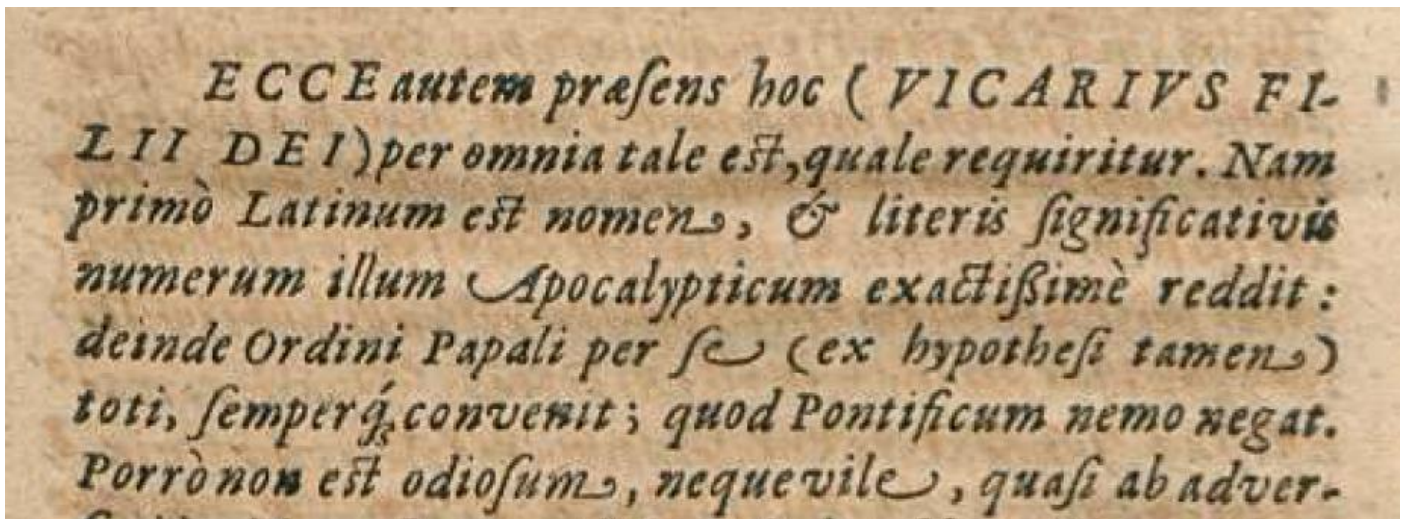


Vicarius Filii Dei

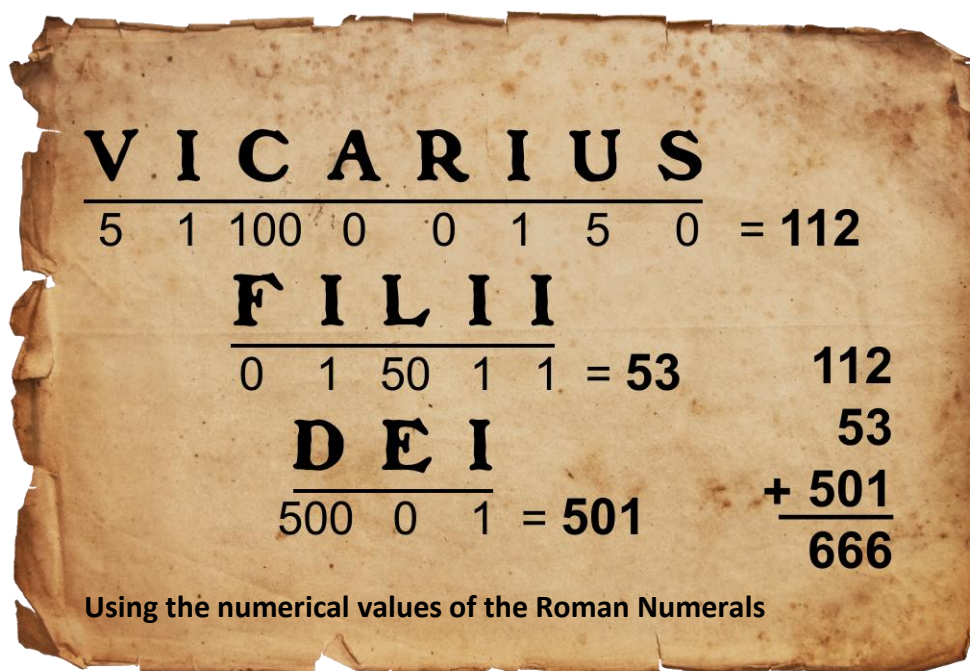
Revelation 13:17-18

*"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is **the number of a man**; and **his number is Six hundred threescore and six.**"*

The Bible's description of the "666" number of the name of the beast has been the subject of many theories and many speculations through the years. But many people today have forgotten that back when Protestantism was thriving during the Protestant Reformation, the identity of the beast was well known, and a Protestant professor by the name of Andreas Helwig, in his 1612 book *Antichristus Romanus*, pointed out that a title used in reference to the pope of Rome, *Vicarius Filii Dei*, added up to 666 and fit the Bible's description of the number of the beast.



This knowledge was well known until the 20th century, but today, many people have forgotten it and many others, both Protestants and Catholics, through the modern ignorance of history, seek to deny that the title was ever used by Rome. The purpose of this article is to show some of the evidence from Rome's own writings, and refresh society's memory of this detail that the modern scholarship tend to forget.



Vicarius Filii Dei
Latin for
(Vicar of the Son of God)

Definition of "Vicar"
*Substitute, in place of,
authorized to perform the
functions of another*

"Vicar of the Son of God"
*Substitute of the Son of God
In place of the Son of God
authorized to perform the
functions of the Son of God*

An official of the papal court in Rome, Gaetano Moroni, was a well-known Italian writer on the structure and history of the Roman Catholic Church. Moroni was chamberlain and assistant to Pope Gregory XVI, and he later served as assistant to Pope Pius IX as well. Moroni authored the famous 103 volumes of the *Dictionary of Historical-Ecclesiastical Erudition from St. Peter to the Present* (*Dizionario di erudizione storico-ecclesiastica da S. Pietro sino ai nostri giorni*).

In volume 99 (published in 1860), under the entry “VICARIO DI GESU' CRISTO” (VICAR OF JESUS CHRIST) on page 21 he stated: “*Si vuole esiste re nel Vaticano un'iscrizione, che appella il Papa, Vicarius Filii Dei.*

Clemente XIII dichiarò in una costituzione, essere il Papa anche Successore (V.) di Cristo e suo Vicario in terra. In quel-

Clemente XIII dichiarò in una costituzione, essere il Papa anche Successore (V.) di Cristo e suo Vicario in terra.”

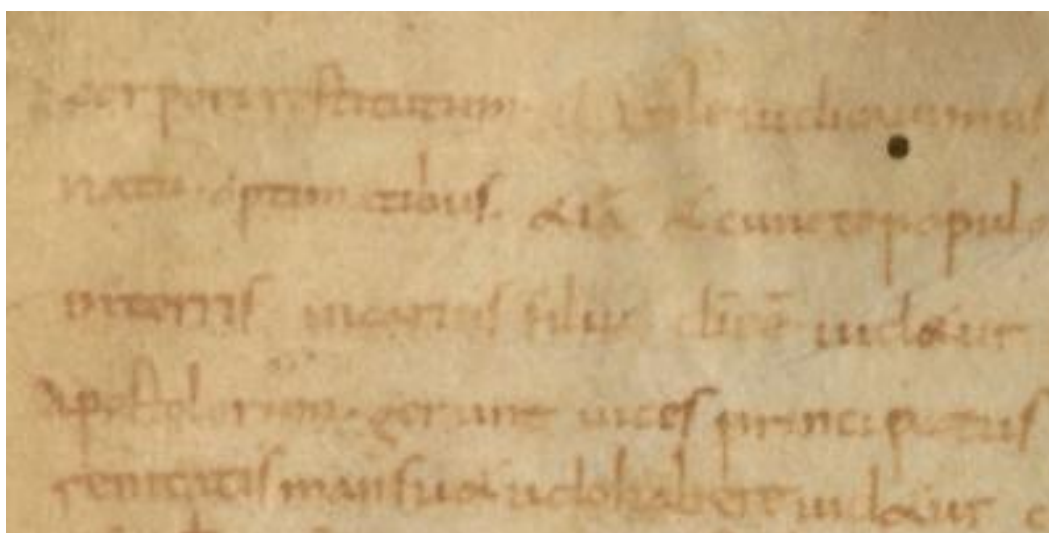
English translation: “It is said that there exists in the Vatican an inscription which calls the Pope Vicarius Filii Dei. Clement XIII declared in a constitution that the Pope is also the Successor (see) of Christ and his Vicar on earth.”

The title “*Vicarius Filii Dei*” (Vicar of the Son of God) used as a reference to the popes, is claimed to have originated with the *Donation of Constantine*. The *Donation of Constantine* is a supposed Imperial Roman decree written by Emperor Constantine the Great in the 4th century and supposedly transferring all the authority of Rome and the Roman Empire to the Pope.

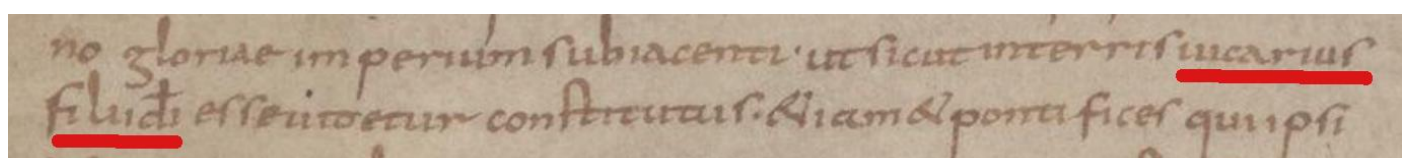
Many history researchers and critics have declared that the *Donation of Constantine* is a Roman Catholic forgery and that it was not written by Constantine but was actually fabricated around the middle of the 8th century (around 750 AD) to help Pope Stephen II.

Whether the document is an authentic 4th century decree by Constantine or an 8th century forgery is completely irrelevant to the title “*Vicarius Filii Dei*” - because the fact of the matter is, the Donation was viewed as authentic and used as an official document by the Roman Catholic Church for many centuries.

