our 2012 best-seller [Petrus Romanus: The Final Pope Is Here](#), we were inundated with invitations from around the world to be interviewed on radio, television, and in print media. These included segments in The History Channel’s “Countdown to Apocalypse,” which premiered November 9, 2012; a special feature on Canada’s largest Christian channel VisionTV titled “I Prophecy: The Apocalypse Series” (complete with re-enactments) that aired nationwide on Tuesday, November 20, 2012; invitations to Rome to discuss with Italian media our findings on René Thibaut, a Belgian Jesuit whose meticulous analysis of the Prophecy of the Popes predicted the arrival of Petrus Romanus in this era; a “best of” interview with George Noory on Coast to Coast AM, and dozens more.

But it was two shows in particular, which we did on The Omega Man Radio Program with popular author and radio man Steve Quayle that prompted our visit to Mt. Graham in southeastern Arizona to start our investigation. The first show with Steve rocketed Omega Man to the #1 Blog Talk Radio Show in the world for over a week. It

focused on the ancient Prophecy of the Popes and the fact that the pontiff following Benedict XVI will be the final one on this mysterious list of popes, a prophecy that was concealed inside the secret vaults of the Vatican for hundreds of years and which many believe points to the arrival of the False Prophet of end-times infamy. (Note that at the start of this investigation, Benedict XVI remains pope and whoever is scheduled to follow him in the role of Petrus Romanus is still an open question, but whoever it turns out to be, they are the final pope according to the medieval catholic prophecy).

In the second Omega Man show, which aired Wednesday, April 4, 2012, we broached the subject of a “Vatican ET” connection. That program sent Omega Man into the stratosphere for an unprecedented one-month position as the top BT radio show on the planet, illustrating to these authors that the world is more than casually interested not only in the final pope, but in the connection between Rome and their work on extraterrestrial intelligence, astrobiology, and the intriguing connection between those issues and Petrus Romanus.

Thus on a mild morning in September, 2012, we together with our cameraman—Joe Ardis, a.k.a. the Wild Man of the Ozarks—departed the small desert town of Safford, Arizona (which normally has a warm high desert climate, much hotter than most places in eastern Arizona due to its relatively low elevation of 2,953 feet) [1] en route to the Mt. Graham Observatory Base Camp, 80 miles from Tucson and a few miles south of Safford on State Route 366. Located near the northern limit of the Chiricahua Apache and Western Apache territories, Dził Nchaa Si An, as it is known in the Western Apache language, is one of the four holiest mountains in America for the Apache, and considered sacred to the all of the region’s Native peoples. (The San Carlos Apache Tribe had originally joined environmentalists who sought, among other things, to protect the Sacred Grounds and American Red Squirrel, in filing dozens of lawsuits before a federal appeals court to stop the construction of the observatories on Mt Graham, but the project ultimately prevailed after an act by the United States Congress allowed it).

We had been warned by our guide that the trek up the steep mountainside from 2,953 feet to over 10,700 was precarious, coupled with more hairpin turns, switchbacks and narrow segments of roadway overlooking deep canyon walls than we might have imagined, and, to top it off, there would be no guardrails along the harrowing winding path. We were scheduled to arrive at the Mount Graham International Observatory a couple hours after departure. We would meet with astronomers and engineers at the Large Binocular Telescope—currently one of the world’s most advanced optical telescopes—where, among other things, the new LUCIFER device is attached between its gigantic twin mirrors (either of which would be the largest optical telescope in continental North America). We were later told by the LBT systems engineer who spent significant time with us that day that another instrument—LUCIFER-II—is scheduled to arrive at the observatory anytime now and will complete the two multi-

object and longslit infrared spectrograph imagers they need for studying the heavens in search of, among other things, exo-planets that may host intelligent life. We would also visit the Heinrich Hertz Submillimeter Telescope that day, which sets between the LBT and the real target of our quest—the Vatican Advanced Technology Telescope and the Jesuits who work there.

Before leaving base camp, Dramamine for motion sickness was suggested ahead of departure, and the two men in our team that declined that offer would soon wished they hadn't, as once we were underway, it was non-stop reeling back and forth, bouncing up and down as the driver—who seemed a little too much to enjoy being in one gear faster than he should have been given the circumstances—occasionally looked at us in the rearview mirror and smiled. As we went from Sonoran Desert scrub at the mountain's floor to alpine spruce-fir forest closer to the summit, our guide who set in the opposite front seat from the driver occasionally pointed to something off to one side, describing how more life zones and vegetative varieties existed here than on any other North American mountain, including almost two dozen plants, animals and insects that are not found anywhere else. Of course this included the celebrity of Mount Graham—the endangered Red Squirrel—which Arizona has already spent at least 1.25 million dollars protecting. But it was hard to appreciate these facts while growing queasy and wondering how far down the canyon wall we would roll if at any moment the driver lost control and barreled off the side. Thankfully, just when we were starting to think this had been a bad idea, we stopped approximately two-thirds way up the mountain at the Columbine Ranger Station, a USDA Forest Service Administrative Complex that had been built Circa 1935 by the Civilian Conservation Corps, a public work relief program that was part of President Franklin D. Roosevelt's "New Deal" and that had provided unskilled manual labor jobs for people to relieve unemployment during the Great Depression.

We had packed a sack lunch and used the Ranger Station as a place to rest a while, eat, and let our bellies recover a bit from the roller-coaster ride. While munching on a sandwich and looking at the aging black and white pictures that hung on the walls here and there of the Depression-Era men who had built the modest encampment, we met a volunteer, an interesting old chap who told us how he had been coming there for many years to keep a fire in the fireplace and to greet hikers that wandered into the park. When we told him where we were going, he got quiet. When we added that our plan was to speak with the Jesuits at VATT in the restricted area further up the mountain, he lost interest in the conversation and started stirring his fire again.

Minutes later, lunch consumed and stomachs still uneasy, we were back in our vehicle. From this point forward, the road, if we can call it that, became little more than a glorified goat trail until finally, about a mile from our destination, we arrived at a security gate with warnings of "No Trespassing" in several languages. The guide had a key to the gate. She unlocked then relocked it behind us after we drove through the opening. At that point, the driver pulled a radio out, which we had not noticed

before, and radioed somebody that we were heading up the incline. Evidently this was necessary because from this point forward the steep gravel lane was barely wide enough for one vehicle at a time, and you didn't want to risk running up against another vehicle that might be coming down from the Observatories. No one answered the call, so he radioed again, then a third time, with still no response. The silence must have meant the road was clear, as just like that he slipped the vehicle into low gear and we began our final 30-minute crawl up the mountainside.

“And one more thing,” the guide warned as we jerked over the rocky track, tires spinning against the loose gravel and dirt. “When we get to the restricted area you'll see brightly colored cables roping off most of the land around the buildings. Do not... I repeat, do not step over those lines or you will be arrested immediately and hauled off to jail.” She wasn't smiling, and when we got to the observatories, we saw the security lines and enforcement vehicles, just as she had described them.

SEARCHING FOR LUCIFER FROM ATOP THE HOLY MOUNTAIN

It was approximately 11: AM (PST) as we rounded the final bend and saw just ahead the towering edifices housing the Large Binocular Telescope (LBT), an optical telescope for astronomy and currently one of the world's most advanced systems. Near it was the Submillimeter Telescope (SMT) or as it is also known, the Heinrich Hertz Submillimeter Telescope building, a “state-of-the-art single-dish radio telescope for observations in the sub-millimeter wavelength range... the most accurate radio telescope ever built.” [2] And last but not least about a block away from them we observed our primary reason for trudging to the top of this peak—the Vatican Advanced Technology Telescope or VATT.

Of course we had read the official story from the Vatican Observatory Website before making the trip, how VATT truly lives up to its name:

“Its heart is a 1.8-m f/1.0 honeycombed construction, borosilicate primary mirror. This was manufactured at the University of Arizona Mirror Laboratory, and it pioneered both the spin-casting techniques and the stressed-lap polishing techniques of that Laboratory which are being used for telescope mirrors up to 8.4-m in diameter. The primary mirror is so deeply-dished that the focus of the telescope is only as far above the mirror as the mirror is wide, thus allowing a structure that is about three times as compact as the previous generation of telescope designs.” [3]

Such technical language aside, the “Observers” who are approved to operate VATT and what they are using it for these days is what would take us through the looking glass. This was confirmed minutes later by the Jesuit Father on duty that day (whom we got on film) who told us that among the most important research occurring with the site's Vatican astronomers is the quest to pinpoint certain extrasolar planets and advanced alien intelligence. He then proceeded (as did our guide) to show us all

around the observatory—from the personal quarters of the Church’s astronomers—where they ate, slept, relaxed, studied—to the control rooms, computer screens and systems, and even the telescope itself. While we were given complete and unrestricted opportunity to question how the devices are used and what distinctives set each of the telescopes on Mt. Graham apart, we had not expected the ease with which the astronomers and technicians would also speak of UFOs! This was especially true when we walked up the gravel road from VATT to the Large Binocular Telescope (LBT), where we spent most of the day with a systems engineer who not only took us to all seven levels of that mighty machine—pointing out the LUCIFER device and what it is used for (which he lovingly referred to as “Lucy” several times and elsewhere as “Lucifer”) as well as every other aspect of the telescope we tried to wrap our minds around—but who also stunned us as we sat in the control room, listening to him and the astronomers speak so casually of the redundancy with which UFOs are captured on screens darting through the heavens. Our friendly engineer didn’t blink an eye, nor did any of the other scientists in the room, and we were shocked at this, how ordinary it seemed to be.



Authors Tom Horn and Cris Putnam in front of VATT.



Standing on the platform beneath VATT.



Walking from VATT to the Large Binocular Telescope.



LBT Systems Engineer in control room with Tom, Cris, and an astronomer (out of frame on right) describing how often “UFOs” are captured during observations.

But as much as the commonality of UFO sightings on Mt. Graham’s telescopes intrigued, this was not the primary reason for our being there. We had come with deeper questions concerning high-level Vatican astronomers and what they had been leaking to, and discussing with, media in recent years. Captivating comments from Jesuit priests like Guy Consolmagno—a leading astronomer who often turns up in media as a spokesman for the Vatican who has worked at NASA and taught at Harvard and MIT and who currently splits his time between the Vatican Observatory and laboratory (Specola Vaticana) headquartered at the summer residence of the Pope in Castel Gandolfo, Italy, and Mt. Graham in Arizona.

Over the last few years, he has focused so much of his time and effort in an attempt to reconcile science and religion in public forums specifically as it relates to the subject of extraterrestrial life and its potential impact on the future of faith that we decided to contact him. He agreed to be interviewed from Rome, and over the numerous exchanges that followed he told us some things that seemed beyond the scope. He even sent us a copy of a private pdf, a literal goldmine of what he and the Vatican are considering regarding the ramifications of astrobiology and specifically the discovery of advanced extraterrestrials... in which he admits how contemporary societies will soon “look to The Aliens to be the Saviours of humankind.”

EXO-VATICANA

PART 2

By Thomas R. Horn
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Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

Nephilim As “Space Saviors” For Man's Salvation

In our last entry top Vatican Astronomer Guy Consolmagno stated how contemporary societies may soon “look to The Aliens to be the Saviours of humankind.” [i] To illustrate the theological soundness of this possibility, Consolmagno argues that humans are not the only intelligent beings God created in the universe, and, he says, these non-human lifeforms are described in the Bible. He starts by pointing to angels then surprises us by actually referencing the Nephilim:

Other heavenly beings come up several times in the Psalms. For example, look at the beautiful passage in Psalm 89 that calls out, “Let the heavens praise your wonders, O Lord, your faithfulness in the assembly of the holy ones. For who in the skies can be compared to the Lord? Who among the heavenly beings is like the Lord? ... The heavens are yours, the earth also is yours; the world and all that is in it -you have founded them.” Likewise, God asks Job (38:7) if any human can claim to have been around at the creation, “when the morning stars sang together and all the heavenly beings shouted for joy .”

Are these “heavens,” “holy ones,” those “in the sky,” the “morning stars ... and heavenly beings” more references to angels? Or do they refer to some other kind of life beyond our knowledge?

...And these are not the only non-human intelligent creatures mentioned in the Bible. There's that odd, and mysterious, passage at the beginning of Genesis, Chapter 6, that describes the “sons of God” taking human wives. With it is a frustratingly oblique reference to “The Nephilim ...the heroes that were of old, warriors of renown.”

Most Biblical scholars suggest that the Nephilim and the Sons of God in Genesis can be explained away as a left-over reference to the creation stories of the pagans who surrounded ancient Israel, that they were written by the kind of people whose

culture saw anyone Not Of My Tribe as being unspeakably alien. Likewise, the references to heavens and stars singing and praising the Lord can be seen simply for the beautiful poetry that it is.

But whether you interpret these creatures as angels or aliens doesn't really matter for the sake of our argument here. The point is that the ancient writers of the Bible, like all ancient peoples, were perfectly happy with the possibility that other intelligent beings could exist.[ii]

Read that again, then ask yourself: Did the Vatican's top astronomer actually mean to use the story of the Nephilim from the Bible as an example of the kind of "space saviors" man could soon look to for salvation? This incredible assertion is only topped by what he says next. In quoting John 10:16, which says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," Consolmago writes: "Perhaps it's not so far-fetched to see the Second Person of the Trinity, the Word, Who was present "In the beginning" (John 1: 1), coming to lay down His life and take it up again (John 10: 18) not only as the Son of Man but also as **a Child of other races?**" [iii]

Do Vatican scholars actually believe Jesus might have been the Star-Child of an alien race? Does Consolmago and/or other Jesuits secretly hold that the "Virgin Birth" was in reality an abduction scenario in which Mary was impregnated by ET, giving birth to the hybrid Jesus? As incredible as that sounds, you should prepare for the unexpected answer as this series unfolds.

All this would seem impossible theology if not for the fact that other high ranking Vatican spokespersons—those who routinely study from the "Star Base" (as local Indians call it) on Mt. Graham—have been saying the same in recent years. This includes Dr. Christopher Corbally, Vice Director for the Vatican Observatory Research Group on Mt. Graham until 2012, who believes our image of God will have to change if disclosure of alien life is soon revealed by scientists (including the need to evolve from the concept of an "anthropocentric" God into a "broader entity"), [iv] and the current Vatican Observatory director, Father Josè Funes who has gone equally far, suggesting that alien life not only exists in the universe and is "our brother" but will, when manifested, confirm the "true" faith of Christianity and the dominion of Rome. When the L'Osservatore Romano newspaper (which publishes nothing that the Vatican doesn't approve) asked him what this meant, he replied: "How can we rule out that life may have developed elsewhere? Just as we consider earthly creatures as 'a brother,' and 'sister,' why should we not talk about an 'extraterrestrial brother'? It would still be part of creation"[v] and believing in the existence of such is not contradictory to Catholic doctrine. [vi]



Brother Guy Consolmagno with Pope Benedict XVI

Such statements are but the latest in a string of recent comments by numerous Vatican astronomers confirming a growing belief (or inside knowledge?) that disclosure will be made in the near future of alien life, including intelligent life, and that this encounter will not challenge the authority of the Roman Catholic Church.

From the 70s through the 90s, it was Monsignor Corrado Balducci—an exorcist, theologian and member of the Vatican Curia (governing body at Rome) and friend of the Pope—who went perhaps furthest, appearing on Italian national television numerous times to state that ETs were not only possible but already interacting with Earth and that the Vatican’s leaders were aware of it. Furthermore, speaking as an official demonologist, he said that extraterrestrial encounters, “are not demonic, they are not due to psychological impairment, and they are not a case of entity attachment, but these encounters deserve to be studied carefully.”[vii] He even disclosed how the Vatican itself has been closely following the phenomenon and quietly compiling material evidence from Vatican embassies (Nunciatures) around the world on the extraterrestrials and their mission [later in this research we will disclose the secret alien files the Vatican has been collecting since the 1950s]. For example, at a forum concerning the enormous UFO flap in Mexico, he stated, “I always wish to be the spokesman for these star peoples who also are part of God’s glory, and I will continue to bring it to the attention of the Holy Mother Church.”[viii] Whatever you make of his claims, Balducci was a member of a special group of consultants to the Vatican, a public spokesperson for Rome on the matter of extraterrestrial life as well as UFO and abduction phenomenon, and his assertions have never been contradicted by the Church.

Still, perhaps most intriguing was Catholic theologian Father Malachi Martin who, before his death in 1999, hinted at something like imminent extraterrestrial contact more than once. While on Coast to Coast AM radio in 1997, Art Bell asked Martin why the Vatican was heavily invested in the study of deep space at the Mt Graham Observatory we visited. As a retired professor of the Pontifical Biblical Institute, Martin was uniquely qualified to hold in secret information pertaining to VATT.

Martin's answer ignited a firestorm of interest among Christian and secular UFOlogists when he replied, "Because the mentality...amongst those who [are] at the...highest levels of Vatican administration and geopolitics, know...what's going on in space, and what's approaching us, could be of great import in the next five years, ten years" (emphasis added).[ix]

Those cryptic words "what's approaching us, could be of great import" was followed in subsequent interviews with discussion of a mysterious "sign in the sky" that Malachi believed was approaching from the north. While this could have been an oblique reference to an end time portent, the Catholic prophecy of the Great Comet, people familiar with Malachi believe he may have been referring to a near-future arrival of alien intelligence. (Interesting note from the authors: When we asked Father Guy Consolmagno what he thought of Malachi's claims, he seemed actually miffed by the man, saying, "I have heard stories about the late Malachi Martin which make me rather suspicious of statements that come from him. I was at the Observatory in the 1990s, and he never visited us nor had anything to do with us." This reaction seems consistent with how many other Catholic priests despised Malachi's willingness to disclose what Rome otherwise wanted buried, especially the Satanic cabal within the Jesuit order Malachi wrote about in his best-selling books.)



Malachi Martin 1921-1999

Yet, if ET life is something Vatican officials have privately considered for some time, why speak of it so openly now, in what some perceive as a careful, doctrinal unveiling over the last few years? Is this a deliberate effort by church officials to "warm-up" the laity to ET disclosure? Are official church publications on the subject an attempt to soften the blow before disclosure arrives, in order to help the faithful retain their orthodoxy in light of unprecedented forthcoming knowledge?

Writing for Newsweek on Thursday, May 15, 2008, in the article "The Vatican and Little Green Men," Sharon Begley noted that "[this] might be part of a push to demonstrate the Vatican's embrace of science... Interestingly, the Vatican has plans to host a conference in Rome next spring to mark the 150th anniversary of the Origin of Species, Charles Darwin's seminal work on the theory of evolution. Conference organizers say it will look beyond entrenched ideological positions—including misconstrued creationism. The Vatican says it wants to reconsider the problem of evolution 'with a broader perspective' and says an 'appropriate consideration is needed more than ever before.'"[x]

The “appropriate consideration” Begley mentioned may have been something alluded to by Guy Consolmagno three years earlier in an interview with the Sunday Herald. That article pointed out how Consolmagno’s job included reconciling “the wildest reaches of science fiction with the flint-eyed dogma of the Holy See” and that his latest mental meander was about “the Jesus Seed,” described as “a brain-warping theory which speculates that, perhaps, every planet that harbours intelligent, self-aware life may also have had a Christ walk across its methane seas, just as Jesus did here on Earth in Galilee. The salvation of the Betelguesians may have happened simultaneously with the salvation of the Earthlings.”[xi] This sounds like a sanctified version of panspermia—the idea that life on Earth was “seeded” by something a long time ago such as an asteroid impact—but in this case, “the seed” was divinely appointed and reconciled to Christ.

The curious connection between the Vatican’s spokespersons and the question of extraterrestrials and salvation was further hinted in the May, 2008 L’Osservatore Romano interview with Father Funes, titled, “The Extraterrestrial is My Brother.” In the English translation of the Italian feature, Funes responds to the question of whether extraterrestrials would need to be redeemed, which he believes should not be assumed. “God was made man in Jesus to save us,” he says. “If other intelligent beings exist, it is not said that they would have need of redemption. They could remain in full friendship with their Creator.”[xii]

By “full friendship,” Funes reflected how some Vatican theologians accept the possibility that an extraterrestrial species may exist that is morally superior to men—closer to God than we fallen humans are—and that, as a consequence, they may come here to evangelize us. Father Guy Consolmagno took up this same line of thinking when he wrote in his book, *Brother Astronomer: Adventures of a Vatican Scientist*:

So the question of whether or not one should evangelize is really a moot point. Any alien we find will learn and change from contact with us, just as we will learn and change from contact with them. It’s inevitable. And they’ll be evangelizing us, too.[xiii]

But hold on, as this disturbing rabbit hole goes much deeper...

In a paper for the *Interdisciplinary Encyclopedia of Religion and Science*, Father Giuseppe Tanzella-Nitti—an Opus Dei theologian of the Pontifical University of the Holy Cross in Rome—explains just how we could actually be evangelized during contact with “spiritual aliens,” as every believer in God would, he argues, greet an extraterrestrial civilization as an extraordinary experience and would be inclined to respect the alien and to recognize the common origin of our different species as originating from the same Creator. According to Giuseppe, this contact by non-terrestrial intelligence would then offer new possibilities “of better understanding the relationship between God and the whole of creation.”[xiv] Giuseppe states this would

not immediately oblige the Christian “to renounce his own faith in God simply on the basis of the reception of new, unexpected information of a religious character from extraterrestrial civilizations,”[xv] but that such a renunciation could come soon after as the new “religious content” originating from outside the Earth is confirmed as reasonable and credible. “Once the trustworthiness of the information has been verified” the believer would have to “reconcile such new information with the truth that he or she already knows and believes on the basis of the revelation of the One and Triune God, conducting a re-reading [of the Gospel] inclusive of the new data...”[xvi] How this “more complete” ET Gospel might deemphasize or significantly modify our understanding of salvation through Jesus Christ is discussed in the exotheology section of our upcoming investigative book "ExoVaticana", but former Vatican Observatory vice director, Christopher Corbally, in his article “What if There Were Other Inhabited Worlds” may have summarized the most important aspect when he concluded that Jesus simply might not remain the only Word of salvation: “I would try to explore the alien by letting ‘it’ be what it is, without rushing for a classification category, not even presuming two genders,” Corbally said, before dropping this bombshell:

While Christ is the First and the Last Word (the Alpha and the Omega) spoken to humanity, he is not necessarily the only word spoke to the universe... For, the Word spoken to us does not seem to exclude an equivalent “Word” spoken to aliens. They, too, could have had their “Logos-event”. Whatever that event might have been, it does not have to be a repeated death-and-resurrection, if we allow God more imagination than some religious thinkers seem to have had. For God, as omnipotent, is not restricted to one form of language, the human.[xvii]

That high-ranking spokespersons for the Vatican have in recent years increasingly offered such language acknowledging the likelihood of extraterrestrial intelligence and the dramatic role ET’s introduction to human civilization could play in regard to altering established creeds about anthropology, philosophy, religion, and redemption is set to become more future-consequential than most are prepared for.

And then there is that LUCIFER device at Mt. Graham, which the Vatican denies being connected to but we shall illustrate otherwise later in this series. LUCIFER is curiously described on the Vatican Observatory website as “NASA AND THE VATICAN’S INFRARED TELESCOPE CALLED [LUCIFER]—A German built, NASA and The Vatican owned and funded Infrared Telescope... for looking at NIBIRU/NEMESIS.” [xviii] Why has the Vatican Observatory website allowed this caption to remain? Nibiru and Nemesis are hypothetical planets that supposedly return in orbit close to the earth after very long periods of time. They have been connected in modern myth with “Planet X” and most darkly with the destruction of planets that some believe occurred during a great war between God and Lucifer when the powerful angel was cast out of heaven.

In the book of Job where the prophet details how God destroyed the literal dwelling places of the angels that made insurrection against Him (Job 26:11-13), it specifically mentions the destruction of Rahab, a planetary body also known as ‘Pride,’ from which God drove ‘the fugitive snake.’” Are Rome and other world powers using the LUCIFER device to observe something the rest of us cannot see—something they believe represents this ancient war (or worse, keeping eye on approaching end-times angelic transportation devices/UFOs, something Father Malachi Martin hinted at)?

The latter theory is interesting in light of the demonic name of the infrared device. Infrared telescopes can detect objects too cool or far away and faint to be observed in visible light, such as distant planets, some nebulae and brown dwarf stars. Additionally, infrared radiation has longer wavelengths than visible light, which means it can pass through astronomical gas and dust without being scattered. Objects and areas obscured from view in the visible spectrum, including the center of the Milky Way, can thus be observed by LUCIFER’s infrared technology. [xix] But what UFO researchers have fascinated about for some time now is how infrared technology can also be used to spot and track Unidentified Flying Objects in the heavens that *cannot be seen with other telescopes or the naked eye*. In fact, some of the most astonishing UFOs ever caught on film have been recorded with infrared. What this has to do with the arrival of Petrus Romanus and especially the global leader he will celebrate is beyond disturbing and ultimately imminent.



LBT engineer showing authors the LUCIFER device and explaining how it uses Infrared to see...?

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EXO-VATICANA

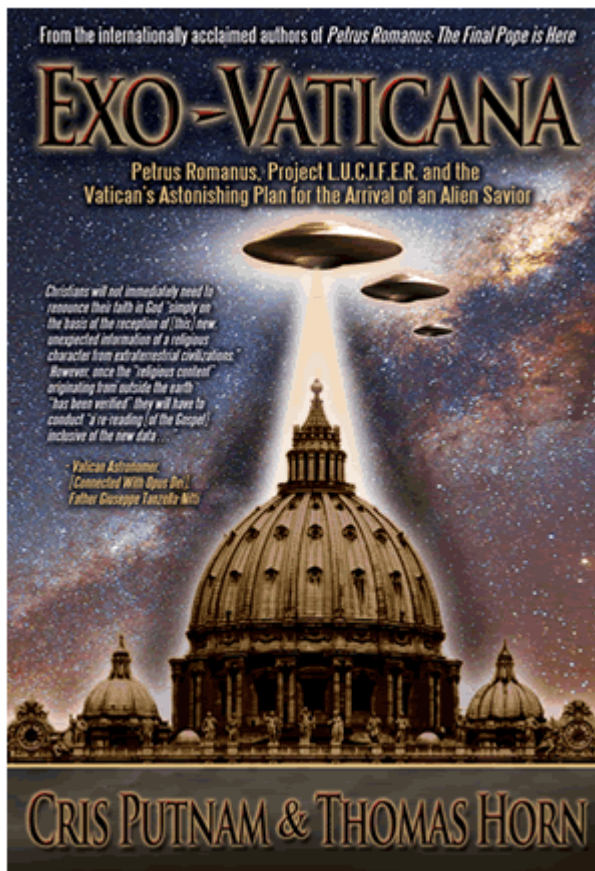
PART 3

By Thomas R. Horn
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Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

ARE "THEY" ON MT GRAHAM?

As mentioned in earlier entrees, the mountain range in Arizona where the Mt. Graham International Observatory and the LUCIFER device resides is considered one of the holiest mountains in America for the Apache Indians.



History suggests part of the reason native peoples considered it “holy” -- and partly why the mountain was selected by the MGIO consortium -- involves unusual heavenly activity there in ancient times when UFOs called “spirit lights” moved through the sky, something that seems to have contributed to their attribution of “powers” to the solar system, the location of metaphysical 'portals,' and other supernatural phenomena. The Apache Creation Myth is telling in this regard, as a particular version involves the “One Who Lives Above” and who descended in a flying disc at the start of creation. “In the beginning nothing existed—no earth, no sky, no sun, no moon, only darkness was everywhere,” the

legend starts before noting; “Suddenly from the darkness emerged a disc, one side yellow and the other side white, appearing suspended in midair. Within the disc sat a bearded man, Creator, the One Who Lives Above.”

While no single “Apache Creation Myth” dominates all tribal beliefs, most groups share key precepts as well as symbolism within their oral histories. Besides the creator who rides in a heavenly disc, a Dragon with the power of speech turns up,

bargaining with men, as well as supernatural gateways associated with mountains (ch'íná'itíh) through which spirit beings can come. Sometimes these spirits are represented by the Owl (to an Apache Indian, dreaming of an Owl signified approaching death, while the Hopis see the Burrowing Owl [Ko'ko, "Watcher of the dark"] as the god of the dead and the underground), which is fascinating given the connection with "alien abduction" accounts where the Owl is a disguise wherein the abductee is led to believe the bug-eyed alien in their memory was actually an Owl they had seen somewhere and had lodged in their memory. Owls have been associated throughout Christian history with sorcery and flying witches and the source of these legends seem to mirror many abduction tales, which we shall consider later. Suffice to say these ancient native ideas involving flying discs, flying creators, spirit lights, Owls, a talking Dragon or great serpent, and even supernatural gateways tied to mountain ranges began long before the Vatican cast its eyes on Mt. Graham.

WHO WERE / ARE THEY REALLY?

In 1988, an American science fiction-horror film titled "They Live" (directed by John Carpenter) depicted a nameless drifter played by professional wrestler "Rowdy" Roddy Piper who discovers the ruling elite are in fact aliens that have hypnotized the human race and are managing human social affairs through subliminal messages concealed in memes and mass media. In an important early scene, Nada, as the Piper character is called, enters an alleyway and finds a box containing black sunglasses. He puts on a pair and soon discovers they include a very special filter. Looking through them he can see "the reality of the bleak world," that global media and advertising actually contain totalitarian commands of obedience and conformity in consumerism, to control an unwitting human population by humanoid aliens with grotesque skull-like faces. [i] Though a commercial failure at the time, the film eventually made its way to the top 25 Cult Classics, where it remains presently, according to Entertainment Weekly Magazine. [ii] The film and theatrical posters can often be found today in mocking editorials depicting the goals of totalitarians and elitists, but another suggestion of the work that usually goes without discussion is how the world really might be infested with non-human agents of an unknown reality, about which the bulk of mankind is unaware.

First, from a purely incorporeal reality, we know that demons and their militaristic interest in people and geography are ontological facts, according to the Bible. In the Old Testament, demons are seen as the living dynamic behind idolatry (i.e., Deuteronomy 32:17), and in the New Testament, every writer refers to their influence. Extrabiblical texts including ancient pseudepigraphical works like the first Book of Enoch and post-New Testament writings such as the Didache, Ignatius' Epistle to the Ephesians, and the Shepherd of Hermas agree with this concern. Early church fathers also reinforced the belief that evil spirits seek to thwart the will of God on earth through attacks on the body of Christ in particular and against society in general, as unseen intermediaries—both good and evil—interlope between spiritual and human

personalities at home, in church, in government, and in society. Understanding how and why this is true is defined in demonological studies such as the divine council (a term used by Hebrew and Semitic scholars to describe the pantheon of divine beings or angels who administer the affairs of heaven and earth), where experts typically agree that, beginning at the Tower of Babel, the world and its inhabitants were disinherited by the sovereign God of Israel and placed under the authority of lesser divine beings that became corrupt and disloyal to God in their administration of those nations (Psalm 82). Following Babel, these beings quickly became idolized on earth as gods, giving birth to the worship of “demons” (see Acts 7:41–42; Psalms 96:5; and 1 Corinthians 10:20) and the quest by fallen angels to draw mankind away from God. While the dominion of these entities and their goals are frequently overlooked, close collaboration between evil ones and unregenerate social architects operates on a regular basis outside the purview of the countless multitudes who are blinded to their reality. In other words, as suggested in the film “They Live,” behind governors, legislators, presidents, dictators, and even religious leaders, wicked spiritual powers move throughout the machine of ecclesiastical and civil governments and media as freely as they are allowed. Whenever such principalities recognize a religious or political body that has become a force for moral good, they set about—through a sophisticated labyrinth of visible and invisible representatives—to bring that organization down, one righteous soul at a time.

It is within this concealed arena of evil supernaturalism that unregenerate men are organized. Under demonic influence, they are orchestrated within a great evil system (or empire) described in various scriptural passages as a satanic order. In more than thirty important biblical texts, the Greek New Testament employs the term kosmos, describing this “government behind government.” It is here that human ego, separated from God, becomes hostile to the service of mankind while viewing people as commodities to be manipulated in the ministration of fiendish ambition. Some expositors believe the origins of this phenomenon began in the distant past, when a fire in the mind of Lucifer caused the powerful Cherub to exalt himself above the good of God’s creation. The once-glorified spirit, driven mad by an unequivocal thirst to rule, conquer, and dominate, spawned similar lust between his followers, which continues today among agents of dark power who guard a privileged, “cause-and-effect” symmetry between visible and invisible personalities.

At Satan’s desire, archons command this supernatural, geopolitical sphere, dominating kosmokrators (rulers of darkness who work in and through human counterparts) who in turn command spirits of lesser rank until every level of earthly government, secular and religious, can be touched by this influence. If we could see through the veil into this domain, we would find a world alive with good against evil, a place where the ultimate prize is the souls of men and where legions war for control of its cities and people. With vivid testimony to this, Satan offered Jesus all the power and the glory of the governments of this world. Satan said, “All this power [control] will I give thee, and the glory of them [earthly cities]: for that is delivered unto me:

and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine” (Luke 4:6–7).

