

# 12. Fatima - Part 2

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Tess Lambert, 07.10.2018

## Youtube Video

[https://www.youtube.com/watch?v=FO77Sjhg\\_4g](https://www.youtube.com/watch?v=FO77Sjhg_4g)

### [00:00:16.270]

Amen. I want to bring a conclusion to the study that we began two weeks ago with the counterfeit, and Fatima. I had it suggested to me, before coming, that I don't teach Fatima when I come here because it isn't necessarily necessary to understand the Diadochi wars. And for those presentations in between. It is somewhat unrelated. And I've always argued that this study has to be presented alongside the Diadochi wars and Fatima.

### [00:00:55.760]

And I've never, ever known why that had to be. And I think, like many things, not knowing why certain things should be this way, and then coming here and understanding that God is doing a work. My own ignorance gives me more faith that God has led. We've been looking at the king of the north and the King of the south and drawing our conclusions. All that I want to get to on that subject. What I want to do today is go back to Fatima and have a look at the Papacy and hopefully come to some conclusions about what is going on within the papal hierarchy.

### [00:01:42.370]

We all understand the parable of the bank note. They were told to study the true so well that when a counterfeit note came to them, they would be able to recognize it on site. They would see in it the flaws in a moment. And you get to that point by understanding the true so well. We've had 29 years of studying the true and end of the counterfeit.

### [00:02:11.350]

I know that's come in. But really, if things seem like they don't fit, like something is confusing when studying the counterfeit, I find it helpful to go back into our information bank of what the true looks like. One of the reasons I wanted to point that out as I received a question. Why would the Catholic Church ever reject Fatima and Mary? This message points to the conquering of Russia and global domination. Isn't that what the Catholic Church has always wanted?

### [00:02:50.290]

And how I see that is why would the Protestant churches ever reject the message of William Miller when it points to the second coming of Christ and a message going to the world? Why would the Adventist church ever reject this movement? What I want to suggest through these studies is that the path of error lies close to the path of truth. Even on this zoomed out scale of the great counterfeit.

**[00:03:21.580]**

To revise: we began our study of Fatima. Looking at the recent history of the Catholic Church. We saw that Pope John Paul II failed on three fronts. The first being Russia itself never fell. The former Soviet satellite states, accepted western democracy over Catholic authority and leadership. They chose that this democracy over the leadership of the Papacy, even on moral levels, while they remained Catholic themselves.

**[00:03:59.230]**

The third reason he failed, his own party opposed him, particularly the Jesuits and liberals inside the Vatican. This opposition manifested itself in the St Gallen group of 1995 and 1996. This group met for ten years until 2006 in the town of St Gallen in Switzerland.

**[00:04:26.810]**

What this group wanted to do was to redirect the Catholic Church from the path chosen by John Paul II into a more liberal stream. This St Gallen group, or as they call themselves, a Saint Gallen Mafia, were not known of until 2015, when one of the cardinals who was part of this group, cardinal Godfrey Danneels, wrote about it in his autobiography. And then others who are part of this group came forward. The reason they could be so free now is that they'd actually already achieved their end goal with Pope Francis.

**[00:05:08.190]**

The National Catholic Register of September 24, 2015 records this new information about Danneels. It says serious concerns are being raised about Cardinal Godfrey Danneels, one of the papal delegates chosen to attend the upcoming Ordinary Synod on the Family after the Archbishop Amaritus of Brussels confessed this week to being part of a radical mafia reformist group opposed to Benedict XVI. This article then goes to list the laws coming into Belgium while Cardinal Danneels were stationed there. These lists on abortion, same sex marriage, euthanasia, IVF research, and it shows how he took a very liberal accepting stance on all of those laws within Belgium.

**[00:06:05.950]**

They then show how, in this coming synod, this country, far smaller than many African countries that have only one delegate representing them, are represented by three delegates. And Cardinal Danneels is listed out of 45 delegates as a second in importance, personally chosen by Pope Francis to participate in the upcoming meeting. So this shows just one little instance of something you can find in many places over since 2013 of Pope Francis stacking the Catholic Church with liberals.

**[00:06:49.550]**

At the launch of the book in Brussels this week, his autobiography, cardinal said he was part of a secret club of cardinals opposed to Pope Benedict XVI. He called it a mafia club that bore the name of St.

Gallen. The group wanted a drastic reform of the church to make it much more modern and for Cardinal Jorge Bergoglio to head it. The group, which also comprised Cardinal Walter Casper and the late Jesuit Cardinal Carlo Montini, has been documented in Austin Ivory's biography of Pope Francis the Great Reformer.

**[00:07:25.610]**

The Cardinal Jorge Bergoglio that they wanted to head this became Pope Francis and they achieved their goal in 2013. And he has since been reforming the Catholic Church.

**[00:07:43.350]**

An interesting article I want to read to you. Two close associates of Pope Francis have accused American Catholic ultra conservatives of making an alliance of hate with evangelical Christians to back President Trump, further alienating a group already out of the Vatican's good graces. This is a Vatican vetted journal. And what these two close associates of Pope Francis did, was they accused American conservative Catholics of going into an alliance of hate with the Protestant churches to back president Trump. What they're accusing their own people of doing, their own conservative Catholics, is going a union between Protestantism and Catholicism inside the United States to back the President.

**[00:08:35.040]**

And this is an accusation coming essentially from the mouthpiece of Pope Francis himself.

**[00:08:48.010]**

The authors particularly single out Steve Bannon.

**[00:08:55.850]**

The article warns that conservative American Catholics have strayed dangerously into the deepening political polarization in the United States. The writers even declared that the worldview of American evangelicals and hardline Catholics, which is based on a literal interpretation of the Bible, is not too far apart from jihadists. It is not clear if the article appearing in La Civiltà Cattolica received the Pope's direct blessing, but it was extraordinary coming from a journal that carries the holy safe seal of approval. There has apparently been no reprimand from the Pope, who is not shy about disciplining dissenters. And Civiltà Cattolica's editor has promoted this article nearly every day since it was published in July.

**[00:09:43.090]**

And this is early August. Not long after Francis election, Vatican ambassadors briefed the pontiff about various situations around the world and suggested that he'd be especially careful when appointing bishops and cardinals in the United States. I know that already. The Pope interrupted, according to a high ranking Vatican official familiar with the details of the conversation, who asked that his name not be used when discussing internal Vatican deliberations. The Pope said I know that already.