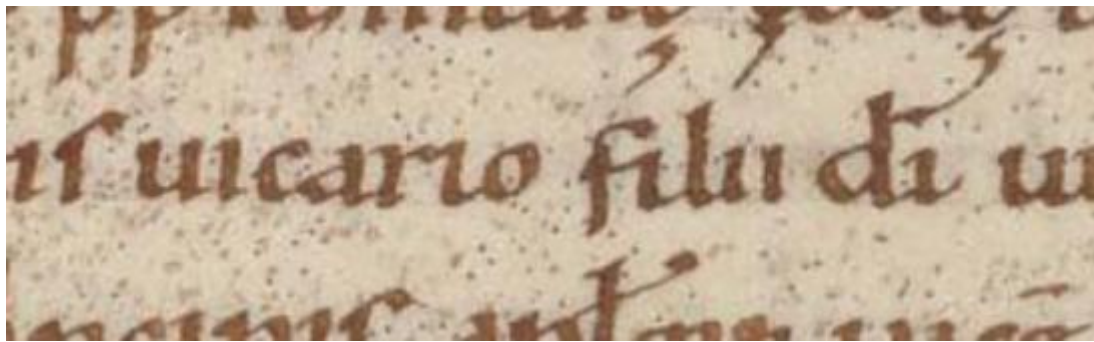
This picture is of the oldest known copy of the *Donation of Constantine* in existence, and dates back to the 8th century (701AD-800AD) and is found in a 9th century manuscript collection known as the manuscript “*Latin 2777*” (housed in the Bibliothèque Nationale, Paris). In the center of this picture can be seen, written in old Latin, the title “*Vicarius Filii Dei*.”



A Vatican manuscript (Ott.lat.93), containing the famous canon law documents known as the Pseudo-Isidorian Decretals, written around 825-850 AD (9th century) also contains the *Donation of Constantine* and its “*Vicarius Filii Dei*” title for the popes.



Around 1083 AD, Cardinal Anselm II, papal legate and Bishop of Lucca, Italy, assembled a collection of ecclesiastical canon laws, publishing them as *Collectio Canonum*. In the 4th book of this work, he quotes as authority, the Donation of Constantine along with its use of “*Vicarius Filii Dei*.” Shown here is a picture of the oldest known copy of his work still in existence (Vat.lat.1364) written around 1090 AD.



Deusdedit's Collection of Canon Law which was compiled in 1087 AD also used the phrase “*Vicarius Filii Dei*.” Quoting from the republished edition which was printed in Venice by the Vatican itself in 1869:

*“...ut sicut beatus Petrus in terris **vicarius Filii Dei** videtur esse constitutus, etiam et pontifices ipsius Principis Apostolorum vice...”*

senatu, optimatibus etiam, et cuncto populo Romanæ gloriæ imperio subiacti, ut sicut beatus Petrus in terris vicarius Filii Dei videtur esse constitutus, etiam et pontifices ipsius Principis Apostolorum vice principatus potestatem amplius quam

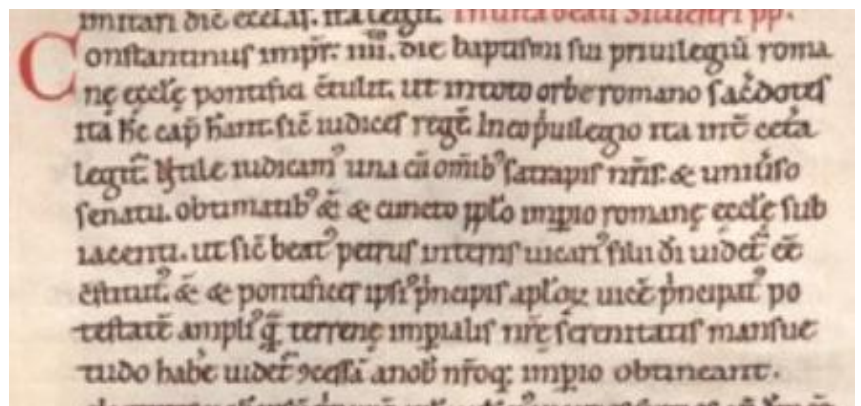
In English this would say, “...so that just as the blessed Peter seems to have been appointed the **vicar of the Son of God** on earth, so also the pontiffs of the Prince of the Apostles himself...”

The phrase “*Vicarius Filii Dei*” from the Donation of Constantine that is used to refer to the popes is also referenced in the *Decretum Gratiani* which was authored by Gratianus, a Camaldolese monk who is also known as the “father of canon law.”

Gratianus lived from about 1075 AD to 1145 AD, and wrote his Decretum during the 1130’s. Gratianus’ Decretum was later officially promulgated by pope Gregory XIII in 1580 and a couple years later it became the cornerstone of the *Corpus Iuris Canonici* (Roman Catholic Canon Law).

This photo is scanned from the 1165 edition. In a more modern Latin reprint it reads:

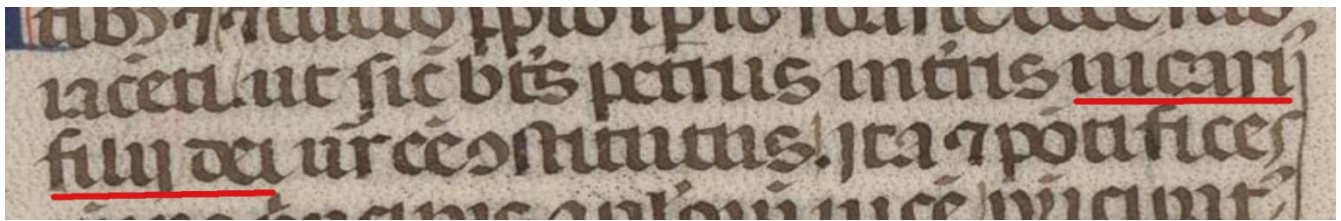
*“Constantinus imperator quarta die sui baptismi privilegium Romanæ ecclesiæ Pontifici contulit, ut in toto orbe Romano sacerdotes ita hunc caput habeant, sicut iudices regem...Utile iudicauimus una cum omnibus satrapis nostris, et uniuerso senatu optimatibus que meis, etiam et cuncto populo Romanæ gloriæ imperio subiacti, ut sicut B. Petrus in terris **vicarius Filii Dei** esse uidetur constitutus, ita et Pontifices, qui ipsius principis apostolorum gerunt uices...”*



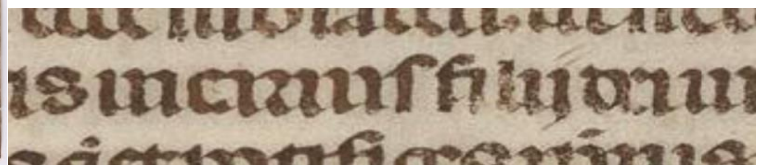
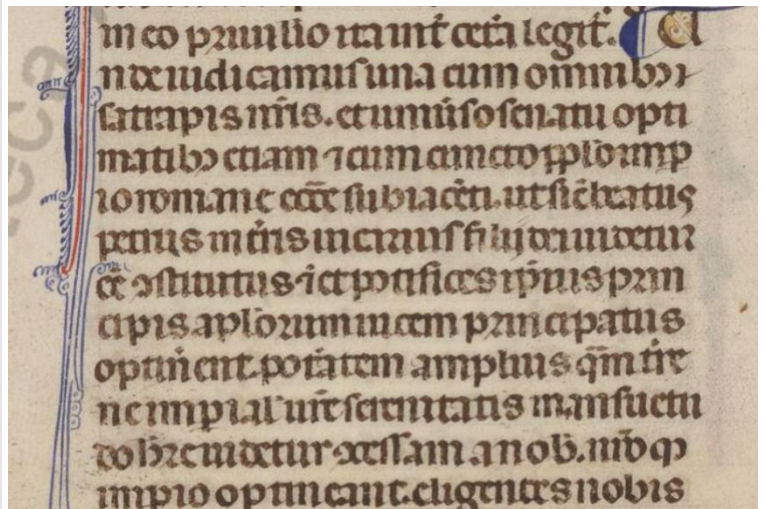
In English it reads something like this:

*“On the fourth day of his baptism, the emperor Constantine conferred the privilege of the Roman Church on the Pope, so that throughout the Roman world the priests should have this head, just as the judges have the king... so that just as B. Peter should be seen to be the **vicar of the Son of God** on earth, so also the Pontiffs, who bear the vicarage of the prince of the apostles himself...”*

The 14th century manuscript, Urb.lat.161, was written around 1301-1325 and contains Gratian’s *Decretum Gratiani* with its use of the *Vicarius Filii Dei* title.

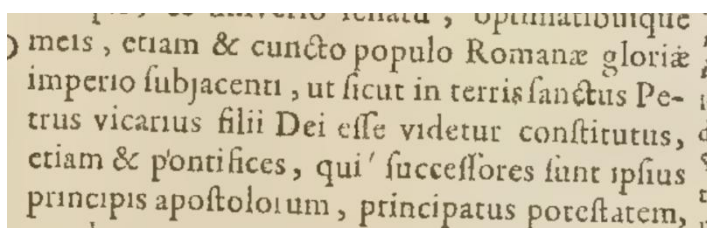
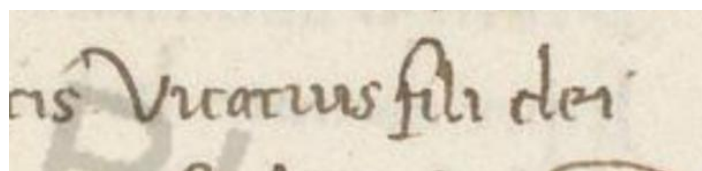


The 14th century manuscript Vat.lat.1374 is another Catholic manuscript held in the Vatican Library (Biblioteca Apostolica Vaticana). It is also part of the main Vaticani Latini (Vat.lat.) collection of Latin manuscripts and it shows the blasphemous title Vicarius Filii Dei in Old Latin.



And if space would permit, there are many other ancient Catholic manuscripts currently housed in the Vatican archives that specifically list *Vicarius Filii Dei* as a reference title to the pope of Rome as well.

In 1453, Spanish Roman Catholic Cardinal Juan de Torquemada, described as “the most articulate papal apologist of the fifteenth century,” also referred to this papal title in his *Summa de ecclesia* (“Summary of the Church”) [Vatican Archives, Vat.lat.2701, 220r]



A very important Jesuit writer, Philippe Labbe, published his historical work, *Sacrosancta Concilia ad Regiam Editionem Exacta* in 1671.

In volume I, column 1534, he repeats the Donation of Constantine and the title "Vicarius Filii Dei" as it relates to Peter and the popes.