According to the epistle of the Ephesians, it is this dominion, not flesh and blood, where opposition to God’s will on earth is initiated. Whereas people and institutions often provide the “faces” on our problems, the conflict originates beyond them, in this place where unseen forces scheme. These forces may indeed be more influential than anyone ever imagined. In fact, there is a strong likelihood that the first murder recorded in Genesis was demonically inspired (in a manner which parallels the so called “alien abduction” phenomenon in interesting ways.) Did you ever wonder why “sin” is personified when God warns Cain “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him” (Ge 4:7, underline added). Doesn’t it seem odd that “sin” is a “him” and if Cain does not do well he will be sin’s desire? How can “sin” have desire? Apparently, there is something more going on here and scholars have uncovered surprising answers.

The wonderful thing about archeology is that we now have a greater understanding of the Bible’s context than at any other time in history. Scholars have translated a wealth of tablets from Mesopotamia which not only add contextual clues to scriptural references but provide insight into borrowed Semitic vocabulary. In this case, a careful examination of the Hebrew text leads many evangelical inerrancy-upholding scholars to see the participle (Heb. robe) rendered “lieth” in the KJV (or “is crouching” in other versions) as an Akkadian loan word, rabiū, for a demon (ancient Hebrew has no vowels so ‘rbs’ offers this flexibility).[iii] Of course, there are other scholars who balk, preferring a less supernatural exegesis, but the context of the passage supports the demonic interpretation. Sin does not lie in wait but demons do. Biblical scholar John Walton agrees, “The fact that the text mentions the desire to master Cain favors rabiū as a demon.”[iv] Thus, just prior to the first murder in history, “sin” is depicted as a doorway-demon waiting for an opportune time, an invitation which comes all too soon.

The ancient Akkadian literature reveals more astonishing data. In medical texts, inflicted individuals are depicted as having “walked in the path of a rabiū” and “a rabiū has seized him.” The root meaning of this term means ‘one who lies in wait’.[v] Uncanny parallels to modern abductions are seen in the descriptions of demons who ambush their victims in various locations: rabi uri, “the rabiū of the roof”; rabi nari, “the rabiū of the river”; rabi arbati, “the rabiū of the wasteland.” It seems there was a rabiū for just about anywhere, even a rabi musâti, “the rabiū of the toilet.” Now that’s disturbing! Ill manners aside, consider the rabi uri, “the rabiū of the road.”[vi] Might Barney and Betty Hill, while driving late at night on that lonely road, have encountered something like the latter manifest physically in modern garb?

But What If There Is Something More—Something Embodied?

What if the incorporeal or uncarnate reality described above is only part of the story? What if in at least some instances there is something more physical than the whispered influence demons can have on the human mind? What if there are tangible human hybrids walking among us; fit extensions for incarnation or embodiment of powerful alien-demonic entities, such as the creatures in the movie “They Live” or the Nephilim of ancient days? Is such a concept too incredible to be substantive? Would you be surprised to learn that some very intelligent people—including academics and scholars—believe (to borrow a line that Carol Anne so ominously expressed in the 1982 film *Poltergeist*) “They’re here.” And is this secret knowledge why Vatican Astronomer Guy Consolmagno (see entry #2) sent us the story of the Nephilim from the Bible as an example of the kind of “space saviors” man will soon look to for salvation, suggesting that Jesus himself was the product of alien-human hybridity?

Among secular and religious researchers today there is a contentious behind-the-scenes debate going on in this regard, which has been growing in intensity over the last few years among those who recognize first of all that genetically modified plants, animals, and yes, humans are now reality (documented in the next entry). Unnatural forms of life first sprang up in ancient days and according to the Bible this is a repeatable phenomenon—that is, human hybridization not only happened in earliest times, but was followed by at least a second wave during the days of Abraham, Moses and the Davidic kingdom, and, more importantly, was prophesied to erupt once more in the latter days. Therefore, we shall show unequivocally that the question is not whether humans were, can be or are being hybridized, but whether alien/demon agencies are involved in the process. If so, does this imply something very uncomfortable, which most of us do not want to think about; that a form of “human” exists that quite possibly cannot be redeemed?

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EXO-VATICANA

PART 4

By Thomas R. Horn
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Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

HYBRIDS: THE FIRST INCURSION

Stories and legends extending as far back as the beginning of time in every major culture tell the astonishingly consistent story of “gods” that descended from heaven and materialized in bodies of flesh. Our working hypothesis is that the so-called extraterrestrials are nothing new. Indeed, they have been with us all along. They appear in our literature as far back as records extend.

In some of the earliest documents we see a diverse population of strange entities being created by the gods. For instance, in the Akkadian Epic of Creation we read of the chaos monster Tiamat employing a host of oddities: “She deployed serpents, dragons, and hairy hero-men, Lion monsters, lion men, scorpion men, Mighty demons, fish men, bull men, Bearing unsparing arms, fearing no battle.” [i]

As the cuneiform tablets recount, the deity Enki believed correctly that Apsu, upset with the chaos they created, was planning to murder the younger deities; and so captured him, holding him prisoner beneath is temple called E-Abzu. This angered Kingu, their son, who reported the event to Tiamat, whereupon she fashioned eleven monsters to battle the deities in order to avenge Apsu's death. These were her own offspring: Bašmu, “Venomous Snake,” Ušumgallu, “Great Dragon,” Mušmau, “Exalted Serpent,” Mušuššu, “Furious Snake,” Lamu, the “Hairy One,” Ugallu, the “Big Weather-Beast,” Uridimmu, “Mad Lion,” Girtablullû, “Scorpion-Man,” Umu dabrutu, “Violent Storms,” Kulullû, “Fish-Man,” and Kusarikku, “Bull-Man.” These entities are recorded in the earliest records and find astonishing parallels in later literature. From the Sumerians through the Akkadians to the ancient Hebrews these legends have remained consistent. Later, “ancient Greek and Roman myths were populated not only by gods, heroes, and demons,” Brother Guy Consolmagno from VATT at Mt. Graham reminded us, “but by any number of strange and monstrous beings.”[ii]

Thus, from Rome to Greece—and before that, to Egypt, Persia, Assyria, Babylonia, and Sumer—the earliest records of civilization reveal an era when powerful beings

known to the Hebrews as Watchers and in the book of Genesis as the *benei ha-elohim* (sons of God) descended to earth, mingled themselves with humans, and gave birth to



part-celestial, part-terrestrial hybrids known as Nephilim. The Bible says this happened when civilization expanded and daughters were born to men. When the sons of God saw the women's beauty, they took wives from among them to sire their unusual offspring. In Genesis 6:4 we read the following account: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

When this Scripture is compared with other ancient texts, including those by early Church Fathers such as Justin, Irenaeus, Athenagoras, Commodianus, Julius Africanus, Clement, Tertullian, Methodius, and Ambrose, not to mention works like the books of Enoch, Jubilees, Baruch, Genesis Apocryphon, Philo, Josephus, Jasher, The Testament of the 12 Patriarchs, and many more, the firmly held ancient belief becomes clear that the giants of the Old Testament, such as Goliath, were part-human, part-animal, part-angelic offspring of a supernatural

interruption into the divine order and natural propagation of the species.

The first-century Romano-Jewish historian Flavius Josephus described part of the story this way:

For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land. [iii]

The early Church Father Irenaeus added that the angels used women not only to sire "giants" but taught them enchantments specifically for the purpose of casting lust-potions to lure both men and angels to their beds:

And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants. And the angels brought as presents to their wives teachings of wickedness, in that they brought them the virtues of roots and herbs, dyeing in colors and cosmetics, the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled. [iv]

While the prophet Daniel called certain powerful angels “Watchers” in canonical scripture (Dan. 4:13,17,23), it was the apocryphal book of Enoch that first described their cosmic conspiracy. We read:

And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: “Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children [the Nephilim], The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain” (1 Enoch 10:3–8).

According to Enoch, two hundred of these powerful angels departed “high heaven” and used women (among other things) to extend their progeny into mankind’s plane of existence. David Flynn referenced an interlinear Hebrew Bible which offers an interesting interpretation of Genesis 6:2 in this regard. Where the King James Bible says, “The sons of God saw the daughters of men that they [were] fair,” Flynn interprets this as, “The benei Elohim saw the daughters of Adam, that they were fit extensions” (emphasis added).[v] In other words, they wanted to incarnate themselves into the material world. The New Testament also suggests this idea when Jude, the brother of our Lord, wrote, “And the angels which kept not their first estate, but left their own habitation [oiketerion]...” (Jude 6). This Greek term *oiketerion* is used by Paul in 2 Corinthians 5:2 to denote the transfigured body given to believers in heaven. This implies that these fallen angels indeed sought to extend part of themselves into earthly bodies. The rendering “fit extensions” seems applicable when the whole of the ancient record is understood to mean that the Watchers wanted to leave their proper sphere of existence in order to enter earth’s three-dimensional reality. They viewed women—or at least their genetic material—as part of the formula for accomplishing this task. Ancient records suggest the Watchers modified animals

as well. For instance, Jubilees implies that interspecies mingling eventually resulted in mutations among normal humans and animals whose “flesh” (genetic makeup) was “corrupted” by the activity, presumably through cross-genetic integration:

And injustice increased upon the earth, and all flesh corrupted its way; man and cattle and beasts and birds and everything which walks on the earth. And they all corrupted their way and their ordinances, and they began to eat one another. And injustice grew upon the earth and every imagination of the thoughts of all mankind was thus continually evil. (Jubilees 5:2 underline added, cf. 7:21–25)[vi]

Even the Old Testament contains reference to the mutations that developed among humans following this time frame, including “men” of unusual size, physical strength, six fingers, six toes, animal appetite for blood, and even lion-like features (2 Samuel 21:20; 23:20). Early Church Father Eusebius adds other important details:

And they begat human beings, with two wings; and then others with four wings and two faces and one body and two heads... still others with horses’ hooves, and others in the shape of a horse at the rear and a human shape at the front... they also made bulls with human heads and horses with dogs’ heads as well as other monsters with horses heads and human bodies... *then all kinds of dragon-like monstrous beings...* [emphasis added] [vii]

Of the “winged humans” and “dragon-like monsters,” J. R. Church once made an interesting point that since this activity was satanic in nature, it refers to the “seed of the serpent” that was at enmity with Christ. “The concept of a reptilian race continues throughout the Bible as a metaphoric symbol of the devil,” he wrote in Prophecy in the News magazine, February 2009. “Later Scriptures add the term ‘dragon,’ with the implication that these other-worldly creatures were designed with the DNA code of a reptilian race.” Church went on to state how some of these satanic creatures were depicted as “bat-like gargoyles, or winged dragons” in ancient art, and that we should not be surprised that “a humanoid-type reptilian race could cohabit with human women and produce a race of giants.” In what could be historical support of Dr. Church’s premise, a document fragment found in Cave 4 among the Dead Sea Scrolls contains an admonition by Amram, the father of Moses, to his children. In a badly damaged segment of the text, Amram sees the chief Angel of Darkness, A Watcher named Melkiresha? in the form of a reptilian:

I saw Watchers in my vision, a dream vision, and behold two (of them) argued about me and said ... and they were engaged in a great quarrel concerning me. I asked them: ‘You, what are you ... thus ... about me?’ They answered and said to me: ‘We have been made masters and rule over all the sons of men.’ And they said to me: ‘Which of us do you choose ...

I raised my eyes and saw one of them. His looks were frightening like those of a viper, and his garments were multi-coloured and he was extremely dark ...

And afterwards I looked and behold ... by his appearance and his face was like that of an adder [a venomous snake], and he was covered with ... together, and his eyes ...”
[viii]

The fact that the Watchers are described in explicitly reptilian terms by the ancient Hebrews grounds the ufological discussion of such beings and their interactions with man firmly in ancient history. Case in point, Dr. John Mack’s seminal work on the abduction phenomenon cites many cases involving entities meeting the same description as that found in the Dead Sea Scrolls. For example, the description by Sara, “The head was the most prominent part of the body and was ‘shimmery,’ looking ‘reptilian,’ almost ‘snake like, serpent like’ and quite elongated.”[ix] Furthermore, contrary to the revisionist accounts given by Ancient Astronaut theorists, this implies the so-called Reptilians are, in fact, Watchers pursuing a more sinister agenda than scientific exploration. Yet, abductee testimonies also suggest their interest in genetic material is very real.

Perhaps the most “scientific” description concerning the Watcher experiments and their genetic modification of humans and animals comes to us from the book of Jasher, a Hebrew text that adds an exceptional detail that none of the other texts is as unequivocal about, something that can only be understood in modern language to mean advanced biotechnology, genetic engineering, or “transgenic modification” of species. After the Watchers had instructed humans “in the secrets of heaven,” note what it says occurred:

[Then] the sons of men [began teaching] the mixture of animals of one species with the other, in order therewith to provoke the Lord. (Jasher 4:18)

It does seem likely that the phrase “the mixture of animals of one species with the other” means Watchers had taught men something more than natural animal crossbreeding, as this would not have “provoked the Lord.” God made like animals of different breeds capable of reproducing. For example, horses can propagate with other mammals of the equidae classification (the taxonomic “horse family”), including donkeys and zebras. It would not have “provoked the Lord” for this type of animal breeding to have taken place, as God Himself made the animals able to do this.

If, on the other hand, the Watchers were crossing species boundaries by mixing incompatible animals of one species with the other, such as a horse with a human (a centaur), this would have been a different matter altogether and may cast light on the numerous ancient stories of mythical beings of variant-species manufacturing that fit perfectly within the records of what the Watchers were accomplishing.

Understandably, this kind of chimera-making would have “provoked the Lord” and raises the serious question why the Watchers would have risked eternal damnation by tinkering with God’s creation in this way. Several theories exist as to “why” watchers would have corrupted natural genotypes, including the idea that: 1) because Yahweh had placed boundaries between the species and strictly ordered that “each kind” reproduce only after its “own kind,” the Watchers as rebels sought to break these rules in order to assault God’s creative genius through biologically altering what He had made; 2) the corruption of antediluvian DNA by Watchers was an effort to cut off the birth line of the Messiah.

This theory posits that Satan understood the protoevangelium—the promise in Genesis 3:15 that a Savior would be born, the seed of the woman, and that He would destroy the fallen angel’s power. Satan’s followers therefore intermingled with the human race in a conspiracy to stop the birth of Christ. If human DNA could be universally corrupted or “demonized,” they reasoned, no Savior would be born and mankind would be lost forever. Those who support this theory believe this is why God ordered His people to maintain a pure bloodline and not to intermarry with the other nations. When the Hebrews breached this command and the mutated DNA began rapidly spreading among men and animals, God instructed Noah to build an ark and to prepare for a flood that would destroy every living thing, the purpose of which would be to purge the earth of the contaminated genotypes and phenotypes.

Finally, a third theory as to why Watchers merged the genetics of various life forms incorporates the voluminous ancient “Watcher” texts into a consistent account regarding the overriding motive for what the Watchers had apparently used DNA for. When this is done, it becomes clear that genetic substances were for them an earth-centric and organic construction material (or as Dr. Jacques Vallée called it, “living energy”) [x] for building a composite body that would allow them to leave their plane of existence and to enter man’s (see Jude 1:6; 2 Pet: 2:4). The challenge of this theory becomes how intermingling various species would satisfy this goal or provide the Watchers with a method of departure from “high heaven” and incarnation into man’s “habitation.” While we will not take time here to explain every detail, the hypothesis involves the Watchers combining species in order to create a soulless or spiritless body—a living but empty “large organism” or “shell” into which they could extend themselves.

The rationale here is that every creature as it existed originally had its beginning in God, who wove a barrier between the species and ordered each creature to reproduce “after its own kind.” The phrase “after its own kind” verifies what type of spirit can enter into an intelligent being at conception. When the sperm of a dog meets ovum of a dog and the life of a dog is formed, at the first spark of life the spirit (or “nature” when speaking of an animal) of a dog enters that embryo and it grows to become a dog in spirit and form. The spirit of a man does not enter it, in the same way that a man is not born with the spirit of a horse or cow. This creature/spirit integrity is part

of the divine order and would have kept the Watchers, who wanted to incarnate within the human realm (not just “possess” creatures), from displacing the spirits of humans or animals and replacing them with their own. How did the Watchers overcome this problem? It appears based on the ancient records (and like modern scientists are doing today) they blended existing DNA of several living creatures and made something that neither the spirit of man or beast would enter at conception, for it was neither man nor beast. As *Mysterious World*, in its 2003 feature, “Giants in the Earth,” noted:

The Nephilim were genetically manufactured beings created from the genetic material of various pre-existing animal species.... The fallen angels did not personally interbreed with the daughters of men, but used their godlike intellect to delve into the secrets of YHWH’s Creation and manipulate it to their own purposes. And the key to creating or recreating man, as we have (re)discovered in the twentieth century, is the human genome—DNA.

According to this extrapolation from the ancient accounts, the manipulation of living tissue by the fallen angels led to an unusual body made up of human, animal, and plant genetics known as Nephilim, an “earth-born” facsimile or “fit extension” into which they could incarnate. While this theory significantly adds to the ancient record, it seeks to modernize the ancients’ description of what they, perhaps, did not fully grasp through the lens of a prescientific worldview and vocabulary. Interestingly, science has uncovered unexpected evidence for this in the human genome.

The Washington Post recently published a story on findings that a “mystery” species with partial human DNA once walked the earth. The story, titled “Sex with early mystery species of humans seen in DNA, UW researcher says,” is just the latest in a series of similar recent finds, and while no fossilized giant bones were found in this case, a calling card was left in present-day Africans: snippets of “foreign” DNA. “These genetic leftovers do not resemble DNA from any modern humans,” the article reports before adding this bombshell: “The foreign DNA also does not resemble Neanderthal DNA, which shows up in the DNA of some modern Europeans. That means the newly identified DNA came from an unknown group.”[xi]

Given the above theories, the biblical story of Nephilim offspring offers the most satisfying answer to this enigma.

One objection occasionally raised against the idea of part-men hybrids born as a result of union between angelic and human “genetics” is the belief that angels are supposedly sexless, since Jesus said at the resurrection that people will neither marry nor be given in marriage but shall be “like the angels in heaven.” However, as James Montgomery Boice points out, the words recorded in Matthew 22:30 “are not the equivalent of saying that the angels are sexless or that they could not have had sexual relations with women if they had chosen to do so. In heaven human beings will not

marry but will nevertheless retain their identity, which includes their being either male or female. In the same way, the angels could also have sexual identities. It is significant perhaps that when the angels are referred to in Scripture it is always with the masculine pronoun ‘he,’ and they are always described as men.” [xii] Thus, when Jesus said the angels “in heaven” do not marry, this is a separate matter from what those angels that departed (or were cast out of) heaven was capable of doing and apparently did. Jude 1:6-7 adds a deep and important point about this when it says:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” [emphasis added].

It is remarkable here that Jude connects the sin of the fallen angels with the sexual sins of Sodom and Gomorrha using the telling commentary that they had gone after “strange flesh”. This is the Greek *sarkos heteros* and contains a very important meaning connected to how the men of Sodom and Gomorrha wanted to have sex with angels (see Gen. 19). Thus their sin is compared by Jude to those angels of one verse earlier, which departed their proper habitation in heaven to come in with women. The Apostle Paul also resonates these demarcations in 1 Corinthians 15:40 when he says, “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” When explaining how the “heavenly” body is made up of something entirely different than the “earthly body,” is Paul speaking metaphysically or can a difference in the “raw material” of these bodies be assumed? Certainly it can, because in the verse just before this one he speaks of the differences between the flesh of men, beasts, fishes, and birds, yet how these are all of earthly composition, as opposed to the following verse where he clearly divides the celestial body as “another” type of body not of the same “terrestrial” (*terra firma*, of the earth) kind.

According to the Second Century Apostolic father Athenagoras, Lucifer had been the angel originally placed in charge of the earthly “matter” (see *Plea for the Christians*). After his fall, Satan used his knowledge of creation and genetics to corrupt what God had made. This is interesting in light of modern science and the recent suggestion that genetic abnormalities “may predispose a man to antisocial behavior, including crimes of violence.” [xiii] One of the hottest topics in biology today is the science of “epigenetics,” which involves heritable changes in gene expression or cellular phenotypes that can be caused by “mechanisms” other than normal changes that occur in underlying DNA sequences—thus the title *epi*-(Greek: *epi*:- over, above, outer)-genetics. Whether supernaturalism can play a role as one of these “outer mechanisms” is suggestive and many scholars believe demonic possession, for instance, can negatively affect chromosomal health.

The New Testament is replete with connections between sickness and genetic disorders as directly connected to demonism. According to theologian and spiritual warfare expert, Dr. Neil Andersen, “approximately one-fourth of all the healings recorded in the Gospel of Mark were actually deliverances.”[xiv] For example, “they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick;” and, “when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Mat. 8:16; 10:1).

But, this is only part of the story. There is a difference between demonized humans... and what's among us now.

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EXO-VATICANA

PART 5

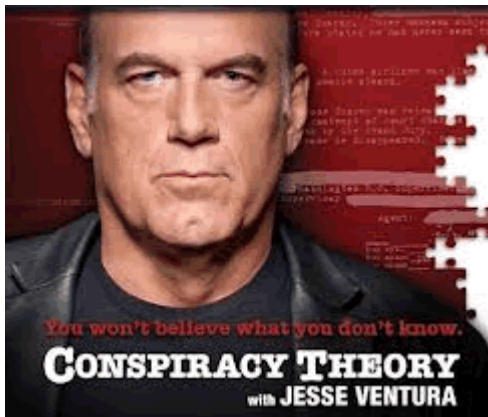
By Thomas R. Horn
January 20, 2013
NewsWithViews.com

Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

THE RETURN OF HYBRID HUMANS

On November 28th, 2012, during the third season of “Conspiracy Theory with Jesse Ventura” the TruTV program looked into “human-animal hybrid experiments that supposedly have gone beyond the Petri dish with rumors that a real-life ‘Planet of the Apes’ is being created.” [i]

The producers had contacted me late in 2011 with a request for help. They wanted to know whether scientists had secretly crossed the Rubicon with regard to human-animal genetic experiments. Though I spent numerous hours as a consultant providing documentation and expert witnesses, I turned down repeated requests to be part of Season 3: Episode 4 “Manimal,” described on Ventura’s website this way: “Science has made major breakthroughs in drug research and transplant technology by experimenting on ‘chimeras’— human/animal embryo hybrids. But these seemingly noble goals may be covering up a much more nefarious purpose – to create half human, half ape super soldiers, paving the way for a real life Planet of the Apes showdown.” (The producers actually offered on three separate occasions to fly me to set locations in the United States to meet with Jesse Ventura and the film crew, but I turned them down for reasons that will be revealed later. Conversely, though I declined their repeated invitation to be on the show, I did set them up with Professor William B. Hurlbut, Consulting Professor for the Department of Neurology and Neurological Sciences at Stanford University Medical Center and a member of the U.S. President’s Council on Bioethics who will be featured with myself and my co-author for Exo-Vaticana and over a dozen experts in an upcoming documentary expose on Transhumanism, tentatively scheduled for release in 2013).



Among the scores of research papers, DARPA budget line items, suspect locations where human-animal experimentation ethics may have passed the curtain of

acceptability, and media reports that I forwarded to the producers was a Reuters news article dated November 9, 2009, titled “Scientists Want Debate on Animals with Human Genes,” which hinted at just how far scientists have come and how far they intend to go with human and animal hybridization. The news piece started out, “A mouse that can speak? A monkey with Down’s Syndrome? Dogs with human hands or feet? British scientists want to know if such experiments are acceptable,” [ii] then continued with revelations that scientists inside Britain were comfortable now with up to 50/50 animal-human integration. The article implied that not all the research currently under design is kept at the embryonic level, and that fully mature monstrosities (like the creature in the 2010 movie *Splice*) are quietly under study.



Scene from the movie “Splice”

It didn’t take long to surmise if the Reuters article was simply speculating or if indeed there were scientists already experimenting with human-animal creations beyond the embryonic stage. In July, 2011, Britain’s Academy of Medical Sciences (AMS) admitted in a 148 page report how such science is advancing so quickly and being conducted in so many laboratories around the world without appropriate oversight that an international regulatory commission is urgently needed to oversee the creation of these part-human part-animal part-synthetic chimeras. Interestingly, the AMS did not call for a prohibition of the science, but rather an international supervisory body under which the science can fully and officially proceed. In the précis of their analysis they considered “research that involves the introduction of human DNA sequence into animals, or the mixing of human and animal cells or tissues, to create entities we refer to as ‘animals containing human material’” (ACHM). [iii] They then confessed: “Such approaches are long-established, and thousands of different ACHM have been used in biomedical research, yet they have received relatively little public discussion.” [iv] What type beings did Britain’s leading scientists know of or suspect as now secretly under study? From the summary of their paper we find:

Extensive modification of the brain of an animal, by implantation of human derived cells, which might result in altered cognitive capacity approaching human ‘consciousness’ or ‘sentience’ or ‘humanlike’ behavioural capabilities.

Situations where functional human gametes (eggs, sperm) might develop from precursor cell-types in an animal; and where fertilisation between human and animal gametes might then occur [yes folks, we are talking here about animals that can conceive from human sperm and give birth to human-animals].

Cellular or genetic modifications which could result in animals with aspects of humanlike appearance (skin type, limb or facial structure) or characteristics, such as speech [in other words, Nephilim]. [v]

Only one day after the Academy of Medical Sciences circulated this report, the popular UK Mail Online published a story detailing how in just one instance alone (of potentially tens of thousands):

Scientists have created more than 150 human-animal hybrid embryos in British laboratories. The hybrids have been produced secretly over the past three years by researchers looking into possible cures for a wide range of diseases. The revelation comes just a day after a committee of scientists warned of a nightmare ‘Planet of the Apes’ scenario in which work on human-animal creations goes too far. [vi]

While such chimeras are supposedly destroyed at the embryonic level, experts involved in the field who were interviewed by Reuters admitted “some scientists in some places want to push boundaries.” [vii] In other words, there are most likely Splice-like creatures in laboratory settings now, locations that these scientists have left unmentioned. Martin Bobrow, professor of medical genetics at Cambridge University hinted why this is the case: “There is a whole raft of new scientific techniques that will make it not only easier but also more important to be able to do these cross-species experiments” [emphasis added]. [viii] One place where researchers may have already considered this research to be so “important” that it justifies pushing those “boundaries” the British scientists alluded to, is the Yerkes National Primate Research Center at Emory University in Georgia (originally located in Orange Park, Florida). It is one of eight national primate research centers funded by the National Institutes of Health, both of which have shown interest in combining animal and human genetics to create a new species. The Discovery Channel on March 27, 1998 (in an episode of Unsolved History) discussed a report by Dr. Gordon Gallup, a psychologist from the University at Albany, on the Yerkes National Primate Research Center in which he confessed “a human-chimp hybrid was successfully engendered and born [at the center] but was destroyed by the scientists soon after.” [ix] This should come as no surprise, as Emory’s professors including Rabbi Michael Broyde have argued very recently that Jewish law would support animalized humans

so long as the technology produces superior people. In an October 7, 2011 article on the University's website, Broyde says:

Genetic engineering (GE), in which the traits of different individuals, or animals, are combined, already has resulted in amazing combinations... Jewish law would support similar intentional human-human chimerism, in which the embryonic material of two fetuses is mixed, or human-animal chimerism, in which the cells of a human are mixed with cells of another mammal.... processes and technologies that result in healthy, or healthier, children are intrinsically good and should be embraced, not feared. [x]

Professor Broyde is correct in stating that genetically altering “the traits of different individuals... has resulted in amazing combinations.” In fact, the first known genetically altered humans were born over a decade ago as a result of an experimental program at the Institute for Reproductive Medicine and Science of St Barnabas in New Jersey. An article at that time explained part of the research, saying, “The babies were born to women who had problems conceiving. Extra genes from a female donor were inserted into their eggs before they were fertilized in an attempt to enable them to conceive. Genetic fingerprint tests on two one-year-old children confirm that they have inherited DNA from three adults—two women and one man.” [xi] Concerning these experiments, Dr. Joseph Mercola points out something very important:

Today, these children are in their early teens, and while the original study claims that this was “the first case of human germline genetic modification resulting in normal healthy children,” later reports put such claims of absolute success in dispute [meaning not all the genetically engineered kids were necessarily healthy]. Still, back in 2001, the authors seemed to think they had it all under control, stating:

“These are the first reported cases of germline mtDNA genetic modification which have led to the inheritance of two mtDNA populations in the children resulting from ooplasmic transplantation. These mtDNA fingerprints demonstrate that the transferred mitochondria can be replicated and maintained in the offspring, therefore being a genetic modification without potentially altering mitochondrial function.”

Dr. Mercola continues: “It’s relevant to understand that these children have inherited extra genes—that of two women and one man—and will be able to pass this extra set of genetic traits to their own offspring. One of the most shocking considerations here is that this was done—repeatedly—even though no one knows what the ramifications of having the genetic traits of three parents might be for the individual, or for their subsequent offspring. Based on what I’ve learned about the genetic engineering of plants, I’m inclined to say the ramifications could potentially be vast, dire, and completely unexpected.” [xii]

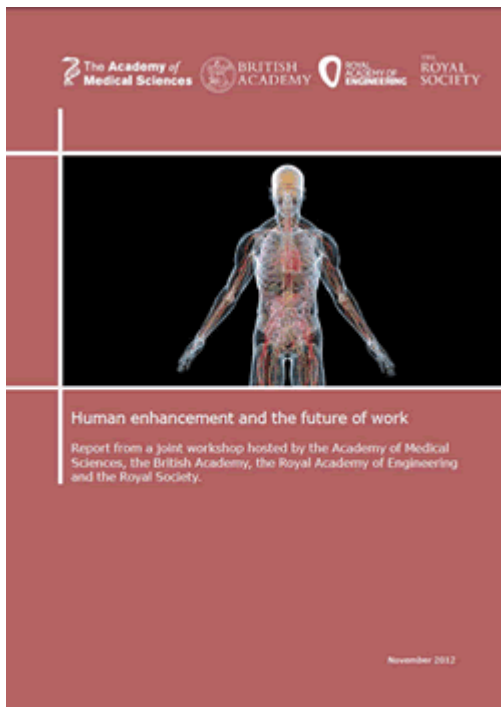
For those inclined to believe the astonishing report above was an isolated incident, British scientists repeated the same experiments in 2008, and in 2012 the Oregon Health & Sciences University (OHSU) conducted similar research aimed at producing genetically engineered super babies. [xiii] Yet regardless how many times this and other forms of human genetic tinkering have been secretly conducted outside public or congressional review (historical precedence suggests many, many times), it is important to understand how germline genetic engineering as was used in this one example where thirty genetically modified children were created reflects the very *modus operandi* that fallen angels used with Nephilim—to introduce heritable modifications to the human genotype that give birth literally worldwide to changes in the gene pool through natural propagation. Dr. Mercola’s concerns are thus highly appropriate in that current GE models on humans carry the same potential as when “all flesh” was corrupted in the Old Testament and had to be destroyed by God.

As a result, germline engineering is considered by some conservative bioethicists to be the most dangerous of human-enhancement technology, as it has the power to truly reassemble the very nature of humanity into posthuman, altering an embryo’s every cell and leading to transferable modifications extending to all succeeding generations. Debate over germline engineering is therefore most critical, because as changes to “downline” genetic offspring are set in motion, the genotype and phenotype (nature, physical makeup, and behavior) of mankind will be altered with no hope of reversal, thereby permanently reshaping humanity’s future. In spite of that, according to “ethicists” like Oxford University Professor Julian Savulescu, not only do we have “a moral obligation” to engineer such people, but embryos that do not meet certain genetic improvements in the future should not be allowed to live. [xiv] Dr. Richard Seed, a physicist in Chicago went further, warning anybody that has plans of standing in the way of this dream that they had better rethink their opposition: “We are going to become Gods, period. If you don’t like it, get off.