**[00:10:14.980]**

That's where the opposition is coming from.

**[00:10:20.850]**

So what we want to see in these studies is just a little bit more clarity about what is going on inside the Catholic Church. And I don't claim to have all the answers. In fact, I still have many questions. But I'm hoping that this gives us some direction.

**[00:10:38.290]**

To understand the path of the counterfeit, I want to begin by drawing out the path of the true. And I'm not going to go into proof for this. I think all of it is already established. And some of it has been drawn up from elder Parminder's classes, from a few prophecy schools previously. So we understand 538 to 1798 is a 1260, and we can mark this as a scattering time.

**[00:11:31.370]**

In 1798, William Miller is raised up.

**[00:11:50.970]**

Then there was an increase of knowledge.

**[00:12:00.950]**

The essence of his whole message was established in 1818. This is the increase of knowledge. This is then formalized in 1833.

**[00:12:28.270]**

We understand the history of 1844, I'm going to skip over most of that, and go to October 22 1844. This is 46 years. October 22, 1844, we mark as the disappointment. The churches and scattered after the disappointment.

**[00:13:12.170]**

I just want to read a couple of quotes.

**[00:13:17.070]**

One we won't go there. I'll just note. William Miller devoted two years to the study of the Bible when in 1818, he reached the solemn conviction that in about 25 years, Christ would appear for the redemption of his people. Just tracking that increase of knowledge until it's complete in 1818.

**[00:13:40.150]**

If you turn to review and Herald, November 1, 1850, paragraph nine.

**[00:14:02.130]**

Just to mark a regathering in 1850. September 23, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time, Israel was smitten and torn. But now, in the gathering time, God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect accomplished but little or nothing. But in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect.

**[00:14:40.260]**

All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering, for examples of how to govern us now in the gathering. For if God does know more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper as preached. So we understand a regathering and with here we also mark the 1850 chart, which they were meant to take to the world.

**[00:15:28.530]**

We also understand that they'd become Laodicea. And 1863 marks organization. Question was organization of itself bad?

**[00:15:52.790]**

But they did reject the prophetic message, rejecting the 2520. From 1863 to 1889, you have a scattering, and it's a 126. Somewhere in here I want to mark 1888.

**[00:16:36.370]**

And here you had three people take a message. This was Jones, Wagner and Ellen White. That was meant to complete the work. And this failed.

**[00:16:59.370]**

I want to note William Miller Jones, Wagner, Ellen White and in 1889 we can mark Elder, Jeff Pippinger. And the final movement.

**[00:17:19.370]**

And since 1889, God is gathering his people.

**[00:17:32.410]**

What I want to do is use this as our template and see how close the path of error lies to the path of truth. Tracing the History of the Papacy from 1798. We already began this work with a study of Fatima. In those first couple of way marks, we touched on it. But we were making a specific application.

**[00:18:05.070]**

The first part of this history I want to look at is a scattering for the papacy. I won't repeat in any detail what we did at the beginning. But we saw in 1798 the papacy was scattered. In 1773, they had gone into apostasy that abolished the Jesuit order.

**[00:18:37.550]**

So essentially what they had done is they stopped trying to control the kings and also ceased from persecuting God's people. So 1798, they go into a scattering time. When does that end?

**[00:18:56.130]**

We can mark in this time William Miller, Jones and Wagner, et cetera. But who is raised up here? Is it Ellen White? No. Without putting a date to it, I'm going to put her here.

**[00:19:14.370]**

It's her conversion, her baptism. Before she does her work in that history. So what I want to suggest. Who is raised up here? It's not Lucia. Eugenio Pacelli was the grandson of Mark Antonio Pacelli, who we mentioned when we did the study on the periods of ten. This is a family of church lawyers. Marc Antonio Pacelli, who in 1848, traveled to Rome and began his studies on Code of Canon Law.

**[00:19:58.370]**

He had two grandsons. Francisco Pacelli, who worked with Cardinal Gaspari to create and negotiate the Lateran Treaty, and Eugenio Pacelli, who with Cardinal Gaspari created and negotiated code of canon law.

**[00:20:16.350]**

Much of the quotes I want to read to you come from this book Hitler's Pope, and also will be using some excerpts from His Holiness, on Pope John Paul II.

**[00:20:30.130]**

Quoting from Hitler's Pope. There are no telling anecdotes to describe the course of his priestly education through the next four years. All that is known for certain is that he passed the necessary exams that qualified him to proceed to hold the orders. On April 2, 1899, at the age of just 23, he was ordained alone in the private chapel of an auxiliary bishop of Rome, rather than with the rest of the candidates of the Roman diocese in St. John Lateran. Once again, he had assured his contemporaries.

**[00:21:05.110]**

The following day, he set his first Mass at the altar of the Virgin in the Basilica of Santa Maria Maggio, assisted by Father Layers.

**[00:21:18.270]**

1899, Pacelli becomes a priest.

**[00:21:29.850]**

How old is he? 23 years old.

**[00:21:35.410]**

In the autumn, he registered again at St. Apollonas Institute to study Canon Law. This marked the beginning of serious postgraduate research, during which he probably came under the influence of the Jesuit canonist Franz Xavier Vernes, an expert on questions of ecclesiastical authority in Canon Law. No doubt under the influence of his grandfather, his father and his brother Francesco, Pacelli was hard at work studying canon law in the expectation that he would receive a call to begin his ecclesiastical career, as his father had termed it, when he sought a place for Eugenio at the Capronica. So from 1899 forward, he's studying code of canon law.

**[00:22:32.070]**

Details of how a high level emissary had hunted the young priest have become legend. And this was Cardinal Gaspari who knocked on this young man's door and asked him to come and with him study code of canon law and pretty much rebuild the entire code of canon law. Gaspari is heading the work of creating this Code of Canon Law, and that and the Lateran Treaty. For the next 30 years Gaspari and Pacelli, physically and socially at odds, were to work in tandem during a period in which Canon Law and concordat law, the Holy Sea scope of international relations were to shape the growth of 20th century papal power.