Catholic Cardinal Archbishop Henry Edward Manning wrote *Sermons On Ecclesiastical Subjects*, a 4 volume set, in the 1840's. In the 2nd edition, published in 1870, in volume 1 on page 278, Cardinal Manning refers to the popes with the title "Vicar of the Son of God"

278

OCCISI ET CORONATI.

at Alma and at Inkermann; but to be slain for the temporal sovereignty of the Vicar of the Son of God, for his sacred person, or for the Church of God, or even for the Christian Society to which they claim to be-

world's scorn and hatred. Five-and-forty times the Vicars of Jesus Christ have been driven out of Rome or have never set their foot in it; they have been, from the beginning, martyrs, exiles, fugitives, and prisoners. It has been their common fare, it has been the lot and the inheritance of him who bears the office of the Vicar of the Son of God, who was the

In his 1885 book, *The Glories Of The Sacred Heart*, Catholic Cardinal Archbishop Henry Edward Manning also refers to the popes as "vicars" of the "Son of God." On page 183 he states:

"Five-and-forty times the Vicars of Jesus Christ have been driven out of Rome...It has been their common fare, it has been the lot and the inheritance of him who bears the office of the Vicar of the Son of God..."

The 221 volume *Patrologiae Cursus Completus* by Roman Catholic priest Jacques Paul Migne published in the 1800s also relates the *Donation of Constantine* and the "Vicarius Filii Dei" title in column 248 of the APPENDIX AD SÆCULUM IX of volume 130.

pulo Romano gloriæ imperii subjacenti, ut sicut in terris vicarius Filii Dei esse videtur constitutus, etiam et pontifices, qui ipsius principis apostolorum ge

Augustinus Triumphus, an Roman Catholic Augustinian theologian in the 14th century, was commissioned by Pope John XXII to write a book that would promote and defend both the temporal and the ecclesiastical authority of the papacy. The resulting work, *Summa de Potestate Ecclesiastica* (*Summary On The Power Of The Church*) was completed in 1320 A.D. and is known as one of the most influential and important works ever written on the nature of papal supremacy in the Middle Ages.

...tanq̃m vicarius dei filius celestis

God's son) "**vicarius Iesu Christi, vice Dei viventis**" (vicar of Jesus Christ, in place of the living God) "**Dei filii vicarius**" (vicar of the son of God) and "**vicarium esse Dei filii**" (vicar of God's son) in other places throughout his work. One such example is this quote found on page 436 of the 1473 edition:

"...quòd Papa vicarius Iesu Christi, vice Dei viventis, in toto orbe terrarum spiritualium, & temporalium habet universalum iurisdictionem."

...vicarius ihu xpi vice dei viventis in temporalium habet universalum iurisdictionem

In English this would read: *"... the fact is the Pope is the vicar of Jesus Christ, in the place of the living God, has universal spiritual and temporal jurisdiction of the entire globe of the earth."*

272 GOD AND CAESAR
causis only.¹ But that he should choose to let
versal executive function does not in any way
own right to exercise it at will:
Est enim ipse papa Dei Filii vicarius. Sicut ergo quod
tibus creaturis tamquam mediantibus secundis c

The Problem of Sovereignty in the Later Middle Ages: The Papal Monarchy with Augustinus Triumphus and the Publicists, published in 1963 by Professor Michael Wilks of Birkbeck College (London University), referenced Augustinus' Summa when he stated on page 272:

"Est enim ipse papa Dei Filii vicarius." (For the pope himself is the vicar of the Son of God.)

The encyclopedia of religious knowledge titled *Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica* which was first written by Franciscan canonist Lucius Ferraris in 1746 also contains this papal title.

In the 1858 edition in column 1828 of the section *Papa-article II* it states:

“Ut sicut Beatus Petrus in terris Vicarius Filii Dei fuit constitutus ita et Pontifices ejus Successores...”

(“As the blessed Peter was constituted Vicar of the Son of God on earth, so also the Pontiffs and his Successors...”)

14, dist. 96, ibi. Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices ejus successores in terris

Cardinal Manning's 1862 book, *The Temporal Power of the Vicar of Jesus Christ*, uses “Vicar of the Son of God” in reference to the pope on several pages, including this one on page 232.

forth, in other days, the judgments of equity and of justice. It was a dignified obedience to bow to the Vicar of the Son of God, and to remit the arbitration of their griefs to one whom all wills consented to obey.

Also, on page 166 of Manning's 1871 book, *The Vatican Council And Its Definitions*, we also find more similar references to this title.

166 THE VATICAN COUNCIL.
cieties, inherent in the office of Vicar of Christ, and head of the Christian Church? When the Civil powers became Christian, faith and obedience restrained them from casting so much as a shadow of human sovereignty over the Vicar of the Son of God. They who attempt it now will do it at their peril.

One of the most widely read Catholic authors is Bishop Alphonsus Maria de Liguori, a Doctor of the Church and the patron saint of confessors. He was also the founder of the Redemptorists (that Fr. Timothy Enright later became a member of) in 1732.

In Bishop Liguori's book *Victories Of The Martyrs* which was written in 1776 and then was published in 1888, he also refers to the Roman Pontiff with the same blasphemous title the “Vicar of the Son of God” on page 449.

preter, they declared that they were come in their own names and that of their princes to acknowledge the Sovereign Pontiff as the Vicar of the Son of God on earth, and to pay him the homage of the Christians of Japan. Then they presented the letters with which they

In *The Catholic Fortnightly Review*, Vol. XVII, published in 1910, a **Jesuit** priest by the name Ernest R. Hull ridicules the Protestants on their claim that that the pope used the Vicarius Filii Dei title and it added up to 666, and to supposedly prove his point, he Latinized his own name to show that it added up to 666. However, he carefully only Latinized his first and middle name and left his last name in English. If he had Latinized his whole name, it would not have added up to 666, and would have revealed his deception.

Then in *The Catholic Fortnightly Review*, Vol. XXIX, published in 1922, they republished that deceptive 1910 **Jesuit** article again ridiculing the Protestants over the Vicarius Filii Dei title.

Yet in spite of the Jesuits trying to cover the facts in false accusations and ridicule, not only have we seen that papists themselves acknowledge the title, but even Pope Paul VI himself used this blasphemous title in reference to the popes of the Roman Catholic Church. As of the writing of this article (2026), it can be found on the official Vatican website, in the Official Commentary on the Proceedings of the Apostolic See.

Two references are listed, one in the 1966 *Acta Apostolicae Sedis, Commentarium Officiale*, vol. LVIII

*“Qui summi Dei numine et voluntate principem locum in Christi Ecclesia, obtinemus, adorandi **Filii Dei hic in terris Vicarii** Petrique successores,...”*

*(“We who, by the power and will of the Most High God, in the principle position over Christ's Church, the worshipful **Vicars of the Son of God upon this earth** - Peter's successors,...”)*

and the other in the 1968 Acta Apostolicae Sedis, Commentarium Officiale, vol. LX

*“Adorandi **Dei Filii Vicarius** et Procurator, quibus numen aeternum summam Ecclesiae sanctae dedit,...”*

*(“Worshipful **Son of God's Vicar** and Caretaker, to whom the eternal God gave the supreme power of the holy Church,...”)*

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Adorandi Dei Filii Vicarius et Procurator, quibus numen aeternum summam Ecclesiae sanctae dedit, nihil profecto sanctius, nihil sollem-

The Bible also specifies that the beast would have “blasphemy” upon his heads.

Revelation 13:1

*“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and **upon his heads the name of blasphemy.**”*

So this gets rather interesting. The “head” of any organization would be its leader, and there are various stories and first hand accounts of people who have seen various popes wearing miters and tiaras with the title *Vicarius Filii Dei* on them, and many of these references come from people who had no connection with each other, implying to some degree the legitimacy of the claims.

As could be expected, skeptics and pro-papacy supporters deny these claims, accusing them of being false and fabricated errors. But let's examine some of these claims in light of the fact that we have already seen that the official papal documents themselves apply this phrase to the pope of Rome.

In 1759, Scottish astronomer James Ferguson pointed out that in his time, the title *Vicarius Filii Dei* was a title recognized by Catholics:

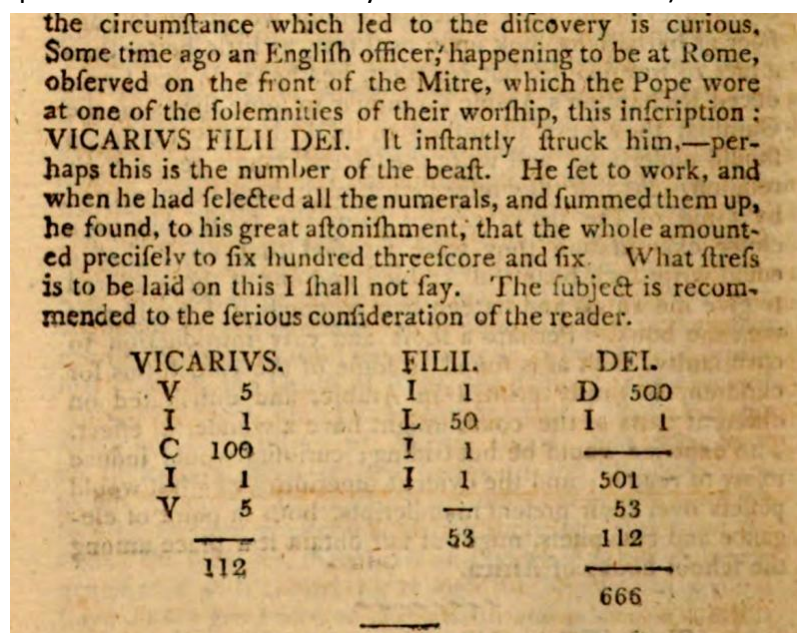
“The Papists call the Pope VICARIVS FILII DEI (The Vicar of the Son of God). And, if we take the sum of all the numeral letters in these three words, we shall find it also to be 666. Thus, the Sum Total of the Numerical value of the Letters ... is exactly 666, - A very fatal coincidence against Popery.”

Life of James Ferguson, p.242

The Evangelical Magazine vol.7, Sept. 1, 1799, p.368 (published in London, one year and six months after Napoleon's general had arrested the pope and inflicted the “deadly wound” on the beast.)



*“Some time ago an English officer, happening to be at Rome, observed on the front of the Mitre, which the Pope wore at one of the solemnities of their worship, this inscription: **VICARIVS FILII DEI**. It instantly struck him, - perhaps this is*



the number of the beast. He set to work, and when he had selected all the numerals, and summed them up, he found, to his great astonishment, that the whole amounted precisely to six hundred threescore and six. What stress is to be laid on this I shall not say. The subject is recommended to the serious consideration of the reader."

Notice, this article was published in September of 1799.