You don’t have to contribute, you don’t have to participate, but if you are going to interfere with me becoming a God, you’re going to have trouble. There’ll be warfare.” [xv] Professors Seed and Savulescu are not alone in their strong beliefs. Dr. Gregory Stock, a respected proponent of germline technology argues that man not only has a moral responsibility to “improve” the human genotype, but powerful new technology now at our disposal for transcending existing biological limitations is making the schemes of transhumanists inevitable if not imminent. “We have spent billions to unravel our biology, not out of idle curiosity, but in the hope of bettering our lives. We are not about to turn away from this,” he says. Elsewhere, Stock does admit, however, that this could lead to “clusters of genetically enhanced superhumans who will dominate if not enslave us.” [xvi]

Thus from the “Human-Ape Army” plans of Ilya Ivanov under Soviet dictator Joseph Stalin [xvii] to the early part of the twentieth century where Adolf Hitler instructed Josef Mengele to perform horrific experiments on live human beings in concentration

camps to test their genetic theories, to the U.S. where up until the 1970s more than sixty thousand Americans were sterilized after being deemed of inferior genetic stock, the dream of one day advancing the next step in human evolution through engineering homo-superior has always had its champions. The difference until lately has been the Frankensteinian visionaries lacked biotechnological skills and the public's will to enable "large-scale genetic and neurological engineering of ourselves." [xviii] Today, that has changed, the technology has arrived, and the will to birth a new form of man has at least entered its fledgling state if not secretly advanced altogether. Even the recent Olympics underscored this science, pointing out the specter of clandestinely modified humans. Chinese swimmer Ye Shiwen's superhuman-like performance led John Leonard, the director of the World Swimming Coaches Association, to describe the 16-year-old's world-setting feat as 'suspicious', 'disturbing' and 'unbelievable'. Authorities who tested Ye Shiwen for drug abuse should have also checked to see 'if there is something unusual going on in terms of genetic manipulation,' he said. [xix] Dr Ted Friedmann, chair of the genetics panel of the World Anti-Doping Agency, agreed, saying he 'would not be surprised at all' if genetic enhancements were not now being secretly used on humans. [xx]



In other words, Aldous Huxley's dystopian 'Brave New World' is already slipping in under most of the public's radar. Human pre-natal diagnosis, screening foetal genomes, and designer children were just the first cracks in the dam holding back incremental changes due the human genetic reservoir this century, and experts are now admitting it. This includes the Academy of Medical Sciences mentioned earlier, the same astute science body that more recently joined the British Academy, the Royal Academy of Engineering and the Royal Society to produce a narrower joint study in 2012 titled: "Human enhancement and the future of work" wherein they documented the alarming trend aimed at augmenting humans both cognitively and physically. In this new study, the collaborative team characterized serious concerns over the burgeoning "hybrid age" as having already started and in which the arrival of a new form of man is upon the horizon. What new breeds of

hominid do they foresee? An example from page 26 of their work highlights how people could be engineered to have serpentine qualities:

Participants discussed how these kinds of techniques may in the future aid research into the extension of the range of human vision to include additional wavelengths. Examples exist in animals, such as snakes that can detect infrared wavelengths, which might provide a source of research for developing approaches that can be used in

humans. Potential applications could be envisaged in the military, but also in other employment, from night watchmen, safety inspectors, gamekeepers, etc, including the possibility of enhanced vision at night. [xxi]

To assure tomorrow's snake people not only see in the dark but are appropriately plugged into the end-times grid they will serve, the looming reptilian-humans will also have Borg-like "physical and digital enhancements such as cybernetic implants and advanced machine-interfacing technologies" according to the study. [xxii]

Whenever these authors speak on the subject of transhumanism and the looming "human enhancement" era, people are surprised to learn the many ways in which the United States government has committed taxpayer money to institutions such as the Case Law School (Cleveland, Ohio) for developing the actual guidelines that will be used for setting government and public policy around the next step in human evolution through genetic alteration. Maxwell Mehlman, the professor of bioethics at the Case School of Medicine, received nearly a million dollars not long ago to lead a team of law professors, physicians, and bioethicists over a two-year project "to develop standards for tests on human subjects in research that involves the use of genetic technologies to enhance 'normal' individuals." [xxiii] Following the initial study, Mehlman began traveling the United States offering two university lectures: "Directed Evolution: Public Policy and Human Enhancement" and "Transhumanism and the Future of Democracy." These talks are designed to inform and persuade college students on the need for society to comprehend how emerging fields of science have already set in motion what some are calling "the Hybrid Age," a time when what it means to be human will be forever changed.

It's revealing that many of these technocrats admit being influenced by the works of men like Friedrich Nietzsche (from whom the phrase "God is dead" derives) and Goethe, the author of Faust. Nietzsche was the originator of the übermensch or "Overman" that Adolf Hitler dreamed of engineering, and the "entity" that man according to Nietzsche will eventually evolve into. Like the ancient Watchers before them, transhumanists dream of giving life to Nietzsche's Übermensch by remanufacturing men with animals, plants, and other synthetic life-forms through, among other things, the use of recombinant dna technology, germline engineering, and transgenics, in which the genetic structure of one species is altered by the transfer of genes from another.

While in the United States, George W. Bush once called for legislation to "prohibit...creating human-animal hybrids, and buying, selling, or patenting human embryos," [xxiv] the prospect of animalized humans "is a subject of serious discussion in certain scientific circles," writes senior counsel for the Alliance Defense Fund, Joseph Infranco. "We are well beyond the science fiction of H. G. Wells' tormented hybrids in the Island of Doctor Moreau; we are in a time where scientists are seriously contemplating the creation of human-animal hybrids." [xxv] The former chairman of

the President's Council on Bioethics, Leon Kass, may have said it best in the introduction to his book, *Life, Liberty and the Defense of Dignity: The Challenges of Bioethics*:

Human nature itself lies on the operating table, ready for alteration, for eugenic and psychic “enhancement,” for wholesale redesign. In leading laboratories, academic and industrial, new creators are confidently amassing their powers and quietly honing their skills, while on the street their evangelists [transhumanists] are zealously prophesying a posthuman future. For anyone who cares about preserving our humanity, the time has come for paying attention.[xxvi]

Even so, from this part forward in this series, things start getting really interesting.

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EXO-VATICANA

PART 6

By Thomas R. Horn
January 23, 2013
NewsWithViews.com

Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

ARE 'THEY' INVOLVED WITH 'THEM'?

Based on facts detailed in the previous entries, we started this part of the investigation saying the question is not whether humans were, can be, or are being hybridized, but whether alien/demon agencies are involved in the process.

Today, what some call “alien abduction,” in which a breeding program allegedly exists resulting in alien/human hybrids, seems but a contemporary retelling of similar DNA harvesting and genetic manipulation by those mysterious beings called “Watchers” whose genetic modification activities we have discussed.



In his book, *Confrontations—A Scientist's Search for Alien Contact*, highly regarded UFO researcher, Dr. Jacques F. Vallée, once argued: “Contact with [aliens is] only a modern extension of the age-old tradition of contact with nonhuman consciousness in the form of angels, demons, elves, and sylphs.”[i] Later, Vallée more closely identified the operative power behind these “aliens” as equivalent to the fallen Watcher angels of the

Days of Noah:

Are these races only semi-human, so that in order to maintain contact with us, they need crossbreeding with men and women of our planet? Is this the origin of the many tales and legends where genetics plays a great role: the symbolism of the Virgin in occultism and religion, the fairy tales involving human midwives and changelings, the sexual overtones of the flying saucer reports, the biblical stories of intermarriage between the Lord's angels, and terrestrial women, whose offspring were giants?[ii]

Another highly respected and often-quoted UFO researcher, John Keel, echoed the same when he stated in *Operation Trojan Horse*:

Demonology is not just another crackpot-ology. It is the ancient and scholarly study of the monsters and demons who have seemingly coexisted with man throughout history.... The manifestations and occurrences described in this imposing literature are similar, if not entirely identical, to the UFO phenomenon itself. Victims of demonomania [possession] suffer the very same medical and emotional symptoms as the UFO contactees.... The Devil and his demons can, according to the literature, manifest themselves in almost any form and can physically imitate anything from angels to horrifying monsters with glowing eyes. Strange objects and entities materialize and dematerialize in these stories, just as the UFOs and their splendid occupants appear and disappear, walk through walls, and perform other supernatural feats.[iii]

Associate professor of psychology Elizabeth L. Hillstrom was even more inflexible on comparisons between “alien” experiences and historical demonic activity, quoting in her book *Testing the Spirits* an impressive list of scholars from various disciplines who concluded that similarities between ETs and demons is unlikely coincidental. Hillstrom cites authorities of the first rank including Pierre Guerin, a scientist associated with the French National Council for Scientific Research, who believes, “The modern UFOonauts and the demons of past days are probably identical,”[iv] and veteran researcher John Keel, who reckons, “The UFO manifestations seem to be, by and large, merely minor variations of the age-old demonological phenomenon.”[v] Harvard psychiatrist and Pulitzer Prize-winner John Mack risked his career when he announced that the abduction phenomenon is very much real albeit an assault of a quasi-spiritual nature. The following is a chilling excerpt from Mack’s *Passport to the Cosmos*:

Some abductees feel that certain beings seem to want to take their souls from them. Greg told me that the terror of his encounters with certain reptilian beings was so intense that he feared being separated from his soul. “If I were to be separated from my soul,” he said, “I would not have any sense of being. I think all my consciousness would go. I would cease to exist. That would be the worst thing anyone could do to me.”[vi]

Mack recorded page after page of such transparently demonic phenomenon. Another victim described her horror saying, “I knew instinctively that whatever that thing was next to me wanted to enter me. It was just waiting to enter me.”[vii] Of course, this screams demon possession, but, against the evidence, Mack’s naturalistic worldview steered him toward the extraterrestrial hypothesis. In contrast, Vallée connects the dots: “The ‘medical examination’ to which abductees are said to be subjected, often accompanied by sadistic sexual manipulation, is reminiscent of the medieval tales of encounters with demons.”[viii] With these sorts of characterizations coming from the secular scholars, it should be no surprise that we also connect UFO/ET phenomenon with demonic activity.

Incubi, Succubi, Daemons, and Elementals

In contrast to the “demons” of later Judeo-Christian belief, French UFO researcher, Aimé Michel (1919–1992), preferred the daemons of earlier Greek antiquity as the culprits of UFO and ET activity. The difference between what most people today think of as a demon (an incorporeal, malicious spirit that can seduce, vex, or possess a human) and the daemons of ancient Greek Hellenistic religion and philosophy is that daemons were corporeal (though often invisible and constituted of material unlike human or animal genetics) and could be good (eudodaemons) or evil (cacodaemons). Eudodaemons (also called agathodaemons) were sometimes associated with benevolent angels, the ghosts of dead heroes, or supernatural beings who existed between mortals and gods (as in the teachings of the priestess Diotima to Socrates in Plato’s Symposium), while cacodaemons were spirits of evil or malevolence who could afflict humans with mental, physical, and spiritual ailments. (In psychology, cacodemonia or cacodemomania is the pathological belief in which the patient is convinced he/she is inhabited, or possessed, by a wicked entity or evil spirit.)

This delineation, and its potential spiritual and physical ramifications on humans, was reflected in the works of Italian Franciscan theologian, exorcist and advisor to the Supreme Sacred Congregation of the Roman and Universal Inquisition in Rome, Ludovico Maria Sinistrari (1622–1701). Sinistrari, who was regarded as an expert on sexual sins, wrote extensively of individuals accused of amorous relations with demons. His work, *De daemonialitate, et incubis et succubis*, may be considered today among the earliest accounts of what could otherwise be called “alien abduction” resulting in hybrid offspring because the incubi and succubi of Sinistrari’s opinion were neither evil spirits nor fallen angels, but corporeal beings “created midway between humans and angels.”[ix] Sinistrari found that monks and nuns were of particular interest to the incubi/succubi, presumably due to pent-up sexual frustrations resulting from celibacy oaths that made them easier targets (which makes one wonder what the venerated St. Cecilia really meant when she said to Valerian, “There is a secret, Valerian, I wish to tell you. I have as a lover an angel of God who jealously guards my body”[x]). Physical evidence, including semen, left on site following intercourse with the phantoms was often copious, negating the possibility in at least some cases that the event was psychological. One such incident between a sleeping nun and an incubus in the form of a spectral “young man” had multiple eyewitnesses and was recorded by Sinistrari in his work, *Demoniality*. The Catholic Father writes:

In a Monastery (I mention neither its name nor that of the town where it lies, so as not to recall to memory a past scandal), there was a Nun, who, about trifles usual with women and especially with nuns, had quarrelled with one of her mates who occupied a cell adjoining to hers. Quick at observing all the doings of her enemy, this neighbour noticed, several days in succession, that instead of walking with her companions in the garden after dinner she retired to her cell, where she locked herself in. Anxious to

know what she could be doing there all that time, the inquisitive Nun betook herself also to her cell. Soon she heard a sound, as of two voices conversing in subdued tones, which she could easily do, since the two cells were divided but by a slight partition. [There she heard] a peculiar friction, the cracking of a bed, groans and sighs, her curiosity was raised to the highest pitch, and she redoubled her attention in order to ascertain who was in the cell.

But having, three times running, seen no other nun come out but her rival, she suspected that a man had been secretly introduced and was kept hidden there. She went and reported the thing to the Abbess, who, after holding counsel with discreet persons, resolved upon hearing the sounds and observing the indications that had been denounced her, so as to avoid any precipitate or inconsiderate act. In consequence, the Abbess and her confidants repaired to the cell of the spy, and heard the voices and other noises that had been described. An inquiry was set on foot to make sure whether any of the Nuns could be shut in with the other one; and the result being in the negative, the Abbess and her attendants went to the door of the closed cell, and knocked repeatedly, but to no purpose: the Nun neither answered, nor opened. The Abbess threatened to have the door broken in, and even ordered a convert to force it with a crow-bar. The Nun then opened her door: a search was made and no one found. Being asked with whom she had been talking, and the why and wherefore of the bed cracking, of the sighs, etc., she denied everything.

But, matters going on just the same as before, the rival Nun, become more attentive and more inquisitive than ever, contrived to bore a hole through the partition, so as to be able to see what was going on inside the cell; and what should she see but an elegant youth lying with the Nun, and the sight of whom she took care to let the others enjoy by the same means. The charge was soon brought before the bishop: the guilty Nun endeavoured still to deny all; but, threatened with torture, she confessed having had an intimacy with an Incubus.[xi]

These entities were associated with the forest sylvans and fauns by Augustine in his classic, *De Civitate Dei* ("City of God"):

There is, too, a very general rumor, which many have verified by their own experience, or which trustworthy persons who have heard the experience of others corroborate, that sylvans and fauns, who are commonly called "incubi," had often made wicked assaults upon women, and satisfied their lust upon them; and that certain devils, called Duses by the Gauls, are constantly attempting and effecting this impurity is so generally affirmed, that it were



impudent to deny it.[xii]

The incubus in Henry Fuseli's famous 1781 oil painting *The Nightmare*

These devils usually appeared at night as either a seductive demon in a male human form (incubi, from the Latin *incubo*, “to lie upon”) having phantasmagoric intercourse with women, or elsewhere as a sensual female presence (succubi) who collected semen from men through dream-state copulation. Some believe these entities are one and the same. That is, the same spirit may appear as a female in one instance to collect male seed, then reappear elsewhere as a male to transfer the semen into a womb. The etymology (the study of the history of words, their origin, form, and meaning) of the word “nightmare” actually derives from the Old English *maere* for a “goblin” or “incubus” and variously referred to an evil female spirit that afflicted sleepers with a feeling of suffocation and bad dreams and/or elsewhere as a seductress. While religious credo involving incubi and succubi was widespread in mythological and legendary traditions, Sinistrari defied established church theology on the topic when he wrote: “Subject to correction by our Holy Mother Church, and as a mere expression of private opinion, I say that the Incubus, when having intercourse with women, begets the human foetus from his own seed” (emphasis added).[xiii] Ironically, Sinistrari considered the worst part of this sinful intercourse to be that the incubus—a morally superior being in his mind (as currently suggested by modern Catholic theologians regarding ET and documented in the upcoming book *Exo-Vaticana*)—had lowered itself by taking up with a human! “The incubus, (or succuba) however, does, he holds, commit a very great sin considering that we belong to an inferior species,” notes twentieth-century writer William Butler Yeats from Sinistrari's own writings.[xiv] In this sense, Sinistrari's interpretation of the incubi and succubi is similar to the alien abductors of modern tradition and the daemons of Hellenistic Greek religion.

They also reflect the beliefs of the alchemists who preceded Sinistrari, especially German-Swiss occultist Paracelsus, who believed in the Aristotelian concept of four elements (earth, fire, water, and air),[xv] as well as the three metaphysical substances—mercury, sulfur, and salt—the finest of which were used by the entities to constitute the more majestic “bodies” of those elemental beings. Elementals are referred to by various names. In the English-speaking tradition, these include fairies, elves, devas, brownies, leprechauns, gnomes, sprites, pixies, banshees, goblins, dryads, mermaids, trolls, dragons, griffins, and numerous others. An early modern reference of elementals appears in the sixteenth-century alchemical works of Paracelsus. His works grouped the elementals into four Aristotelian elements: 1) gnome, earth elemental; 2) undines (also known as nymph), water elemental; 3) sylph, air elemental (also known as wind elemental); and 4) salamander, fire elemental. The earliest known reference of the term “sylph” is from the works of Paracelsus. He cautioned that it is harmful to attempt to contact these beings, but offered a rationale in his work, *Why These Beings Appear to Us*:

Everything God creates manifests itself to Man sooner or later. Sometimes God confronts him with the devil and the spirits in order to convince him of their existence. From the top of Heaven, He also sends the angels, His servants. Thus these beings appear to us, not in order to stay among us or become allied to us, but in order for us to become able to understand them. These apparitions are scarce, to tell the truth. But why should it be otherwise? Is it not enough for one of us to see an Angel, in order for all of us to believe in the other Angels? [xvi]

A book that popularized this concept in the late sixteenth century was the work *Le Comte de Gabalis, ou entretiens sur les sciences secrete* (“Count Gabalis, or Secret Talks on Science”), which helped the revival of the third-century mystical philosophy based on the teachings of Plato and earlier Platonists known as Neoplatonism. It explained:

The immense space which lies between Earth and Heaven has inhabitants far nobler than the birds and insects. These vast seas have far other hosts than those of the dolphins and whales; the depths of the earth are not for moles alone; and the Element of Fire, nobler than the other three, was not created to remain useless and empty. The air is full of an innumerable multitude of Peoples, whose faces are human, seemingly rather haughty, yet in reality tractable, great lovers of the sciences, cunning, obliging to the Sages, and enemies of fools and the ignorant. [xvii]

“According to Count Gabalis,” Robert Pearson Flaherty explains, “these elementals were—like Sinistrari’s incubi and the ETs of current lore—corporeal and capable of begetting children with humans.”[xviii] This occult concept holds potential for deep deception and near future malevolence, as, according to the doctrine, it was “the original intent of the Supreme God that humans should join in marriage with the elemental races rather than with each other, and the ‘fall of man’ occurred when Adam and Eve conceived children with each other rather than with elemental beings. Unlike humans, elemental beings had mortal souls; hence, they had but one hope of immortality—intermarriage with humans.”[xix] Flaherty compares this to modern ET abduction stories and the messages received by those who are part of the “alien” breeding program:

Through hybridization with humans, ETs of current lore do not seek immortality but rather to avoid extinction. Historian of religions Christopher Partridge describes how the concept of malevolent ETs is rooted in Christian demonology (belief in evil spirits). Here, “ET religion” is used to refer to the positive valorization of ETs, who are portrayed not as fallen angels and scheming demons, but as [like Vatican theologians argue in the upcoming book *Exo-Vaticana*] our saviors, creators, and (in the hybridization myth) partners in continued evolution and survival.[xx] (emphasis added)

Coming up next: Close Encounters of the Skinwalking, Shapeshifting, Demonic Werewolf Kind

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EXO-VATICANA

PART 7

By Thomas R. Horn
January 23, 2013
NewsWithViews.com

Close Encounters of the Skinwalking, Shapeshifting, Demonic Werewolf Kind (Pt 1)

The history of elemental beings including incubi and succubi or “alien-demons” by any other name is often closely associated with a variety of shapeshifting monsters and “cryptids” (from the Greek “???pt?” [krypto] meaning “hide”), whose existence is difficult to prove by means of their ability to apparently move in and out of Earth’s dimension or man’s visible spectrum—the human range of sight.

Examples of these would include the Yeti in the Himalayas, the famous Bigfoot or Sasquatch of mainly the Pacific Northwest region of North America and Canada, and the Loch Ness Monster of Scotland. Hoaxes aside, literally tens of thousands of people throughout history and around the world (including reputable individuals such as clergy, professionals, military, law enforcement personnel, and even anthropologists) have seen, found biological samples of such in hair and footprint evidence, and even filmed and recorded the creatures’ unidentifiable language vocalizations, but



have up until now failed to capture a single physical specimen...that the public knows of. Witness testimonies often include reports of fantastic sizes—from enormous dragons in the sea to giant bipeds ranging in height from eight to twelve feet, with footprints up to twenty-four inches. And then there are the phenomena frequently connected with the appearance of cryptids that are typical of occult activity—a retching or sulfuric odor, mysterious rapping on walls and windows, shadows and ghostly lights inside or outside homes, disembodied voices, the levitation or disappearance of furniture and other household items, etc.

Possibly the earliest account of a Bigfoot sighting in the US was published over 125 years ago in a historical pamphlet that told of frontiersmen coming across a “wild man” in the Siskiyou Mountains of Northern California. “The thing was of gigantic size—about seven feet tall—with a bulldog head, short ears, and long hair; it was also furnished with a beard, and was free from hair on such parts of its body as is common among men.”[i] Another barely known confrontation with a large, hairy biped was

actually reported by President Theodore Roosevelt, an avid outdoorsman. Noah Hutchings writes of this event: "The story appeared in *The Wilderness Hunter* published in 1893. The account given by Roosevelt related that some kind of a wild beast had killed a man and had eaten half his body in a mountain range between the Salmon and Windom rivers. The following year, two hunters were camping in the same area when they became aware that they were being watched by a strange creature walking on two legs. The next day, the hunters separated. One of the hunters arrived at camp to find the other hunter dead with his neck broken and severe wounds to the throat area. In the article, Mr. Roosevelt reported his belief that the hunter was killed by 'something either half-human or half-devil, some great goblin-beast.'"[ii] There are even reports of apelike creatures shot and killed followed by similar creatures coming to retrieve the corpse. One such story tells of a Bigfoot being put down and afterwards, similar large, hairy beings coming out of the woods to recover the body. The same creatures returned again later to attack the cabin of those miners who had killed the beast. An account of this event states:

At night the apes counterattacked, opening the assault by knocking a heavy strip of wood out from between two logs of the miners' cabin. After that there were assorted poundings on the walls, door, and roof, but the building was built to withstand heavy mountain snows and the apes failed to break in.... There was...the sound of rocks hitting the roof and rolling off, and [the miners] did brace the heavy door from the inside.

They heard creatures thumping around on top of the cabin as well as battering the walls, and they fired shots through the walls and roof without driving them away. The noise went on from shortly after dark till near dawn.... The cabin had no windows and of course no one opened the door, so in fact the men inside did not see what was causing the commotion outside.

Nor could Mr. Beck say for sure...that there were more than two creatures outside. There were [at least] that many because there had been one on the roof and one pounding the wall simultaneously. However many there were, it was enough for the miners, who packed up and abandoned their mine the next day.[iii]

One of the more disturbing and better documented cases concerning large nonhuman primates occurred on October 25, 1973, near Greensburg, Pennsylvania, when a young farmer named Stephen Pulaski and more than a dozen others observed a bright red ball of light accompanied by large humanoids. The twenty-two-year-old farmer with two younger boys watched from a hilltop as a bright, "dome shaped" object, making a "sound like a lawn mower," settled over a field. He guessed it measured about one hundred fifty feet in diameter.



Suddenly, Pulaski caught sight of two large creatures, which at first he thought were bears—one about seven feet tall and the other taller than eight feet—walking by a fence line. He was able to approximate their size fairly accurately, because they were silhouetted against the railing boards. They were covered with long, dark hair and had arms that hung down like a gorilla's. The beings were making a sound like babies whimpering, and a terrible odor like burning rubber was wafting up the hill from them. The entities saw Pulaski and the two young men and started toward them. As the younger boys ran toward the farmhouse, the twenty-two-year-old fired a warning shot over the creatures' heads with his hunting rifle. When they continued forward, he shot three more times, this time directly at the larger of the two. The big, hairy biped acted like it was hit, raised its right hand, and the dome-shaped object went silent, disappearing instantaneously, but being replaced by a glowing area on the ground. At that, the beings turned and headed into the woods. A few minutes later, a state trooper arrived to investigate the shooting. He went with the farmer down onto the field to within two hundred yards of the incident area. The officer later reported that the ground was still glowing when they got there. Trees began breaking in the forest, and the men thought something large was moving towards them from the woods. It abruptly stopped, then, thirty minutes later, it started moving again. A large, brown figure could be seen coming their direction, so they jumped into the patrol car and sped to safety.

Early the next morning, members of the Westmoreland County UFO Study Group arrived at the farm to begin an investigation. They noted that Pulaski's dog seemed to be tracking something they couldn't make out in the woods. As they were talking with the young farmer and his father, Pulaski inexplicably began behaving as if he were demon possessed—convulsing, growling, and flailing about. His own dog ran at him, and he attacked it. At the same moment, two of the investigators started feeling lightheaded and were having difficulty breathing. Pulaski suddenly knocked his father down as he fainted onto the ground, face first into manure. When he snapped out of it a few moments later, he started growling like an animal and warned, "Get away from me. It's here. Get back." A sulfuric aroma filled the air as Pulaski reported seeing a figure cloaked in all black garbs saying something to him about a man "who is coming to save the world." Pulaski was subsequently evaluated physically and psychologically and found to be of sound mind and truthful. Numerous witnesses at various phases of the incident also testified that the event actually happened as reported.

The Pulaski farm is one example of thousands of comparable events wherein cryptids have appeared accompanied by spiritualistic and demonological characteristics. In another account, both a giant and small creature teamed up to torture a young woman. This was not only captured by multiple eyewitnesses, but also was played out repeatedly in a prison cell before dumbfounded police officers, prison guards, medical staff, and dozens of reporters in the heart of Manila, capital city of the Philippines. In this case, physical evidence was even captured in the form of long, black hair from a beast that was never identified. At the center of the episode was one of America's

most well-known ordained ministers, Dr. Lester Sumrall, who formed the LeSEA broadcast network.

In the early 1950s, Dr. Sumrall was in Manila building a church, which today is known as the Cathedral of Praise. On May 12, 1953, the Daily Mirror in Manila published a startling story under the headline, “Police Medic Explodes Biting Demons Yarn,” in which a most unusual story unfolded of law enforcers and medical examiners being mystified by an inmate whose body continuously bore deep teeth marks. The frightened girl claimed that two beings were appearing and biting her. One of the devils was big and dark with long hair all over his head, chest, and arms. He had fangs like a dog and large, sharp eyes, and his feet were at least three times larger than normal. He was dressed in a black robe with what appeared to be a hood on the back. His voice was deep, with a tunnel-like echo. The second being was squatty, maybe thirty inches tall, and it was also dark, hairy, and deformed. As the witnesses watched, the girl’s facial expressions would suddenly change, and she would begin glancing about, as if she was seeing something the others could not. (What she was seeing was dubbed “The Thing” by the press.) Then the girl would start screaming and struggling against an invisible force, before collapsing, half-conscious, into the arms of the prison staff member holding her. At that moment, there would be teeth marks wet with saliva marking her body. Dr. Mariano B. Lara, then chief medical examiner of the Manila Police Department and a university professor of pathology and legal medicine, was convinced of the genuineness of the possession and exorcism and provided his own description, recounted in this excerpt from the official medical report filed at the prison:

I find it difficult and near impossible to accept anything of a supernatural character.... Equipped with a magnifying lens and an unbelieving mind about this biting phenomena, I scrutinized carefully the exposed parts of her [Clarita Villanueva’s] body, the arms, hands, and neck, to find out whether they had the biting impressions. I saw the reddish human-like bite marks on the arms.... At that very instant, this girl in a semi-trance loudly screamed repeatedly.... I saw, with my unbelieving eyes, the clear marks or impressions of human-like teeth from both the upper and lower jaws. It was a little moist in the area bitten on the dorsal aspect of the left hand, and the teeth impressions were mostly from the form of the front or incisor teeth. Seeing these with my unbelieving eyes, yet I could not understand nor explain how they were produced as her hand had all the time been held away from the reach of her mouth....

In full possession of her normal mind, I asked her (Clarita Villanueva) who was causing her to suffer from the bites. She answered that there are two who are alternately biting her; one big, black, hairy human-like fellow, very tall, with two sharp eyes, two sharp canine teeth, long beard like a Hindu, hairy extremities and chest, wearing a black garment, with a little whitish piece on the back resembling a hood. His feet are about three times the size of normal feet. The other fellow is a very small one about two or three feet tall allegedly also black, hairy and ugly.[iv]

After first hearing the report on the radio then reading the newspaper story the next day, Dr. Sumrall, who believed the girl was demon possessed, grew convicted that the Lord wanted him to procure permission from prison authorities to pray for the prostitute's deliverance. Through his church architect, who was a friend of the mayor of Manila, he received the okay to visit with the chief medical advisor of the police department, Dr. Mariano Lara. While talking with the doctor inside the prison morgue, Lara acknowledged to Sumrall that something beyond his professional knowledge was happening and that he was actually afraid of "The Thing" after witnessing the bite marks appear before his own eyes. With Lara's approval, Sumrall was allowed to pray for the girl while observers watched. She was very resistant, cursing him in English (which she could not speak), screaming, and fighting every moment to get away. The first day of prayer failed to provide healing, and Sumrall believed he needed to fast and pray for another day. That evening, the newspaper published his picture on the front page, three columns wide, with the headline, "The Thing Defies Pastor." [v] The next day would be different. Following a spiritual battle reminiscent of an Old Testament prophet challenging the followers of Baal, and with repentance of her sins and acceptance of Jesus as Savior, the girl was delivered, yet, that was not the end of the story. Sumrall explains what happened next:

As I was leaving I told Clarita that I was sure these devils would return. "After I am gone," I said, "they will come. Then you must demand them to leave without my being present. You must say, 'Go, in Jesus' name,' and they will obey." With this I left the compound.

We asked the newsmen not to write about the morning's events, but they said they were obliged to. The story had run for two weeks and it must be concluded. Since the Methodist Church is the oldest Protestant denomination in the islands, they presumed I was a Methodist, and it was in the papers that way. They did not know how to write of such an experience; therefore, some of what they said was not correct. But I feel mostly responsible for this, as I gave them no interview and left the city to get away from publicity.

The devils did return to attack Clarita, and a strange thing happened when she called on them to leave. She was engaged in a mortal struggle and went into a coma, her fists clenched. The doctor pried her hands open and to his astonishment, there lay some long, black, coarse hair. Dr. Lara placed this hair in an envelope and put it in a guarded place. Under the microscope he found that the hair was not from any part of the human body. The doctor has no answer to this mystery—how an invisible being, presumably a devil, could have lost hair by a visible being pulling it out. [vi] (emphasis added)

The notion of physical material like hair having been pulled from a wraithlike demon opens the fascinating proposal that ultraterrestrial beings (call them angels, demons, or aliens) can migrate back and forth between different realities and take forms that

are both material and immaterial. This sounds crazy to the natural mind, yet the concept is biblical. The writer of Hebrews reminds us to “be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb. 13:2), and when the disciples of Jesus saw His return from the grave, they “were terrified and affrighted, and supposed that they had seen a spirit.” Jesus told them to touch Him and see that “a spirit hath not flesh and bones, as ye see me have” (Luke 24:37–39). Similarly, Abraham was visited by three angels in the plains of Mamre (Genesis 18:1–8). They appeared as men and walked, talked, sat, and ate. But the truth was they were not human at all, but spirit-beings from heaven, illustrating one of the most dynamic facts of Scripture: that otherdimensional life forms have power to assume tangible matter whenever it fits their cause. Does this explain how cryptids can be there one moment and gone the next, leaving man perplexed by their appearance and disappearance? Does this not remind of the Rephaim, which exist in the spirit world but could also have the ability to manifest on Earth as giant, hairy bipeds known in the Bible as Nephilim and perhaps today as Bigfoot?

Incidentally, hair from the Manila “Thing” is not the only example found.



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Sasquatch in Siberia? Hair found in Russian cave 'belonged to unknown mammal closely related to man'

- Hair did not belong to any known animal from the region such as a bear, wolf, or goat
- Mysterious mammal more closely related to man than to monkeys

By WILL STEWART IN MOSCOW
PUBLISHED: 10:21 EST, 30 October 2012 | UPDATED: 12:24 EST, 30 October 2012

Comments (78) | Share | 13

Astonishing claims were made in Russia today that DNA tests on suspected 'Yeti hair' reveals the existence of 'an unknown mammal closely related to man'.

The 'tests' were conducted on samples of hair found in a Siberian cave during an international expedition last year.

'We had ten samples of hair to study, and have concluded that they belong to mammal, but not a human,' said Professor Valentin Sapunov, of the Russian State Hydrometeorological Institute.

Nor did the hair belong to any known animal from the region such as a bear, wolf, or goat, he claimed.

Analysis was conducted in the Russia and US and 'agreed the hair came from a human-like creature which is not a Homo sapien yet is more closely related to man than a monkey', said the Siberian Times, citing claims made on a regional government website in Russia in the area where the hair samples were allegedly found.

It stated that long-awaited scientific tests were



In October 2012, a headline in the UK’s Mail Online read: “Sasquatch in Siberia? Hair Found in Russian Cave ‘Belonged to Unknown Mammal Closely Related to Man.’” The story claimed that DNA tests on suspected “Yeti hair” found in a Siberian cave

during an international expedition in 2011 was of an unknown mammal closely related to man, but not a human. Nor did the hair belong to any known animal from the region such as a bear, wolf, or goat, the article said. Analysis was conducted in Russia and the US, which “agreed the hair came from a human-like creature which is not a Homo sapien yet is more closely related to man than a monkey.”[vii]

Then, on November 24, 2012, another press release was issued involving a team of experts in genetics, forensics, imaging, and pathology led by Dr. Melba S. Ketchum of Nacogdoches, Texas, and their five-year long DNA study (submitted for peer review), which claimed “the existence of a novel hominin hybrid species, commonly called ‘Bigfoot’ or ‘Sasquatch,’ living in North America.” The DNA sequencing suggested that the legendary Sasquatch is actually “a hybrid cross of modern Homo sapiens with an unknown primate species.” Dr. Ketchum reported that her team sequenced three complete Sasquatch nuclear genomes and determined the species is a human hybrid. “Our study...utilized next generation sequencing to obtain 3 whole nuclear genomes from purported Sasquatch samples,” Ketchum said. “The genome sequencing shows that Sasquatch mtDNA is identical to modern Homo sapiens, but Sasquatch nuDNA is a novel, unknown hominin related to Homo sapiens and other primate species. Our data indicate that the North American Sasquatch is a hybrid species, the result of males of an unknown hominin species crossing with female Homo sapiens.”[viii]

Ketchum, a veterinarian whose professional experience includes twenty-seven years of research in genetics, including forensics, continued:

The male progenitor that contributed the unknown sequence to this hybrid is unique as its DNA is more distantly removed from humans than other recently discovered hominins like the Denisovan individual. Sasquatch nuclear DNA is incredibly novel and not at all what we had expected. While it has human nuclear DNA within its genome, there are also distinctly non-human, non-archaic hominin, and non-ape sequences. We describe it as a mosaic of human and novel non-human sequence. Further study is needed and is ongoing to better characterize and understand Sasquatch nuclear DNA.[ix]

That Ketchum and her team’s findings were reported before being peer reviewed is suspect and may turn out to be erroneous. On the other hand, if validated, it could be another baffling evidence fragment connected to that mysterious creature we call “Bigfoot” and “Sasquatch.”