**[00:23:24.330]**

Pacelli was an apprentice of Gaspari and then also sent to England to carry the papal letter of condolence to King Edward VII on the occasion of the death of Queen Victoria. He's given this task of representing the papacy to King Edward VII at only 25 years of age. He was already from his earliest years, singled out on the fast track of promotion. In 1904, at 28 years old, he received his doctorate after writing a thesis, the theme of which was the nature of concordats, special treaties between the Holy Sea and nation states, monarchies or empires. And the function of canon law when the concordat is somehow suspended.

**[00:24:16.230]**

We mark 1798 to 1818 as this increase of knowledge, internally. I want to mark 1899. He becomes a priest. He begins studying code of cannon law. Then he begins writing with Gaspari code of cannon law. And this is finished, code written, May 1917.

**[00:24:53.790]**

The complex task of tidying up concordat law was to prove more difficult than Vatican specialists had envisaged. In May of 1917, when the full code was published, it was Pacelli's principal task to eradicate obstacles to its full implementation in the largest and most powerful Catholic population in the world, Germany. We have heard of May 1917 before. What's may 1917? Fatima.

**[00:25:28.370]**

I just want to remind us of this, how we tracked Fatima.

**[00:25:43.630]**

We'd seen 1916. An angel comes down. It comes down three times. The three components of the first angel's message.

**[00:26:03.450]**

The first experience being fear, the second being a rebuke, not fulfilling what was required of them in the first. And the third, they're given the chalice and the host the bread.

**[00:26:26.690]**

This all prepared them for the 13 May of 1917.

**[00:26:37.690]**

This was when Mary comes down.

**[00:26:45.770]**

We marked this as increase of knowledge. If you were to zoom in and just place Fatima on a form line, which is what we did, 1917 13 May is the increase of knowledge as a way mark. All information was given here.

**[00:27:08.130]**

They were told there would be six visits and then the promise of the 7th.

**[00:27:15.610]**

We marked the 13 June as the feast of St. Anthony.

**[00:27:31.110]**

And he is the Catholic saint of teaching and preaching. He was known for his power of public speaking. And it was claimed that when his body was exhumed, his tongue hadn't rotted.

**[00:27:48.070]**

This all led up to the 13 July, when the children receive the three secrets.

**[00:28:04.670]**

The first secret being a vision of hell. Fear. The second being a call to dedicate Russia, or the threat of World War II. And the third being a message of judgment.

**[00:28:36.650]**

If they didn't fulfill the second and dedicate Russia. What they saw in the third secret was from the Pope all the way down to an ordinary Catholic, that they would be killed. They saw pretty much just the slaughter of the entire Catholic Church. And it was always interpreted that this would be the result of not fulfilling the second secret, which is the dedication of Russia. I would suggest that this whole structure centers on this one theme. This is their calling, the dedication of Russia, the rest is pretty much just to enforce and encourage that.

**[00:29:26.350]**

We saw that external enemies began their work in this history, when the particularly members of the children's families never believed to these messages and began persecuting them. But we saw that as I would mark that as external then, that they never claimed to believe these messages in the first place. Internal opposition began in August, when a fellow who had claimed to believe offered to drive the children to the cove for the 13 August and the expected apparition, and instead he separated the children from their parents and placed them in prison for that period of time.

**[00:30:21.990]**

We see false believers hindered the work.

**[00:30:30.740]**

19 August, they're imprisoned over the 13th. They see Mary, another apparition, and they're told to construct a chapel. You have the chapel mentioned here. 13 September, you have a prediction of October, you can mark a prediction. And they're told that in October, 13 October, there would be a miracle for all to believe that the children would see Mary Joseph, baby Jesus, along with other saints of the Catholic Church.

**[00:31:20.570]**

13 October, torrential rain, which drives up to that moment when this vision occurs. This miracle.

**[00:31:42.070]**

The children saw Jesus, Mary, Joseph. For the other Catholic that gathered there, which numbered 70,000 people approximately, they saw a sign in the sun.

**[00:32:09.450]**

So that's just a little revision of what we looked at at the beginning of the line of Fatima. If you were to place this on a reform line from the three visits of the angel through to the increase of knowledge, the formalization of the message, and then what we would mark as 911 these three secrets, and they're calling really the dedication of Russia, the message that needs to come through. Then we saw internal enemies and strife, a prediction of October, and then in October, preceded by torrential rains, the miracle signs in the sun, and they had this vision of Jesus.

**[00:33:01.510]**

What I'm marking on a larger scale is that May 1917 itself is the increase of knowledge. This was the message of Fatima that was to go to the Catholic Church. So I'm marking here a code of canon law and also Fatima. On the 13 May 1917, that's our mark for increase of knowledge, while Mary was appearing in Fatima, announcing to the world her message of peace and conversion, and warning humanity about the terrible crises of the 20th century, in the Sistine Chapel in Rome, from which he would emerge years later as a successor of Peter the Nuncio Pacelli, the future Pius XII was being consecrated archbishop by Pope Benedict XV.

**[00:34:06.890]**

Now quoting from Hitler's pope: "those with a mind to read significance into Marian dates would later note that Pacelli was made a bishop on the very day. Sunday May 13, 1917, when three children were said to have witnessed a lady all of dazzling light at a place called Fatima in Portugal.

**[00:34:31.530]**

The date of Pacelli's consecration, 13 May, was to become the feast of Our Lady of Fatima.

**[00:34:41.190]**

The reason that Pacelli was made archbishop on the 13 May was that was a post that he needed to occupy to be sent to Germany and do this work. This was setting him up to be sent to Germany. I find it fascinating that out of this book, if you want to understand Fatima, find Fatima in Hitler's Pope and this connection between Fatima and Pope Pius XII. What page do you have to go to? 273.

**[00:35:15.930]**

272 - 273. Out of 386 pages, I find that not a coincidence. I just want to mark Pacelli's devotion to Mary. Because he himself noted the day that he was made archbishop and that connection with Fatima. Central to Pacelli's personal everyday spirituality was his devotion to the Virgin Mary.

**[00:35:42.670]**

With the advent of war, he turned in particular to the cult of Our Lady of Fatima, the credence given to a series of Marian apparitions to three children in Portugal during the First World War. Along with associated Marian messages and secrets. A central feature of the messages focused on the requirement that the faithful should pray to Mary in order to avoid world conflict, the spread of communism, and ultimately the destruction of the world in a holocaust of divine punishment. Pius XI had endorsed the visions of Fatima. This is the one point I'm not sure I agree with. And the dictators of Portugal and Spain, Salazar and Franco, had celebrated the cult as a rally rousing emblem of fascistic solidarity.