According to historical sources, Pope Pius VI was taken prisoner by Napoleon's general, Louis-Alexandre Berthier on 10 February 1798, and, on 20 February he was escorted from the Vatican to Siena, and then to the Certosa near Florence. Later he was taken to Valence, where he died in exile on the 29th of August 1799.

The next pope to be chosen was Pope Pius VII, who reigned as pope from March 14, 1800 - August 20, 1823. That means that from 29th of August 1799 to 14 March 1800, there was no reigning pope.

In other words, at the time when this Evangelical Magazine article was published, there was no reigning pope. That means that this reference to a pope wearing a miter with the title Vicarius Filii Dei on it during a ceremony in Rome, would have to be referring back to either a previous pope or Pope Pius VI in some ceremony that took place at some point before he was taken captive by Napoleon's army.

This would mean, by default, that this miter that is mentioned as being in Rome and bearing the title Vicarius Filii Dei, existed during the reign of Pope Pius VI.

This same Evangelical Magazine article was later republished in Boston in 1810, by William Collier, a Baptist pastor in Charlestown Massachusetts. It can be found in the first volume of his four volume work which is known as The Gospel Treasury. His third edition, published in 1816, contains it on p.135 of volume 1.

Notice that this story, both in 1799 and its reprint in 1810, involves the title being witnessed as inscribed on the front of a papal "miter." The "miter" is the cone-shaped fish hat that the pope wears for various religious services.

This same article was once again republished (with slightly different wording) in 1848, by Universalist author Thomas Whittemore. Whittemore was himself a Massachusetts Legislature representative. It is described in his book, A Commentary on the Revelation of St. John the Divine on page 231.

every is curious. Some time ago, an English officer, happening to be at Rome, observed on the front of the mitre, which the pope wore at one of the solemnities of their worship, this inscription: VICARIUS FILII DEI. It instantly struck him....perhaps this is the number of the beast. He set to work, and when he had selected all the numerals, and summed them up, he found, to his great astonishment, that the whole amounted precisely to six hundred three-score and six. What stress is to be laid on this I shall not say. The subject is recommended to the serious consideration of the reader.

VICARIVS.	FILII.	DEI.
V 5	I 1	D 500
I 1	L 50	I 1
C 100	I 1	
I 1	I 1	501
V 5		53
	53	112
112		666

"VICARIUS FILII DEI.
* * "Sometime ago, an English officer happening to be at Rome, observed on the front of the mitre which the pope wore at one of the solemnities, this inscription: 'VICARIUS FILII DEI.' It instantly struck him—perhaps this is 'the number of the beast.' He set to work: and when he had selected all the numerals, and added them up, he found, to his great astonishment, that the whole amounted to precisely six hundred

CHAPTER XIV. 231

lred threescore and six.

ount and sixty-six. What stress is to be
ings laid on this I cannot say.

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"VICARIUS	FILII	DEI.
V 5	I 1	D 500
I 1	L 50	I 1
C 100	I 1	
I 1	I 1	501
V 5		112
	53	53
112		666."

Thus it will be seen. that by taking

Here again, the title is still portrayed on a "miter".

Another "miter" story published in 1832 called, The Reformation: A True Tale of the Sixteenth Century written by Anne Tuttle Jones Bullard also refers to this papal title on the pope's miter on pages 247-248.

upon it much, and will mention it—
 “A person, lately in Italy, was witnessing a ceremony of the Romish church, similar to many you have described to us, and as the Pope passed him in the procession, splendidly clothed in his pontifical robes, the gentleman’s eye rested on these full, blazing letters, in the front of his mitre—
VICARIUS FILII DEI.
 The Vicar of the Son of God.
 His thoughts, with the rapidity of lightning, reverted to Rev. xiii. 18.”

248 THE REFORMATION.

“Will you turn to it, Alice?” said Mrs. Athearn.
 Alice opened the New Testament and read :
 “Let him that hath understanding, count the number of the beast, for it is the number of a man ; and his number is three hundred three-score and six.”
 She paused, and Miss Emmons said—“He took out his pencil, and marking the numerical letters of the inscription on his tablets, it stood thus :—

V	5	I	1	D	500		
I	1	FILII	L	50	DEI	I	1
VICARIUS.	C	100	I	1			
I	1	I	1				501
V	5						53
							112
							666

The result startled every young lady.

In 1865, Uriah Smith published the first edition of his book, *Thoughts Critical & Practical, on the Book of Revelation*. In his book, on page 225-226 he refers to this miter story reference from *The Reformation* book.

226 THOUGHTS ON REVELATION.

the Pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman’s eye rested on these full, blazing, letters in front of his miter: “**VICARIOUS FILII DEI,**” The Vicar of the Son of God.” His thoughts, with the rapidity of lightning, reverted to Rev. xiii. 18.

Critics have tried to discredit this story, by attacking the validity of either the individuals or the validity of the story itself. One such critic, Samuele Bacchiocchi, who (not surprisingly) received his doctoral degree from the Pontifical Gregorian University in Rome, published in his *Endtime Issues Newsletter* No. 145 the following on p.4:

“Uriah Smith appears to have been the first Adventist leader to mention Vicarius Filii Dei as a possible interpretation of the number 666. His proposal first appears in an editorial published in The Review and Herald issue of November 20, 1866.”

As is evident, Bacchiocchi did not get all his facts correct, because Uriah’s book containing that information was published the year before the article that Bacchiocchi identifies.

The November 1866 Review & Herald article Bacchiocchi referenced on p.196 says,

s; The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is this: *Vicarius filii Dei*: “Vicegerent of the Son of God.” Taking the letters

After which then follows the quote from the story in the Reformation book.
 Notice this article states “miter or pontifical crown.”

This is important to notice, because the “miter” and the “pontifical crown” are two very different head pieces. The “pontifical crown” is otherwise known as a “tiara.” Were people beginning to report that this title was being displayed in more than one place?

Signs of the Times May 20, 1875

Vicarius Filii Dei.

THIS is the title which the pope of Rome wears in jeweled letters upon his miter or pontifical crown. It means, Vicegerent of the Son of God. In Thoughts on the Revelation, this

In the Review & Herald, July 27, 1905 issue, SDA evangelist Charles T. Everson published an article describing his visit into the Vatican to examine the pope’s tiara to prove whether the title Vicarius Filii Dei was on there or not. He relates how he specifically asked the officials at the Vatican for permission to go into the private apartment of the pope and examine the pope’s tiara, and when the “higher authorities” refused permission, he was able to gain this access by making “an agreement” with the “underlings.” He not only gained this access himself, but he took with him the official papal photographer to document his findings. He provided two photos for his article of the pope’s tiara (one from the back and one from the front of the tiara). He shows in his article that there is no Vicarius Filii Dei title on that tiara.

But this “story” has quite a few incriminating details that give us a glimpse into Rome’s methods of hiding truth.

It is helpful to think about this from a logical, common sense perspective. Ask yourself,

“How could it be possible for a SDA pastor (representing the Protestant denomination that is, so to speak, the arch-enemy of the papal religious system) to gain access to the private apartment of the pope of Rome in spite of the fact that the Vatican officials had denied him access?”

“How does a simple Protestant, bypass all the Swiss Guard and security of the most “protected” city-state on earth, and penetrate into the hidden chambers of the papal hierarchy and examine their secrets, and that with the “help” of the papacy’s own photographer and workers?”

“How could he pull off such a feat, without being discovered by the pope, the higher officials, or the Swiss Guard?”

“Wouldn’t a Vatican worker be risking their own job to help a Protestant bypass the stated refusals of the Vatican hierarchy?”

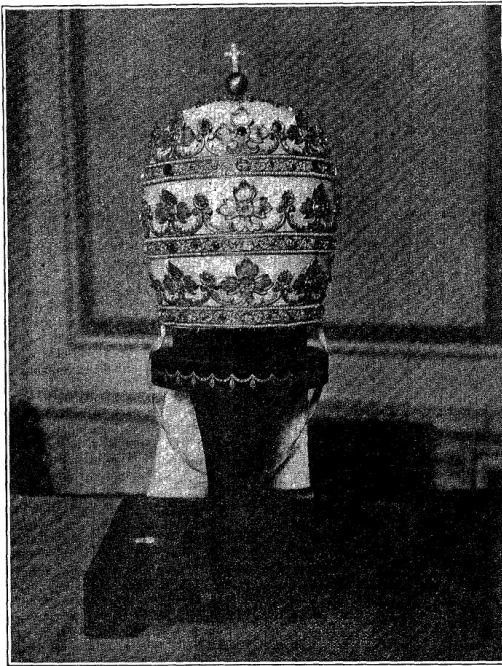
Common sense dictates that we would have to assume that this venture was only “successful” because some “high-up” official in the Vatican desired this event to take place and orchestrated this “secret” inspection by instructing the “underlings” how to go about it - and what exact “artifacts” were to be “shown.” Could it be possible that this whole thing was orchestrated in order to “discredit” the Protestants story about the tiara and “silence” Rome’s opposition? From the details, I believe this is the case!

So let’s examine some aspects of Everson’s article that give us some clues. Remember, Everson is writing this in 1905, so the reigning pope at this time is pope Pius X.

Everson describes climbing a long staircase and passing through many rooms until they arrived at the “private apartment” of the pope, and went into his dressing room. You can see, he isn’t describing going into the treasury, or some hidden vault somewhere, he is only describing the private dressing room of the current pope. He says,

“Here we were given an opportunity of seeing the tiara close at hand. We also saw two other tiaras that had been presented to the pope, one from France and the other from Bologna, as well as the miter of the pope.”

Notice, he sees 3 tiaras and a single mitre - yet he only provides pictures of a single tiara. These are the pictures from his article.



THE POPE'S TIARA, FRONT VIEW



THE POPE'S TIARA, REAR VIEW

Everson's photos are of one of Pope Gregory XVI's tiaras that was from 1834. This tiara, known as the Pope Gregory XVI Tiara, is considered one of the most worn tiaras in the papal collection, and was worn at various times also by Pius IX, Pius X and Pius XII.

Here is a color photograph of this tiara.



This tiara is decorated with three solid gold crowns inlaid with diamonds over the central silver-plated mesh base of the crown. Each gold crown sports solid gold cloverleaves, inlaid with jewels. The tiara is studded with 146 gems and topped by a cross of 11 diamonds on top of a blue enameled globe of gold.

It was modified in the reign of Pius IX with two bands of 90 pearls added to each crown.

Though Everson didn't provide pictures of the other two tiaras that he saw, yet by his description, we can identify the other two.

The one that he stated was from France is known as the Paris Tiara. The one that he stated was from Bologna is known as the Golden Tiara.