We ramp up this investigation into 'Skinwalking, Shapeshifting, Demonic Werewolves' in the next entry...

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EXO-VATICANA

PART 8

By Thomas R. Horn
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NewsWithViews.com

Continued from Part 7...

Another cryptid sometimes associated with Bigfoot, which was first reported in the 1980s on a quiet country road outside of Elkhorn, Wisconsin, is called “The Beast of Bray Road.”

A rash of sightings between the '80s and '90s prompted a local newspaper (Walworth County Week) to assign one of its reporters named Linda Godfrey to cover the story. Godfrey started out skeptical, but because of the sincerity of the eyewitnesses, became convinced of the creature's existence. In fact, she was so impressed with the consistency of the reports from disparate observers (whom the History Channel's TV



series MonsterQuest subjected to lie detector tests in which the polygraph administrator could find no indication of falsehoods) that she wrote not only a series of articles for the newspaper but later a book, titled *Real Wolfmen: True Encounters in Modern America*. In her book, she claims that “the U.S. has been invaded by upright, canine creatures that look like traditional werewolves and act as if they own our woods, fields, and highways. Sightings from coast to coast dating back to the 1930s compel us to ask exactly what these beasts are, and what they want.”[1] Her book presents a catalogue of investigative reports and first-person accounts of modern sightings of anomalous, upright canids. From Godfrey's witnesses, we learn of fleeting, as well as face-to-face, encounters with literal werewolves—canine beings that walk upright, eat food with their front paws, interact fearlessly with humans, and suddenly and mysteriously disappear. While Godfrey tries to separate her research

from Hollywood depictions of shapeshifting humans played by actors like Michael Landon or Lon Chaney Jr., she is convinced there really are extremely large, fur-covered, anthropomorphic, wolf-like creatures that chase victims on their hind legs.

RETURN OF HYBRID HUMANS--werewolf

Eighteenth-century engraving of a werewolf

Werewolves, like other cryptids, are deeply connected in history not only with occultic lore but with the alien-similar fauns and incubi that sought and obtained coitus from women. In the ancient Bohemian Lexicon of Vacerad (AD 1202), the werewolf is villkodlak, on whom the debauched woman sat and was impregnated with beastly seed.[2] St. Patrick was said to have battled with werewolf soldiers and even to have transformed the Welsh king Vereticus into a wolf. (The strange belief that saints could turn people into such creatures was also held by St. Thomas Aquinas, who wrote that angels could metamorphose the human form, saying, “All angels, good and bad have the power of transmutating our bodies.”[3]) Long before the Catholic saints believed in such things, the god Apollo was worshiped in Lycia as Lykeios or Lykos, the “wolf” god. The trance-induced utterances of his priestesses known as Pythoness or Pythia prophesied in an unfamiliar voice thought to be that of Apollo himself. During the Pythian trance, the medium’s personality often changed, becoming melancholic, defiant, or even animal-like, exhibiting a psychosis that may have been the original source of the werewolf myth, or lycanthropy, as the Pythia reacted to an encounter with Apollo/Lykeios—the wolf god. Pausanias, the second-century Greek traveler and geographer, agreed with the concept of Apollo as the original wolf man who, he said, derived his name from the pre-Dynastic Apu-At, an Egyptian god of war. But Virgil, one of Rome’s greatest poets, held that “the first werewolf was Moeris, wife of the fate-goddess Moera, who taught him how to bring the dead back to life.”[4] Romans of that era referred to the werewolf as versipellis, or the “turn-skin,” reminiscent of later indigenous peoples of America who still believe in “skinwalkers,” or humans with the supernatural ability to turn into a wolf or other animal.

According to local legend, a ranch located on approximately four hundred eighty acres southeast of Ballard, Utah, in the United States is (or at least once was) allegedly the site of substantial skinwalker activity. The farm is actually called “Skinwalker Ranch” by local Indians who believe it lies in “the path of the skinwalker,” taking its name from the Native American legend. It was made famous during the ’90s and early 2000s when claims about the ranch first appeared in the Utah Deseret News and later in the Las Vegas Mercury during a series of riveting articles by journalist George Knapp. Subsequently, a book titled *Hunt for the Skinwalker: Science Confronts the Unexplained at a Remote Ranch in Utah* described how the ranch was acquired by the now defunct National Institute for Discovery Science (NIDS), which had purchased the property to study “anecdotal sightings of UFOs, bigfoot-like creatures, crop circles, glowing orbs and poltergeist activity reported by its former owners.”[5] A two-part article by Knapp for the Las Vegas Mercury was published November 21 and 29, 2002, titled, “Is a Utah Ranch the Strangest Place on Earth?” It told of frightening events that had left the owners of the ranch befuddled and broke—from bizarre, bulletproof wolf-things to mutilated prize

cattle and other instances in which animals and property simply disappeared or were obliterated overnight. As elsewhere, these events were accompanied by strong odors, ghostly rapping, strange lights, violent nightmares, and other paranormal phenomena. Besides the owners of the Skinwalker Ranch, other residents throughout the county made similar reports over the years. Junior Hicks, a retired local school teacher, catalogued more than four hundred anomalies in nearby communities before the year 2000. He and others said that, for as long as anyone could remember, this part of Utah had been the site of unexplained activity—from UFO sightings to Sasquatch manifestations. It was as if a gateway to the world of the beyond existed within this basin. Some of the Skinwalker Ranch descriptions seemed to indicate as much. For example, in one event repeated by Knapp, an investigator named Chad Deetken and the ranch owner saw a mysterious light:

Both men watched intently as the light grew brighter. It was as if someone had opened a window or doorway. [The ranch owner] grabbed his night vision binoculars to get a better look but could hardly believe what he was seeing. The dull light began to resemble a bright portal, and at one end of the portal, a large, black humanoid figure seemed to be struggling to crawl through the tunnel of light. After a few minutes, the humanoid figure wriggled out of the light and took off into the darkness. As it did, the window of light snapped shut, as if someone had flicked the “off” switch.[6]

In 1996, Skinwalker Ranch was purchased by real-estate developer and aerospace entrepreneur Robert T. Bigelow, a wealthy Las Vegas businessman who founded NIDS in 1995 to research and serve as a central clearinghouse for scientific investigations into various fringe science, paranormal topics, and ufology. Bigelow planned an intense but very private scientific study of events at the farm. He was joined by high-ranking military officials, including retired US Army Colonel John B. Alexander, who had worked to develop “Jedi” remote viewing and psychic experiments for the military as described in Jon Ronson’s book, *The Men Who Stare At Goats*, former police detectives, and scientists including Eric W. Davis, who has worked for NASA. In the years before, Bigelow had donated 3.7 million dollars to the University of Nevada at Las Vegas “for the creation and continuation of a program that would attract to the university renowned experts on aspects of human consciousness.”[7] Bigelow’s Chair for the university program was parapsychologist Charles Tart, a man “famous for extended research on altered states of consciousness, near-death experiences and extrasensory perception.”[8] But what Bigelow’s team found at the Skinwalker Ranch was more than they could have hoped for, at least for a while, including “an invisible force moving through the ranch and through the animals.”[9] On this, the Las Vegas Mercury reported in November of 2002: “One witness reported a path of displaced water in the canal, as if a large unseen animal was briskly moving through the water. There were distinct splashing noises, and there was a foul pungent odor that filled the air but nothing could be seen. A neighboring rancher reported the same phenomena two months later. The [ranch owners] say

there were several instances where something invisible moved through their cattle, splitting the herd. Their neighbor reported the same thing.”[10]

Yet of all the anomalous incidents at the ranch, there was one that took the prize. On the evening of March 12, 1997, barking dogs alerted the NIDS team that something strange was in a tree near the ranch house. The ranch owner grabbed a hunting rifle and jumped in his pickup, racing toward the tree. Two of the NIDS staffers followed in a second truck. Knapp tells what happened next:

Up in the tree branches, they could make out a huge set of yellowish, reptilian eyes. The head of this animal had to be three feet wide, they guessed. At the bottom of the tree was something else. Gorman described it as huge and hairy, with massively muscled front legs and a doglike head.

Gorman, who is a crack shot, fired at both figures from a distance of 40 yards. The creature on the ground seemed to vanish. The thing in the tree apparently fell to the ground because Gorman heard it as it landed heavily in the patches of snow below. All three men ran through the pasture and scrub brush, chasing what they thought was a wounded animal, but they never found the animal and saw no blood either. A professional tracker was brought in the next day to scour the area. Nothing.

But there was a physical clue left behind. At the bottom of the tree, they found and photographed a weird footprint, or rather, claw print. The print left in the snow was from something large. It had three digits with what they guessed were sharp claws on the end. Later analysis and comparison of the print led them to find a chilling similarity—the print from the ranch closely resembled that of a velociraptor, an extinct dinosaur made famous in the Jurassic Park films.[11]

Such stories of anomalous cryptids moving in and out of man’s reality, the opening of portals or spirit gateways like those described at Skinwalker Ranch, and the idea that through these openings could come the sudden appearance of unknown intelligence was believed as fact in biblical times, a phenomenon we will continue to investigate in the next entry.

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EXO-VATICANA

PART 9

By Thomas R. Horn
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NewsWithViews.com

Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

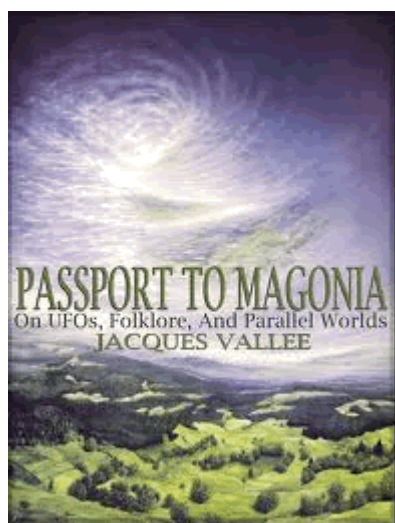
Stories of anomalous cryptids moving in and out of man's reality such as described in the previous two entries were once considered fact in ancient times. Early people around the world viewed "them" as coexisting with man and who could be seen whenever the netherworld beings willed it. This included the opening of portals or spirit gateways and the idea that through these openings could come the sudden appearance of werewolves, ghosts, goblins, trolls, and those mythical beings of legend that have an even more interesting connection to modern UFO lore known as fairies.

Fairy variety is considerable and listing each type here is beyond the scope of our interest. However, some of them are virtually identical with ancient descriptions of demons including a particular one called the bogie or "bogeyman" who haunts the dark and enjoys harming and frightening humans. These fairies appear very similar to traditional descriptions of "Bigfoot" with the same furry bodies together with fiery red eyes. Other Fairy classifications are practically indistinguishable from the flying witches of Classical Antiquity and the Ancient Near East. Olaus Magnus, who was sent by Pope Paul III in 1546 as an authority to the council of Trent and who later became canon of St. Lambert in Liège, Belgium, is best remembered as the author of the classic 1555 "*Historia de Gentibus Septentrionalibus*" (History of the Northern Peoples), which chronicled the folklore and history of Europe. In it, he provided engravings of fairy-demons carrying women away for intercourse. Before him, in 1489 the legal scholar Ulrich Molitor did the same, providing etched plates in his Latin tract on sorcerous women ("*De laniis et phitonicis mulieribus*") depicting demons abducting women for coitus. Besides such similarities to current UFO and alien-abduction activity, these fairies often left "the devils mark"—a permanent spot or scar believed to have been made by the demon (or the devil himself) raking his claw across the flesh or by the red hot kiss of the devil licking the individual. This happened at night, at the conclusion of the nocturnal abduction episode.

This mark was also known as "fairy bruising" and as the "witches' teat" and appeared as a raised bump or scoop mark in the flesh often on the most secret parts of the body. In modern times, alien abductees often bear the same marks as those described

in olden days as the Devil's Mark—cuts or scoops on the backs of the legs, arms, neck, purplish circular spots around the abdomen and genitals, and in patterns consistent with those from medieval times ascribed to witches, incubi and fairies. Thus the actual mythology of these creatures and the “little people” that traveled with them between our reality and fairyland or “Elfland” portrays an image quite different than that of cutesy “Tinkerbell” fluttering overhead at Disneyland! Fairy legend includes the identical alien-sounding roles of abduction, inducing some type of paralysis in which the victim can see what is happening but is powerless to intervene (the Oxford Dictionary of Celtic Mythology says the colloquial English usage of ‘stroke’ for cerebral hemorrhage derives from its relationship with “paralysis” and originated with the “fairy-stroke” or “elf-stroke” of legend [i]), levitating of people and flying them away to “fairyland” (or what some today call “Magonia”), and traveling in UFO-like discs or circular globes of light.

In the 1960s, legendary French UFO researcher Dr. Jacques Vallée began to explore these commonalities between UFOs, alien abduction, and fabled figures like fairies in his book *Passport to Magonia: From Folklore to Flying Saucers* (this work by Vallée is



no longer available but will be provided free in digital format with the release of the book *Exo-Vaticana* that this series is based on). Out of this research he developed a “multidimensional visitation hypothesis” beyond space-time that would allow for undetected coexistence between humans and non-human beings, which have been seen and detected for thousands of years and that seem to present themselves in a way that suggests: 1) either they are mutating their persona to match our current belief systems (i.e. they once were called the little people of Elfin lore who stole and replaced children with “changelings” while today they are the little grays of ET abduction who steal and replace embryos with hybrid babies); or 2) they are doing what they have always done and we are the ones interpreting their presence

in ways that accommodate our current understanding of science and religion. For Vallée, the comparisons between the ancient fairy stories and modern alien-abduction phenomenon were too similar to be coincidence. He cites the work of Walter Yeeling Evans-Wentz (1878–1965), an anthropologist and expert on “fairy-faith” in Celtic countries (whose 1911 book/dissertation on the subject is also free with the data packet that comes with *Exo-Vaticana*), as powerful evidence for consistency of the phenomenon throughout history.

Evans-Wentz, also a theosophist, is famous for compiling and editing the sacred texts on Tibetan Buddhism which were published by Oxford University Press in the early twentieth century. Consequently, he is widely credited with pioneering western Buddhism associated with Astrobiologist Chris Impey (whom we discuss later). However, before his travels to Sri Lanka and India, Evans-Wentz wrote his doctoral

thesis at Oxford University on the Celtic belief in fairies. He approached the subject as a scholar examining the history and folk-lore of the British Isles through the lens of anthropology and psychology. It is perhaps one of the most thorough and scholarly endeavors ever conducted on the subject.

As the nineteenth century rolled over into the twentieth the industrial revolution was driving the populations toward the cities and the population was booming. Evans-Wentz did extensive ethnographic fieldwork interviewing folks in Ireland, Wales, Scotland, Brittany and the Isle of Man. Encounters with fairies were plentiful enough to be commonplace in the early nineteenth century, but as modernity approached they waned. Today fairies are largely forgotten, relegated to old wives tales and legend, albeit the phenomenon still exists.

Jacques Vallee is convinced that the fairies were not only real but that they currently endure under the modern guise of extraterrestrials. What Evans-Wentz was able to capture was the time of transition when the entities plagued by the encroachment of modernity transformed themselves. Through his field work Evans-Wentz noted that the nearly all of the older folks had witnessed fairies or believed in them. It transcended legend as a commonly accepted fact. However, the next generation, influenced by the industrial zeitgeist, lacked fairy belief. John Bruno Hare, founder of the internet Sacred-Text.com archive, surmised, “We come away from this study with a multi-dimensional view of the fairies, who, much like the grey aliens of UFO belief, inhabit a narrative which seems too consistent to be the product of insanity, yet too bizarre for conventional explanation.”[ii] This suggests a line of congruence between the accounts of fairies and that of today's so-called extraterrestrials. Vallée writes:

We have now examined several stories of abductions and attempts at kidnappings by the occupants of flying saucers. These episodes are an integral part of the total UFO problem and cannot be solved separately. Historical evidence, gathered by Wentz, moreover, once more points in the same direction.

This sort of belief in fairies being able to take people was very common and exists yet in a good many parts of West Ireland. . . . The Good People are often seen there (pointing to Knoch Magh) in great crowds playing hurley and ball. And one often sees among them the young men and women and children who have been taken (emphasis in original).

Not only are people taken, but—as in flying saucer stories—they are sometimes carried to faraway spots by aerial means. Such a story is told by the Prophet Ezekiel, of course, and by other religious writers. But an ordinary Irishman, John Campbell, also told Wentz:

A man whom I have seen, Roderick Mac Neil, was lifted by the hosts and left three miles from where he was taken up. The hosts went at about midnight.

Rev. Kirk gives a few stories of similar extraordinary kidnappings, but the most fantastic legend of all is one attached to Kirk himself: the good reverend is commonly believed to have himself been taken by the fairies.

Mrs. J. MacGregor who keeps the key to the old churchyard where there is a tomb to Kirk, though many say there is nothing in it but a coffin filled with stones, told me Kirk was taken into the Fairy Knoll, which she pointed to just across a little valley in front of us, and is there yet, for the hill is full of caverns and in them the “good people” have their homes. And she added that Kirk appeared to a relative of his after he was taken.

Wentz, who reports this interesting story, made further inquiries regarding the circumstances of Kirk’s death. He went to see the successor to Kirk in Aberfoyle, Rev. Taylor, who clarified the story:

At the time of his disappearance people said he was taken because the fairies were displeased with him for disclosing their secrets in so public a manner as he did. [iii]

Some UFO researchers go so far as to call the Reverend Robert Kirk “the first genuine martyr of the exo-politics movement.”[iv] His seminal *The Secret Commonwealth of Elves, Fauns and Fairies* provides a wealth of parallels to modern UFOlogical research (which is also included in the free data packet that will come with *Exo-Vaticana*). Was Kirk spirited away to the ever-enigmatic place called Magonia?

Vallée documented how “the physical nature of Magonia, as it appears in such tales, is quite enigmatic. Sometimes, it is a remote country, an invisible island, some faraway place one can reach only by a long journey. Indeed, in some tales, it is a celestial country.... This parallels the belief in the extraterrestrial origin of UFO’s so popular today. A second—and equally widespread—theory, is that Elfland constitutes a sort of parallel universe, which coexists with our own. It is made visible and tangible only to selected people, and the ‘doors’ that lead through it are tangential points, known only to the elves. This is somewhat analogous to the theory, sometimes found in the UFO literature, concerning what some authors like to call the ‘fourth dimension’—although, of course, this expression makes much less physical sense than does the theory of a parallel Elfland. (It does sound more scientific, however!)” [v]

Vallée’s argument is persuasive given the history of demonic entities and their deceitful record of assuming any appearance that gains them acceptance into society. Recall the creatures in the film “*They Live*” and their ability to appear quite human. According to 2 Corinthians 11:14 even Satan himself can manifest as “an angel of light”! Vallée also notes this deception on the part of the modern alien-fairies seems to be for the purpose of taking and replacing babies or smaller children with “changelings.” In alien abduction many women report the removal of their fetus followed later by introduction to (supposedly) the post-gestational baby. In fairy lore

the child is removed and replaced with a “changeling,” a human-looking copy especially of Western European folklore and folk religion. Numerous theories were developed between the 13th and 15th centuries to explain the reason for this abduction and replacement of children including that the earthly child was a “tithe to Hell” or tribute paid by the fairies to the devil every seven years. But Vallée updates this point, noting how the modern alien-abduction phenomenon and the numerous accounts of abductions by the fairies focused “especially on pregnant women or young mothers, and they also are very active in stealing young children.” He says:

Sometimes, they substitute a false child for the real one, leaving in place of the real child ...one of their children, a changeling: By the belief in changelings I mean a belief that fairies and other... beings are on the watch for young children...that they may, if they can find them unguarded, seize and carry them off, leaving in their place one of them. [vi]

Vallée then points to a television series that capitalized on the aspect of UFO lore and the connection between modern and ancient abductions:

In the show, the human race has been infiltrated by extraterrestrials who differ from humans in small details only. This is not a new idea, as the belief in changelings shows. And there is a well-known passage in Martin Luther’s Table Talk, in which he tells the Prince of Anhalt that he should throw into the Moldau a certain man who is, in his opinion, such a changeling—or killcrop, as they were called in Germany.

What was the purpose of such fairy abductions? The idea advanced by students of folk talks is again very close to a current theory about UFO’s: that the purpose of such contact is a genetic one. According to Hartland:

The motive assigned to fairies in northern stories is that of preserving and improving their race, on the one hand by carrying off human children to be brought up among the elves and to become united with them, and on the other hand by obtaining the milk and fostering care of human mothers for their own offspring. [vii]



Baby switched with a changeling in “The legend of St. Stephen” by Martino di Bartolomeo

Thus the idea of deceptive nighttime creatures probing humans to gather genetic material for use in generating hybrid offspring agrees with Vallée and his contemporaries who, following extraordinary research, determined that whatever the modern alien abduction encounters represent, its goal is a repeat of ancient activity involving the collection of DNA for 1) a Breeding Program, followed by 2) a Hybridization Program, and finally 3) an Integration Program, exactly what Watchers accomplished with Nephilim in ancient times.

But why would “aliens” be involved in such a program? Over the last few decades secular alien abduction researchers like Budd Hopkins and Dr. David Jacobs have posited that the aliens are a dying race and must pass on their genetic material through hybrids to maintain their species. The Barney and Betty Hill case of September 19–20, 1961, marked the first widely-publicized claim of such alien abduction and the beginning of the public’s knowledge of the phenomenon. Yet the part of their story often overlooked is how ova was reportedly retrieved from Betty Hill’s body and sperm from her husband Barney, presumably for use in the hybridization scheme. In the years since, tens of thousands of people have slowly emerged from around the world to claim they too have been subject to a mysterious alien procedure in which human genetic material is harvested including sperm and eggs for a reproductive agenda involving human hosts as surrogates and

incubatoriums for fetuses wherein alien-human hybrids are produced. Entire communities have grown up around the idea that children now exist on earth that are part-human and part-alien.

Some claiming to be parents of hybrid children have their own websites, host conferences, and are building social networks across the web. These people include academics, physicists, psychologists, attorneys, actresses and school teachers. Furthermore, according to researchers, it isn't just child hybrids that are now among us. Adult versions have spread throughout society too. Budd Hopkins—who, before he died of cancer at the age of 80 in 2011, was considered the father of the alien-abduction movement—claimed that he and Dr. Jacobs especially were building new case files containing disturbing evidence related to specific entities and their integration within human society.

He was planning to illustrate that the science fiction-horror film “They Live” was not that far off after all, and that, from local bread factories to halls of congress, alien-human hybrids are now firmly entrenched within earth's cultures. Not long before he passed away, he wrote on the Journal of Abduction-Encounter Research (JAR) website:

I investigated the reports of two women who described seeing an adult male hybrid wearing glasses. Each made a drawing of the hybrid, and the two drawings are amazingly similar. Both portray a strange-looking man, with sharp cheeks, wearing oddly-shaped glasses. The two women independently drew the same person. Some of these hybrid beings have been seen by more than three people at once and they are described by the witnesses the same way. As far as hybrids operating in the human world, we have many reports of them driving automobiles, shopping in stores, and behaving more or less naturally in other mundane places, but manifesting the kinds of powers aliens seem to have, i.e., the ability to control minds, and to communicate telepathically. The powers the gray aliens possess in the world can entail a complex series of repeated similar events, as if these adult hybrids do not really understand our world and our behavior but are trying to learn exactly how we act and what we say, all of which gives us an uneasy feeling of what their agenda might be leading to. There definitely is strong evidence that an infiltration into human society is taking place. [viii]

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EXO-VATICANA

PART 10

By Thomas R. Horn
February 22, 2013
NewsWithViews.com

Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

[**NOTE:** Due to the resignation of Pope Benedict (as Tom Horn predicted on radio 3-weeks before it happened), events are accelerating around the world and we have been forced to jump forward in this series to the final half-dozen or so entries. We are working hard to get the investigative book "Exo-Vaticana" out as fast as possible -- hopefully by mid-march -- right when conclave will be in session to elect Petrus Romanus -- the final Pope.]



From the very beginning of this arduous investigation, we knew we were facing a daunting task. To breach that labyrinthine monument to religion, the Roman Catholic Church, and to ascertain subterranean secrets concealed beneath its layers of classified documentation had been tried and failed by thousands before us. The Vatican is impenetrable, we were warned, the very inventor of the term “above top secret.” As the world’s oldest-running bureaucracy, it is an amalgamation of secrets, vaults, and esoteric traditions dating back to the Dark Ages. Steeped in complexity and guarded by a procession of popes, cardinals, and multileveled priests, it is obsessed with maintaining “the need to know.” When spokesmen for the Church do tantalize the outside world with commentary, it often turns out to be duplicity designed to keep researchers running in circles and in the wrong direction. And yet, of late, we had heard enough consistency from Jesuit astronomers to wonder now if, for some reason, Rome was intentionally moving the religious world toward accepting a definite revelation, a period in time coupled with a momentous disclosure that somehow required specific public comments and the development of theological arguments concerning extraterrestrial intelligence that ultimately will, they believe, impact the religion of Christianity.

On this, we will be providing: 1) first-person testimonies by high-ranking authorities that agree with the assessment above; 2) documents and newly drafted scholarly papers by Vatican academics that substantiate our conclusions; and 3) the threshold of what is called in the court system “a presumption of fact.” When reading *Exo-Vaticana*, readers will find the number of documents and the amount of commentary evidence on the part of Rome’s astronomers and the Vatican’s emerging theology as conveyed therein to be conclusive beyond reasonable doubt that the Vatican has intentionally positioned itself to be the religious authority on, and ecclesiastical benefactor of, Official Disclosure: the imminent and authorized public admission by world governments of advanced extraterrestrial intelligence.

Why the Vatican has taken this carefully designed and deliberate course over the last few years is the greater mystery, but implies knowledge on their part of facts yet hidden to most of the world that may hold far-reaching and historic implications. It also illustrates how Rome has wittingly or unwittingly set itself up to become the agent of mass end-times deception regarding “salvation from above.” That’s because, historically, there exists a clear pattern wherein man’s psychological need of a savior is displayed during times of distress—a time like today—when people look skyward for divine intervention. As Ted Peters, professor of systematic theology at Pacific Lutheran Theological Seminary, wrote, “With the constant threat of thermonuclear destruction in the post-World War II era leaving our planet in a state of insecurity and anxiety, it is no wonder many have begun to hope for a messiah to save us. The holiness of the sky and the need for a salvation converge and blend when the bright clean powerful UFO zooms up onto the horizon. Could it be our celestial savior?”[i] Jesuit Brother Guy Consolmagno must think so, as he assured us that if highly advanced ET saviors from outer space touch down on planet Earth soon, it will not mean what Catholics believe is wrong, but rather, “We’re going to find out that everything is truer in ways we couldn’t even yet have imagined.”[ii]



In truth, Consolmagno’s advice for the religious faithful could be leading mankind into a gigantic setup, as many religions have at least one apocalyptic myth describing the end of the world accompanied by a redeemer who appears in the sky at the last minute to rescue the chosen from annihilation or wrath. Mayans, Assyrians, Egyptians, and Greeks held similar beliefs, while the Hopi Indians foresee times of great hardship when they will be preserved by the “power” of a blue star, far off and invisible, that suddenly makes its appearance in the heavens. Today, even factions of the New Age look for a techno-savior to arrive in the atmosphere in the nick of time to save mankind. Although Jesus, Himself, is prophesied to appear in the clouds during an era of great earthly trials (1 Thessalonians 4:16–18), predominant among prophecy scholars is the idea that coupled with any heavenly appearing and concurrent

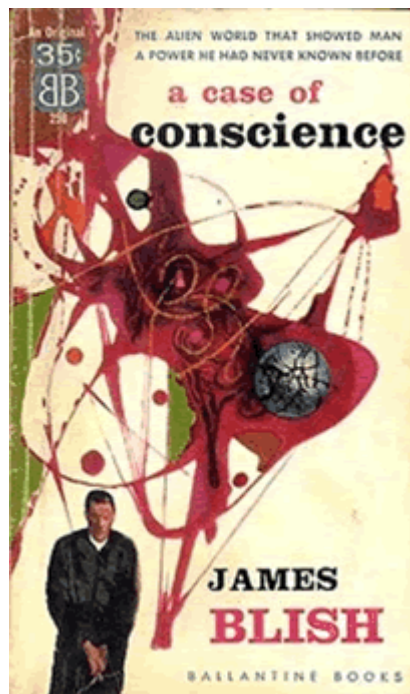
salvation of believers from chaos will first be the materialization of a false Christ or “man of sin.” Where Hopi see a blue star and Vatican astronomers see their “space brothers” en route to guide us into the light, evangelical Christians understand the Antichrist will initially assume the role of a fabricated end-times messiah who mimics the return of Christ with a false second coming that also happens to be attended by heavenly “signs and lying wonders” (2 Thessalonians 2:8–9). Could these deceptive “wonders” be: 1) the discovery of artificial structures on another world; 2) a “contact” scenario, or; 3) maybe even something more dramatic, like a flying saucer armada piloted by creatures who appear to be advanced humanoids but who are in fact evil supernaturalism on a quest to mislead and destroy the human race? Even secular ufologists suspect demonic activity in the interaction between humans and “aliens.” Whitley Streiber, author of *Communion* and other books on the subject, once wrote: “There are worse things than death, I suspected. And I was beginning to get the distinct impression that one of them had taken an interest in me. So far the word demon had never been spoken among the scientists and doctors who were working with me. And why should it have been? We were beyond such things. We were a group of atheists and agnostics, far too sophisticated to be concerned with such archaic ideas as demons and angels” (emphasis added).[iii]

Alien Saviors, Demonic Plots, Hidden Codes

To understand what is driving Vatican scholars into such strange astro-theological territory, a subtle game of cat-and-mouse has been playing out behind the scenes over the past few months between the authors of *Exo-Vaticana* and the church's theologians over the need to determine why Rome's authorities suddenly need alien-friendly dogma. At times responses to inquests have come in coded replies instead of straight forward answers. For instance, Jesuit astronomer Guy Consolmagno pointed Tom to a peculiar novel published in 1958 under the title, *A Case of Conscience*, by James Blish. In the story, a Jesuit priest named Father Ruiz-Sanchez and a team of scientists travel to a newly discovered planet dubbed “Lithia” to study the Lithians who live there. Unknown to the science team, the Vatican secretly advises the Catholic father to investigate whether the aliens have redeemable souls. What he finds in the Lithians are intelligent creatures whose morality fits perfectly with Christianity but who are devoid of any concept of religion or God. This dilemma grows, and soon the priest is invited to visit with a Lithian family. He writes:

Here was the first chance, at long last, to see something of the private life of Lithia, and through that, perhaps, to gain some inkling of the moral life, the role in which God had cast the Lithians in the ancient drama of good and evil, in the past and in the times to come. Until that was known, the Lithians in their Eden might be only spuriously good: all reason, all organic thinking machines, ULTIMACs with tails and without souls.[iv]

PETRUS, PROJECT, & VATICAN--Case of Conscience



Original cover of A Case of Conscience by James Blish

Because the publisher of Exo-Vaticana is giving away A Case of Conscience in the data-dvd provided with the first release of this book, we will not spoil the ending—which includes the Jesuits (described as “the cerebral cortex of the Church”) dealing with the knotty moral, theological, and organizational issues surrounding a papal proclamation and the seed of Satan—for those who want to read the novel. However, it is important to note that the fictional Father Ruiz-Sanchez warns the Vatican to classify Lithia as X-1—a planet to be forever quarantined from Earth and humans due to its potential for great deception.

“What we have here on Lithia is very clear indeed. We have—and now I’m prepared to be blunt—a planet and a people propped up by the Ultimate Enemy. It is a gigantic trap prepared for all of us—for every man on Earth and off it. We can do nothing with it but reject it, nothing but say to it, Retro me, Sathanas. If we compromise with it in any way, we are damned.”[v]

When Ruiz-Sanchez uses the phrase, “Retro me, Sathanas,” he is announcing the medieval Catholic formula for exorcism, “Vade retro Sathanas” (“Go back, Satan”), a clear reckoning that the aliens on Lithia are part of a satanic plot to be avoided at all costs, an astro-theological conspiracy designed to mislead mankind. He eventually convinces the pope (Pope Hadrian in the story) of the satanic stratagem, but, ironically, he is unable to convince all of the Church’s theologians. Did the author of A Case of Conscience foresee how such great deception would eventually be embraced by the Vatican as a result of some of Rome’s celebrated scholars and astronomers?