**[00:36:29.130]**

I'm not sure about Pius 11th, as he never dedicated Russia as he was asked to do. Pacelli not only gave it credence, as would John Paul II, but also saw a personal, a mystical link in the circumstances that he had been raised to the episcopate on May 13, 1917, the date of the first apparition, and subsequently the Colt's Feast Day. In 1940, the surviving seer Lucia wrote to Pacelli requesting him, as the Virgin had commanded, to consecrate Russia to the Immaculate Heart of Mary. Which he attempted in 1942.

**[00:37:09.790]**

This was a failed attempt, and the fact that he had not carried it out with the Virgin specific instructions was later deemed to have resulted in the expanding power of the Soviet Union during the Cold War. So that is, if you're a strict Catholic, the Cold War, the expanding power of the Soviet Union is the fault of Pope Pius XII failure to dedicate Russia.

**[00:37:42.110]**

What happens in this world of ours, according to such a perspective, depends on Mary's intercession with her sons to so curb the power of Satan, that war and discord will be vanquished. The conditions of this virtual appeasement operate on the basis of Marian revelations sanctioned as authentic by the Pope, whose power is thus parallel to Mary's.

**[00:38:06.690]**

There has been a close link in the minds of modern popes between Mary and papal authority. In short, the unfolding of human history depends not on communitarian and societal action and responsibility, but upon miraculous interventions mediated by Mary and endorsed by the papacy.

**[00:38:26.890]**

The Second World War, according to some interpreters of the cult, had seen Christ's kingship challenged by the powers of Satan, and Christ's victorious supremacy temporarily suspended. Pope Pius XII was in the habit during World War II of conducting a form of exorcism to cast out the Devil that he assumed inhabited the soul of Hitler. Which he did in the dead of night in his private chapel in the papal apartments. So that's how you handle the beast that's giving you problems. So that is how Pope Pius XII viewed his connection with Mary and Fatima.

**[00:39:06.950]**

We studied in Elder Parminder's class, about two weeks ago, the difference between two types of prophets. One has a direct communication with God, and another is divinely led. And here we see two types of prophets. One, Lucia, direct communication from God, or Satan. Pope Pius XII, divinely led, satanically led.

**[00:39:34.190]**

So at the time of the end he's raised up, he experienced an increase of knowledge. Code of Canon Law. Finalizing itself when that law is completed, and the vision of Fatima.

**[00:39:50.190]**

The purpose of the Code of Canon Law was to centralize power. This was to take a spread out Catholic church, who were not under the dictatorial power of the Pope, and bring them into one hierarchical structure. Authority, according to the new code, must be returned to Rome and local discretion expunged. And nowhere was there more freedom of local discretion than in Germany. Before taking control over governments and nations, you first must have control over your own people.

**[00:40:27.320]**

And centralizing power is step one of resurrecting the papacy. This occurred from 1917 forward.

**[00:40:41.170]**

These Code of Canon Laws, quoting from Hitler's Pope, were packaged in a manual published, brought into force in 1917. That new code, as we have seen, was a work dedicated to the concentration of Church authority in the person of the Pope. Here in this act of supreme summity and centralization, as far as Pacelli was concerned, lay the future source of Catholic unity, spirit, culture and authority. So when we come to the internal, we can see first the Church and then the world. And when it comes to the counterfeit, you can't go to the world and start interacting on that stage until you first have control of your own church.

**[00:41:21.430]**

This attempt at centering of power at the Vatican was opposed by many within the Church structure, who saw it as unacceptable, authoritarian. And nowhere was it more opposed than the Church in Germany. Before World War I, Germany donated more funds to the papacy than all the other nations of the world put together. It was Pacelli, Pope Pius XII, who was to be made a bishop on the 13 May 1917, for the purpose of being sent to Germany to bring in the Code of Canon Law. So while it's written at this point in time, it has not been implemented. One man, Adolf Hitler, was to stand between Pacelli and his dreams of a super concordat that would impose the full force of Canon Law equally on all Catholics in Germany.

**[00:42:11.890]**

Anticipating that final negotiation, the principal condition imposed by Hitler in 1933 was to be nothing less than the voluntary withdrawal of German Catholics from social and political action as Catholics, including the voluntary disbanding of the Central Party by then the sole surviving viable democratic party in Germany. This abdication from political Catholicism was implemented by Pacelli himself, who by this stage had become Cardinal Secretary of State to the Vatican. Using the considerable powers of persuasion at his command, and he was not afraid to resorting to blackmail and open threats. Pacelli's remarkable agenda was impelled, as we have seen, by an almost messianic conviction through three generations of the Pacelli family, that the Church could survive and remain united in the modern world only by strengthening papal authority through the application of law. First reform your Church and then go to the world.

**[00:43:18.130]**

So the Code of Canon Law was all there, but it had not been introduced into Germany. It had not been accepted or formalized. This began the work of Pacelli. In his negotiations with Hitler that went over a period of time. It was finally signed into law in 1933. Only a dictator could have granted Pacelli the sort of concordat he was seeking. Only a dictator of Hitler's cunning could have seen the concordat as a means of weakening the Catholic Church in Germany.

**[00:43:58.440]**

After it was all over, when Pacelli and Hitler had reached their fateful accord in July 1933, both men expressed their separate views of the treaty's significance. The gulf between their aims was remarkable. Hitler declared: the fact that the Vatican is concluding a treaty with the new Germany means acknowledgement of the National Socialist State by the Catholic Church. This treaty shows the whole world clearly and unequivocally that the assertion that National Socialism is hostile to religion is a lie. So what Hitler is saying here is that he has the blessing of the Papacy.

**[00:44:37.410]**

Pacelli was not pleased with this statement and said that the historic victory was entirely that of the Papacy. For the treaty emphatically did not mean the Holy See's approval of the Nazi State, but on the contrary, the total recognition and acceptance of the Church's Law by the State. So we can see problems developing right back here. And as we've suggested before, this is a history of failure and this beast does not like to be ridden.

**[00:45:09.790]**

The treaty was formally signed in by the Secretary of State on July 20 by Papin and Pacelli.

**[00:45:22.730]**

And here it's formalized.