Paris Tiara



Golden Tiara

Both of these tiaras were given to Pope Leo XIII - the Paris tiara in 1888 and the Golden tiara in 1903. Both are made of silver and gold and precious stones and according to Everson's story, *"The tiara presented to Leo XIII in 1903 is of gold and silver, and contains three inscriptions, but none of them reading Vicarius Filii Dei."*

Referring to the pope of Rome, Everson states, *"He wears his miter as bishop of Rome, while his tiara is the triple crown which he wears as the sign of his authority as pope. That there has never been an inscription upon the miter is evident in the nature of the case, and therefore a careful examination of it revealed no writing whatsoever."*

That is a pretty bold claim, especially in light of the fact that he claims he examined "it" - implying just a single mitre - but the Vatican holds a multitude of mitres.

Just for a modern instance, within just the first 8 months of this current pope's reign (Pope Leo XIV) the pope has been filmed and photographed wearing no less than 24 different mitres (and that is just the photographs that I've personally seen - there could be even more that I didn't see). And that is just this one pope! How many mitres have all the previous popes worn? How many mitres could be hidden in vaults, closets, and secure chambers that the public never have access to?

In other words, there are so many papal mitres housed in the Vatican, it is absurd to think someone can inspect a single mitre and then claim there is no writing on any of them. But notice that "trick" - the article didn't actually claim there was no writing on "any" tiara. The article was written in a way to "imply"

that the pope only has one mitre and there has never been writing on it, but it only specified that there was no writing on that particular mitre that he inspected - ignoring the fact that there are many other mitres in existence.

Everson continues with his description,

"The present tiara has been in use since 1836, and was worn by Pius IX, Leo XIII, and Pius X. This is the official tiara with which the popes are crowned, and which they wear on great occasions. There is no tiara extant that was worn before 1836; for when Napoleon came to Rome on his famous pillaging tour, he destroyed all the tiaras existing, in order to utilize the jewels and the precious metals contained in them."

So here we see a lot of tricky wording. We are told that this tiara has been "in use" since 1836, yet this tiara was made for the pope in 1834. Are we to believe that nobody put it on their head for two years?

We are also told here that *"no tiara extant was worn before 1836."*

The word "extant" means "it exists."

So this story literally says that no tiara that exists was worn before 1836. There are big problems with this idea, as you will see shortly.

This description of Everson leads the reader to believe that Napoleon's soldiers pillaged and destroyed all the existing tiaras to get the gold, silver, and gemstones, when they captured the pope in 1798, and that none of all the tiaras prior to 1798 exist now.

There are huge flaws with this story - in spite of the fact that this story is the commonly told story all around the world today.

For one, the tiara of pope Gregory XIII still exists and it dates back to the 1500s. Why didn't Napoleon steal that one?



Ironically, the large 404.5 carat emerald that originally adorned this tiara and had Gregory's name engraved in it, was swiped off of this tiara and put on pope Pius VI's tiara - which he then removed and handed over to the French to pay war reparations required by the Treaty of Tolentino in 1797.

But this emerald later shows back up when Napoleon "gave" it back to the pope!

For another thing, we would also have to believe that Napoleon's invading soldiers traveled through Italy pillaging all the treasures they could get their hands on, but when they arrived at Rome, they carefully walked past the vast majority of the Vatican's treasures of gold, silver, and precious stones and only selected certain tiaras to take. The reason why we would have to believe this, is because if you tour the

Vatican today and go through some of their museums, you can see countless gold candlesticks, jeweled gold and silver utensils, and almost innumerable treasures of gold, silver, and gemstones - all claiming to date back through all the centuries prior to Napoleon's invasion (not to mention all the gold covered pictures, statues, and other architectural treasures that abound there).

So we are left with a choice - either Napoleon's soldiers were completely incompetent thieves and left the vast majority of the Vatican's treasure completely untouched - or the commonly told story of the the destruction of all the tiaras in the invasion of Rome is mostly fiction meant to throw people off the search for the tiaras.

Would it be possible that the tiaras along with all the other valuable treasures, were hidden away when the Vatican learned that Napoleon's army was approaching Rome? I believe the existing evidence proves this is the case. Perhaps a few treasures might have been stolen, but the vast majority would have been hidden in the depths of the Vatican - which is why that treasure still exists today! The value of the "known" Vatican treasure is estimated in the billions - and that is just the treasure that is known about.

And when I say "depths of the Vatican" - I am not exaggerating. Not only are there so many rooms and passageways that are common knowledge and used as tourist attractions, such as the Vatican Necropolis, Vatican Grottoes, the Catacombs of Rome, and the Passetto di Borgo, but there are also vast areas of the Vatican that are "off limits" to outsiders. Only certain Vatican insiders are allowed access to those areas. Many people fail to realize that besides what is "above ground" there are many "stories" underground underneath the Vatican. Miles of tunnels, corridors, vaults, hidden chambers, and secret rooms and passages.

Many people refused to believe such revelations for centuries, but every once in a while, more details leak out showing just a few more details that were once thought impossible. For many centuries, various eye-witness accounts kept leaking out that the Vatican had secret archives hidden from the public. Most people wrote off such tales as fiction, yet enough information leaked out that finally the Vatican opened "part" of their secret archives - not to the general public, but to credentialed carefully chosen researchers who the Vatican could approve of. It was revealed that this portion of secret archives and underground vaults house some 53 miles of shelving, loaded with books, records, and historical documentation spanning more than the last 2000 years. And that is only the part they admitted to publicly and that we know about. There is no way of knowing how much more extensive their underground city is and what all is hidden in those secret chambers.

But back to the tiara issue. If Everson's story was correct and all tiaras were destroyed by Napoleon in 1798, and there are no extant tiaras between 1798 and the 1834 tiara of Gregory XVI, then there should be no evidence of any tiara during that 36 year time period.

But that is not what we find. There is a big problem with that story!

There were 4 different popes crowned during those years. What were they "crowned" with?

Pope Pius VII was crowned with a tiara in 1800.

It was not as fancy as the regular ones, because he was not originally in Rome. He was crowned "in exile" in Venice and then had to travel to Rome.

That being the case, the temporary tiara that was made for his coronation was made of paper-mâché and decorated with gemstones from Venice's local families.

This tiara still exists today! Here is a photograph of it.



In 1804, pope Pius VII presided at Napoleon's coronation as Emperor. Napoleon then gave Pius VII a tiara (known today as the Napoleon Tiara). This tiara was originally encrusted with 3,345 precious stones

and 2,990 pearls and topped with the 404.5 carat emerald that the former pope had given to France - although it has been modified by different popes through the years.

Below you can see a drawing of what it originally looked like and a picture of it as it exists today.



These are the only tiaras listed as existing during the reign of Pius VII. But notice these papal medals that were minted during his reign - showing him wearing various other “unknown” tiaras that do not match either the paper-mâché tiara or the Napoleon tiara. [Medals years - 1813, 1817, 1821, 1823]



And though these tiaras don't match any tiaras currently listed as existing during those years, even the intricate details of Pius' stole including his crest are clearly seen (implying that the details of his tiaras are also fairly accurate).

Pope Leo XII was crowned in 1823. What was he crowned with?

Here are two very detailed medals, one minted in 1824 and one in 1825, showing Pope Leo XII wearing a tiara that does not match either of the two known to exist in his day (yet strangely, they resemble the ones pictured on Pius VII in those previous medals).



Here is a third medal minted in 1828 showing still another tiara.



Obviously, there were other tiaras in existence in pope Leo XII's day that are not documented as existing today. Why? Where are they being hidden and why are they being hidden?

Pope Pius VIII was crowned in 1829. What was he crowned with?

An 1829 painting by French painter Horace Vernet portrays pope Pius VIII wearing still another tiara that is not documented today as existing back then.

Here you can see what this tiara looked like.



If you go to the Vatican, there is a monument to pope Pius VIII showing him kneeling, and on the floor beside him is his tiara. Here again, this tiara does not match any that are publicly known today to have existed in his day. Although some aspects of it do resemble the tiara, shown on the 1825 medal, being worn by Pope Leo XII - the largest difference being the top decorations.



In 1831, Gregory XVI was crowned pope. What was he crowned with?

Remember, up to this point, the only listed existing tiaras were the paper-mâché tiara and the Napoleon tiara. The Gregory XVI Tiara did not exist yet, and would not be made until 1834, that is 3 years after Gregory XVI had begun his reign as pope. Here are two detailed medals, both dated 1833 (one year before the Gregory XVI Tiara was made) - showing two other different tiaras on Gregory's head. Notice how they compare to the tiaras shown on Pius VII, Leo XII, and Pius VIII in the previous pictures.



Also, if you go to the Vatican, you will find a monument to Gregory XVI as well. Here again, the tiara he is pictured as wearing does not match any of the ones publicly documented as existing in his day.



In fact, if you walk around in the Vatican, you can see various statues and paintings of all these popes, wearing various tiaras that Rome claims didn't exist then.

Notice that all of these "pictured" but supposedly "undocumented" tiaras are all shown as existing during the 36 years of time that Everson's story implies there were no tiaras.

You can easily see that there are numerous differences between some of these tiaras.

So the question arises, *"If all these tiaras, could have been in existence, yet remained largely 'unknown' to the public and 'undocumented' today - how many other 'undocumented' tiaras could be stashed in vaults and closets inside the Vatican?"*

Now the skeptics might claim that is a foolish question. After all, there could not possibly be any tiaras hidden in closets in the Vatican... - Or could there?

Most people today don't remember news stories from a century ago, so let me take a minute to share one that might have missed most people's attention.

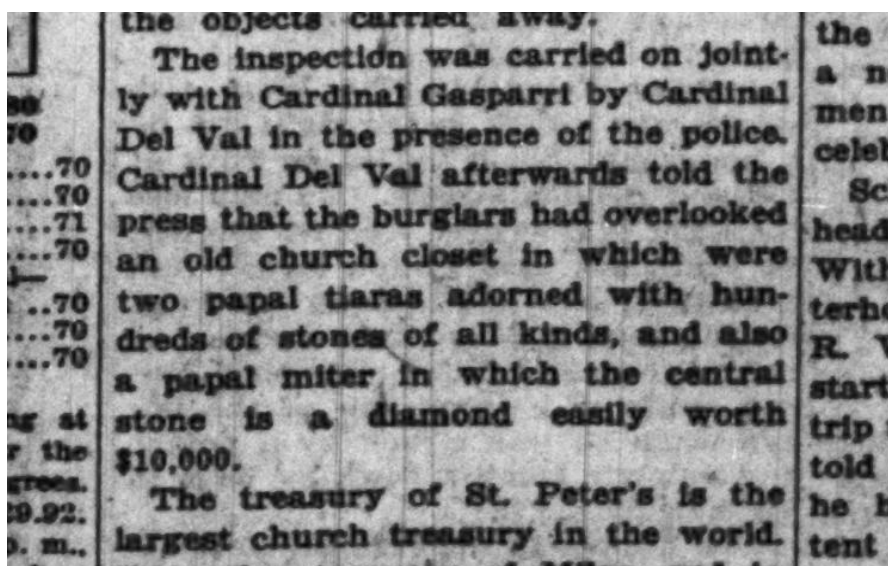
In 1925, the Chicago Sunday Tribune broke the news story that the Vatican had been robbed.