When science-fiction writer Jo Walton asked Jesuit Brother Guy Consolmagno (whom we also interviewed from Rome with this question and a lot more) what he made of these issues posed by Blish in his novel, Consolmagno admitted that the Jesuits are: 1) the strongest advocates of “inculturation” (allowing alien cultures to maintain their paganism while modifying expressions of Christian ideas within those beliefs); 2) accepting of “alien cultures for who they are”; and 3) willing to adapt alien “religious practices into a form and a language that can be accepted.”[vi] So, if Brother Consolmagno had been on Lithia, Walton concluded, we’d already be in contact with aliens “and finding out as much as we could about them.”[vii]



From what we have seen, Walton may not have to wait much longer for contact, which raises a hidden aspect of *A Case of Conscience* involving wordplay around the term “Lithia.” While Blish makes an obvious connection to the name of the planet and its inhabitants as reflecting the abundance of “Lithium” ore on the alien world (ore that could be mined and exploited for use in making nuclear weapons), mention of the goddess I-Lithia or “Ilithyia” is strangely missing from the work. This stands out as possibly a secret code in the book that specifically relates to the deductions of Father Ruiz-Sanchez and the “seed of Satan” being debated by the Church back on Earth. If the similarity between Lithia and the goddess Ilithyia is coincidental, it is extraordinary, as it was the job of this goddess in antiquity to protect the very “seed of the serpent” that in turn generates the birth of the “serpent child” and future “serpent-savior.” So important was the goddess Ilithyia’s role in ancient days as the preserver of this serpent seed toward the birth of the serpent-savior that shrines were erected to her by cult followers across Greece (including at Athens, Megara, Korinthos, Argos, Mycenae, Sparta, etc.) in which terra-cotta figures of immortal nurses were depicted watching over the divine children in whom the bloodline would survive. For example, on the mainland at Olympia, a shrine dedicated to Ilithyia (called Eileithyia by the Greeks) was witnessed by traveler and second-century geographer, Pausanias, in which a small inner chamber (cella) sacred to the serpent-savior hosted a virgin-priestess who “cared for a serpent that was fed on honeyed barley-cakes and water.”[viii] The shrine memorialized the appearance of a Marian-like woman with a babe in her arms who, “at a crucial moment when Elians were threatened by forces from Arcadia,” was placed on the ground between the contending forces and changed into a terrifying serpent, “driving the Arcadians away in flight, before it disappeared into the hill.”[ix]

Interestingly, the myth of Ilithyia is also connected in ancient history with the birth of Apollo, whose coming as “the promised seed” formed the *novus ordo seclorum* prophecy of the Great Seal of the United States (as thoroughly documented in *Apollyon Rising*). This “messiah” who returns to rule the Earth in the latter days is also described (by the same name) in the book of 2 Thessalonians as the Antichrist

who becomes the progeny or incarnation of the ancient seed (or spirit) of Apollo. The warning in 2 Thessalonians 2:3 reads: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition [Apoleia; Apollyon, Apollo]” (emphasis added). Revelation 17:8 also directly ties the coming of Antichrist with the seed of Apollo, revealing that the Beast shall ascend from the bottomless pit and enter him: “The Beast that thou sawest was, and is not; and shall ascend out of the Bottomless Pit, and go into perdition [Apoleia, Apollo]: and they that dwell on the Earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is” (emphasis added). [EDITOR'S NOTE: READ MORE ABOUT THE CONNECTION BETWEEN THE VATICAN, WASHINGTON DC, AND THE COMING SEED OF THE SERPENT IN AN EXCERPT FROM THE BOOK 'PETRUS ROMANUS' HERE.]

The verses above elucidate a very important and central eschatological issue concerning how all of the Bible is really a story about the ancient and future struggle between the “seed” of the woman (Jesus) and that of the serpent. Genesis 3:15 says, “And I will put enmity between thee and the woman, and between thy seed [zera, meaning “offspring,” “descendants,” or “children”] and her seed.” Besides the pre-teaching of the Gospel of Christ in this verse (known in theology as the protoevangelium), another incredible tenet emerges here—that Satan has “seed” and it is at enmity (hostility, hatred, antagonism) with Christ.

We believe an example of Satan’s hostile seed can be found in Genesis chapter 6, where fallen angels mingled with humans and produced Nephilim. More importantly, in *Exo-Vaticana* we will discuss how Church leaders including Roman Catholics from the Middle Ages forward believed the Antichrist would be spawned of this demonic seed. Saint Augustine wrote about this in the *City of God*,^[x] and in the *De Daemonialitate, et Incubis, et Succubi*, Father Ludovicus Maria Sinistrari de Ameno (1622–1701) argued how the coming of Antichrist represented the biological hybridization of demons with humans. “To theologians and philosophers,” he wrote, “it is a fact, that from the copulation of humans with the demon...Antichrist must be born.”^[xi] Thus, as Jesus Christ was the “seed of the woman,” the “Man of Sin” will be the “seed of the serpent.” And if the serpent seed represents the second coming of Apollo as prophesied by the Apostle Paul, not only will he be the exact opposite of Jesus (Son of God), but the forerunner of the return of these Nephilim.

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EXO-VATICANA

PART 11

By Thomas R. Horn
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NewsWithViews.com

Petrus Romanus, PROJECT LUCIFER, and the Vatican's astonishing exo-theological plan for the arrival of an alien savior. You only think you know what's coming...

We ended the last entry discussing the important and central eschatological issue concerning how all of the Bible is really a story about the ancient and future struggle between the “seed” of the woman (Jesus) and that of the serpent. The connection between the coming clash between these “seeds” and emerging Catholic exo-theology will shock most, as it directly involves the arrival of serpent-saviors and the birth of Apollo (a.k.a. Osiris) from “the promised seed” of the novus ordo seclorum prophecy on the Great Seal of the United States.

How could the Vatican be associated with the pagan prophecy on the Great Seal of the United States, you ask? The lightning that struck St. Peter’s Basilica immediately following Pope Benedicts' resignation points the way, but more on that in a moment.

First, understand the deeply occultic and important role the three-hundred-thirty ton Obelisk in St. Peter’s Square in the Vatican City was designed to play. It is not just any Obelisk but one that was cut from a single block of red granite during the Fifth dynasty of Egypt to stand as Osiris’ (a.k.a. Apollo’s) erect phallus at the Temple of the Sun in ancient Heliopolis (*****, meaning city of the sun or principal seat of Atum-Ra sun-worship), the city of “On” in the Bible, dedicated to Ra, Osiris, and Isis. The Obelisk was moved from Heliopolis to the Julian Forum of Alexandria by Emperor Augustus and later from thence (approximately 37 AD) by Caligula to Rome to stand at the spine of the Circus. There, under Nero, its excited presence maintained a counter-vigil over countless brutal Christian executions, including the martyrdom of the apostle Peter (according to some historians). Over fifteen hundred years following that, Pope Sixtus V ordered hundreds of workmen under celebrated engineer-architects Giovanni and Domenico Fontana to move the phallic pillar to the center of St. Peter’s Square in Rome. This proved a daunting task, which took over four months, nine hundred laborers, one hundred forty horses, and seventy winches. Though worshipped at its present location ever since by countless admirers, the proximity of the Obelisk to the old Basilica was formerly “resented as something of a provocation, almost as a slight to the Christian religion. It had stood there like a false idol, as it were vaingloriously, on what was believed to be the center of the accursed

circus where the early Christians and St. Peter had been put to death. Its sides, then as now, were graven with dedications to [the worst of ruthless pagans] Augustus and Tiberius.”[i]

The fact that many traditional Catholics as well as Protestants perceived such idols of stone to be not only objects of heathen adoration but the worship of demons (see Acts 7:41–42; Psalms 96:5; and 1 Corinthians 10:20) makes what motivated Pope Sixtus to erect the phallus of Osiris in the heart of St. Peter’s Square, located in Vatican City and bordering St. Peter’s Basilica where prophetic lightning struck it twice last week, very curious. To ancient Christians, the image of a cross and symbol of Jesus sitting atop (or emitting from) the head of a demonic god’s erect manhood would have been at a minimum a very serious blasphemy. Yet Sixtus was not content with simply restoring and using such ancient pagan relics (which were believed in those days to actually house the pagan spirit they represented) but even destroyed Christian artifacts in the process. Michael W. Cole, Associate Professor in the Department of the History of Art at the University of Pennsylvania, and Professor Rebecca E. Zorach, Associate Professor of Art History at the University of Chicago, raise critical questions about this in their scholarly book *The Idol in the Age of Art* when they state:

Whereas Gregory, to follow the chroniclers, had ritually dismembered the city’s *imagines daemonem* [demonic images], Sixtus fixed what was in disrepair, added missing parts, and made the “idols” into prominent urban features. Two of the four obelisks had to be reconstructed from found or excavated pieces... The pope was even content to destroy Christian antiquities in the process: as Jennifer Montagu has pointed out, the bronze for the statues of Peter and Paul came from the medieval doors of S. Agnese, from the Scala Santa at the Lateran, and from a ciborium at St. Peter’s.

[Sixtus] must have realized that, especially in their work on the two [broken obelisks], they were not merely repairing injured objects, but also restoring a type... In his classic book *The Gothic Idol*, Michael Camille showed literally dozens of medieval



images in which the freestanding figure atop a column betokened the pagan idol. The sheer quantity of Camille’s examples makes it clear that the device, and what it stood for, would have been immediately recognizable to medieval viewers, and there is no reason to assume that, by Sixtus’s time, this had ceased to be true.[ii]

The important point made by Professors Cole and Zorach is that at the time Sixtus was busy reintroducing to the Roman public square restored images and statues on columns, the belief remained strong that these idols housed their patron deity, and further that, if these were not treated properly and even placed into service during proper constellations related

to their myth, it could beckon evil omens, such as lightning. Most people including even perhaps Pope Benedict himself, were blissfully unaware of the ancient signature last week's dual strikes atop St. Peter's Basilica represented, especially as it involves the looming papal inauguration of Petrus Romanus. For a few adepts of history and secret orders, the sign from heaven was deliciously staged. The term "inaugurate" is from the Latin "inauguratio," and refers to the archaic ceremony by which the Roman augurs (soothsayers) approved a king or ruler (or other action) through omens as being "sanctioned by the gods." As for Petrus Romanus, his "inauguration" was sealed by the same omen the ancient augurs used in determining the will of the gods for a king—thunder and lightning as the most important auspice and sign that Jupiter—the father of Apollo—was watching.

There is strong indication that Pope Sixtus not only believed in such omens but that he "worried about the powers that might inhabit his new urban markers."^[iii] This was clearly evident when the cross was placed on top of the Obelisk in the midst of St. Peter's Square and the pope marked the occasion by conducting the ancient rite of exorcism against the phallic symbol. First scheduled to occur on September 14th to coincide with the liturgical Feast of the Exaltation of the Cross and not coincidentally under the zodiacal sign of Virgo (Isis), the event was delayed until later in the month and fell under the sign of Libra, representing a zenith event for the year. On that morning, a pontifical High Mass was held just before the cross was raised from a portable altar to the apex of Baal's Shaft (as such phallic towers were also known). While clergy prayed and a choir sang Psalms, Pope Sixtus stood facing the Obelisk and, extending his hand toward it, announced: "Exorcizote, creatura lapidis, in nomine Dei" ("I exorcize you, creature of stone, in the name of God"). Sixtus then cast sanctified water upon the pillar's middle, then its right side, then left, then above, and finally below to form a cross, followed by, "In nomine Patris, et Filij, et Spiritus sancti. Amen" ("In the Name of the Father and of the Son and of the Holy Ghost. Amen"). He then crossed himself three times and watched as the symbol of Christ was placed atop Osiris' erect phallus.

Vatican Dome facing Obelisk



Yet if what Sixtus established in the heart of Vatican City gives some readers pause (numerous other signature events by Sixtus aligned the Sistine city with constellations sacred to Osiris and Isis, which we are not taking time to discuss here but that caused Profs. Zorach and Cole to conclude that, in the end, Sixtus wanted to remain in the good graces of the pagan gods), in Washington, DC near the west end of the National Mall, the Obelisk built by Freemasons and dedicated to America's first president brings the fullest meaning to the nephilim-originated and modern porn-industry impression that "size matters." This is no crude declaration, as adepts of ritual sex-magic know, and dates back to ancient women who wanted to give birth to the offspring of the gods and who judged the size of the male generative organ as indicative of the "giant" genetics or divine seed needed for such offspring. While such phallic symbols have been and still are found in cultures around the world, in ancient Egypt, devotion to this type "obscene divinity" began with Amun-Min and reached its crescendo in the Obelisks of Osiris.

Throughout Greece and Rome the god Priapus (son of Aphrodite) was invoked as a symbol of such divine fertility and later became directly linked to the cult of pornography reflected in the more modern sentiments about "size." This is important because, in addition to the Washington Monument being intentionally constructed to be the tallest Obelisk of its kind in the world at 6,666 (some say 6,660) inches high and 666 inches wide along each side at the base, one of the original concepts for the Washington Monument included Apollo (the Greek version of Osiris) triumphantly returning in his heavenly chariot, and another illustrating a tower "like that of Babel" for its head. Any of these designs would have been equally appropriate to the thirty-three-hundred-pound pyramidal capstone it now displays, as all three concepts carried the meaning necessary to accomplish what late researcher David Flynn

described as “the same secret knowledge preserved by the mystery schools since the time of the Pelasgians [that] display modern Isis Osiris worship.”[iv] This is to say, the “seed” discharged from a Tower-of-Babel-shaped head would magically issue forth the same as would proceed from the existing Egyptian capstone—the offspring of Apollo/Osiris/Nimrod.

The greatest minds in Freemasonry, whose beliefs set the tone for the design of the capital city, its Great Seal, its Dome, and its Obelisk, understood and wrote about this intent. Albert Pike described it as Isis and Osiris’ “Active and Passive Principles of the Universe...commonly symbolized by the generative parts of man and woman,”[v] and Freemason writer Albert Mackey described not only the Obelisk, but added the importance of the circle around its base, saying, “The Phallus was an imitation of the male generative organ. It was represented...by a column [Obelisk] that was surrounded by a circle at the base.”[vi]

Washington Dome facing Obelisk



In Egypt, where the parodies and rituals for raising Osiris to life through these magical constructs was perfected, Pharaoh served as the “fit extension” for the reborn god to take residence in as the “sex act” was ritualized at the temple of Amun-Ra. The all-seeing eye of Horus/Osiris/Apollo above the unfinished pyramid on the Great Seal forecasts the culmination of this event—that is, the actual return of Osiris—for the United States. This ancient occultism is troubling when harmonized with the two mottoes on the Great Seal—“annuit coeptis” and “novus ordo seclorum”—taken from ancient texts related to the god Apollo. The motto “annuit coeptis” is from Virgil’s Aeneid, in which Ascanius, the son of Aeneas from conquered Troy, prays to Apollo’s father, Jupiter [Zeus] whose thunder and lightning marked Vatican Square on the resignation of Pope Benedict. Charles Thompson, designer of the Great Seal’s final

version, condensed line 625 of book IX of Virgil's Aeneid, which reads, "Juppiter omnipotes, audacibus annue coeptis" ['All-powerful Jupiter favors (the) daring undertakings']," to "Annuit coeptis ['He approves (our) undertakings']." Was Thompson instructed to do this to conceal the true identity of the "he" of the Great Seal—the mythical father-god Jupiter, who gives Apollo life? The second and most indisputable authentication that the Great Seal's symbols and mottoes are in fact a hidden prophesy concerning the return of Apollo is "novus ordo seclorum" ("a new order of the ages"), adapted by Charles Thomson in 1782 when designing the Great Seal. According to the official record, Thomson—a friend of the Masons and great supporter of Benjamin Franklin's American Philosophical Society—created the phrase from inspiration he found in a prophetic line in Virgil's Eclogue IV: "Magnus ab integro seclorum nascitur ordo" [Virgil's Eclogue IV (line 5)], the interpretation of the original Latin being "and the majestic roll of circling centuries begins anew." This same Cumaean Sibyl is even prominently featured alongside Old Testament prophets in Michelangelo's paintings in the Sistine Chapel at the Vatican. Yet upon reading Virgil's text, it is abundantly clear whom the prophetess of Apollo—directly tied to Washington and the Vatican—was talking about. The divine son, which comes of the Sibyl's prophecy, is to be spawned of "a new breed of men sent down from heaven" when he receives "the life of gods, and see Heroes with gods commingling." According to the prophecy, this is Apollo, son of Jupiter (Zeus), who returns to earth through mystical "life" given to him from the gods when the deity returns to reign over the earth in a new golden age.

From the beginning of the prophecy we read:

Now the last age by Cumae's Sibyl sung Has come and gone, and the majestic roll Of circling centuries begins anew: Justice returns, returns old Saturn's reign, With a new breed of men sent down from heaven. Only do thou, at the boy's birth in whom The iron shall cease, the golden race arise, Befriend him, chaste Lucina; 'tis thine own Apollo reigns.

He shall receive the life of gods, and see Heroes with gods commingling, and himself Be seen of them, and with his father's worth Reign o'er a world...

Assume thy greatness, for the time draws nigh, Dear child of gods, great progeny of Jove [Jupiter/Zeus]! See how it totters—the world's orb'd might, Earth, and wide ocean, and the vault profound, All, see, enraptured of the coming time! [11]

According to Virgil and the Cumaean Sibyl, whose prophecy formed the novus ordo seclorum of the Great Seal of the United States, the new world order begins during a time of chaos when the earth and oceans are tottering—a time like today. This is when the "son" of promise arrives on earth—Apollo incarnate. His coming was augured by thunder and lightning just hours after Pope Benedict resigned, and now the Domes and Obelisks at the Vatican and Washington stand ready for the secret, metaphysical

ritual to be performed to assure his arrival. We use the phrase “performed in secret” because what the vast majority of people throughout America and Rome do not know is that the “raising” ceremony of Apollo/Osiris is conducted inside the headquarters of the Scottish Rite Freemasonry in the House of the Temple by the Supreme Council 33rd Degree over Washington, DC following the election and inauguration of every American President (just as their Egyptian forefathers did at the temple of Amun-Ra in Karnak) in keeping with the tradition of installing within him the representative spirit of Osiris until such time as the god himself shall fulfill the Great Seal prophecy and return in flesh—in other words, now. The most recent Osiris-endowed US President, Obama, is headed for Israel to announce “peace, peace” at the very same time the College of Cardinals will be assembling in Rome for conclave to elect the prophesied final pope—Petrus Romanus.

Preparing Religious People to Accept the Incarnation of Apollo/Osiris as a Newly Arrived “Alien” Serpent-Savior

Initially, when reading the material above in light of the coded book that Jesuit Guy Consolmagno pointed Tom Horn to, *A Case of Conscience*, one is tempted to puzzle why a novel written in 1958 furtively touched on (or was guided by a warning or mocking spirit to forecast) how some of Rome’s then-quiet Jesuit astronomers and theologians might later become the ones to argue in favor of what could become end-times deception involving the “fertility” of Satan as an “alien” serpent-savior from the prophesied seed (Apollo/Osiris/Antichrist) of the Evil One. Upon further contemplation, however, this is really not that astonishing. It was, after all, the Roman Catholic theologians who provided the “liveliest speculation” on the existence and nature of extraterrestrials four years after Blish’s book was printed, when the executive secretary of the American Rocket Society published conjectures on the subject.[vii] Since then, other Vatican authorities have further contended the extraterrestrials might actually express the glory of God better than we humans do, even leading mankind to venerate them as gods, a recurrent theme articulated among numerous Jesuit astronomers. Father Daniel C. Raible thought the eventual acceptance of aliens as objects of worship might naturally occur as a result of them having godlike qualities and preternatural gifts ascribed by humans to divinity:



For example, they might enjoy infused knowledge (they would literally be born with extensive knowledge and would find the acquisition of further knowledge easy and enjoyable); they might be blessed with harmony and concord in the working of their bodily and spiritual faculties; they might be spared the ultimate dissolution of death,

passing to their reward at the end of their time of trial as peacefully as the sun sinks below the horizon at the end of the day. They might possess all these preternatural gifts or only some of them in any of various combinations that are limited only by the omnipotence and providence of God.[viii]

Father Domenico Grasso not only thought such beings would be “far ahead of us in science and related fields,”[ix] but that their version of salvation might be based on a savior other than Jesus...even a messianic member of their own race. These beings, closer to God than man (perhaps even unfallen), would possess superior theology that could “expand markedly” our terrestrial understanding of redemption and knowledge of God, something current Vatican theologians such as professor of fundamental theology at the Pontificia Università della Santa Croce in Rome [connected with Opus Dei], Giuseppe Tanzella-Nitti, agree with. Another Church scholar, Father Thomas F. O’Meara, a theologian at the University of Notre Dame, imagined these godlike beings spread out across universes “on untold planets called to a special relationship with God” and that “it is a mistake to think that our understanding of ‘covenant,’ the ‘reign of God,’ ‘redemption,’ or ‘shared life’ exhausts the modes by which divine power shares something of its infinite life.”[x] Such Catholic leaders believe these spiritually superior aliens may even have been created by God with the future redemption of humanity in mind—beings who know their place in the eternal scheme of things to evangelize humans when the time is right.

This disturbing and potentially prophetic belief is partially based on theological arguments made by such priests as Monsignor Januaris De Concilio, professor of theology at Immaculate Seminary in New Jersey, who believed “that the immense distance in intellect between human beings and the angels suggest that God would create intermediate species to fill in the gap, and these species would be ETI [Extraterrestrial Intelligence].”[xi] Monsignor Corrado Balducci (who during his life was the official mouthpiece of the Roman Catholic Church concerning the reality of aliens) agreed with De Concilio, saying, “It is entirely credible that in the enormous distance between Angels and humans, there could be found some middle stage—that is, beings with a body like ours but more elevated spiritually.”[xii] When imagining how this issue could finally be settled, Paul Thigpen for The Catholic Answer section of Our Sunday Visitor resolved that “nothing short of a public, thoroughly documented encounter between earthlings and aliens (or their relics) will be conclusive.”[xiii] According to the Quran, the primary religious text of Islam, this encounter may happen sooner than most suspect and at a specific and hidden time that God Himself has already chosen. In Revelation, Rationality, Knowledge & Truth, Muslim scholar Mirza Tahir Ahmad quotes verse 42:30 of the Quran, which says, “And among His Signs is the Creation of the heavens and the earth, and of whatever living creatures [da’bbah] He has spread forth in both.... And He has the power to gather them together [jam-’i-him] when He will so please” (emphasis added).[xiv] Ahmad says of this:

Jam-'i-him is the Arabic expression in this verse which specifically speaks of bringing together of life on earth and the life elsewhere. When this meeting of the two will take place is not specified, nor is it mentioned whether it will happen here on earth or elsewhere. One thing however, is definitely stated: this event will most certainly come to pass whenever God so desires. It should be kept in mind that the word jama' can imply either a physical contact or a contact through communication. Only the future will tell how and when this contact will take place, but the very fact that more than fourteen hundred years ago such a possibility was even predicted is miraculous in itself.[xv]

Furthermore, the expectation that aliens are headed our way extends to the nonreligious worldview as well. Lewis White Black, a philosopher at the University of Rochester, writes, "I believe even responsible scientific speculation and expensive technology of space exploration in search of other life are the peculiarly modern equivalent of angelology and Utopia or demonology and apocalypse." [xvi] Black then adds, "Exobiology recapitulates eschatology. The eschatological hope of help from heaven revives when the heavens of modern astronomy replace the Heaven of religion. That we can learn from more advanced societies in the skies the secret of survival is the eschatological hope which motivates, or at least is used to justify, the work of exobiologists." [xvii]

This applies broadly to other spiritualities as well. For instance, the founder of analytical psychology, Carl Jung, wrote concerning ET belief: "In addition to their obviously superior technology they are credited with the superior wisdom and moral goodness which would, on the other hand, enable them to save humanity." [xviii] Speaking of the UFO as an archetype, Jung describes its messianic qualities as creating "the image of the divine-human personality, the Primordial Man or Anthropos, a chen-yen (true or whole man), and Elijah who calls down fire from heaven, rises up to heaven in a fiery chariot, and is a forerunner of the Messiah, the dogmatized figure of Christ, as well as of Khidir, the Verdant one, who is a parallel to Elijah: like him, he wanders over the earth as a human personification of Allah." [xix]

Thus a belief in "godly" aliens that will ultimately come in contact with man has wide interfaith acceptance among secularists, spiritualists, and the world's largest religions, who seem ready and even excited about embracing their Official Disclosure moment—something these authors believe holds dangerous and deceptive end-times ramifications.

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EXO-VATICANA

PART 12

By Thomas R. Horn
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Last Sunday, Pope Benedict stood before a crowd of 50-thousand people and [announced](#): “The time of testing is here.” This oblique reference to the start of great tribulation reflects our previous work, [Petrus Romanus](#), in which we carefully detailed a prophecy by Malachy O’Morgair, or “Saint Malachy” as he is known to Catholics, having to do with “the last pope.”

The Prophecy of the Popes, hidden for hundreds of years inside the highly guarded vaults of the Vatican library contains a list of Latin verses predicting each of the Roman Catholic popes from Pope Celestine II to the final pope, Petrus Romanus or “Peter the Roman,” whose reign assists the rise of Antichrist and ends in the destruction of Rome. According to this nine-hundred-year-old prophecy, the pope following Benedict XVI is this final pontiff. The last segment of the prophecy reads:

In the extreme persecution of the Holy Roman Church, there will sit Peter the Roman, who will nourish the sheep in many tribulations; when they are finished, the City of Seven Hills will be destroyed, and the dreadful judge will judge his people. The End.[i]

While investigating this mysterious prophecy, we learned of the long line of other Roman Catholic leaders who, down through time, also foresaw Rome being destroyed after becoming an engine of the Antichrist. A remarkable example of this was Dr. Henry Edward Cardinal Manning, who delivered a series of lectures in 1861 under the title, “The Present Crises of the Holy See Tested by Prophecy,” in which he predicted a future crisis in the Roman Catholic Church resulting in apostasy and the rise of the False Prophet and Antichrist. Of the prophecy in the book of Revelation (chapter 18) concerning the end-time destruction of Mystery Babylon, Manning wrote:

We read in the Book Apocalypse, of the city of Rome, that she said in the pride of her heart, “I sit as a queen, and am no widow, and sorrow I shall not see. Therefore shall her plagues come in one day: death, and mourning, and famine; and she shall be burned with fire, because God is strong who shall judge her.” Some of the greatest writers of the Church tell us that...the great City of Seven Hills...the city of Rome will probably become apostate...and that Rome will again be punished, for he will depart from it; and the judgment of God will fall.[ii]

Manning continued, explaining how Catholicism's greatest theologians agreed with this point of view:

The apostasy of the city of Rome...and its destruction by Antichrist may be thoughts so new to many Catholics, that I think it well to recite the text of theologians, of greatest repute. First, Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius, that Rome shall apostatize from the faith, drive away the Vicar of Christ, and return to its ancient paganism. Malvenda's words are:

But Rome itself in the last times of the world will return to its ancient idolatry, power, and imperial greatness. It will cast out its Pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.

Lessius says: "In the time of Antichrist, Rome shall be destroyed, as we see openly from the thirteenth chapter of the Apocalypse;" and again: "The woman whom thou sawest is the great city, which hath kingdom over the kings of the earth, in which is signified Rome in its impiety, such as it was in the time of St. John, and shall be again at the end of the world." And Bellarmine: "In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse." On which words the Jesuit Erbermann comments as follows: "We all confess with Bellarmine that the Roman people, a little before the end of the world, will return to paganism, and drive out the Roman Pontiff."

Viegas, on the eighteenth chapter of the Apocalypse says: "Rome, in the last age of the world, after it has apostatized from the faith, will attain great power and splendor of wealth, and its sway will be widely spread throughout the world, and flourish greatly. Living in luxury and the abundance of all things, it will worship idols, and be steeped in all kinds of superstition, and will pay honor to false gods. And because of the vast effusion of the blood of martyrs which was shed under the emperors, God will most severely and justly avenge them, and it shall be utterly destroyed, and burned by a most terrible and afflicting conflagration." [iii]

With the forthcoming election of Petrus Romanus on everybody's mind and not yet knowing who the Final Pope that leads Rome into destruction and great tribulation described by Catholic seers above will actually be, we should remind readers of the 61-year old codex we uncovered in our book Petrus Romanus (this book in French and English comes free on the data DVDs that will be given away with Exo-Vaticana - read more here). It was written by Jesuit academic Rene Thibaut in 1958 and contains an intriguing suggestion that the next pope will either be named 'Pius' or will somehow be related to a pope of that name from the past. Commenting on just one of the hidden anagrams he discovered in the Prophecy of the Popes, he observes, "Note

that this way of dividing the words to sort various meanings is a method dear to the ancient Irish.”[iv] A simple example of an anagram is seen in the Latin text “Peregrinus apostolicus”[v] which was the prophecy for the ninety-sixth pope on the list, Pius VI. The anagram not only reveals the papal name, it does it twice: PeregInUS aPostolIcUS. That’s right! The name “Pius” is rather transparently embedded in the original Latin text twice, which is rather astounding considering we have a published copy of the Prophecy of the Popes dated almost two hundred years before Pius VI was elected. Furthermore, Thibaut argues the encrypted couplet within “Apostolic pilgrim” signifies both Pius VI and the very next pope Pius VII who were both forced into foreign exile (i.e., pilgrims). He also suggests that the repetition serves as a poetic refrain. In other words, “Pius! Pius!” is similar to the excited binary “Mayday, Mayday!” that sailors cry out in dire circumstances.[vi]

With this in mind, we pointed readers last year to the electrifying visions of another pope named Pius—Pope Pius X who served as pope from 1903 to 1914 and who saw a papal successor carrying the same name Pius fleeing Rome over the bodies of dead priests at the onset of the end times. Pius X is widely reported to have said:

What I have seen is terrifying! Will I be the one, or will it be a successor? What is certain is that the Pope will leave Rome and, in leaving the Vatican, he will have to pass over the dead bodies of his priests! Do not tell anyone this while I am alive.[vii]

In a second vision during an audience with the Franciscan order in 1909, Pope Pius X appeared to fall into a trance. After a few moments, he opened his eyes and rose to his feet, announcing:

I have seen one of my successors, of the same name [a future pope named Pius], who was fleeing over the dead bodies of his brethren. He will take refuge in some hiding place; but after a brief respite, he will die a cruel death. Respect for God has disappeared from human hearts. They wish to efface even God’s memory. This perversity is nothing less than the beginning of the last days of the world.[viii]

The third part of the Secret of Fátima, which was supposedly released in total by the Vatican June 26, 2000, seems to echo the visions of Pius X. A section of the material reads:

...before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions.[ix]

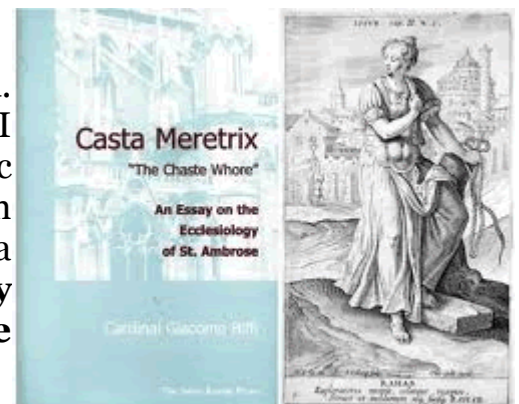
The conceptual framework of these visions and their validity is volatile among many Catholics who believe Rome is complicit in an intentional cover-up involving the true Third Secret of Fátima as well as other suppressed Catholic foresights that are rife with wildly different predictions concerning the future prophetic role of the Roman Catholic Church. Marian apparitions, visions by popes, interpretations by cardinals of the apocalypse, and approved mystical prophecies often stand at odds with recent Vatican publications. Even the “Catechism of the Catholic Church” approved by the Church and promulgated by Pope John Paul II (released in English in 1994, the first catechism in more than four hundred years), which draws on the Bible, the mass, the sacraments, traditions, teachings, and the lives of the saints, states under the section The Church’s Ultimate Trial:

675 Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the mystery of iniquity in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the Truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in the place of God and his Messiah who has come in the flesh.[x]

Recent Catholic priests have confirmed these visions of destroyed apostate Rome, some pointing to the conclave and the inevitable danger of the False Prophet rising from within the ranks of Catholicism. These were also discussed in the 2012 book, Petrus Romanus as:

Father E. Sylvester Berry, whose book The Apocalypse of Saint John foretold the usurpation of the papacy by a false prophet; Father Herman Bernard Kramer, whose work The Book of Destiny painted a terrifying scenario in which Satan enters the church and assassinates the true pope (possibly during conclave) in order that his false pope can rise to rule the world; as well as similar beliefs by priests like Father John F. O’Connor, Father Alfred Kunz, and Father Malachi Martin.... In a two-hour presentation (available on DVD), Father O’Connor gave a homily titled “The Reign of the Antichrist,” in which he described how changes within [the Roman Catholic] institution were already at work before his death to provide for the coming of Antichrist. (brackets in original)[xi]

O’Connor’s worst fears have certainly been realized. An associate of Popes John Paul II and Benedict XVI who is considered one of the most important Catholic theologians of the twentieth century, Hans Urs von Balthasar, wrote a provocative essay, “Casta Meretrix,” (“Chaste Harlot”) **that not only identified the Roman Catholic Church as the**



Great Harlot, but embraced it:

The figure of the prostitute [forma meretricis] is so appropriate for the Church...that it...defines the Church of the New Covenant in her most splendid mystery of salvation. The fact that the Synagogue left the Holy Land to go and be among the pagans was an infidelity of Jerusalem, the fact that “she opened her legs in every road in the world.”