**[00:45:35.370]**

Who could not now doubt that the Nazi regime had the blessing of the Holy See. In fact, Archbishop Gruber went out of his way to congratulate the Third Reich on the new era of reconciliation.

**[00:45:52.930]**

But Hitler wasn't so easy. In his Mayday address, he said, when they, the Catholic Church, attempt by any other means, writings, encyclicals, etc, to assume rights which belong only to the state, we will push them back into their proper spiritual activity.

**[00:46:17.270]**

So we see from 1933 to 1945 this relationship. I would suggest, if you want to know more about it in Hitler's Pope, this relationship between Hitler and the Vatican. So to be clear and go back, we had 101 years of scattering. Time of the end.

**[00:46:51.490]**

He begins studying Code of Canon Law that is completed in May 1917. That law is formalized signed in in July 20, 1933.

**[00:47:10.140]**

I would suggest there's more history in here to line up, but I'm still working on that. 1945 we see the defeat of Hitler and a disappointment.

**[00:47:23.790]**

How many years between 1899 and 1945? 46 years. You may start noticing the dates. 1798, 1899, 1818, 1917. 1833, 1933, 1844, 1945. What I'd like to suggest is, through this history, satan is paralleling Christ's work with his own church, trying to replicate what God has done. Within the Millerite movement and forward. What was Pope Pius XII stance during this time? I want to make special note of this because I think it becomes relevant for us today.

**[00:48:20.150]**

Pope Pius XII was always careful to not give Hitler his public endorsement. As stated in this book, he always knew that Hitler would go to war with the Soviet Union. Even through that whole pact, with that Molotov Ribbentrop pact. Pius XII still knew that there would be war between the two. And as a dedicated student of Fatima, he knew the role that Hitler would play in that.

**[00:48:55.580]**

And that's one of the reasons that he supported Hitler. But publicly, he was very careful to not give his full endorsement. And I would like to suggest that it explains this reason to us. In page 229. Sir Sergent also the Foreign Office wrote a memorandum that charged Pacelli with moral impotence.

**[00:49:20.390]**

What the British Foreign Office, United States government, what these other Allied powers were trying to do was have Pope Pius XII speak out in condemnation of fascism and Hitler and condemn the Holocaust. And this he refused to do for the entirety of the war. The reason, according to this member of the Foreign Office, was that the Pope intended to maintain a middle course between the democracies and the fascist and Nazi dictatorships. Pacelli's motive was to secure a role as a mediator at the appropriate moment. In other words, there was an element of selfseeking hubris in Pacelli's neutrality.

**[00:50:06.570]**

Pacelli's ambition to become a judge of judges, a world mediator in the world, but not of the world, was not so much unpinned by neutrality as by his estimate of the supreme status of the Vicar of Christ, the King on earth.

**[00:50:20.590]**

The objective harked back to the perfect sovereignty of Leo XIII and those dreams of influence filling the vacuum of the papacy's loss of temporal power. So what I want to note there. He is giving the appearance of neutrality. Osborne, the British ambassador, said: his Holiness is clinging at all costs to what he considers to be a policy of neutrality, even in the face of the worst outrages against God and man. Because he hopes to be able to play a part in restoring peace, he does not see this silence is highly damaging to the Holy See, and is entirely destructive of any prospects that he's being listened to.

**[00:51:06.250]**

So the suggestion all through this book implies that Pacelli remained neutral during World War II, because his goal was that he would be called in to clean up the mess, to be the super negotiator which both sides would trust as a reasonable authority to dictate the terms of peace. So in the event of Hitler losing, which did begin to look not only more and more likely, but also with Hitler's behavior, not entirely a bad thing for the papacy, what he hoped to be was that great mediator between allies and axis.

**[00:51:54.470]**

Through this time, though, Pacelli also called the Soviet Union the real and principal enemy of Europe. And the Vatican informed the British ambassador, Osborne, that the Pope could not take sides.

**[00:52:12.590]**

In 1945 all their hopes were dashed. Not only did Hitler lose, but he was also not called upon to be this mediator.

**[00:52:29.110]**

For a few weeks after Rome was freed, there was talk in allied circles of returning the whole of Rome to the papacy, of granting the Pope's own airport, or at least extending the territory of the Vatican. All such stories of a return of papal temporal power were hollow.

**[00:52:53.870]**

And in 1945, as Rome is freed, the political situation in Italy overshadowed all of Pacelli's other concerns. With the collapse of the fascist movement Mussolini, Hitler, Italy found itself in search of a new social and political identity. Two leading, largely mythical models presented themselves to the Italian people. On the one hand, there were the Communist party, which hero worshipped Stalin. And on the other, there was the allure of American style free enterprise, democracy, extolling, individualism, consumerism, and the American way of life.

**[00:53:32.150]**

Publicly disdaining these foreign models, the Communists above all. Pacelli was to urge a third option. The prospect of winning over Italians to Catholic renewal according to the pontiff's vision of the Church. For Pacelli, the best of all possible worlds was the Spanish model of a seamless Catholic corporatist state. That is, a leadership based on selection rather than election, a partnership between two sovereignties, the temporal and the spiritual. Both Catholic and loyal to the pontiff. So union of church and state. Despite Franco's readiness to impose his will on the church. Pacelli was to honor the Cordillo with the highest Vatican decoration, the Supreme Order of Christ.

**[00:54:15.370]**

Pilgrims sponsored by Franco would cry out in St. Peter's Square, Spain, for the Pope, and Pacelli would call back, and the Pope for Spain. So it was this union of Church and State that Pacelli wished for Italy. And it was the same result that John Paul II was pushing for when the Soviet Union collapsed. Not Western democracy, not the Communist Party, but this third option. Catholic corporatist state. Like John Paul II, also Pope Pius XII hopes were disappointed in 1945.

**[00:54:53.450]**

In his Christmas broadcast, Pacelli, grudgingly and guardedly, gave democracy his blessing.

**[00:55:01.890]**

The United States, he believed, stood for a dangerous relativism that entertained all manner of creeds, denominations and affiliations, including Protestantism and Freemasonry. So he surrenders to Western democracy, taking over. In the absence of Fascism. Also at this time, Italy became the front line of the East West Divide. The enemy was at the gate, and Pacelli feared an imminent Communist takeover of Italy. 1945 is a disappointment. From 1945 forward you have this fall of the Iron Curtain, the development of this East West Divide. And the Catholic Church is pretty much lost its status in those Catholic Soviet states, hope for bringing them back.