According to this article, some thieves, posing as construction workers, were employed to restore some mosaics in the Vatican, and early one morning, they broke through the floor of the room above the treasury and descended down into the treasury with ropes and hauled out some \$250,000 worth of gold and gemstone studded treasure. (That would be about \$4.6 million in today's currency). They somehow managed to smuggle it out of the Vatican without the Swiss Guard discovering the robbery.

When it was discovered that the Vatican Treasury had been robbed, the pope had one of the cardinals take an inventory of the Treasury to see what had been stolen.

The article lists various objects like gold rings, gold utensils, gold chalices, and gold crosses studded with gemstones - but buried down the page in a small seemingly insignificant paragraph was a single sentence that the readers of this article on tiaras might find interesting. Here is a picture of that paragraph.



So according to this article, the robbers overlooked *“an old church closet in which were two papal tiaras”* filled with gemstones and a papal mitre that held a \$10,000 (\$185,000+ in modern value) diamond!

So here, Rome admits that they keep very valuable papal tiaras and mitres in “old church closets.”

Just how many “old church closets” and how many “mitres & tiaras” with a possible inscription of the Vicarius Filii Dei title could be hidden away inside the Vatican is anybody’s guess. We will probably never learn the answer to that question, because Rome doesn’t want the public to know, they want to keep that kind of information a secret.

So Everson’s story, while written in a way to imply that there is no Vicarius Filii Dei title on any of the head pieces that the pope wears, does serve to bring out enough questions, that cause the thinking mind to sit up and take notice. His article also brings out the fact that the Golden Tiara does have inscriptions on it - the significance of which will be shown further in a moment.

But lets first look at another article which was published only about 16 months after Everson’s article.

In the Review and Herald edition of December 20, 1906, an article written by evangelist D.E.Scoles, related the stories of two different and unconnected eye-witnesses descriptions of the title *Vicarius Filii Dei* on the pope’s tiara.

The first account was a description from a former Catholic priest in St. Paul Minnesota, whose name was M. De Latti. De Latti had personally witnessed the tiara with this title, and he corrected Scoles when Scoles showed a drawing illustrating what the tiara may look like. Scoles drawing showed the entire title on only one of the crown bands, but De Latti informed him that he had seen that tiara on more than one occasion while in Rome and that the whole title was not on one crown but was rather distributed above the three crowns with the words actually on the backing and not on the crown bands themselves.

Here is a **fake** picture, and I repeat, this picture is not a real tiara! This toy tiara was photo-shopped simply to illustrate what the **“placement”** of the title that De Latti was describing would look like.



The other story was from a Presbyterian minister in Webb City, Missouri.

When this Missouri minister related this story to brother Scoles, Scoles asked him to make a written statement detailing his story, and the following is that minister’s statement as recorded in the Review and Herald article in the Dec. 20, 1906 issue.

To whom it may concern:

This is to certify that I was born in Bavaria in 1828, was educated in Munich, and was reared a Roman Catholic. In 1844 and 1845 I was a student for the priesthood in the Jesuit College in Rome.

*During the **Easter service of 1845, Pope Gregory XVI**, wore a triple crown upon which was the inscription, in jewels, Vicarius Filii Dei. We were told that there were one hundred diamonds in the word Dei; the other words of some other kind of precious stones of a darker color. There was one word upon each*

crown, and not all on the same line. I was present at the service, and saw the crown distinctly, and noted it carefully.

In 1850 I was converted to God and to Protestantism. Two years later I entered the Evangelical Church ministry, but later in life I united with the Presbyterian Church, of which I am now a retired pastor, having been in the ministry for fifty years.

I have made the above statement at the request of Elder D.E. Scoles, as he states that some deny that the pope ever wore this tiara. But I know that he did, for I saw it upon his head.

Sincerely yours in Christian service,

(Signed) B. Hoffman.

Webb City, Missouri, Oct. 29, 1906.

Notice the details - he witnessed pope **Gregory XVI** wearing a tiara with this title during the Easter service in the year of **1845**. That is 60 years before Everson's article claiming Gregory's tiara doesn't have any titles on it.

Now skeptics may attempt to claim that this story about a Presbyterian minister named B. Hoffman was just made up by Scoles.

But with a little research, we find that this story was not made up by Scoles - there was a real Presbyterian minister in Webb City, Missouri by that same name who was born in the same place, in the same year, and educated in the same place.

The Presbyterian church of Missouri requested a Dr. Stringfield to publish a history of the Presbyterian church in Missouri.

In fulfilling this request, the book titled *Presbyterianism in the Ozarks* was published in 1909, only about 3 years after Scoles article. (In other words, Scoles could not have been exposed to this book's information when he wrote his article, for this book had not been printed yet.

In several places throughout the book, the author details various church connections with a Presbyterian minister in Missouri by the name of *Balthazar Hoffman*. Is this the same B. Hoffman who related the tiara story to Scoles?

Remember, in Scoles article, B. Hoffman specified,

*"This is to certify that I was **born in Bavaria in 1828**, was **educated in Munich**, and was reared a Roman Catholic. In 1844 and 1845 I was a student for the priesthood in the Jesuit College in Rome."*

In the *Presbyterianism in the Ozarks* book we find this paragraph on page 217,

PRESBYTERIANISM IN THE OZARKS

217

1877; dismissed to Presbytery of Emporia September 1880.
Served the Buffalo and Conway churches.

BALTHAZAR HOFFMAN.

Born in Bavaria January 5, 1828, educated in Munich and Baltimore, ordained September 20, 1861, by the Presbytery of Cincinnati, Ohio. Served various churches in Pennsylvania, Ohio, Indiana and Kansas. Mr. Hoffman entered the Presbytery of Ozark in September 1878. He served the church of Summit. From here he returned to Kansas and subsequently became a member of Ozark Presbytery by which he was honorably retired.

WILLIAM A. GRAYSON

And on page 12 of this book is a list of their various Presbyterian ministers - notice Hoffman's address.

12

PRESBYTERIANISM IN THE OZARKS

at the time when the General Assemblies of 1906 declared the union effective:

MINISTERS	ADDRESS	Churches	Membership
Balthasar Hoffman, H. R....	Webb City, Mo....		
Pilny S. Smith.....	Amsterdam, Mo.		

Now Hoffman had stated that he witnessed the Vicarius Filii Dei title on Gregory XVI's tiara in 1845, but we have already seen photographs showing that the tiara of Gregory XVI has no inscription. However, what if at the Easter service of 1845, Gregory XVI was wearing a different tiara? Many popes have worn tiaras that originally belonged to previous popes, and we've already shown evidence that there were various other tiaras in existence by the time Gregory XVI took office.

Not only do we have previous tiaras from the reigns of earlier popes, but in the public record there are at least two other tiaras specified as belonging to Gregory XVI.

One is listed as a lightweight tiara (there are numerous references to it all over the internet, but I could find no date for its creation, and I could find no pictures of it).

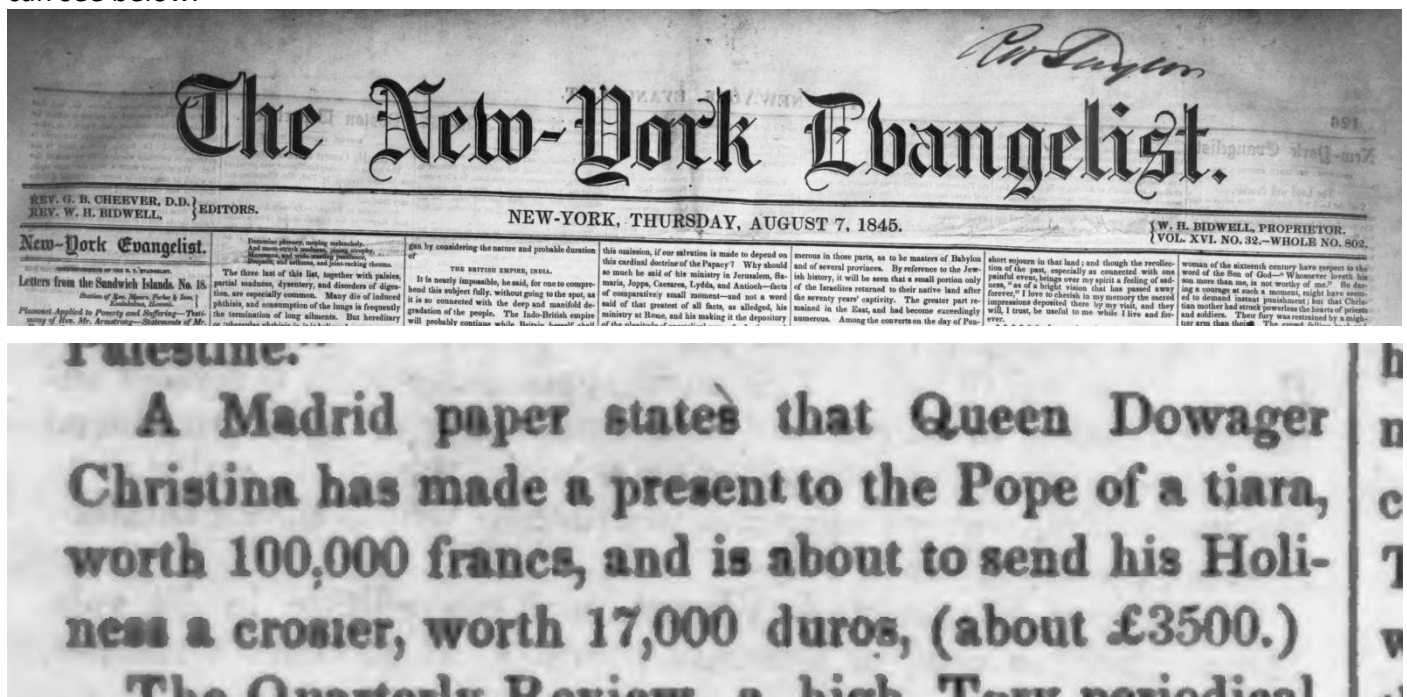
The other tiara was given to Gregory XVI in 1845 - the very same year Hoffman claims to have seen a tiara with this *Vicarius* inscription.