But this same movement, which brings her to all the peoples, is the mission of the Church. She must unite and merge herself with every people, and this new apostolic form of union cannot be avoided.[xii]

While the embrace of whoredom is astonishing, the convicting words of prophecy, “Come out of her, my people, That ye be not partakers of her sins, And that ye receive not of her plagues” (Revelation 18:4), seem to forecast such apostasy. In the next entry we will re-examine what was happening around the Fatima prophecies and whether Pope Benedict himself—and the man that wants to be Petrus Romanus—have, all along, held deep secrets concerning the upcoming conclave toward world-spanning ramifications.

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EXO-VATICANA

PART 13

By Thomas R. Horn
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NewsWithViews.com

Possibly at the center of the Prophecy of the Popes and a “Vatican cover-up” of the complete vision of Fátima (and related prophecies) is a potential papal contender for the role of Petrus Romanus or “Peter the Roman”—Cardinal Tarcisio Pietro (Peter) Bertone, who was born in Romano (the Roman) Canavese (“Peter the Roman”).

Among other things, Cardinal Bertone is, at the time Exo-Vaticana heads to the printer, second in command at the Vatican. As the Secretary of State and the Pope’s

Camerlengo (Italian for “Chamberlain”), he is responsible during a papal vacancy to serve as acting Head of State of the Vatican City until “the time of agreement” and the election of a new pope. This means, if even only for a few weeks, a man whose name literally means “Peter the Roman” will hold the most powerful position at the Vatican starting in a few days. Our interest for the moment is with his 2007 book, *The Last Seer of Fátima* that appears to have accomplished exactly the opposite of its primary objective, mainly, to refute another work by famous Italian media personality, journalist, and author Antonio Socci, whose manuscript *The Fourth Secret of Fátima* claims the Holy See has repressed information concerning the true secrets delivered in Marian apparitions to three shepherd children in the rural Portuguese village of Fátima in 1917. The three young people were Lúcia

(Lucy) dos Santos and her cousins Francisco Marto and his sister Jacinta Marto, whose visions—containing elements of prophecy and eschatology—are officially sanctioned by the Catholic Church.

In his uncharacteristically explosive response to Cardinal Bertone—*Dear Cardinal Bertone: Who Between You and Me is Deliberately Lying?*—we first discover how, after significant time and investigation, Mr. Socci concluded the Vatican had withheld an important part of the Fátima revelation during its celebrated press conference and release of “The Message of Fátima,” June 26, 2000.



Socci describes in the introduction to his book how at first he truly believed the Vatican's official version of the Fátima Message, prepared at that time by Cardinal Ratzinger (current Pope Benedict XVI) and Monsignor Tarcisio Bertone (possible next and final pope), which with its release to the public claimed to be the final Secret. Then Socci came across an article by Italian journalist Vittorio Messori, entitled "The Fátima Secret, the Cell of Sister Lucy Has Been Sealed," and a series of questions cast suspicions on the Vatican's authorized publication for which Socci had no answers. Why would Messori, whom Socci describes as "a great journalist, extremely precise...the most translated Catholic columnist in the world,"[i] want to challenge the Church's official version of the Third Secret without good cause, he reasoned. Not long after, Socci came across a second similar thesis published in Italy by a young and careful writer named Solideo Paolini, which convinced Socci to begin a probe of his own focusing on the biggest question of them all—was a portion of Lucy's hand-written document, which contained the principal words "of the Blessed Virgin Mother" concerning end-times conditions at Rome, being withheld from public view by the Vatican due to its potentially explosive content?

Socci's suspicions only deepened after he requested an interview (well ahead of his work, *The Fourth Secret of Fátima* which later cast doubts on Rome's official story) with Cardinal Bertone, who, together with Joseph Ratzinger, had coauthored the June 26, 2000 Vatican document that purportedly released the final segment of the "The Message of Fátima." [ii]

"I've searched many influential authorities inside the Curia, like Cardinal Bertone, today Secretary of State in the Vatican, who was central to the publication of the Secret in 2000," Socci says. "The Cardinal, who actually favored me with his personal consideration, having asked me to conduct conferences in his former diocese of Genoa, [now] didn't deem it necessary to [even] answer my request for an interview. He was within his rights to make this choice, of course, but this only increased the fear of the existence of embarrassing questions, and most of all, that there is something (extremely important) which needs to be kept hidden." [iii]

Though not expecting to uncover such a colossal enigma, in the end Socci was left convinced that two sets of the Fátima Secret actually exist: one which the public has seen, and another, which for reasons yet unknown, the Vatican is keeping buried.

At the beginning of this possible plot was a description of the Third Secret given by Cardinal Angelo Sodano a full five weeks before the June 26, 2000 "Message of Fátima" was delivered by Rome. Sodano's comments came during Pope John Paul II's beautification of Jacinta and Francisco at Fátima, when he surprised many in a speech, saying the vision of a "bishop clothed in white" who makes his way with great effort past the corpses of bishops, priests, and many lay persons, is only "apparently dead" when he falls to the ground under a burst of gunfire.[iv]

Using the added language “apparently dead,” Cardinal Sodano went on to suggest the Fátima vision had been fulfilled in the 1981 assassination attempt against John Paul II. “It appeared evident to His Holiness that it was ‘a motherly hand which guided the bullet’s path,’ enabling the ‘dying Pope’ to halt ‘at the threshold of death.’”[v]

Though some applauded Sodano’s presentation that day, others saw in it, and him, a concerted cover-up, as the Fátima prophecy and the alleged fulfillment in 1981 bore significant differences. The Washington Post was happy to point out these glaring contradictions on July 1, 2000 when under the stinging headline, “Third Secret Spurs More Questions: Fátima Interpretation Departs from Vision” the newspaper opined:

On May 13, Cardinal Angelo Sodano, a top Vatican official, announced the imminent release of the carefully guarded text. He said the Third Secret of Fátima foretold not the end of the world, as some had speculated, but the May 13, 1981, shooting of Pope John Paul II in St. Peter’s Square.

Sodano said the manuscript...tells of a “bishop clothed in white” who, while making his way amid corpses of martyrs, “falls to the ground, apparently dead, under a burst of gunfire.”

But the text released Monday (June 26) leaves no doubt about the bishop’s fate, saying that he “was killed by a group of soldiers who fired bullets and arrows at him.” Everyone with the pontiff also dies: bishops, priests, monks, nuns and lay people. John Paul survived his shooting at the hands of a single gunman, Mehmet Ali Agca, and no one in the crowd was harmed in the attack. [vi]

Other facts the Washington Post did not point out is how according to the prophecy the pope is killed in “a big city half in ruins” while walking to the top of a mountain and kneeling at the foot of a cross. John Paul was riding in the pope’s car through St. Peter’s square, not walking, there was no big mountain or kneeling at a cross, and the city was not half-destroyed. And then there is the contradictory testimony by Cardinal Ratzinger (current Pope Benedict XVI) himself from 1984, which he gave in an interview with the Pauline Sisters’ newsletter (Jesus Magazine) and which was re-published a year later in The Ratzinger Report, titled “Here is Why the Faith is in Crisis.” In this discussion, Ratzinger, who had read the actual Fátima Secret, said the vision involved “dangers threatening the faith and the life of the Christian and therefore [the life] of the world” as well as marking the beginning of the end times.[vii] Additionally, he said, “the things contained in [the] Third Secret correspond to what has been announced in Scripture and has been said again and again in many other Marian apparitions” and that, “If it is not made public, at least for the time being, it is in order to prevent religious prophecy from being mistaken for a quest for the sensational.”[viii]

Concerned Catholics have since contrasted this 1984 testimony with the more recent report by Ratzinger, and have wondered when, where, and under what circumstance his account changed. The 1981 assassination attempt against John Paul II certainly did not fulfill the published parts of the Fátima vision nor correspond to the “last times” as depicted in the Bible. And then there is the affirmation by the Vatican’s most respected scholars who had deduced from years of studying the Fátima prophecy that it concerned an end-time global crisis of faith emanating from the highest echelons at Rome. Celebrated Cardinal Mario Luigi Ciappi (1909–1996) served as the personal theologian to five popes including John Paul II and unreservedly held that in “the Third Secret it is foretold, among other things, that the great apostasy in the Church begins at the top” (emphasis added).[ix] Cardinal Silvio Oddi added in a March, 1990 interview with *Il Sabato* magazine in Rome, Italy: “...the Third Secret alluded to dark times for the Church: grave confusions and troubling apostasies within Catholicism itself... If we consider the grave crisis we have lived through since the [Vatican II] Council, the signs that this prophecy has been fulfilled do not seem to be lacking.”[x] Even more impressive in his testimony was the late Father Joaquin Alonso who knew Sister Lucy personally, had conversations with her, was for sixteen years the archivist at Fátima, and who before his death in 1981, stated the following concerning the Third Secret:

...the text makes concrete references to the crisis of faith within the Church and to the negligence of the pastors themselves [and the] internal struggles in the very bosom of the Church and of grave pastoral negligence by the upper hierarchy... terrible things are to happen. These form the content of the third part of the Secret... [and] like the secret of La Salette, for example, there are more concrete references to the internal struggles of Catholics or to the fall of priests and religious. Perhaps it even refers to the failures of the upper hierarchy of the Church. For that matter, none of this is foreign to other communications Sister Lucy has had on this subject.[xi]



Malachi Martin 1921-1999

Perhaps most unvarying among those who actually had access to and read the Fátima message was Jesuit Malachi Martin, a close personal friend of Pope Paul VI who worked within the Holy See doing research on the Dead Sea Scrolls, publishing articles in journals on Semitic paleography, and teaching Aramaic, Hebrew, and Sacred Scripture. As a member of the Vatican Advisory Council and personal secretary to renowned Jesuit Cardinal Augustin Bea, Martin had privileged information pertaining to secretive church and world issues, including the Third Secret of Fátima, which Martin hinted spelled out parts of the plan to formerly install the dreaded False Prophet (Petrus Romanus?) during a “Final Conclave.” Comparing the conflicting statements between Cardinal Ratzinger and Malachi

Martin, Father Charles Fiore, a good friend of the murdered priest Alfred J. Kunz (discussed elsewhere in this book) and the late eminent theologian Fr. John Hardon, said in a taped interview: “We have two different Cardinal Ratzingers; we have two different messages. But Malachi Martin was consistent all the way through.”[xii]

Wikipedia’s entry on the Three Secrets of Fátima adds:

On a syndicated radio broadcast, Father Malachi Martin was asked the following question by a caller: “I had a Jesuit priest tell me more of the Third Secret of Fátima years ago, in Perth. He said, among other things, the last pope would be under control of Satan... Any comment on that?” Fr. Martin responded, “Yes, it sounds as if they were reading, or being told, the text of the Third Secret.” In a taped interview with Bernard Janzen, Fr. Martin was asked the following question: “Who are the people who are working so hard to suppress Fátima?” Fr. Martin responded, “A bunch, a whole bunch, of Catholic prelates in Rome, who belong to Satan. They’re servants of Satan. And the servants of Satan outside the Church, in various organizations; they want to destroy the Catholicism of the Church, and keep it as a stabilizing factor in human affairs. It’s an alliance. A dirty alliance, a filthy alliance...” In the same interview, Fr. Martin also said with respect to Lucia [Lucy of Fátima] that, “They’ve (The Vatican) published forged letters in her name; they’ve made her say things she didn’t want to say. They put statements on her lips she never made.”[xiii]

One thing is certain; something unnerving did seem to be happening around and with Sister Lucy in the lead-up to the release of the so-called Final Secret. After all, the first two parts of the Message of Fátima had been publically issued by her Bishop in 1941, and the Third Secret sent to the Holy See with instructions that it be made public in 1960. That year was chosen according to Lucy because the “Holy Mother” had revealed to her that it would then be when “the Message will appear more clear.” And lo and behold it was immediately following 1960 that Vatican II set in motion what many conservative Catholics today believe is a crisis of faith in the form of Roman heresies. And though there could have been much more to the revelation than just a Vatican II warning, and the Secret was not released in 1960 as it was supposed to be anyway (so we may never know), when Pope John XXIII read the contents of the secret, he refused to publish it, and it remained under lock and key until it was supposedly disclosed in the year 2000. If the first two Secrets were any indication of the scope and accuracy of the Third one, they had been amazingly insightful including the “miracle of the sun” that was witnessed “by over 70,000 persons (including non-believers hoping to dispel the apparitions), whereby the sun itself [seemed to be] dislodged from its setting and performed miraculous maneuvers while emitting astonishing light displays; the end of World War I; the name of the pope who would be reigning at the beginning of World War II; the extraordinary heavenly phenomenon that would be witnessed worldwide foretelling of the beginning of World War II; the ascendance of Russia (a weak and insignificant nation in 1917) to an evil monolithic power that would afflict the world with suffering and death.”[xiv]

But something about the Third and Final Secret was different, a phenomenon evidently to be avoided and obfuscated at all costs by the hierarchy of Rome. At a minimum, it spoke of the apostatizing of the clergy and dogma that followed Vatican II. And yet perhaps these were simply devices to lead to something more sinister, elements so dark that it was keeping Lucy awake at night. When she finally had written down the Secret in 1944 under obedience to Rome, she had a hard time doing so because of its terrifying contents. It had taken a fresh visit from the “Holy Mother” herself to convince Lucy it was okay. Then in the years following, she had been ordered by the Vatican to remain silent concerning its disclosure. Visits to her for hours at a time were made by Cardinal Bertone under orders from the pope during which the two of them would go over the diminutive aspects of the vision in private. This happened in 2000, again in 2001, and again in 2003. When at age ninety-seven the Carmelite nun finally passed away (2005), taking whatever secrets remained with her to the grave, her behavior at the last seemed odd to Catholics who understood Roman doctrinal “salvation” implications. Antonio Socci comments on this, pointing out how the long visits with the aged seer were not videotaped or recorded for posterity because viewers would have seen for themselves the psychological pressure that was being exerted on the cloistered Sister. “These thoughts came back to my mind while I was reading a passage of Bertone’s book, in which the Cardinal remembers that at one point the seer was ‘irritated’, and she told him ‘I’m not going to confession!’” About this, Socci wonders, “What kind of question could Sister Lucy answer to so strongly? Maybe someone was reminding the old Sister of the ecclesiastical power, and hinting that she would ‘not get absolution’? We don’t know, because the prelate [Bertone]—who knows and remembers the Sister’s (quite tough) answer very well—says he literally ‘forgot’ what his question was.”[xv]

It appears in truth that poor Lucy was trapped inside a sinister ring of Romanita Omertà Siciliani or “Mafia Code of Silence” imposed by Rome. Yet Socci believes the full truth of Fátima may have gotten out anyway, and based on his investigation he offers a brave theory in his book *The Fourth Secret of Fátima* about what actually transpired in 2000 behind the Vatican’s walls. John Vennari summarizes Socci’s shocking hypothesis this way:

Socci believes that when John Paul II decided to release the Secret, a power-struggle of sorts erupted in the Vatican. He postulates that John Paul II and Cardinal Ratzinger wanted to release the Secret in its entirety, but Cardinal Sodano, then Vatican Secretary of State, opposed the idea. And opposition from a Vatican Secretary of State is formidable.

A compromise was reached that sadly reveals heroic virtue from none of the main players.

The “Bishop dressed in white” vision, which is the four pages written by Sister Lucy would be initially revealed by Cardinal Sodano, along with his ludicrous

interpretation that the Secret is nothing more than the predicted 1981 assassination attempt on Pope John Paul II.

At the same time, at the May 13 2000 beatification ceremony of Jacinta and Francisco, Pope John Paul II would “reveal” the other part—the most “terrifying part”—of the Secret obliquely in his sermon. It was here that John Paul II spoke on the Apocalypse: “Another portent appeared in Heaven; behold, a great red dragon” (Apoc. 12: 3). These words from the first reading of the Mass make us think of the great struggle between good and evil, showing how, when man puts God aside, he cannot achieve happiness, but ends up destroying himself... The Message of Fátima is a call to conversion, alerting humanity to have nothing to do with the “dragon” whose “tail swept down a third of the stars of Heaven, and dragged them to the earth” (Apoc. 12:4).

The Fathers of the Church have always interpreted the stars as the clergy, and the stars swept up in the dragon’s tail indicates a great number of churchmen who would be under the influence of the devil. This was Pope John Paul II’s way of explaining that the Third Secret also predicts a great apostasy.[xvi]

If Socci is correct in this analysis, Bishop Richard Nelson Williamson, an English traditionalist Catholic and member of the Society of St. Pius X who opposes changes in the Catholic Church brought on by Vatican II, may have verified his hypothesis in 2005 when he related how a priest acquaintance of his from Austria shared privately that Cardinal Ratzinger had confessed: “I have two problems on my conscience: Archbishop Lefebvre and Fátima. As to the latter, my hand was forced.” Who could have “forced” Ratzinger’s hand to go along with a false or partial statement on the final Fátima Secret? Was it pressure from the papal office, or, as Williamson questions, “Some hidden power behind both Pope and Cardinal?”[xvii] If Pope John Paul II’s sermon at Fátima did in fact speak to the “terrifying part” of the Final Secret—as in the Dragon’s tail sweeping down a third of the clergy to do his bidding—we are left with the unsettling impression that at least 33 percent (Masonic marker) of the Vatican’s hierarchy are committed to a Satanic Plan.

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EXO-VATICANA

PART 14

By Thomas R. Horn
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Most people are probably unaware that in addition to the Secrets of Fátima, a second, most renowned Marian apparition from La Salette, France, which was approved by Popes Pius IX and Leo XIII, revealed analogous information about a crisis of faith that would transpire within Roman Catholicism in the last days, during which Rome would become the seat of the Antichrist.

Delivered to Mélanie Calvat and Maximin Giraud on September 19, 1846, while they tended cattle in the mountains, the Secret of La Salette reads in part:

The earth will be struck by calamities of all kinds (in addition to plague and famine which will be wide-spread). There will be a series of wars until the last war, which will then be fought by the ten Kings of the Antichrist, all of whom will have one and the same plan and will be the only rulers of the world. Before this comes to pass, there will be a kind of false peace in the world. People will think of nothing but amusement. The wicked will give themselves over to all kinds of sin...this will be the hour of darkness. The Church will suffer a terrible crisis... Rome will lose the Faith and become the seat of the Antichrist... The Church will be in eclipse, the world will be in dismay.[i]



In *The Plot Against The Pope; Coup d'état in the Conclave—1958*, Gary Giuffré discusses how French Masonic influences who had infiltrated the Catholic clergy in the 1800s were working overtime to suppress and discredit the Secret of La Salette, even though its message had been officially favored by two popes. This was because at that time, prophetic references to Rome “becoming the seat of Antichrist” was forming a common eschatology among Catholic scholars like Cardinal Henry Manning (discussed elsewhere in this book), Bishop Salvator Grafen Zola, and Frederick William Helle, who saw in these predictions the work of Masonically infested clergy who plotted the overthrow of the papacy and the use of the Church as a political vehicle for an occult World Order. “These kinds of details, found in the genuine, modern-day, Marian prophecies, would always generate the greatest opposition from the Church’s enemies who had infiltrated her structures,” wrote

Giuffré. “For they threatened to expose the satanic plot and long-time goal of the Masonic Lodge’s agents in the Vatican, to usurp and control the papal chair.”[ii]

And it has to be remembered that the specter of infiltration of the Roman Catholic hierarchy by members of Freemasonry’s luciferian “light bearers” was a fairly well-established agenda historically, one which Pope Pius IX called the “Synagogue of Satan.” Pope Leo XIII went so far as to issue a damning encyclical (*Humanum Genus*) on April 20, 1884 against the efforts to invade and corrupt Roman Catholicism by Freemasons, and yet Leo’s own Secretary of State, Cardinal Mariano Rampolla del Tindaro was later identified as a secret Freemason of the diabolical *Ordo Templi Orientis* (O.T.O.) sect of whom Satanist Aleister Crowley belonged and later became leader. When Pope Leo passed away in 1903, it was widely anticipated that Rampolla would replace him as pope, and Rampolla did receive the early votes during conclave. Then something extraordinary happened, and the balloting was interrupted when Prince Jan Maurycy Pawel Puzyna de Kosielsko, a Polish Roman Catholic Cardinal from Kraków, rose on behalf of his Sovereign, Emperor Franz Joseph of Austria, and shocked the assembly by declaring in Latin, “...officially and in the name and by the authority of Franz-Josef, Emperor of Austria and King of Hungary, that His Majesty, in virtue of an ancient right and privilege, pronounces the veto of exclusion against my Most Eminent Lord, Cardinal Mariano Rampolla del Tindaro.”[iii]

This *Jus Exclusivæ* (“right of exclusion” or papal veto) was an ancient rule of order claimed by Catholic monarchs to veto a candidate for the papacy. “At times the right was claimed by the French monarch, the Spanish monarch, the Holy Roman Emperor, and the Emperor of Austria. These powers would make known to a papal conclave, through a crown-cardinal, that a certain candidate for election was considered objectionable as a prospective Pope.”[iv] It has since been suggested by some historians that the alert Emperor Franz Joseph knew something of Rampolla’s masonic connection and saved Rome from usurpation. It is also noteworthy that the official *Liber LII Manifesto* of the O.T.O. BAPHOMET XI° does indeed list Cardinal Rampolla among its members.[v] But was Rampolla just one of many covert Masons? The answer to that question appears to be yes according to experts like the late Canadian naval officer, author, and popular lecturer William James Guy Carr. In addition to his accounts of wartime activity as a Navigating Submarine Officer during World War One, Carr—though a conspiracy theorist—was a noted authority on the history of the *Illuminati* and its connection to Freemasonry. He chronicled the movement from its founding in 1776 by Adam Weishaupt to its purported penetration of the Vatican. In 1959, Carr published *The Red Fog Over America*, in which he said:

Weishaupt boasted that the *Illuminati* would infiltrate into the Vatican and bore from within, until they left it nothing but an empty shell... Since I exposed certain events which indicate that agentur of the *Illuminati* have infiltrated into the Vatican, I have received a number of letters from priests who have studied in the Vatican... Those who wrote assured me that the fears I express are more than well founded. One priest

informed me that the Pope was surrounded by picked “Specialists”, “Experts” and “Advisors” to such an extent that he was little better than a prisoner in his own palace. Another priest informed me of the eternal surveillance exercised over the Pope...those who maintain the surveillance...give him no freedom of action even in the privacy of his own chambers. The priest said ‘Those who exercise this surveillance are all hand-picked members of a certain order and they all come from the same institution...where Weishaupt...conspired.’”[vi]

Carr’s description matches so closely to what Malachi Martin and similar priests have alleged on different occasions concerning a formidable Illuminati-Masonic group inside the Vatican that it is tempting to believe Malachi himself may have been one of Carr’s informants. But was this Illuminated council the unseen hand in Rome that “forced” Cardinal Ratzinger (Pope Benedict) and Cardinal Bertone to issue what Antonio Socci thought was *astuzia inganno* (cunning deception) at Fátima? And would this indicate both the current pope and his Secretary of State are clandestinely committed to, or being forced to go along with, the overarching scheme of a secret order inside the Holy See?

The solidarity between Pope Benedict and Cardinal Bertone goes back a long way and it certainly appears to have continued—at least for



the first few years of Benedict’s papacy—in the time following the “Message of Fátima” controversy. After being elected pope in April, 2005 and taking his place as successor of John Paul II as Sovereign of the Vatican City State and leader of the Roman Catholic Church, Ratzinger as “Pope Benedict XVI” quickly appointed Cardinal Bertone to replace Fátima co-conspirator Angelo Sodano as the Cardinal Secretary of State. On April 4, 2007, Benedict also appointed Bertone as his Camerlengo

to administrate the duty of the Pope in the case of a vacancy of the papacy. Benedict has since made decisions that indicate Bertone could be (or once was) his choice for successor, and both men have at times appeared to be stacking and massaging the Red Hats in Bertone’s favor for the next (final?) conclave. This was noted in the May 13, 2011 National Catholic Reporter article, “A Triptych on Benedict’s Papacy, and Hints of What Lies Beyond,” when NCR Senior Correspondent John L. Allen Jr. spoke of the shake-up inside the Roman Curia (the Curia is the administrative apparatus of the Vatican and, together with the pope, the central governing body of the Catholic Church) in which Italian Archbishop Giovanni Angelo Becciu was appointed the Substitute for General Affairs by Pope Benedict XVI. Becciu, who replaced Archbishop Fernando Filoni for the job, seemed at first an odd selection to Vatican insiders. “Given how difficult it is to master the role [of Substitute], many observers found it curious that Filoni would be shipped out after less than four years, to be replaced by someone in Becciu who has no previous experience at all working

inside the Vatican,” observed the NCR.[vii] But then the nail was hit on the head when the news service added, “When the dust settles, the most obvious beneficiary of these moves would seem to be Italian Cardinal Tarcisio Bertone, the Secretary of State, who will not have to be concerned about the new substitute forming a rival center of power.”[viii]

The job of the Substitute for General Affairs has been described as the most complicated and demanding responsibility in the Roman Curia due to the staggering amount of concerns the Substitute must carry on a daily basis. Roughly compared to a White House Chief of Staff, the Substitute meets with the Pontiff usually once per day to administer Vatican affairs and also regularly reports to the Cardinal Secretary of State (currently Cardinal Bertone). The organizational “success or failure of a papacy often rests on his shoulders,” adds the NCR. And those who have handled the office well over the years “have been the stuff of legend: Giovanni Battista Montini, for instance, was the substitute under Pius XII from 1937 to 1953, and went on to become Pope Paul VI; Giovanni Benelli, who was Paul’s own substitute from 1967 to 1977, was widely understood to be the power behind the throne” (emphasis added).[ix]

Of course, just when we thought it couldn’t get any more obvious, another—and this time unprecedented—move to consolidate his power (and which also raises the question of a third contender for the throne of St. Peter) was made by Bertone himself. It followed the October 24, 2011, document, “Toward Reforming the International Financial and Monetary Systems in the Context of a Global Public Authority,” which amounted to a call by the Vatican for a World Political and Financial Authority. Published by the Pontifical Council for Justice and Peace, which is headed by Cardinal Peter Turkson, the media was quick—inside and outside Christianity—to see the dark side of socialism raising its head, not to mention prophetic implications of the paper’s call for a Global Authority seated inside the United Nations. In a different chapter we explain how this new unsettling directive attempts to devise a “moral” mandate for establishing “a global public authority” and “a central world bank” that would oversee individual and world pecuniary institutions through subjugation to a new global power made “at the cost of a gradual, balanced transfer of a part of each nation’s powers to a world authority and to regional authorities” (emphasis added).[xii] The document was addressed at the 2011 G20 Summit in Cannes in comments by President Barack Obama and French President Nicholas Sarkozy, but nothing came of it there due to what Cardinal Bertone did just ten days later. And this is where things start getting interesting, as some soothsayers were already predicting that the author of the document, Peter Turkson of Ghana (Peter the Roman?) could be the next pope, as he is considered papabile by the College of Cardinals.

Following the election of America’s first black president in Obama, analysts around the world began speculating that perhaps Rome would follow suit and roll out the red carpet for a black pope, the first in fifteen hundred years, in somebody like Turkson.

Cardinal Francis Arinze, whom Ronald L. Conte Jr. believes will be the next pope and fulfill “The Prophecy of the Popes” by taking the name Pius XIII, is also a black man, an Igbo Nigerian considered papabile since before the 2005 conclave that elected Cardinal Ratzinger (Pope Benedict XVI). “The election of Barack Obama as the first African-American US President could pave the way for the election of [a] black Pope, according to a leading black American Catholic,” wrote the Times Online in 2008. “Wilton Daniel Gregory, 60, the Archbishop of Atlanta, said that in the past Pope Benedict XVI had himself suggested that the election of a black pontiff would ‘send a splendid signal to the world’ about the universal Church.”[xiii] The Associated Press agreed. “The pope has appointed Cardinal Peter Turkson of Ghana to head the Vatican’s justice and peace office, a high-profile post that cements his reputation as a possible future papal candidate... Turkson told reporters there was no reason there couldn’t be a black pope, particularly after Barack Obama was elected U.S. president.”[xiv] Given that Turkson is popular in some circles, here is how the National Catholic Reporter heralded the release of his document on Reforming the International Financial and Monetary Systems in their October 28, 2011, headline: A Papal Contender Grabs the Spotlight:

Rome saw a striking coincidence this week, which could be either simple luck or a sign of things to come. There were two big-ticket Vatican news flashes, Monday’s note on reform of the international economy and Thursday’s summit of religious leaders in Assisi. In both cases, the same Vatican official was a prime mover: Cardinal Peter Turkson of Ghana, president of the Pontifical Council for Justice and Peace.

Turkson, still young in church terms at 63, was the chief organizer of the Assisi gathering, just as he was the top signatory on the document blasting “neo-liberal” ideologies and calling for a “true world political authority” to regulate the economy. During Vatican press conferences to present both, Turkson was the star attraction each time.

Can anyone say, papabile?[xv]



Only a week following the National Catholic Reporter celebration, however, and only ten days after Turkson released his document calling for a global financial authority, an emergency summit at the Vatican was called by...you guessed it...the Secretariat of State—Cardinal Tarcisio Bertone. And this time he wasn’t taking any prisoners. Bertone blasted the document by Turkson and laid down a new set of laws. From that day forward, he ordered, any new Vatican text would have to be authorized in advance by himself. The popular Chiesa News in Rome said of the power play:

Precisely when the G20 summit in Cannes was coming to its weak and uncertain conclusion, on that same Friday, November 4 at the Vatican, a smaller summit convened in the secretariat of state... In the hot seat was the [Turkson] document on the global financial crisis released ten days earlier by the pontifical council for justice and peace... The secretary of state, Cardinal Tarcisio Bertone, complained that he had not known about it until the last moment. And precisely for this reason he had called that meeting in the secretariat of state. The conclusion of the summit was that this binding order would be transmitted to all of the offices of the curia: from that point on, nothing in writing would be released unless it had been inspected and authorized by the secretariat of state.[xvi]

While Bertone convinced some Vatican watchers that his overreaching motives had to do with protecting the Holy See from confusion by claiming that he had been in the dark and thus side-swiped by the release of the document (a case Chiesa News thoroughly debunked), others saw in it another giant step in Bertone carefully solidifying his powerbase in Rome. They also imagined that old enemy the Freemasons having something to do with it. “It would seem that the dark forces in the Vatican are making their moves to seize control of the Catholic Church,” wrote Catholic Jew Aron Ben Gilad. “They are using the recent document of the Pontifical Council of Justice and Peace on the global financial crisis as the excuse to seize autocratic control of all the congregations of the curia and putting them under the control of Cardinal Bertone and the Vatican’s Secretariat of State.

Whatever the merits or demerits of this document is not the important question, but its use as an instrument for ecclesiastical masonry to take control of the Roman Curia” (emphasis added).[xvii] Top Vatican watcher and journalist Andrea Tornielli had stated as much earlier, documenting how Bertone had been consolidating his influence in the Vatican:

...through a number of actions: he appointed bishops who are well known to him and friends in key roles, especially in positions involving the management and control of the Holy See’s finances. The last individual appointed, was the Bishop of Alexandria Giuseppe Versaladinew, to the position of President of the Prefecture for Economic Affairs of the Holy See... On the other hand, Bertone has done away with prelates who had moved against him in some way or another, such as Archbishop Carlo Maria Viganò, who had left the Government office to become Nuncio (ambassador) to the United States, or Bishop Vincenzo di Mauro, who left the Office of Economic Affairs to become Archbishop of Vigevano.[xviii]

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EXO-VATICANA

PART 15

By Thomas R. Horn
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A few years ago one could have thought with some certainty that Cardinal "Peter the Roman" Bertone would be a shoo-in for Petrus Romanus. However, as we move into 2013, cracks have appeared in the foundation of his sand castle, and not everybody in the Curia—including former Pope Benedict XVI, himself—may be as eager to support him as they once were.



As Pope Benedict stepped down like these authors predicted he would, claims of mismanagement by Bertone have surfaced in Rome, leaked from competing factions in the Church that are more than happy to seize opportunity to cast aspersion on his leadership in order to elevate their own standing among the College of Cardinals. This may include Archbishop Vigano, whose personal letters to Pope Benedict and Cardinal Bertone concerning his reassignment as Nuncio were partially broadcast by an Italian television news program in January 2012. The letters, confirmed by the Vatican as authentic, exposed a blistering relationship between himself and Bertone involving political jockeying and financial deal making including charges of “corruption, nepotism and cronyism linked to the awarding of contracts to contractors at inflated prices.”[i] Most Vatican sources agree that an internal campaign involving Machiavellian manipulation and maneuverings—what Phillip Pullella for Reuters called “a sort of ‘mutiny of the monsignors’”[iii]—has been playing out behind the scenes against Bertone. The same sources say “the rebels have the tacit backing of a former secretary of state, Cardinal Angelo Sodano, an influential power-broker in his own right and a veteran diplomat who served under the late Pope John Paul II for 15 years.”[iv]

If Sodano truly is behind a campaign to undermine papal possibilities for Bertone, suspicions deepen that something may be lingering between Fátima cover-up conspirators Ratzinger, Bertone, and Sodano, as the reader might recall Antonio Socci’s belief that when John Paul II decided to release the Third Secret of Fátima, a power-struggle of sorts erupted in the Vatican when future Pope Benedict XVI (Cardinal Ratzinger) wanted to release the Secret in its entirety, but Cardinal Sodano, then Vatican Secretary of State, opposed the idea. Whatever the case may be, the January 26, 2012 headline at The New York Times said it all: “Transfer of Vatican

Official Who Exposed Corruption Hints at Power Struggle,”[v] and echoed the fact that, just like in American presidential politics, today’s rising star at the Vatican can all-to-soon become crushed under the juggernaut of ambitious and motivated men if one does not vigilantly maintain every bit as much cunning as their challengers.