**[00:56:02.950]**

I would mark this period of scattering as ending in the Holy Year of Catholic Jubilee. That's 1950. What Pacelli did in 1950. First of all, back to the true church.

**[00:56:33.430]**

1850 marks the printing of a new chart. The truths that were established back here are recoded onto this new chart. Ellen White says, God showed me the necessity of getting out of chart. I saw that it was needed and the truth made plain upon tables would affect much more and would cause souls to come to the knowledge of the truth. So it's using this chart that they were meant to take, that the Millerites were meant to take this message to the world.

**[00:57:21.570]**

Chapter 19 of Hitler's Pope details this time. I find it interesting that it's called the Church Triumphant.

**[00:57:34.930]**

On November 1 of the Holy Year 1950, Pacelli came out on the loggia above St. Peter's Square and announced to the thunderous applause of a million strong crowd that the Immaculate Mother of God, Mary, ever a virgin, when the course of her life was run, was assumed in body and soul to heavenly glory. The formal definition of the Dogma of the Assumption was published three days later. It was the first, and remains to date, the only solemn and irrefutable decree made by a Pope according to the definition of infallibility at the first Vatican Council of 1870.

**[00:58:13.510]**

So in 1950, you have the Dogma of the Assumption.

**[00:58:21.370]**

What that chart did was restructure with other truths brought in, the truth that William Miller had brought to light in this time period. What Pacelli does here with the Dogma of the Assumption, is using his claim to Papal infallibility. The only time that claim has been used to make a Catholic Decree irrefutable, was this Dogma of the Assumption. And you can trace that back to 1917. He's bringing back Mary.

**[00:59:21.490]**

There was a sense of militancy and defiance about the timing of this dogmatic formulation. Ever since 1940, Franco of Spain had used the cult of the Assumption associated in Spain with Mary's Queenship of Heaven as a rallying cry against communism. The Assumption was central to Marian privileges extolled by various Spanish legionaries and armies of Mary. Holy pictures and medallions illustrating the Assumption mystery accompanied Franco's volunteers to the Eastern Front against the Red Army. Against communism. The dogma was doing something spectacular for Mary. It had the power to inspire and revitalize mass loyalty to her cult.

**[01:00:07.070]**

At the same time, it inspired loyalty to the Pope and his unique power to bind or loose in heaven and on earth. Pacelli's Marian fervor was confined and intensified at the time of the issuance of the dogma by

personal mystical experience. And he claims to see the miracle of the son, of October 13. The effect that this dogma of the Assumption had in the subsequent years. The Assumption dogma, combined with this papal vision anticipated the declaration of a Marian year for 1954, prompting widespread crusades of Marian prayer rallies, coronations of her statues, special masses and dedications of her shrines together with countless Marian apparitions and sightings. A Spanish jesuit reported sourly. That gusts of apparitions are sweeping through the eastern and western peoples of Europe and the marvelism has flown as far as America and Asia, where it has produced a no less splendid flowering of prodigies.

**[01:01:14.230]**

In the United States father Patrick Payton's campaign aimed at encouraging the recital of the rosary in the home was accompanied by the slogan the family that prays together stays together, and a world at prayer is a world at peace. The vacuum created by the suppression of dynamic creative theology in the post war period was thus filled by Marianism, whose appeal was a popular combination of private devotion and exhibitions of mass loyalty and fervor. In 1954, Franco talked to the Spanish nation about the threat of Soviet nuclear weapons. He said: "with the hope that this hour does not come, we confide ourselves in full faith to the protection which cannot fail us of our holy patron and the intercession of the Immaculate Heart of Mary". So from 1950 forward, he's taken the message of Fatima, combined it with this dogma of the Assumption, and this has gone to the world, leading to pilgrimages, shrines, all of these things.

**[01:02:26.750]**

In 1958, Hitler's Pope, Pope Pius XII died. In his place came Pope John XXIII. On January 25, 1959, he called the General Council with a view to pastoral renewal and the promotion of Christian unity. So in 1959, you have a new pope, Pope John XXIII, announcing the coming Second Vatican Council. That Second Vatican Council began in 1962. There was a considerable opposition from within the Vatican when senior officials failed to stop the project. They attempted to put a strangle hold on its deliberations and decisions. The old guard wanted it to be a council that condemned modern heresy and they did not succeed.

**[01:03:39.930]**

Pope John intervened to ensure that there would be no anathema or excommunication and that representatives of other Christian churches would be present. His insistence on the principle that the Church should develop and change with society in history signal the potential for radical reform. Beginning in 1962. I would mark this as reorganization. And what I want to suggest, which has implications for our time, that for them, that reorganization to come up in line with the modern world was for them a good thing.

**[01:04:28.050]**

But it came with something else.

**[01:04:32.130]**

It came with a rejection of Fatima. Pope John XXIII wanted to have all these other churches also participating in this Second Vatican Council.

**[01:04:48.550]**

Mary had instructed Lucia that the third secret was to be released in 1960. John XXIII read it in 1959, locked it away and refused to release it. He also never followed through with the dedication of Russia. He's believed to have rejected that message.

**[01:05:12.710]**

Those who passed by the Convent of the Little Sisters of the poor in Bourney on the outskirts of the French city of Metz, never imagine that something of transcendental importance occurred in the residence of Father Lagarde, the convent chaplain. In the hall of this religious residence, in August of 1962, two months before the Second Vatican Council opened, a secret meeting of the greatest importance between two high ranking personalities took place. One dignitary was cardinal of the Curia, Eugene Tisserant, representing Pope John XXIII. The other was a Metropolitan Nicodem who spoke in the name of the Russian Schismatic Church. This encounter had consequences that changed the direction of the council, which was already prepared to change in the trajectory of the very history of the church in the 20th century.

**[01:06:04.940]**

What was the matter of such great importance that was resolved at this meeting? Based on the documents that are known today, there it was established that communism would not be condemned by the Second Vatican Council. What Pope John XXIII does in 1962 is to have the Catholic Orthodox Church represented at the Second Vatican Council. He goes into a secret deal with the Sovjet Union. In 1962, the Vatican and the Russian Church came to an agreement.