This tiara was described as a gift from Queen María Cristina of Spain and it was reported to be worth some 100,000 fr. (\$657,000+ in today's currency).

This gift of Queen Cristina to pope Gregory XVI was reported on in 1845 in many newspapers around the world, including the Paris newspaper *La Presse*, *The Boston Daily Atlas*, the French *Mémorial Bordelais*, *The Times* of London, *L'Univers Union Catholique* (Paris), *The South Australian Register*, and the *New York Evangelist*, just to name a few.

Ironically, most of these exact issues of these various papers, are either restricted, hidden behind paywalls, or they have mysteriously just "disappeared" all together, along with any possible pictures and almost all records of this tiara. Some mysterious "power" seems to be "erasing history."

After much digging and searching, I was able to find the issue of the *New York Evangelist*, which you can see below.



Now the pagan celebration of Easter in 1845 fell on March 23 and this American paper's mention of the tiara gift is in the early part of August. However, you can see that it is talked about in the "past tense." Remember that in 1845, travel from Europe to the US was still by ship, so there would be some lapse of time between the time this news story was published in European countries and when it finally made it to America. Besides that fact, some of these other missing European newspapers were publishing this "gift" information in the "past tense" as well and some two months or more prior to this American article.

Could this tiara be the one that Hoffman witnessed on pope Gregory XVI's head? With all the "disappearing" information, it sure seems suspicious. We will probably never know for sure - but it could be a possibility.

Now I could go on and on with this article, because there are many other details, facts, pictures, and stories that could be shared on this topic. If you would like to research more of these facts and stories for yourself, there is a good well-researched 3 volume set of books on the subject titled "*The Truth about 666*" by Edwin de Kock which you can find at online stores.

But I want to shift gears here, so to speak, and point out something that a lot of people miss when studying this topic.

If you look back at the beginning of this article, you will remember that the whole issue with the title ***Vicarius Filii Dei*** is that its value in Latin Roman Numerals is "666" which matches the number of the beast's name in Revelation 13. But what is the number 666 really identifying? What is the underlying purpose of the title "*Vicarius Filii Dei*?"

The Latin title ***Vicarius Filii Dei*** literally translates out to "Vicar of the Son of God" - and we saw that the meaning of the word "Vicar" literally means "*Substitute, in place of, authorized to perform the functions of another.*"

So the number 666 reveals to us that any power or person holding the title or claiming to be the "*Vicar of the Son of God*" is literally claiming to be "***the substitute of the Son of God***" or placing themselves "***in the place of the Son of God!***"

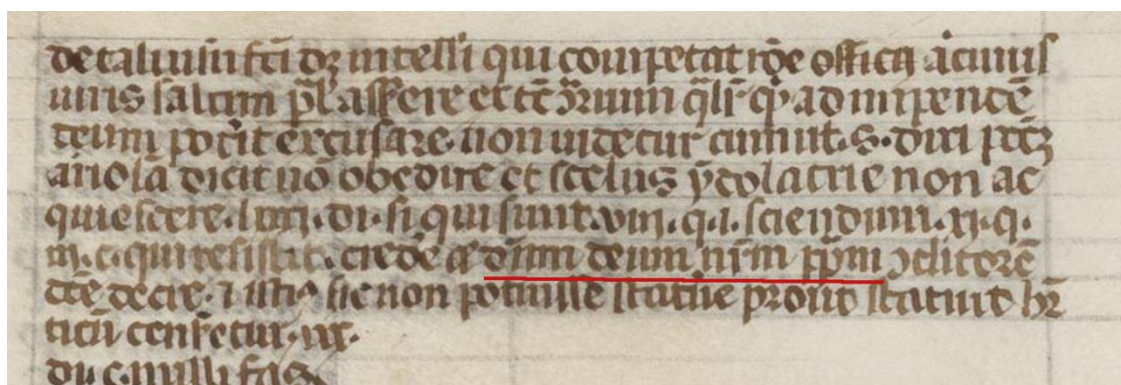
According to the Bible itself, such a boastful claim is considered "Blasphemy!"

"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." John 10:33

What this means is that, in Revelation 13, this power symbolized by a beast with the name of blasphemy on its heads, is showing that this beast power is claiming to be God; the real significance of the number 666 is intimately connected with any power that is claiming to be the substitute for God, or to place itself "in the place" of God. Anyone who places themselves in the place of God is represented as having this 666 number of the name of blasphemy in their forehead or their hand (forehead representing the mind and hand representing the actions).

Now we've already seen some of the documentation showing the papacy's use of the 666 title Vicarius Filii Dei - but do they claim to be God in any other wording? Yes they do, in many, many places! Here are just a few examples.

All the way back in the 14th century, Pope John XXII issued what was known as his Viginti Extravagantes. This manuscript is housed in the Vatican and is known as Vat.lat.1397. In this document, the pope is referred to as "***Our Lord God the Pope***" (Latin "***Dominum Deum Nostrum Papam***"). Here you can see a picture of this phrase in *old Latin* taken from folio 166v of Vat.lat.1397.



In 1894, Pope Leo XIII sent out his apostolic letter *Praeclara Gratulationis Publicae* - *The Reunion of Christendom*. In this letter he stated,

*"But since **We hold upon this earth the place of God Almighty ...**"*

In 1895, the French paper "Le Catholique National" published a very revealing statement.

CINQUIÈME ANNÉE. N° 18 SAMEDI, 13 juillet 1895.

LE CATHOLIQUE NATIONAL

ORGANE DES CATHOLIQUES-CHRÉTIENS DE LA SUISSE ROMANDE

Direction: Prof. Dr E. MICHAUD, Berne, rue d'Erlach, 17. — Rédaction: M. STEINMANN, Imprimerie Stämpfli & Cie.
Abonnements et Expédition: Imprimerie Stämpfli & Cie., Berne.

SUISSE: un an, 2 fr. 50; 6 mois, 1 fr. 50. — ÉTRANGER: un an, 4 fr.; 6 mois, 2 fr. 50.
1 n°, 10 cts.; 6 n°, 45 cts.; 12 n°, 65 cts. (les timbres-poste suisses sont acceptés). — Insertions: 30 cts. la petite ligne.

SOMMAIRE: L'Union des Eglises. — Une nouvelle transsubstantiation papiste. — Faits divers et Correspondances. — Avis.

Translated into English, the quote reads,

*"The Pope is not only the representative of Jesus Christ, but **he is Jesus Christ himself**, hidden under the veil of the flesh. **Does the Pope speak? It is Jesus Christ who speaks.** Does the Pope grant a grace or pronounce anathema? It is Jesus Christ who pronounces the anathema or grants the grace."*

In his pamphlet talking about the description of the ordination of Roman Catholic priests, Jesuit priest William Doyle wrote,

*"In the eyes of God and His Heavenly Court he is no longer a man, a sinful child of Adam, but **an 'Alter Christus,' another Christ.** 'Did I meet an angel and a priest,' said St. Francis of Assisi, 'I would salute the priest before the angel.' 'Thou art a Priest For Ever,' is written on his soul. Forever a priest of the Most High **with power over the Almighty.**" Shall I Be A Priest? Chapter 1*

These quotes just give a few of the many examples that could be given showing the bold blasphemy that the papal beast system declares to the world.

But now let's go back to the tiara subject.

What if the bold blasphemous title of Vicarius Filii Dei could be "hidden" in symbols or words that nobody would recognize? What if the same title could be "disguised" so that it didn't blatantly add up in Roman Numerals to 666? It wouldn't change the blasphemy significance of it at all, but without the number associated with it, perhaps it would bypass the detection of the Protestants, so they wouldn't notice that title anymore!

Do we see symbols or words expressing this blasphemous significance? Yes we do! There are both words and phrases as well as symbols that disguise this blasphemy. But first let's examine the tiaras.

Remember Everson's story relating how he actually saw 3 tiaras?

The 1903 Golden Tiara was valued at \$24,000 then (which is about \$884,000 today).

He specifically stated about this tiara, *"The tiara presented to Leo XIII in 1903 is of gold and silver, and contains three inscriptions, but none of them reading Vicarius Filii Dei."*

also failed to reveal any inscription. The tiara presented to Leo XIII in 1903 is of gold and silver, and contains three inscriptions, but none of them reading *Vicarius Filii Dei*. The inscriptions that it contains are written upon the

This claim by Everson is true, the title "*Vicarius Filii Dei*" is not found on that tiara.

But, what Everson didn't realize is that if we look at the inscriptions that **ARE** found on it, we find that the exact same blasphemy is boldly engraved on it that was revealed by the title "*Vicarius Filii Dei*" - except in this instance, it is just hidden in symbols and other words!

Here is an old picture of this 1903 tiara taken from the left side of the tiara and a screenshot (from a museum video) of the right side of the tiara.



Notice that the tiara is made of silver and layered with three solid gold crowns.

Each crown is decorated with intertwining vines that project up into a somewhat stylized fleur-de-lis known as a "Tudor Leaf" design, every so often around the distance of the crown.

The Tudor Leaf symbolism was associated with "sacred power" and the "rule by divine right" of the wearer. In esoteric symbolism, the Fleur-de-lis is associated with the number 6 and not surprisingly, there are 6 of these fleur-de-lis ornaments on each crown (6 on the bottom crown, 6 on the middle crown, and 6 on top crown - so the crown layers literally show "666" in its symbolism).

But there is much more to this tiara than just those Tudor Leaf Fleur-de-lis designs.

The Latin inscription on the top crown reads, **OMNE REGIS CHRISTI PASTORUM PASTOR OVILE.** Translated into English, this says, "**KING OF ALL CHRIST'S SHEEPFOLD, SHEPHERD OF THE SHEPHERDS.**"

The Latin inscription on the middle crown reads, **NESCIVS ERRANDI FIDEI MORUMQUE MAGISTER.** Translated into English, this says, "**INFALLIBLE TEACHER OF FAITH AND MORALS.**"

The Latin inscription on the lower crown reads, **MAXIMUS IN TERRIS DIVINO IURE SACERDOS.** Translated into English, this says, "**GREATEST ON EARTH, PRIEST BY DIVINE RIGHT.**"

As you can see, these inscriptions contain the same essence of blasphemy that the *Vicarius Filii Dei* title contains.

And that isn't the only papal tiara with this blasphemy inscribed on it.

In the year 1871, Pope Pius IX received a tiara as a gift from the women of the Royal Court of the King of the Belgians.