Other dubious movements in Rome also verified a game was afoot. This includes a hasty appointment on January 11, 2012, by Pope Benedict XVI of another Italian, Archbishop Lorenzo Baldisseri, as the new secretary of the Congregation for Bishops (the branch of the Roman Curia that oversees the selection of new bishops). Baldisseri is intriguing because his Principal Consecrator during his 1963 ordination was Bertone predecessor and Fátima deception accomplice, Cardinal Angelo Sodano. And Baldisseri’s ordination to priesthood occurred June 29, 1963, eight (8) days after Giovanni Montini (Pope Paul VI) was elected. This is interesting on two levels. First, the number eight (8) is associated with destiny, divinity, occult fertility rites, resurrection, and the incarnation of Jesus (888), as any Bishop of Rome knows. But more importantly, the exact date of Baldisseri’s ordination—June 29, 1963—is the very day on which Malachi Martin swore the “enthronement of the fallen Archangel Lucifer” took place in the Roman Catholic Citadel. This rituale, as Martin had called it, had two primary objectives: 1) to enthrone Lucifer as the true Prince over Rome; and 2) to assure the sorcerous inception and embodiment in flesh of that immaterial spirit into a priest was made, one who would later become Petrus Romanus.

In his book, *Windswept House*, Martin wrote:

The Enthronement of the Fallen Archangel Lucifer was effected within the Roman Catholic Citadel on June 29, 1963; a fitting date for the historic promise about to be fulfilled. As the principal agents of this Ceremonial well knew, Satanist tradition had long predicted that the Time of the Prince would be ushered in at the moment when a Pope would take the name of the Apostle Paul [Pope Paul VI]. That requirement—the signal that the Availing Time had begun—had been accomplished just eight days before with the election of the latest Peter-in-the-Line.[vi]

The big problem with Baldisseri is that he does not yet appear papabile, so his role may be coincidental or that of a carrier collaborator, for the mystery of the 1963 conclave, which began June 19 and ended June 21 with the election of Pope Paul VI, carries a secret most in the public are completely unaware of but that Malachi Martin most courageously took on. It is called in investigative circles, “The Siri Thesis,” and involves whispered evidence that Cardinal Giuseppe Siri of Genoa actually received the majority vote in both the 1958 and 1963 conclaves but under mysterious pressure (presumably from Masonic influences) refused the papal office. When asked twenty years later if in both conclaves he had initially been elected as pontiff, Siri responded, “I am bound by the secret. This secret is horrible. I would have books to write about the different conclaves. Very serious things have taken place. But I can say nothing.”[vii] Malachi Martin wasn’t so silent. He claimed to be an eye-witness of the

1963 Conclave and in his book, *The Keys of This Blood*, said that Siri was in fact elected pope in both 1958 and 1963, but that his election was “set aside” because of “interference” by an “emissary of an internationally based organization” (the Freemasons).[viii] Given that our bestselling book, *Petrus Romanus: The Final Pope is Here*, is based in part on the prophecy attributed to St. Malachy called “The Prophecy of the Popes,” we would be remiss not to also point out how, in 1958, the inevitability of Siri’s election was believed so strongly that in Italy, “the prophesy of Saint Malachy, describing Pius’ successor as ‘Shepherd and Sailor’ [#107 in the Prophecy of the Popes] (Pastor et Nauta), was commonly attributed to the illustrious Archbishop of Genoa [Siri]. The maritime city had been his life-long home, where he was born the son of a dockworker. It was the most important seaport in the country, and birthplace of Christopher Columbus. A Genoan newspaper would write: ‘No one better than Siri could symbolize this motto: he is a pastor of highest virtues, a captain of the ship, born and raised on the sea.’”[ix]

So how and for what purpose could the election of Siri have been set aside and covered up so completely? William G. von Peters, Ph.D., explains in *The Siri Thesis*:

Most Catholics today, simply cannot comprehend why or how such a crime could have been so successfully carried out almost undetected by the outside world, with the active participation of high princes of the Church, over the span of a generation, as alleged by the “Siri thesis”. Surely such a long, drawn-out conspiracy would be beyond the ability of even the most evil of men. But 130 years ago, Pope Pius IX explained that: “If one takes into consideration the immense development which [the]...secret societies have attained; the length of time they are persevering in their vigor; their furious aggressiveness; the tenacity with which their members cling to the association and to the false principles it professes; the persevering mutual cooperation of so many different types of men in the promotion of evil; one can hardly deny that the SUPREME ARCHITECT [the god of Freemasonry] of these associations (seeing that the cause must be proportional to the effect) can be none other than he who in the sacred writings is styled the PRINCE OF THE WORLD; and that Satan himself even by his physical cooperation, directs and inspires at least the leaders of these bodies physically cooperating with them.”[x]



Further speculation about the Masonic plot originally spelled out in the *Alta Vendita* does seem related to what went on in the 1958 and 1963 conclaves because it was under these secret meetings when the popes were “elected” that would implement the Second Vatican Council and its *Vendita*-like heretical decrees. Of course we could cite once again a plethora of Church Fathers, Marian apparitions, and Catholic seers down through time that had forecast these events as a pre-game for the arrival of *Petrus Romanus*. Even Saint

Francis of Assisi—one of the most venerated religious figures in history—gathered his devotees shortly before his death and prophesied that: “At the time of this tribulation a man, not canonically elected, will be raised to the Pontificate, who, by his cunning, will endeavor to draw many into error and death... Some preachers will keep silence about the truth, and others will trample it under foot and deny it...for in those days Jesus Christ will send them not a true Pastor, but a destroyer.”[xi] As we were writing our book, the Vatican entered the Golden Anniversary of Vatican II, a perfect time, Illuminati would say, to install Petrus Romanus and to exact their revenge. But we are left, at least for the moment, with a quandary as to which of the candidates we have discussed in this chapter (or perhaps an as yet unidentified contender) will fulfill the dark augury of the Prophecy of the Popes amidst a showdown that is set to occur among the College of Cardinals inside the Sistine Chapel in the Palace of the Vatican during the next few weeks. The unpleasant reality is that a conflict over who will become Petrus Romanus is boiling beneath the surface, largely unknown to the public but nevertheless foresaw by Catholic mystics such as Father Herman Bernard Kramer in his work, “The Book of Destiny.” Note his frightening and strange interpretation of the twelfth chapter of the Book of Revelation concerning “the great wonder” mentioned in verse one. Father Kramer prophesied:

The “sign” in heaven is that of a woman with child crying out in her travail and anguish of delivery. In that travail, she gives birth to some definite “person” who is to RULE the Church with a rod of iron (verse 5). It then points to a conflict waged within the Church to elect one who was to “rule all nations” in the manner clearly stated. In accord with the text this is unmistakably a PAPAL ELECTION, for only Christ and his Vicar have the divine right to rule ALL NATIONS... But at this time the great powers may take a menacing attitude to hinder the election of the logical and expected candidate by threats of a general apostasy, assassination or imprisonment of this candidate if elected.”[xii]

While we disagree with Kramer’s interpretation of the book of Revelation, the idea that a specific “person” was born and is now of the appropriate age to fulfill the incarnation of St. Malachy’s Prophecy of the Popes and to produce the Man of Sin, is without question. Kramer’s fear that “great powers may take a menacing attitude to hinder the election of the logical and expected candidate” also reverberates the sentiment of other priests, past and present, including Cardinal Archbishop Paolo Romeo, the leader of Sicily’s Catholics, who made headlines February 10, 2012 when the Italian newspaper *Il Fatto Quotidiano* (which is famous for breaking exclusives) published parts of a secret communique involving the Cardinal and a criminal conspiracy to assassinate Pope Benedict XVI before the end of 2012.[xiii] Evidently at the center of the Mordkomplott (or contract to kill the pope) was political machinations in Rome involving Vatican Secretary of State Cardinal Tarcisio Bertone, whose growing thirst for power Benedict had come to hate according to the leaked document, and another Italian now favored as successor by Benedict, Cardinal Angelo Scola, currently the Archbishop of Milan.

The contract against the pope and the prediction by Cardinal Paola that was allegedly made in secret to his Italian and Chinese business partners in Beijing concerning Benedict not living past the end of 2012 was apparently believed serious enough that somebody among Paola's listeners "suspected that he himself was involved in a specific plot to assassinate Pope Benedict XVI. At least one of those present therefore reported the Cardinal's words to Rome, and a special report on the incident—compiled by Cardinal Darío Castrillón Hoyos and written in German in an attempt to stop it from being leaked—was presented to the Pope on 30 December last year." [xiv] Was Benedict's decision to step down (which he did secretly and officially in 2012 right when we said he would but waited until 2013 to make public) made as a result of pressure from those who had threatened his life?

Whether or not the threat whispered by Paola was actually formulated, the report illustrates once again how efforts were being made by at least some members of the College of Cardinals to align themselves as candidates for Petrus Romanus. Besides Francis Arinze, Tarcisio Bertone, Peter Turkson, and Angelo Scola, last year we rounded out our top ten candidates for the Final Pope in descending order with Cardinals Gianfranco Ravasi, Leonardo Sandri, Ennio Antonelli, Jean-Louis Tauran, Christoph Schönborn, and Marc Quellet.

Time will tell if any of these are elected or if another candidate will become Petrus Romanus, but with these in mind, a finishing thought each of these papal contenders may want to consider is how many Catholics believe the sixteenth-century seer Nostradamus was actually the author of "The Prophecy of the Popes." If that is so, the popular West African Cardinal Peter Turkson being "young" in terms of electability at age sixty-three may have a way of coming back around. The "dark horse" candidate Turkson—and his ideas for a one-world financial and political authority housed in the United Nations—could become a remarkable and unexpected fulfillment of both the Prophecy of the Popes and Nostradamus's prediction of an end-times "young black pope" who seizes control of the Roman Hierarchy with the assistance of conspirators during times of darkness and war. In Quatrain 6.25 Nostradamus wrote:

Through Mars adverse [a time of war] will be the monarchy
Of the great fisherman [the pope] in trouble ruinous
A young black red [a young black Cardinal] will seize the hierarchy
The predators acting on a foggy day

One final thought for this entry...

Contemporaneous to the arrival of the False Prophet (Petrus Romanus?) is a prophecy from what is widely considered the most important work of Jewish Kabbalah, the Zohar, a collection of books written in medieval Aramaic over seven hundred years ago containing mystical commentary on the Pentateuch (five books of Moses, the Torah). In addition to interpreting Scripture, the “Vaera” section (volume 3, section 34) includes “The signs heralding Mashiach,” or “The coming of the Messiah.” The fascinating date for “his” appearance is set in the Zohar in 2012-2013! Given the rejection of Jesus by orthodox Jews as Messiah, Christians understand this “coming” would herald the unveiling of Antichrist.

J. R. Church of Prophecy in the News called our office a couple years back and led us through verses 476–483 of this part of the Zohar to point out what nobody in the 2012 research community had written before—that the time of Jacob’s trouble (the Great Tribulation, which some Catholic scholars say begins with the election of Petrus Romanus) will commence according to this ancient text in the year 2012-2013 when the “kings of the earth” gather in Rome, possibly during a papal conclave, and are killed by fiery stones or missiles from the sky.



The prophecy in the Zohar, given by Jews hundreds of years separate from the divination of “the last pope,” is amazing when compared with the Catholic prediction. The final pope, “Peter the Roman,” whose reign ends in the destruction of Rome, will assume authority during a time of great tribulation, and then “the City of Seven Hills will be destroyed, and the terrible and fearsome Judge will judge his people.” But Dr. Church pointed out how in the Jewish Zohar, this vision of the destruction of Rome is repeated, though one prophecy connects it to the coming of the False Prophet, and the other, the Antichrist:

This ancient rabbinical dissertation claims that Rome will be destroyed in the Jewish calendar year 5773, which, in our calendar begins with the new moon of September 2012 and concludes a year later in 2013:

“In the year seventy-three [2012/2013] the kings of the world will assemble in the great city of Rome, and the Holy One will shower on them fire and hail and meteoric

stones until they are all destroyed, with the exception of those who will not yet have arrived there.”

Is he hinting at the destruction of Mystery Babylon? He notes that not all kings will be destroyed. Of those remaining, he says: “These will commence anew to make other wars. From that time the Messiah will begin to declare himself, and round him there will be gathered many nations and many hosts from the uttermost ends of the earth.”[xv]

Thus the false messiah (antichrist) was predicted in a seven-hundred-year-old Jewish prophecy to appear in 2012-2013. Similarly, the nine-hundred-year-old Prophecy of the Popes looks to be unfolding in parallel fashion to provide Petrus Romanus--the Final Pope. It won't be long now before we know if these Jewish sages were correct.

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EXO-VATICANA

PART 16

By Thomas R. Horn
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During his life, Sir Arthur C. Clarke (1917–2008) was a famous science-fiction author, inventor, futurist, and television commentator who, together with Robert A. Heinlein and Isaac Asimov, was considered to be one of the “Big Three” of science fiction.



Clarke in particular had an uncanny knack at foreseeing the future. As an example, modern video games were unheard of in 1956 and virtual reality games had not even been imagined. That is, until Clarke wrote about them in *The City and the Stars*:

Of all the thousands of forms of recreation in the city, these were the most popular. When you entered a saga, you were not merely a passive observer.... You were an active participant and possessed—or seemed to possess—free will. The events and scenes which were the raw material of your adventures might have been prepared beforehand by forgotten artists, but there was enough flexibility to allow for wide variation. You could go into these phantom worlds with your friends, seeking the excitement that did not exist in Diaspar—and as long as the dream lasted there was no way in which it could be distinguished from reality.[i]

Or who could have believed in 1968 that the “newspad” technology set in 2001 would be realized nine years late as the iPad in 2010? Yet Clarke in his novel, *2001: A Space Odyssey*, clearly described the technology:

When he tired of official reports and memoranda and minutes, he would plug his foolscap-sized Newspad into the ship’s information circuit and scan the latest reports from Earth. One by one he would conjure up the world’s major electronic papers; he knew the codes of the more important ones by heart, and had no need to consult the list on the back of his pad. Switching to the display unit’s short-term memory, he would hold the front page while he quickly searched the headlines and noted the items that interested him.[ii]

Unfortunately, that Clarke showed such remarkable prescience may hold important (and frightening) realities for our investigation, too. This is because in the sci-fi seer’s

classic, *Childhood's End* (1953), giant silver spaceships appear in the future over every major city on Earth. After the dust settles, the peaceful yet mysterious "Overlords" inside them help form a world government, which ends all war and turns the planet into a utopia. Oddly, only a select few people get to see the Overlords, and their purpose for coming to Earth remains shrouded as they dodge questions for years, preferring to remain in their spacecraft, governing by proxy. Overlord Karellen, the "Supervisor for Earth," (an alien god) speaks directly only to the UN Secretary-General. Karellen tells him that the Overlords will reveal themselves in fifty years, when humanity will have become used to (and dependent on) their presence. When the revealing finally takes place, at Karellen's request, two children run into the ship as the crowd below finally gets a glimpse of what the aliens look like. Clarke writes:

There was no mistake. The leathery wings, the little horns, the barbed tail—all were there. The most terrible of all legends had come to life, out of the unknown past. Yet now it stood smiling, in ebon majesty, with the sunlight gleaming upon its tremendous body, and with a human child resting trustfully on either arm.[iii]

According to the narrative, the revelation that these beings—historically known as the devil and his angels—were in fact always our benefactors and saviors does not lead to chaos but rather to technological and spiritual utopia, quickly resulting in the dissolution of all previously existing religions. The world celebrates as people are described as having overcome their prejudices against the devilish sight of Karellen, or, as he had been known in the Bible, Satan.



Here was a revelation which no-one could doubt or deny: here, seen by some unknown magic of Overlord science, were the true beginnings of all the world's great faiths. Most of them were noble and inspiring—but that was not enough. Within a few days, all mankind's multitudinous messiahs had lost their divinity. Beneath the fierce and passionless light of truth, faiths that had sustained millions for twice a thousand years vanished like morning dew.[iv]

As the story continues, the children on Earth—set free from outdated Abrahamic religions such as Christianity—begin displaying powerful psychic abilities, foreshadowing their evolution into a cosmic consciousness, a transcendent form of life. Indeed, this is the end of the human species as it was known as everyone merges into a cosmic intelligence called the Overmind.

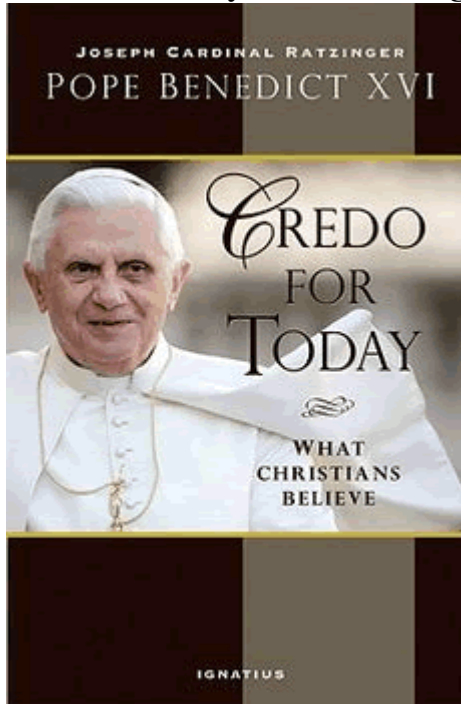
Those familiar with eastern religions will recognize Clarke's narrative as a clever ET version of pantheistic monism (the view that there is only one kind of ultimate substance). Overmind is quite similar to the Hindu concept of Brahman, and given

that Atman is, simply stated, the concept of self, the Hindu doctrine “Atman is Brahman” is roughly equivalent to absorption into the Overmind. Similarly, Buddhism advocates the dissolution of the self into Nirvana. In fact, nearly all New Age, spiritualist, and occult traditions have comparable monistic dogma. Some shroud this doctrine of deceit in terms like “Christ Consciousness,” giving it a more appealing veneer, but Jacques Vallée recorded interesting examples of such twisted ET theology, replacing biblical prophecy with the Overmind. One contactee told Vallée:

I was told that I was to come out at this time with this information because mankind was going to go through the collective Christ experience of worshipping UFOs and receiving information. It would help mankind balance its political focus. You see the interesting thing, Jacques, is that we must emphasize the fact that we are receiving a new program! We do not have to go through the old programming of Armageddon.
[v]

That such New-Age babble as described above has been the doctrine of non-Christians this century is one thing, but in recent homilies, Pope Benedict XVI’s end-times views took on a troubling and similar preparatory tone. This may not come as a surprise to those Catholics familiar with Father Malachi Martin’s warnings in his book, *The Jesuits*, which documented how priests like Pierre Teilhard de Chardin were deeply influencing the Church and its academia toward occultism this century. In our chapter on “Exotheology” in the new book *Exo-Vaticana* we establish Chardin’s belief in extraterrestrials and offer a brief discussion on his sorcerous Darwinian mysticism. But it was his connection with monistic occultism and what is called the “Omega Point” that takes us through the alien-deity rabbit hole. According to Chardin, in his *The Future of Man* (1950), the universe is currently evolving towards higher levels of material complexity and consciousness and ultimately will reach its goal, the Omega Point. Chardin postulated that this is the supreme aspiration of complexity and consciousness, an idea also roughly equivalent to the “Technological Singularity” as expressed in the writings of transhumanists like Ray Kurzweil. Indeed, one finds a remarkable coalescence of all non-Christian systems under the banner of Singularity, Monism, Omega Point, and Overmind. Yet, like the nebulous “Christ consciousness” advocated by occultists, Chardin’s writings are easily misunderstood because he not only created new vocabulary for his Darwinian religion, he also redefined biblical terminology to mean something alien to its original intent. For instance, when Chardin writes about “Christ,” he usually does not mean Jesus of Nazareth. Instead, he is describing the Ultra-Man, the all-encompassing end of evolution at the Omega Point. As an example, consider when Jesus said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill” (Matthew 5:17). Chardin exegetes this as, “I have not come to destroy, but to fulfill Evolution.”[vi] To most Christians, this probably seems overtly heretical, but its infiltration into Roman Catholic thought and the dangerous alien-christ implications it brings with it has infiltrated the highest levels at Rome—including the papacy.

Unbeknownst to most Roman Catholics, the retired Pope Benedict XVI is a Chardinian mystic of the highest order. His book, *Credo for Today: What Christians*



Believe (2009), follows the lead of the Jesuit and states unequivocally that a belief in Creationism (the idea that life, the Earth, and the universe as we know it today did not “evolve” but rather were created by the God of the Bible) “contradicts the idea of evolution and [is] untenable today.”[vii] Following his rejection of Creationism and support of evolution, Pope Benedict XVI employed the doctrine of the Second Coming of Christ to advance Chardin’s “Omega Point,” in which a “new kind” of God, man, and mind will emerge. From page 113 we read:

From this perspective the belief in the second coming of Jesus Christ and in the consummation of the world in that event could be explained as the conviction that our history is advancing to an “omega” point, at which it will become finally and unmistakably clear that the element of stability that seems to us to be the supporting ground

of reality, so to speak, is not mere unconscious matter; that, on the contrary, the real, firm ground is mind. Mind holds being together, gives it reality, indeed is reality: it is not from below but from above that being receives its capacity to subsist. That there is such a thing as this process of ‘complexification’ of material being through spirit, and from the latter its concentration into a new kind of unity can already be seen in the remodeling of the world through technology.[viii]

The term “complexification’ was coined by Chardin (and the technological allusions it suggests is akin to transhumanism and Ray Kurzweil’s Singularity) and the pope’s complete devotion to this theology is again laid bare in his book, *Principles of Catholic Theology* (1987), which states:

The impetus given by Teilhard de Chardin exerted a wide influence. With daring vision it incorporated the historical movement of Christianity into the great cosmic process of evolution from Alpha to Omega: since the noogenesis, since the formation of consciousness in the event by which man became man, this process of evolution has continued to unfold as the building of the noosphere above the biosphere.[ix]

This “noosphere” is taken very seriously today in modernist Catholic theology, academia, and even science. It is explained in the scientific journal, *Encyclopedia of Paleontology*, this way:

Teilhard coined the concept of the “noosphere,” the new “thinking layer” or membrane on the Earth’s surface, superposed on the living layer (biosphere) and the

lifeless layer of inorganic matter (lithosphere). Obeying the “law of complexification/conscience,” the entire universe undergoes a process of “convergent integration” and tends to a final state of concentration, the “point Omega” where the noosphere will be intensely unified and will have achieved a “hyperpersonal” organization. Teilhard equates this future hyperpersonal psychological organization with an emergent divinity [a future new form of God].[x]

The newly sanctioned doctrine of an approaching “emergent divinity” in place of the literal return of Jesus Christ isn’t even that much of a secret any longer among Catholic priests (though the cryptic Charindian lingo masks it from the uninitiated). For instance, in his July 24, 2009, homily in the Cathedral of Aosta while commenting on Romans 12:1–2, the pope said:

The role of the priesthood is to consecrate the world so that it may become a living host, a liturgy: so that the liturgy may not be something alongside the reality of the world, but that the world itself shall become a living host, a liturgy. This is also the great vision of Teilhard de Chardin: in the end we shall achieve a true cosmic liturgy, where the cosmos becomes a living host. [xi]

This is overtly pantheistic and, of course, the text he was discussing (Romans 12) teaches the exact opposite: “Be not conformed to this world” (Romans 12:2a). While the pope thus aggressively promotes Chardin’s process of “noogenesis” in which the cosmos comes alive and everyone unifies as a “living host,” one can readily see that Brahman, Nirvana, Overmind, and Singularity are roughly equivalent to this monistic concept. Interestingly, noogenesis (Greek: νοῦς=mind; =becoming) actually has two uses: one in Chardin’s Darwinian pantheism—and another, more telling rendering—within modern astrobiology.

In Cardin’s system, noogenesis is the fourth of five stages of evolution, representing the emergence and evolution of mind. This is the stage we are said to be in currently, and as noogenesis progresses, so does the formation of the noosphere, which is the collective sphere of human thought. In fact, many Chardinians believe that the World Wide Web is an infrastructure of noosphere, an idea intersecting well with transhumanist thought. Chardin wrote, “We have as yet no idea of the possible magnitude of ‘noospheric’ effects. We are confronted with human vibrations resounding by the million—a whole layer of consciousness exerting simultaneous pressure upon the future and the collected and hoarded produce of a



million years of thought.”[xii]

However, this concept gets more translucent in astrobiology, where scientists have adopted noogenesis as the scientific term denoting the origin of technological civilizations capable of communicating with humans and traveling to Earth—in other words, the basis for extraterrestrial contact.[xiii] Consequently, among many if not most of Rome’s astronomers and theologians, there is the widespread belief that the arrival of “alien deities” will promote our long-sought spiritual noogenesis, and according to a leading social psychologist, the world’s masses are ready for such a visitation and will receive them (or him) as a messiah.[xiv] This is further reflected in a 2012 United Kingdom poll, which indicated that more people nowadays believe in extraterrestrials than in God.[xv] Consequently, whether or not it is the ultimate expression, the noogenic “strong delusion” is already here.

While we aren’t suggesting a direct equivocation per se, the conceptual intersection between the two uses of noogenesis (the occultic and astrobiological) is thought provoking, especially in light of Clarke’s scenario in *Childhood’s End*, where noogenesis in the astrobiological application (the arrival of the alien Overlords) was the impetus for evolution toward the Overmind and dissolution of humanity. It seems Rome has connected these dots for us. In his sanctioned treatise, Kenneth J. Delano linked the concept of maximum consciousness and alien contact, truly noogenesis in both senses of the word:

For man to take his proper place as a citizen of the universe, he must transcend the narrow-mindedness of his earthly provincialism and be prepared to graciously accept the inhabitants of other worlds as equals or even superiors. At this point in human history, our expansion into space is the necessary means by which we are to develop our intellectual faculties to the utmost and, perhaps in cooperation with ETI, achieve the maximum consciousness of which St. Thomas Aquinas wrote in *Summa Theologica*:

This is the earthly goal of man: to evolve his intellectual powers to their fullest, to arrive at the maximum of consciousness, to open the eyes of his understanding upon all things so that upon the tablet of his soul the order of the whole universe and all its parts may be enrolled.[xvi]

Viewed through this lens, the Vatican’s promotion of Darwinism and astrobiology intrigues. Following Chardin and Delano, perhaps Pope Benedict, the VORG astronomers, and theologians like Tanzella-Nitti, O’Mera, and Balducci pursued astrobiological noogenesis so that when Petrus Romanus assumed his reign as the final pope, they might usher in the Fifth Element of the Omega Point known as “Christogenesis.” (Authors note: one cannot help recall the movie *The Fifth Element* that involved a priesthood who protects a mysterious Fifth Element that turns out to

be a messianic human who ultimately combines the power of the other four elements [noogenesis] to form a “divine light” that saves mankind.)

In Chardin’s book, *The Phenomenon of Man*, the five elements of evolution are: 1) “geogenesis” (beginning of Earth); 2) “biogenesis” (beginning of life); 3) “anthropogenesis” (beginning of humanity); 4) noogenesis (evolutionary consolidation to maximum consciousness); leading to finally 5) “Christogenesis,” the creation of a “total Christ” at the Omega Point. With that in mind, be aware that astrobiology and transhumanist philosophy suggest this noogenesis is being driven by an external intelligence, whether it be respectively artificial or extraterrestrial, which leads these authors to conclude we are on the cusp of a noogenesis unlike the one Rome’s theologians may have anticipated. We would redefine the terms and instead suggest aggressive preparation for an Antichristogenesis—an Alien

Serpent-Savior—the ultimate Darwinian Übermensch who may even bare leathery wings, little horns, and a barbed tail. But regardless how he appears, it will be frighteningly obvious to all readers of *Exo-Vaticana* that the Vatican has cleverly prepared for his coming, even now monitoring his approach from atop Mt. Graham, using the LUCIFER device.

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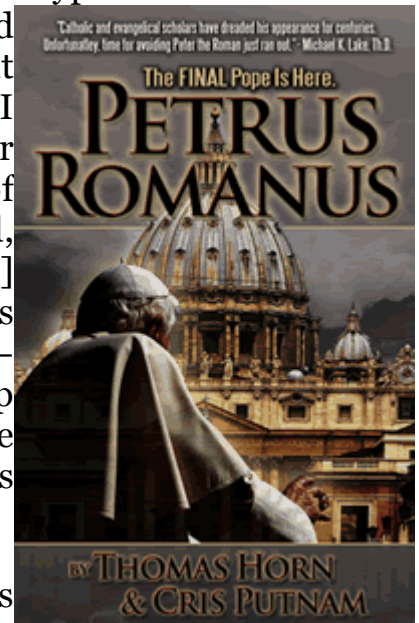
EXO-VATICANA

PART 17

By Thomas R. Horn
April 13, 2013
NewsWithViews.com

To say some of our sanctified speculations have been confirmed given the election of Pope Francis I is an understatement.

Pope Benedict XVI's February 11, 2013 announcement—as forecast in our book *Petrus Romanus*—was unprecedented because the last pope to resign was Gregory XII in 1415, nearly six hundred years ago. We did not venture this hypothesis uninformed. In his book, *Light of the World: The Pope, the Church, and the Signs of the Times*, when asked if he thought it appropriate for a pope to retire, Pope Benedict XVI responded, “If a pope clearly realizes that he is no longer physically, psychologically and spiritually capable of handling the duties of his office, then he has a right and, under some circumstances, also an obligation to resign.”[i] Thus, based on a conflation of prophecy and current events we went out on a limb, taking a risky position on pages 57–58 of this volume by asserting that Benedict XVI would step down for reasons related to health concerns. Indeed, it came to pass and many former skeptics picked up *Petrus Romanus* in earnest.



As the reader may be aware, we correlated Pope Benedict's predisposition to retire with the work of the Jesuit scholar, René Thibaut, who predicted over 60 years ago that the door would be opened for the arrival of the final pope on Malachy's list in 2012. Of course, the year 2012 came and went with seemingly no fulfillment. Consequently, we were a little disappointed when it seemed like Thibaut was mistaken. All the same, Thibaut's code-breaking work is a relatively small portion of our book's content, so we never felt our work was made irrelevant. As it turns out, however, Thibaut was far more correct—astoundingly so—than anyone would ever imagine until February 2013! According to the New York Times:

That the resignation [by Benedict XVI] was long in the planning was confirmed by Giovanni Maria Vian, the editor of the Vatican newspaper, *L'Osservatore Romano*, who wrote on Monday that the pope's decision “was taken many months ago,” after

his trip to Mexico and Cuba in March 2012, “and kept with a reserve that no one could violate.”[ii]

In other words, Pope Benedict officially and secretly resigned right when Thibaut—and we—speculated he would in 2012, and then his February 11, 2013 public affirmation was quickly punctuated by a dramatic lightning bolt striking St. Peter’s basilica.[iii] Whether one agrees with his theology or not, credit must be given where it is due. Thibaut accurately predicted this changing of the guard over sixty years prior. Pope Benedict’s South American tour was ongoing as the first edition of our book went to print and it is now evident that he decided to step down simultaneous with its release exactly when the Belgian Jesuit said he would—sixty years prior. This is also evidenced by the fact that renovations to a property hosting Benedict’s retirement home ensued in 2012 as well.[iv] Thus, with two living Pontificus Maximi, we have entered into terra incognita as far as the modern papacy is concerned. This brings us to the new pope.

According to the prophecy of St. Malachy, Peter the Roman has arrived. Pope Francis, formerly known as Jorge Mario Bergoglio the son of Italian immigrants to Argentina, has assumed the 112th position on Malachy’s famous list. While shallow skeptics were quick to point out that “his name is not Peter,” their complaint betrays ignorance of the way the Malachy prophecy works. We have stated from the beginning that the title “Peter the Roman” was symbolic. All popes claim apostolic succession from Peter and, for this reason, it is called the Petrine office. They claim to sit on the chair of St. Peter and in this way all popes are Peters. For instance, in an interview with World Net Daily prior to the Pope Francis election, Tom Horn was quoted thus:

Regardless, Horn said he’s always maintained that it doesn’t take someone whose Christian name is Peter to fulfill the prophecy. “In fact, if any Italian is elected, that would be a fairly transparent fulfillment,” he said. Moreover, he argued, “in a very general sense, every pope could be regarded as ‘Peter the Roman,’ and in that sense, this could be the last one.”[v]

Real scholars who studied the Malachy prophecy down through time unanimously came to a similar conclusion—that the title Petrus Romanus (“Peter the Roman”) was symbolic and not indicative of a birth name any more than Gloria Olivae (the 111th line in the prophecy of the popes, the one for Pope Benedict XVI) was Cardinal Ratzinger’s given name before he became Pope Benedict XVI, naming himself after the founder of the Benedictine Order, of which the Olivetans are one branch in order to fulfill his place in the prophecy. Over sixty years ago, Thibaut similarly rejected the possibility of a pope literally named Peter and wrote that the name symbolized the totality of the papacy:

We therefore reject the Roman appointed Peter as the impossible Peter II. There is only one Peter, the first of the Roman pontiffs, and he is seen in his many successors.