**[01:06:38.820]**

According to its terms, the Russian Orthodox Church agreed to send observers to Vatican two, under the condition that no condemnation whatsoever of communism should be made there. It was expected that at this point in time the papacy would make an official proclamation condemning communism in strong language. And actually that whole declaration had been drawn up and was ready for the Second Vatican Council that they would make this statement against communism. But instead, Pope John XXIII has that squashed and it sat until about 2007 in Vatican archives. Virtually unknown because it was still written in Latin. Speaking about the liberty at Vatican two to deal with diverse topics, professor Romano Amerio revealed some previously unpublished facts.

**[01:07:42.100]**

The salient and half secret point that should be noted, he stated, is a restriction on the Council's liberty to which John XXIII had agreed a few months earlier. In making an accord with the Orthodox Church, by which the Patriarchate of Moscow accepted the papal invitation to send observers to the Council, while

the Pope for his part guaranteed the Council would refrain from any condemnation of communism. And this negotiation took place at Mets in August of 1962.

**[01:08:16.910]**

Monseigneur Nicodam says that accord was negotiated between the Kremlin and the Vatican at the highest level. But I can assure you that the decision to invite Russian Orthodox observers to Vatican Council Two was made personally by His Holiness John XXIII with the encouragement of Cardinal Montini, who was counselor to the Patriarch of Venice. So reorganization in 1962. But they reject their message, a rejection of Mary and a rejection of Fatima.

**[01:09:01.570]**

Pope John XXIII died in 1963, the year after this council began. What I want to note this. We had Pope Pius XII.

**[01:09:34.650]**

After he died, you had Pope John XXIII.

**[01:09:50.650]**

Pope Pius XII (1939 - 1958). Pope John XXIII (1958 - 1963). Then you had Pope Paul VI, (1963 - 1978)

**[01:10:36.210]**

Then you had Pope John Paul I (1978). He died 33 days after becoming pope.

**[01:10:51.350]**

So from 1978, you have Pope John Paul II (1978 - 2005). We know that there was Benedict XVI (2005 - 2013). And then we have Francis (2013 - today).

**[01:11:37.970]**

So after Pope John XXIII died in the second year of the Vatican Council, pope Paul VI becomes Pope. And I just want to note a paragraph from Hitler's Pope who discusses Pope Paul VI back when he was working for Pope Pius XII. In October of 1954, Pius XII actually expelled Montini, pope Paul VI, sending him to the awkward overpopulated Archdiocese of Milan with no hope of getting a cardinal's hat. It has been suggested that Montini, the future Pope Paul VI, had offended Pacelli by exposing irregularities at the Vatican Bank now run by two of Pacelli's nephews. More to the point: enemies of the curia thought that Montini was getting soft on socialism.

**[01:12:33.650]**

So what was Montini's problem? Like Pope John XXIII, Pope Paul VI was soft on socialism, on communism.

**[01:12:53.070]**

When Pope Paul VI did visit Fatima, Lucia tried to speak with him. And he cut her off and said, go speak to your bishop.

**[01:13:08.470]**

He didn't fully accept Fatima.

**[01:13:14.030]**

1978, you have Pope John Paul I, who lasts 33 days, before Pope John Paul II takes his place. 1979, Pope John Paul II visits Poland and the United States. Being the first Pope welcomed to the White House. And we've already discussed that a couple of times. He was our new friend.

**[01:13:52.490]**

We've tracked through this history. I hope you can note the number 13 and the frequency with which it comes up. On May 13 of 1981, pope John Paul II was shot in a suspected Soviet plot. As he slumped in the car, he was heard saying over and over again, Mary my mother. Mary my mother.

**[01:14:15.640]**

John Paul II was a dedicated Marianite.

**[01:14:23.510]**

When he survived that attack, the first thing he wanted was to read that Third Secret of Fatima. Quoting from the book his Holiness. The Pope was very moved upon reading the contents of the envelope. As the reality of the secret sunk deeper into his heart, he immediately thought of consecrating the world to the Immaculate Heart of Mary. He believed that on May 13, 1981, which was the 64th anniversary of the first apparition in Fatima, the Blessed Mother guided the bullets that shot him to protect him from death. The Third Secret of Fatima was so much about him, the bishop dressed in white, quoting from that secret, that Pope John Paul II recognized himself as a pope or bishop who in that third secret was assassinated, was killed.

**[01:15:13.130]**

Some would later say that Pope John Paul II couldn't possibly be that bishop in white in a vision, because he did not die. To that, Pope John Paul II answered that he should have died, but the Blessed Mother brought him back from the brink of death. He even went so far as to say that Mary gave him back his life. There was no question in his mind.

**[01:15:34.890]**

So this brings us back to the history we have discussed and the failure of Pope John Paul II.

**[01:15:49.150]**

What is it 1989 for the counterfeit?

**[01:15:55.010]**

I would suggest it is their counterfeit 1888.

**[01:15:59.490]**

Back here we see Pacelli, who we could mark as Pope Pius XII. And what does the number twelve make us think of?

**[01:16:19.150]**

My first thought was the twelve disciples that raising up of a new church. Just marking Satan's counterfeiting.

**[01:16:31.130]**

Then we have Lucia.

**[01:16:40.110]**

1989, you have John Paul, Lucia. There's never more than one pope. This is a structure with one supreme being at the top. But I would suggest we can pick up the symbology of Pope John Paul II. We have Jones, Wagner, Ellen White.

**[01:17:05.480]**

We have John Paul Lucia.

**[01:17:10.950]**

This was a failed attempt on three fronts. Russia never fell. The satellite states of the Soviet Union chose Western democracy over this church state relationship that Pope Pius XII was also campaigning for. And also his own church rejected his leadership. Where he really failed was within his own church. It's the Catholics of the Soviet satellite states that didn't want the reforms he was trying to sell them. And it was even his own cardinals who blocked him from using Papal infallibility to try and enforce those reforms.

**[01:18:01.890]**

As we've said before, at the beginning, this showed itself in 1995/1996, with the St. Gallen group.

**[01:18:33.980]**

I'm suggesting, that if you're marking periods of gatherings and scatterings. From 1962, they're in a scattering. And 1989 is like 1888. It doesn't change that fact.