He still to serve is the final as in the first persecution. We believe Petrus Romanus represents all the Roman Pontiffs from St. Peter to the recipient Gloria Olivae.[vi]

In Thibaut's reckoning, the meaning of "Petrus" is that all the ambitions and pretensions of the papal dynasty are now encompassed in one man, Pope Francis. This was our position as well, but we were more than a little astounded recently when the Archpriest of St. Peter's Basilica, Cardinal Angelo Comastri acknowledged how Petrus Romanus is incarnate in Pope Francis. In discussing details of the new Pope's April 1, 2013 visit to St. Peter's tomb in the necropolis under the basilica, Comastri said:

We then made a second stop before the funerary stele of a man called Istatilio. He was certainly Christian: on his grave is the monogram [chi-rho] of Christ. On the stele is inscribed: 'He was at peace with everyone and never caused strife.' The Pope, after reading the phrase, looked at us and said, 'That is a beautiful program of life.' Climbing back up the stairs and having reached the Clementine Chapel, Pope Francis became absorbed in prayer and repeated with a loud voice the three professions of Peter: "Lord, You are the Christ, Son of the Living God"; "Lord, to whom do we go? You have the words of eternal life"; "Lord, You know all things! You know that I love you!" At that moment, we had the distinct impression that the life of [Peter rose out of centuries past](#) and became present and living in the current Successor of the Apostle Peter.



In addition to this incredible fulfillment of the Malachy prophecy, many scholars of various schools of thought see Bible prophecy in general near its climax. In fact, events in Israel also fell in place just as the first edition of the book Petrus Romanus forecast a year prior. In chapter 16, "The Burdensome Stone," we wrote about an obscure, under-the-table deal concerning the Hall of the Last Supper on Mount Zion, and it seems that deal has been consummated. Reporter Shlomo Cesana broke the story in the Israel Hayom newsletter on January 30, 2013:

A historical agreement has been signed between Israel and the Vatican, ending a 20 year dispute. Israel has granted the pope an official seat in the room where the Last Supper is believed to have taken place, on Mount Zion in Jerusalem.[vii]

Even though it is being ignored by the mainstream media, this is momentous because end-time prophecy plays out in Jerusalem and now, for the first time since the reformation of Israel in 1948, the Roman Pontiff has an official seat on Mount Zion. Watch for Pope Francis to visit Israel more than once and pay attention to the details. Accordingly, Hal Lindsey agrees with us that exegesis of Revelation 13:11–18 implies the final pope is likely the false prophet:

The Apostle John in the Book of the Revelation describes very plainly how the leader of the world religious system (based in Rome) will pave the way for the rise of the man who will be the Antichrist. Unfortunately for that churchman, the Antichrist and the False Prophet will later turn on him and destroy the religious system and the city.[viii]

Another interesting and possibly noteworthy aspect of the Final Pope is the timing of his arrival. While we don't normally put a lot of stock in numerology, mystics do and the great biblical scholar and Anglican theologian, Ethelbert W. Bullinger, wrote an exhaustive treatise in the nineteenth century which has yielded some interesting connections to the new pontiff. The numbers surrounding Pope Francis' election keep coming up thirteen. White smoke at 7:06 p.m.: $7 + 6 = 13$; he is 76 years old: $7 + 6 = 13$; he was elected on the calendar date 3/13/13, which sports two thirteens of its own; 3/13/2013 also yields $3 + 1 + 3 + 2 + 0 + 1 + 3 = 13$; he was announced at precisely 8:13 p.m. Vatican time, or, in military and European time 20:13, making for an astounding 3/13/2013 at 20:13. According to Bullinger:

As to the significance of thirteen, all are aware that it has come down to us as a number of ill-omen. Many superstitions cluster around it, and various explanations are current concerning them.

Unfortunately, those who go backwards to find a reason seldom go back far enough. The popular explanations do not, so far as we are aware, go further back than the Apostles. But we must go back to the first occurrence of the number thirteen in order to discover the key to its significance. It occurs first in Genesis 14:4, where we read "Twelve years they served Chedorlaomer, and the thirteenth year they REBELLED."

Hence every occurrence of the number thirteen, and likewise of every multiple of it, stamps that with which it stands in connection with rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea.[ix]

This ill omen suggests the apostasy prophesied by Paul (2 Thessalonians 2:3) and the many Revelation judgments along with the "many tribulations" and destruction of

Rome predicted by the Malachy prophecy. Bullinger goes on to cite these remarkably suggestive numerical concurrences:

(theerion), beast = 247 (13x19)

“He had two horns” = 1521 (132x9)

“And he had two horns like a lamb” = 2704 (132x16)

Revelation 13:11, The whole verse = 6318 (13x486)[x]

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon” (Revelation 13:11). Indeed this second beast—the false prophet—is predicted to be viewed “like a lamb” and the accolades afforded the new pontiff on 3/13/2013 at 20:13 support that notion. As Protestants, we feel well within our rights to assert all claimants to Pontifex Maximus Vicar of Christ as false prophets.[xi] Please do not be fooled by the media’s unwitting accolades concerning Pope Francis’ feigned humility, this man believes he is literally Christ on Earth, or he would not accept the title of Vicar of Christ. All the same, if the predictions of St. Malachy are truly at their fruition, then the second beast, the one from the Earth called the “false prophet” (Revelation 16:13; 19:20; 20:10) may well be Pope Francis in the role of Petrus Romanus who, unwittingly or not, will lead the world to worship the dragon. Interestingly, his namesake St. Francis of Assisi would agree.

The Argentine Cardinal Jorge Mario Bergoglio has chosen Francis as his papal name, a first in tribute to Francis of Assisi. It is noteworthy that St. Francis of Assisi’s long Italian name is Francesco di Pietro di Bernardone, a title that can accurately be viewed as “Peter the Roman” from the final line in the Prophecy of the Popes. Since the phrase that supplanted the birth name Giovanni is Francesco di Pietro, and that by sainthood, it is safe to say that by choosing Francis of Assisi’s name, he in effect chose Francesco di Pietro, and he is unlikely to prefer truncation of the Pietro element since Catholicism esteems Peter (Petrus) as the rock of the church and spuriously maintains he was the first pope. Rome was an empire and a city so Bergoglio’s Italian ancestry arguably meets the Roman aspect in a similar way. Accordingly, many argue that Bergoglio has fulfilled the Peter the Roman title with his choice of papal name.



As the 2013 conclave concluded, Bergoglio said he chose the original papal name Francis after St. Francis of Assisi when Cardinal Claudio Hummes exhorted him to “remember the poor.”[xii] The reader might recall that our book Petrus Romanus connected the friar Assisi with Petrus Romanus over a year ago now, quoting an apocalyptic prediction he made soon after St. Malachy’s prophecy concerning a Final Pope:

At the time of this tribulation a man, not canonically elected,

will be raised to the Pontificate, who, by his cunning, will endeavor to draw many into error and death... Some preachers will keep silence about the truth, and others will trample it under foot and deny it...for in those days Jesus Christ will send them not a true Pastor, but a destroyer.[xiii]

Was there something non-canonic about the election of Pope Francis? For starters, Pope Benedict XVI's retirement makes for an unprecedented situation. When a pope is elected, the Church expects that he will remain in office until his death. Before now, only five popes unambiguously resigned with historical certainty, all between the tenth and fifteenth centuries. Arguably, that makes Bergoglio's election suspect but, apparently, not a violation of canon law. In 1294, Celestine V issued a decree declaring it permissible for a pope to resign, and then resigned himself after only five months as pope. He lived a few more years as a hermit and then as a prisoner of his tyrannical successor, Boniface VIII. Because his decree was never repealed, canon law experts allow that a pope can resign, albeit it is discouraged. Others have objected that the fifteen-day rule between the vacancy of the office and the start of the conclave was circumvented in order to speed up the process. This was done by Pope Benedict's final decree but the urgency to seat his successor seems suspicious. While Pope Francis represents many firsts, overall, the most interesting aspect is his status as the first ever Jesuit pope.

The sitting pontiff's background has great prophetic significance as the Jesuit order was formed to specifically combat the Protestant reformation and assert papal supremacy over the entire world. According to a historian, "The Jesuits were the soldiers of the pope: they knew no law but the will of their general, no mode of worship but the pope's dictate no church but themselves." [xiv] Because of this, the Jesuit order was suppressed and disbanded for its pernicious skullduggery by Pope Clement XIV in 1773, and by the mid-eighteenth century, the Jesuits had earned a bad reputation in Europe for political maneuvering and economic exploitation bar-none.

The order was reinstated in the early nineteenth century with the mission to conquer by scholarship and infiltration of the education system. Interestingly, Pope Benedict XVI addressed the Jesuit order in 2008, encouraging them to reinvigorate the fourth vow. He said, "For this very reason I have invited you and also invite you today to reflect in order to rediscover the fullest meaning of your characteristic 'fourth vow' of obedience to the Successor of Peter." [xv]

Church historians record that the fourth vow of obedience is one of "absolute subservience to the pope; to do whatever he enjoined, and go on any service he wished, and into any quarter of the globe." [xvi] A few ex-Jesuit whistle-blowers have called this a blood oath involving pagan rites which were laid bare in the suppressed document, "Jesuit Extreme Oath of Induction," which was once recorded in records of the US Congress, but was suspiciously expunged. According to this document, they

are indoctrinated into the principle of Iustum, Necar, Reges, Impious, meaning, “It is just to exterminate or annihilate impious or heretical Kings, Governments, or Rulers.”[xvii] The Jesuit modernists of today prefer more subtle methods like infiltrating the education system and promoting biblical higher criticism that undermines biblical authority.

Protestants and Catholics have written about a clandestine war that has been playing out for some time behind the scenes between the papacy and the Jesuit order. We will speculate in the next entry what this could mean between Pope Francis Romanus . . . and the coming of an alien savior.

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ZENITH 2016: DID SOMETHING BEGIN IN 2012?

PART 1

By Thomas R. Horn
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NewsWithViews.com

That Will Zenith In 2016?

I learned recently that our good friend Sue Bradley has gone home to be with Jesus. She went into the Lord's arms early in the morning on April 26, 2013.

In 2008 and again in 2012 with input from Steve Quayle and I, Sue began working on one of her last articles titled The Fourth Turning: The Protocols and The Gray Champion. A couple months back, she had emailed me from her hospital room and



said she was about to expand this Fourth Turning work based on some “Zenith 2016” material I had just shared with her. Unfortunately, like with the passing of David Flynn, the world will probably never know what Sue was about to reveal. What we do know is her work was partially based on a book published in 1997, The Fourth Turning, which describes itself as “a book that turns history into prophecy.” It explains cycles of life and generational archetypes

through the examination of Western historical paradigms over the past five centuries. By surveying the past and identifying contemporary markers, William Strauss and Neil Howe, the authors of the work determined an astoundingly prescient forecast in which they saw a cascade of incidents that would ultimately lead to chaos and the “Fourth Turning.” Keep in mind they made these predictions over sixteen years ago, long before the September 11, 2001 attacks on America or the financial issues of today. Among the scenarios they foresaw were:

The first could be economic distress with a government beset by fiscal crisis, the state laying claim to federal tax monies, federal marshals enforcing orders, tax rebellions, special forces and an ensuing constitutional crisis:

The second is a terrorist attack, involving an airliner, a military response, authorization for house to house searches and false flag accusations against the administration;

A third scenario is an economic disaster involving Wall Street and a federal budget impasse which results in a stalemate;

The fourth consideration is Eco-environmental malaise with the Centers for Disease Control announcing the spread of a new communicable virus with quarantines and relocations;

The fifth projection is geopolitical in nature with growing anarchy throughout the former Soviet republics prompting Russia to conduct training exercises around its borders, a Russian alliance with Iran, soaring gold and silver prices and global military responses.

In describing these insightful scenarios, Strauss and Howe felt a catalyst would unfold as a result of a specific dynamic and, “An initial spark will trigger a chain reaction of unyielding responses and further emergencies” (the war on terror?).

According to Strauss and Howe in 1997, this chain reaction was already prepped to unfold as the result of natural cycles or “Turnings” in which generations are doomed to forget—and thus to repeat—the mistakes of the past. The authors describe a Turning as “an era with a characteristic social mood, a new twist on how people feel about themselves and their nation. It results from the aging of the generation [before it].” A society enters a Turning once every twenty years or so, when all living generations begin to enter their next phases of life. The living generations or “saeculae” comprise four cyclical “Turnings”, characterized as:

The First Turning (THE HIGH), an era of enthusiastic collective strengthening and civic development, having burned the brush and swept the ashes of preceding structure.

The Second Turning (THE AWAKENING), is built on the energies and accomplishments of the High but finds increasing yearning for introspection with a high tolerance for spiritual expression outside the parameters of predetermined standards.

The Third Turning (THE UNRAVELING), begins as the “society-wide embrace of the liberating cultural forces” loosed by the Awakening shows signs of civic disorder and decay, a heightened sense of self-reliance and an increasing withdrawal of public trust. This builds to a near crisis of downcast pessimism and a palpable pall that can only be remedied by yielding to the next.

The Fourth Turning (THE CRISES and the era we have now entered), is by far, the most perilous as societies pass through the greatest and most dangerous gates of history. As desperate solutions are sought for “sudden threats” on multiple cultural fronts, confrontation is passionate and decisions are often reactive, aggressive. “Government governs, community obstacles are removed, and laws and customs that resisted change for decades are swiftly shunted aside. .. A grim preoccupation with civic peril causes spiritual curiosity to decline... Public order tightens, private risk-taking abates, and... child-rearing reaches a smothering degree of protection and structure. The young focus their energy on worldly achievements, leaving values in the hands of the old. Wars are fought with fury and for maximum result. [1]

Through the examination of an enormous amount of political and cultural history, Strauss and Howe processed over five hundred years of Anglo-American cultural nuance into remarkable, well-organized and predictable cycles and it is from this reservoir they finally stake an uncanny claim:

Just after the millennium, America will enter a new era that will culminate with a crisis comparable to the American Revolution, the Civil War, the Great Depression, and World War II. The very survival of the nation will almost certainly be at stake. [2]

Strauss and Howe saw the United States of that time (1997) in the Third Turning, “midway through an Unraveling,” roughly a decade away from the next Crisis or Fourth Turning:

America feels like it’s unraveling. Although we live in an era of relative peace and comfort, we have settled into a mood of pessimism about the long-term future, fearful that our superpower nation is somehow rotting from within.

The next Fourth Turning is due to begin shortly after the new millennium... Real hardship will beset the land, with severe distress that could involve questions of class, race, nation, and empire...

The very survival of the nation will feel at stake.

Sometime before the year 2025, America will pass through a great gate in history, commensurate with the American Revolution, Civil War, and twin emergencies of the Great Depression and World War II.

The risk of catastrophe will be very high. The nation could erupt into insurrection or civil violence, crack up geographically, or succumb to authoritarian rule. If there is a war, it is likely to be one of maximum risk and efforts — **in other words, a TOTAL WAR.** [3]

The striking details contained within *The Fourth Turning* illustrate the precision that was distilled with a close examination of historical patterns and contemporary application.

Although the authors note that the events described are not absolute, they also insist that the cycles, these Turnings, cannot be interrupted. As summer follows spring, an Unraveling precedes a Crisis of Faustian proportions:

It will require us to lend a new seasonal interpretation to our revered American Dream. And it will require us to admit that our faith in linear progress has often amounted to a Faustian bargain with our children.

Faust always ups the ante, and every bet is double-or-nothing. Through much of the Third Turning, we have managed to postpone the reckoning. But history warns that we can't defer it beyond the next bend in time.[4]

While a "Faustian bargain" sounds ominous, Sue wrote, there is little evidence that the Anglo-American "Dream" has undergone the introspection and discipline necessary to buffer the arrogant recklessness of this generation and its administration.

NBC's Chuck Todd noted on the evening of November 4, 2008 that Barack Obama was a changing of the guard in the United States from the Baby Boomer presidencies of William Clinton and George W. Bush. The *Toronto Globe and Mail* referred to President-elect Obama as being a member of Generation X, being born in 1961. And Strauss and Howe assigned Generation X—the Thirteenth Generation—to those who would bring us to chaos and the start of the Fourth Turning . . . culminating in a Zenith of events scheduled for the year 2016.

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ZENITH 2016: DID SOMETHING BEGIN IN 2012?

PART 2

By Thomas R. Horn
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It's been assumed for centuries that a prerequisite for the coming of Antichrist would be a "revived" world order—an umbrella under which national boundaries dissolve and ethnic groups, ideologies, religions, and economics from around the world orchestrate a single and dominant sovereignty.

At the head of the utopian administration, a single personality will surface. He will appear to be a man of distinguished character, but will ultimately become "a king of fierce countenance" (Daniel 8:23). With imperious decree, he will facilitate a One-World Government, universal religion, and global socialism. Those who refuse his New World Order will inevitably be imprisoned or destroyed until at last he exalts himself "above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thessalonians 2:4).

For many years, the notion of an Orwellian society where One World Government oversees the smallest details of our lives and in which human liberties are abandoned was considered anathema. The idea that rugged individualism would somehow be sacrificed for an anesthetized universal harmony was repudiated by America's greatest minds. Then, in the 1970s, things began to change. Following a call by Nelson Rockefeller for the creation of a "New World Order," presidential candidate Jimmy Carter campaigned, saying, "We must replace balance of power politics with world order politics." This struck a chord with international leaders, including President George Herbert Walker Bush, who in the 1980s began championing the one-world dirge, announcing over national television that the time for a "New World Order" had arrived. The invasion into Kuwait by Iraq/Babylon provided perfect cover for allied forces to engage the Babylonian "prince" by launching Desert Storm against Saddam Hussein's forces, an effort Bush made clear was "to forge for ourselves and for future generations a New World Order...in which a credible United Nations can use its...role to fulfill the promise and vision of the U.N.'s founders." Following this initial statement, Bush addressed the Congress, adding:

What is at stake is more than one small country [Kuwait], it is a big idea—a New World Order, where diverse nations are drawn together in common cause to achieve

the universal aspirations of mankind.... Such is a world worthy of our struggle, and worthy of our children's future...the long-held promise of a New World Order.[i]



Ever since the President's astonishing newscast, the parade of political and religious leaders in the United States and abroad pushing for a New World Order has multiplied. Britain's Prime Minister Tony Blair, in a speech delivered in Chicago, said frankly, "We are all internationalists now, whether we like it or not." Blair could barely have imagined how quickly his doctrine would catch on. By December 9, 2008, respected chief foreign affairs columnist for The Financial Times, Gideon Rachman (who attended the 2003 and 2004 Bilderberg meetings at Versailles, France, and Stresa, Italy), admitted, "I have never believed that there is a secret United Nations plot to take over the U.S. I have never seen black helicopters hovering in the sky above Montana. But, for the first time in my life, I think the formation of some sort of world government is plausible." The United Kingdom's Gordon Brown not only agreed, but in an article for The Sunday Times,

March 1, 2009, said it was time "for all countries of the world" to renounce "protectionism" and to participate in a new "international" system of banking and regulations "to shape the twenty-first century as the first century of a truly global society." On January 1, 2009, Mikhail Gorbachev, the former head of state of the USSR, said the global clamor for change and the election of Barack Obama was the catalyst that might finally convince the world of the need for global government. In an article for the International Herald Tribune, he said:

Throughout the world, there is a clamor for change. That desire was evident in November, in an event that could become both a symbol of this need for change and a real catalyst for that change. Given the special role the United States continues to play in the world, the election of Barack Obama could have consequences that go far beyond that country....

If current ideas for reforming the world's financial and economic institutions are consistently implemented, that would suggest we are finally beginning to understand the importance of global governance."

Four days later, on January 5, 2009, the chorus call for a New World Order was ramped up again by former Secretary of State Henry Kissinger while on the floor of the New York Stock Exchange. A reporter for CNBC asked Kissinger what he thought Barack Obama's first actions as president should be in light of the global financial crises. He answered, "I think that his task will be to develop an overall strategy for

America in this period, when really a New World Order can be created.” Kissinger followed on January 13 with an opinion piece distributed by Tribune Media Services titled “The Chance for a New World Order.” Addressing the international financial crises inherited by Barack Obama, Kissinger discussed the need for an international political order (world government) to arise and govern a new international monetary and trade system. “The nadir of the existing international financial system coincides with simultaneous political crises around the globe,” he wrote. “The alternative to a new international order is chaos.” Kissinger went on to highlight Obama’s extraordinary impact on the “imagination of humanity,” calling it “an important element in shaping a New World Order.”[ii] Kissinger—a Rockefeller functionary and member of the Bilderberg group and Trilateral Commission who routinely turns up in lists among senior members of the Illuminati—peppered his article with key phrases from Masonic dogma, including the comment about the “alternative to a new international order is chaos,” a clear reference to “ordo ab chao” from ancient Craft Masonry, a reference to the doctrine of “order out of chaos.” Like the mythical phoenix firebird, Kissinger visualized the opportunity for a New World Order to be engineered from the ashes of current global chaos, exactly the point he had made years earlier at the Bilderberger meeting in Evian, France, on May 21, 1991, when describing how the world could be manipulated into willingly embracing global government. He said:

Today Americans would be outraged if UN troops entered Los Angeles to restore order; tomorrow they will be grateful! This is especially true if they were told there was an outside threat from beyond, whether real or promulgated, that threatened our very existence. It is then that all peoples of the world will plead with world leaders to deliver them from this evil. The one thing every man fears is the unknown. When presented with this scenario, individual rights will be willingly relinquished for the guarantee of their well being granted to them by their world government.[iii]

During his second inaugural address, U.S. President George W. Bush likewise envisioned the specter of a Babylonian-like, one-world government. With an almost religious tone, he cited Masonic script, saying, “When our Founders declared a new order of the ages...they were acting on an ancient hope that is meant to be fulfilled.”[iv] New Age guru Benjamin Creme was clearer still on how the marriage of politics and religion would epitomize the New World Order when he said some years ago, “What is the plan? It includes the installation of a new world government and a new world religion under Maitreia” (Maitreia is a New Age “messiah”).[v] Five-time United States senator from Arizona and Republican

Kissinger: Obama's 'task' is to help create a 'new world order'

RAW STORY

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President Nixon's Secretary of State, the aging Henry Kissinger, recently told CNBC that he believes the current world economic crisis is a "great opportunity" for President-elect Obama to help create a "new world order."

"What do you think the most important thing is for Barack Obama?" Kissinger was asked. "... If you had to say, this is going to be the country, or the conflict, or the place that will define the Obama administration, what would it be?"



Kissinger replied: "The President-elect is coming into office at a moment when there are upheavals in many part of the world simultaneously. You have India-Pakistan. You have, ah, a jihadist movement."

presidential nominee in 1964, Barry Goldwater, likewise foresaw the union of politics and religion as a catalyst for global government. In writing of the efforts of behind-the-scenes groups, including international bankers, to bring about a New World Order, he said it would occur through consolidating “the four centers of power—political, monetary, intellectual, and ecclesiastical.” As the managers and creators of the new (prophetic) system, this power elite would “rule the future” of mankind, he believed.[vi] So concerned was Goldwater with the consolidation of government policy and religious creed that on September 16, 1981, he took the unique position of warning political preachers from the floor of the U.S. Senate that he would “fight them every step of the way if they [tried] to dictate their [religious ideas] to all Americans in the name of conservatism.” The increasing influence of the Religious Right on the Republican Party was bothersome to Goldwater in particular because of his libertarian views. It should have concerned theologians as well, and I say this as a man often associated with the Religious Right. Combining religious faith with politics as a legislative system of governance hearkens the formula upon which Antichrist will come to power. (Note how in the book of Revelation, chapter 13, the political figure of Antichrist derives ultra-national dominance from the world’s religious faithful through the influence of an ecclesiastical leader known as the False Prophet.) Neither Jesus nor His disciples (who turned the world upside down through preaching the gospel of Christ, the true “power of God,” according to Paul) ever imagined the goal of changing the world through supplanting secular government with an authoritarian theocracy. In fact, Jesus made it clear that His followers would not fight earthly authorities purely because His kingdom was “not of this world” (John 18:36). While every modern citizen—religious and non-religious—has responsibility to lobby for moral good, combining the mission of the church with political aspirations is not only unprecedented in New Testament theology—including the life of Christ and the pattern of the New Testament church—but, as Goldwater may have feared, a tragic scheme concocted by sinister forces to defer the church from its true power while enriching insincere bureaucrats, a disastrous fact that only now some are beginning to understand.

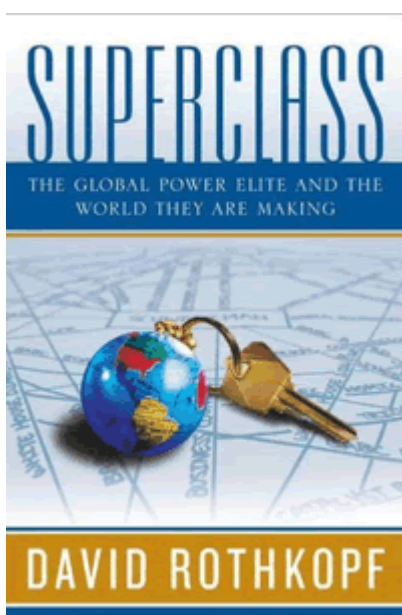
Behind these scenes and beyond view of the world’s uninitiated members, the alchemy and rituals of the occult masters—Illuminatis, Masons, Bonesmen, Bilderbergers, and Bohemians—have combined to harmonize so completely within recent U.S. foreign and domestic policies as to clearly point to a terrifying Sibyl’s conjure, a near-future horizon upon which a leader of indescribable brutality will appear. Although this false prince of peace will seem at first to hold unique answers to life’s most challenging questions, ultimately he will make the combined depravities of Antiochus Epiphanes, Hitler, Stalin, and Genghis Khan, all of whom were types of the Antichrist, look like child’s play. He will raise his fist, “speaking great things...in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” (Revelation 13:5–6). He will champion worship of the “old gods” and “cause that as many as would not worship the image of the beast should be killed” (Revelation 13:15), and he will revive an ancient mystery religion that is “the

habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Revelation 18:2).

Nevertheless, the world is readied—indeed, hungry for—a political savior to arise now with a plan to deliver mankind from upheaval.

Enter the Era of Obama

Should the world continue, historians will undoubtedly record how the messianic fervor surrounding the election of the forty-fourth president of the United States reflected not only widespread disapproval for Bush administration policies, but how, in the aftermath of September 11, 2001, the American psyche was primed to accept expansive alterations in political and financial policy with an overarching scheme for salvation from chaos. Among these historians, a few will undoubtedly also argue that, as National German Socialists did in the years following World War I, Barack Hussein Obama appealed to the increasingly disenfranchised voters among American society by playing on their understandable fears in order to posture himself as the essential agent of change. What most of these historians are not likely to record, however, is the involvement before and after the 2008 U.S. presidential election by unseen shapers of the New World Order. If they did, the vast numbers of people would not believe it anyway, the idea that behind the global chaos that gave rise to Obama’s popularity was a secret network, a transnational hand directing the course of civilization. Yet no account of history including recent times is complete or even sincere without at least acknowledging the behind-the-scenes masters who manipulate international policy, banking and finance, securities and exchange, trade, commodities, and energy resources. Numerous works, including scholarly ones, have connected the dots between this ruling “superclass” and the integration of policy handed down to governing bodies of nation-states and supra-national organizations.



The Economist newspaper in the year of Obama’s first election as President of the United States pointed to research by academic David Rothkopf, whose book, *Superclass: The Global Power Elite and the World They Are Making*, documented how only a few thousand people worldwide actually dictate the majority of policies operating at a global scale. The Economist described this comparatively small number of elites as being “groomed” in “world-spanning institutions...[who] meet at global events such as the World Economic Forum at Davos and the Trilateral Commission or...the Bilderberg meetings or the Bohemian Grove seminars that take place every July in California.”[vii] In 2011, a Swiss Federal Institute (SFI) study showed less than one-hundred and fifty technocratic “Super Entities”—mainly banks and the families that own

them—control 40% of the world's wealth. Long-time radio host and author of [Brotherhood of Darkness](#), Stanley Monteith, says such persons are part of an “occult hierarchy” that rules the world and directs the course of human events. “The movement is led by powerful men who reject Christianity, embrace the ‘dark side,’ and are dedicated to the formation of a world government and a world religion,” he writes. “They control the government, the media...many corporations, and both [U.S.] political parties.”[viii]

Interestingly, Emeritus Pope Benedict XVI may have referred to the same group when, in 2008, he warned United Nations diplomats that multilateral consensus needed to solve global difficulties was “in crisis” because answers to the problems were being “subordinated to the decisions of the few.” His predecessor, Pope John Paul II, may have acknowledged the same, believing a One-World Government beneath the guidance of a ruling superclass was inevitable. Before his death, it was prominent American political scientist Samuel P. Huntington who brought the uber-echelon behind the push for global government up from “conspiracy theory” to academic acceptability when he established that they “have little need for national loyalty, view national boundaries as obstacles that thankfully are vanishing, and see national governments as residues from the past whose only useful function is to facilitate the elite’s global operations.”[ix] In other words, according to experts, international affairs, foreign and domestic politics, and taxpayer-funded investment economics are being largely decided by a privileged cadre of families who are dedicated to a New World Order and One-World Government.

I have to admit that, when writing the first edition of *Apollyon Rising 2012* in 2009 (greatly expanded to a new book, soon to be released titled *ZENITH 2016: Did Something Begin In 2012 That Will Apex In 2016?*), it was difficult to resist the temptation to compile at length the names, dates, and organizations that form the goals of the ruling elite. Having accumulated thousands of pages of research material concerning the CFR, the Trilateral Commission, the Bohemians, the Masons, the Bilderbergers, and other Illuminatus subgroups, my original intention included several chapters on the memberships past and present of the largely unknown powers working behind public affairs. In the end, I determined that enough of this type material is already available to the public, and that this book would be better served in raising awareness—beyond the machinations of financiers and occult ideologues who direct global institutions—by showing that behind their matrix of illusion—which most citizens perceive as reality—is an arena of evil supernaturalism under which these human “conduits” are willingly organized. In more than thirty important biblical texts, the Greek New Testament employs the term *kosmos*, which describes an invisible order or “government behind government.” It is here that human ego, separated from God, becomes hostile to the service of mankind while viewing people as commodities to be manipulated in the ministration of fiendish ambition. To some, the origins of this phenomenon began in the distant past, when a “fire in the minds” of angels caused Lucifer to exalt himself above the good of God’s creation. The once-

glorified spirit was driven mad by an unequivocal thirst to rule, conquer, and dominate. His fall spawned similar lust between his followers, which continues today among human agents of dark power who guard a privileged “cause-and-effect” relationship between diabolical forces and the opportunity for lordship over societies.

The objectives of the secret orders and the very real forces they serve are seldom perceived by citizens of democratic societies who choose to believe national officials actually rule their countries and represent their interests. Yet according to sacred texts, not only does an active collaboration exist between unregenerate social architects and fallen angels, but politicians in particular are vulnerable to “principalities and powers.” According to well-known exorcist Gabriele Amorth, who has performed more than seventy thousand official exorcisms, “Evil exists in politics, quite often in fact. The devil loves to take over...those who hold political office.”[x] As a result, it is not difficult to see how “fleshy gloves” such as U.S. presidents may be unaware of their role as chess pieces on a terrestrial game board sliding in and out of position as they are moved by “the god of this world” toward the phantasmogoric end game (see 2 Corinthians 4:4). If researchers like Dr. Monteith are correct, and world governments are to this day influenced by such dark angelic powers, the elite who head the current push to establish a New World Order are directly connected with an antichrist system whether they know it or not. With vivid testimony to this, Satan offered to Jesus all the power and glory of the kingdoms of this world. He said, “All this power [control] will I give thee, and the glory of them [earthly cities]: for that is delivered unto me: and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine” (Luke 4:6–7).

Signs and evidence of such supernatural involvement in the current move towards worldwide totalitarian government have been increasing in political commentary, occult symbolism, and numerological “coincidences” over the past decade. As public opinion is engineered toward final acceptance of the international subordination, we would expect to see these “mirrors of occult involvement” continue. Recently, there have been so many semiotic messages (visible signs and audible references that communicate subliminal ideas) in the open that it is starting to feel as if the “gods” are mocking us, challenging whether or not we will willingly admit their involvement.

This has been exponentially true since the election of U.S. President Barack Hussein Obama, the “President of the World,” according to news services around the planet in 2008. While the grandiose title “President of the World”—granted Obama by euphoric crowds on that election night—remains to be prophetic, the glorified ideal behind it reflects the global hunger for and movement toward the arrival of “the one” who represents the invisible agencies mentioned above and who, for a while, will appear to be the world’s answer man.

Still... what most are blind to... is what began in 2012 that will reach its Zenith in 2016. Is it no coincidence that the Vice President of the United States recently called for the creation of “the [New World Order](#).”

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