**[01:19:01.550]**

The third secret of Fatima was made public by John Paul II on the 13 May 2000 at the Beatification Mass of Francisco and Jacinta Marto, the other two children of Fatima. Lucia then died on the 13 February 2005. Tracking the number 13. I would suggest that the papacy has been scattered for the majority of our reform line. Pope Pius XII was raised up.

**[01:19:32.390]**

It was actually raised up after Pope Pius XI, at a very convenient point in time. In February of 1939, back to this history here Pius XI convened all of Italy's clergy in Rome to deliver a speech he had worked on for months. This speech denounced the violations of the Lateran Treaty by the Italian government and the racist persecutions by the German Reichstag. The night before he was to deliver the speech, Pius died of a heart attack.

**[01:20:08.350]**

Pius XII first work was to have that speech found and destroyed in whatever form it was in. So, Pope Pius XII, you can see a bypassing of leadership. Pope John Paul II, you can see this bypassing of leadership. With the Pope before lasting only 33 days. Suspected poisoning and suspected poisoning preceding both of these popes who are raised up.

**[01:20:51.830]**

So what do we need now? Pope Pius XII was raised up. Pope John Paul II was raised up. Lucia was their prophetic voice. What do we now need?

**[01:21:02.390]**

We now need someone to be raised up and rebuild a broken church, a church that has been scattered. We started off even our first presentation, explaining just how broken the Catholic Church is right now. I would like to suggest that someone was raised up on the 13 March 2013.

**[01:21:36.270]**

It's been 1100 years since the Pope chose a name without a number. By all rights, he should be Pope Francis I, but he chose no number because no one comes after him. So 2013 you have the final pope. March 13. And this is Francis. No number. 1100 years since a pope did not choose a number with his name. He should be Francis I.

**[01:22:17.630]**

What was the call of Francis of Assisi, who he chose his name from? The first thing we all think of is of poverty. But that wasn't Francis of Assisi's calling. I'm going to quote from you here. The calling of Francis of Assisi as they tell it. The church was again in trouble at this point in time.

**[01:22:47.730]**

He was born 1182, died 1226.

**[01:22:53.590]**

The church was again in crisis. Many bishops and priests were absent pastors. Those who were in residence oftentimes were causes of scandal to others by their lacks, morals and bad example. A man named Giovanni Bernardon was praying in a church named after St. Damian in front of a crucifix.

**[01:23:13.430]**

The figure of Jesus on that crucifix suddenly called out to him by his common nickname, which came from the fact that his father was French and said, Francis, rebuild my house. The man who became eventually the great St. Francis thought the Lord was asking him to rebuild the dilapidated church of St. Damien. So he went to his father's clothing store, took some valuable fabrics and sold them along with a horse in order to start repairing this literal church.

**[01:23:41.000]**

Over the course of a couple of years, he finished the job. But little did St. Francis know that he had misinterpreted the Lord, and that the Lord had another rebuilding project in mind. That project started with Francis himself, who responded to God's grace to follow the Lord Jesus, completely uniting himself to the Lord by means of the evangelical councils of poverty, chastity and obedience.

**[01:24:07.850]**

Francis of Assisi was being called to rebuild the church as a whole, symbolized by the Cathedral of St. John Lateran. He was being called to rebuild the entire household of God. How did St. Francis rebuild the church?

**[01:24:22.030]**

He helped bring the church back to her foundations so that the church could be rebuilt stone by stone on the foundation of Christ. We concentrate on the poverty aspect of St. Francis, but his calling, as they tell it, is to rebuild the temple.

**[01:24:46.890]**

I would suggest that this work began in 2013, just the same as Pope Pius XII had to first bring his church under control, particularly in Germany. Pope Francis is currently working to bring his church under control, primarily in the United States, where, I quote, opposition is mainly coming from.

**[01:25:11.050]**

What we struggle with, is the fact that this is a liberal Pope. So when Sean Hannity, these conservatives, catholic conservatives, they are strict Catholics. But so is Michael Francis Moore. In the light of what we have studied this week and the concept of come in counter revolution, who is going to have the power to unite these two warring sides more than anyone else?

**[01:25:41.830]**

Maybe these two warring sides will find their compromise. Michel Moore said that in his household, growing up, Francis of Assisi was right up there with Mary. Quoting Moore. I would hope that this is the Catholic Church's Gorbachev, that he would take the opportunity to turn things around. If you read some of the things he has read this week, he has called capitalism a sin very much against the rich, exploiting the poor. He spoke out very early against the Iraq war.

**[01:26:16.690]**

What you and I need to do tonight is to say our prayers and pray that this Pope is going to be a different pope and lead a Catholic church that is essentially liberal.

**[01:26:35.650]**

I don't have a clear picture of how that union would take place when Francis is currently waging war within the conservative elements of his church. But you do have a Pope that liberal Catholics like Michael Moore are rallying behind. And I think with coming times, considering pope John Paul II wish to be that great mediator. Pope Pius XII wish to be that great mediator.

**[01:27:02.780]**

What we might have coming is a great mediator. That in a situation of counterrevolution of civil war can bring two sides together.

**[01:27:17.130]**

We'll close with a prayer.

**[01:27:21.850]**

One other thought sorry. Just quickly. 220 from 1779 takes you to where? 2018. 2018 is to us what? I'm going to use the word midnight cry. When is Mary's feast day? For over 1000 years, what is Mary's catholic Church feast day? August 15.

**[01:28:08.190]**

I would suggest if something is going to bring this civil war inside the Catholic church to a close, that maybe this isn't far away.

**[01:28:19.050]**

If you will kneel with me.

**[01:28:21.510]**

Dear Father in heaven, thank you Lord for all of your blessings. Thank you for not leaving us in darkness, but preparing us for the serious times that that are coming, but also that are here right now. I pray Lord that we will be prepared to bring the true message to the world in heart and in mind.

**[01:28:43.420]**

Father, there are many questions still. And I pray Lord that you will give us whatever light is necessary to prepare us. Thank you Lord when we look at that line of the true that it's so perfect, so clean, so uniform, and it fits. And we can see all through it threaded a message of love and a willingness to restore not only your church, but each one of us from the inside out. Thank you Lord for the beauty of our lives. I pray Lord that those that are following Satan's leading, Lord, not even aware of it, that they might see the beauty in this message when their time comes. And that they might choose the path of truth over the counterfeit. I pray this in Jesus name, Amen.