This tiara is known as the Belgian Tiara, and it is decorated with three crowns consisting of upright gold panels (12 gold panels on each crown = 36 total panels [6x6=36 - otherwise known as three 6s]) and the tiara is inlaid with many jewels, pearls, gilt silver, emeralds, and many other precious stones.

Latin inscriptions are distributed on the 3 crowns in panels of red, green, and blue colored enamels.



These Latin inscriptions read as,

Bottom Crown: **REGUM ATQUE POPULORUM PATRI**

Translated into English: **KING AND FATHER OF THE PEOPLE**

Middle Crown: **ORBIS SUPREMO IN TERRA RECTORI**

Translated into English: **SUPREME RULER OF THE WORLD ON EARTH**

Top Crown: **IESU CHRISTI VICARIO INFALLIBILI**

Translated into English: **INFALLIBLE VICAR OF JESUS CHRIST**

And the words are positioned in a way that when viewed from the front, the words of the 3 crowns read from top to bottom say, "**CHRISTI VICARIO – IN TERRA – REGUM**" (*Vicar of Christ, King of the World*)

Here again, we see the exact same boastful blasphemy revealed on the papal tiara.

Notice that this tiara even uses the phrase "*Vicar of Jesus Christ.*" Because Jesus Christ is the Son of God, in the technical definition itself, there is no difference between the title "*Vicar of the Son of God*" and the title "*Vicar of Jesus Christ*" - they both mean the same blasphemous thing!

But you don't have to take my word for it, Rome admits this themselves.

In researching this topic, I stumbled across a reference to a 2014 Catholic News service page where, in question/answer form, a priest named Francis Hoffman, J.C.D. talked about the relationship between these two titles. The web page was connected to *Our Sunday Visitor*, but not surprisingly, it had been mysteriously closed or moved and was no longer accessible by the regular search engine (all the links I could find just took me to dead pages). However, using different searches designed for finding archived missing or deleted web pages, I was finally able to access the missing page and take a screenshot of it.



The screenshot shows the OSV Newsweekly website. The header includes the OSV Newsweekly logo and a shopping cart icon with '0 Items'. The navigation bar has links for NATIONAL, WORLD, VATICAN, FAITH, IN FOCUS, PERSPECTIVES, DAILY TAKE, BY ISSUE, SUBSCRIBE, SHOP, and CLASSIFIEDS. The main content area features a Q&A article titled 'Papal Miter Father Francis Hoffman' dated 8/6/2014. The article includes a photo of Father Francis Hoffman and discusses the meaning of the title 'Vicarius Filii Dei' compared to 'Vicarius Christi'.

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Papal Miter Father Francis Hoffman

8/6/2014



Q. Why would the pope have inscribed on his miter *vicarius filii dei*, which is not an official title for the pope, instead of *vicarius Christi*, which is an official title?

B.B., Auburndale, Wis.

A. Here is a reply from Father Francis Hoffman, J.C.D.:

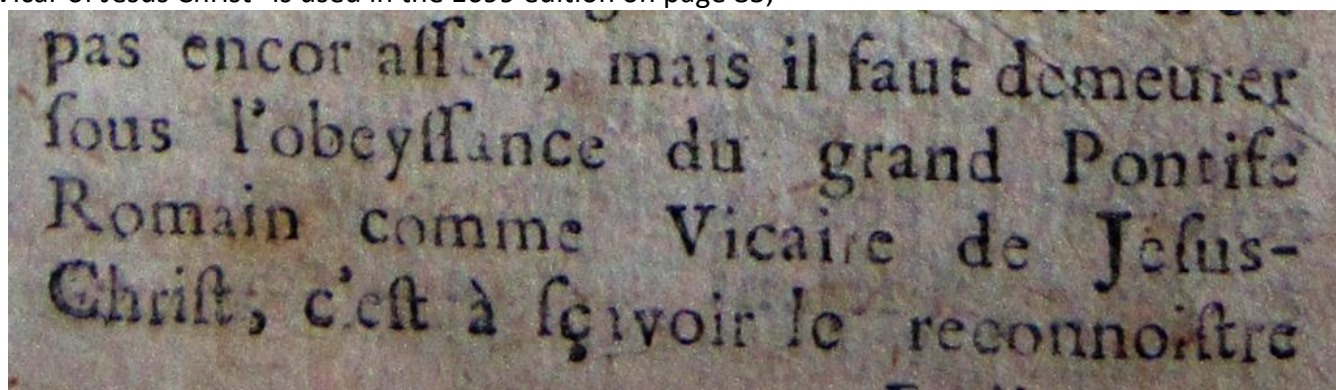
The pope can do whatever he wants as long as he is faithful to Christ. The Code of Canon Law states, "No appeal or recourse is permitted against a sentence or decree of the Roman Pontiff" (Canon 333.3). So, the Holy Father himself can determine what is an official title, because he is the official.

All the same, there is really no difference between the term *vicarius filii dei* and *vicarius Christi*. The first means "Vicar of the Son of God," and the second is translated "Vicar of Christ." As the Son of God is Christ, the two mean the same thing.

This Francis Hoffman is not a simple layman. Hoffman has been a member of the elite Opus Dei for over 30 years. Notice that his name is followed by the credentials J.C.D. This abbreviation stands for the Latin phrase **Juris Canonici Doctor** ("Doctor of Canon Law"). This means that Hoffman is a priest that holds the highest terminal academic degree in Roman Catholic Church law and is considered an expert in the legal system governing the Roman Catholic Church. Besides his doctorate in Canon Law from the Pontifical University of the Holy Cross in Rome, he also holds an M.B.A. from the University of Notre Dame, and a B.A. from Northwestern University in History.

In other words, when this priest states that the term *Vicarius Filii Dei* and the term *Vicarius Christi* mean the same thing and there is no difference between them - he knows what he is talking about.

In Jesuit Cardinal Robert Bellarmine's *Catechism* which was approved by Pope Clement VIII, the title "Vicar of Jesus Christ" is used in the 1699 edition on page 85,



it says, "...but one must remain in obedience to the great Roman Pontiff as the Vicar of Jesus Christ..."

So whenever a mere mortal man, such as the pope of Rome, lays claim to such blasphemous titles as "Vicar of the Son of God," "Vicar of Jesus Christ," "Infallible Teacher of Faith and Morals," "Divine Monarch," "King of Kings," or any other such boastful claims - or when a mere mortal priest claims what is God's ability alone (to be able to forgive sins) or presumes to stand as a mediator between the sinner and God - he, in reality, is bearing the essence of 666, the number of the beast's name (blasphemy).

Whenever any created being places themselves in the place of God, it is blasphemy, and they bear the number 666.

But just in case any Protestant may be thinking, "Well, that doesn't have any bearing on me, that only applies to Catholicism" - don't be so fast to jump to conclusions. This also applies to all the Protestant world as well. Stop and think about it.

What does it mean when Protestant pastors are calling themselves "Reverend" (a title that belongs to God - Psalm 111:9), or "Doctor of Divinity"?

What does it mean when God says, "*The Word was God*" (John 1:1) yet many supposed Protestant theologians and scholars step into that role and make the claims of higher criticism, that you can't understand the Word of God for yourself, but instead, you must let the Bible scholars (a man) interpret it for you? What does it mean when higher critics dissect, pick apart, or in any other way set themselves above the Word of God? All these things are intimately linked to the significance of this 666 "mark of blasphemy!"

Do we see any other hidden forms of this blasphemy or 666 symbolism? It is literally all over the place! In the Roman Catholic Church, this esoteric symbolism is literally hidden in plain sight.

For example, in the esoteric circles, one of the symbols used in occult worship is the symbol of a bee. The bee, known as "*the builder of 6*" because it builds all its honeycomb chambers as perfect six-sided hexagons, is intimately associated with the number 6. The bee was also used by both the Gnostics and the pagans as a fertility symbol, and a symbol for their fertility deities, as well as a symbol for "the Word".

In the Babylonian mysteries, Nimrod, the sun-god was portrayed as a lion with a bee in its mouth.



*"The bee between the lips of the sun-god was intended to point him out as 'the Word'; for **Dabar**, the expression which signifies in Chaldee a 'Bee,' signifies also a 'Word'; and the position of that bee in the mouth leaves no doubt as to the idea intended to be conveyed." The Two Babylons, p.194*

The Bee is also used as a symbol in secret occult societies such as Freemasonry. The Masonic Service Association of the United States publishes a bulletin called *The Short Talk Bulletin*. In its September 1951 edition is an article titled *The Bee Hive*, it states,

"The Egyptians always excellent and Ancient Free-Masons paid Divine Worship to a Bee under the outward Shape of a Bull, the better to conceal the mystery; which Bull, by them called Apis, is the Latin word for a Bee; the Enigma of presenting the Bee by a Bull consisteth in this, that according to the doctrine of the Pythagorean lodge of Freemasons, the souls of all the Cow-King transmigrate into Bees..."

You might recognize the Apis Bull of the Egyptians - it was the Golden Calf that the Israelites worshipped in rebellion against God at the foot of Sinai (*Exodus 32:4*).

But the links between the "bee" and the number "6" are much more numerous and extend into many pagan societies and systems of occult worship.

In the Vatican and Roman Catholic system, you have symbolism of bees all over the place. The giant bronze canopy over the pagan altar known as St. Peter's Baldachin (or Baldacchino) has groups of 3 bees all over it.

With 1 bee representing the number 6 - groupings of 3 bees would be representing the number 666!



The bases of the pillars also show this 666 symbolism in bees, you can also see it in the Vatican's Gallery of the Geographical Maps, and in many other places throughout the Vatican and its museums.



In that same Freemasonry bulletin quoted earlier, we find another intriguing reference.

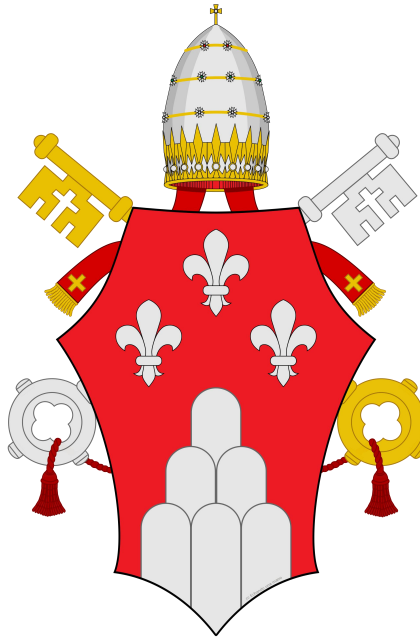
*“For this Reason the Kings of France, both Pagans and Christians, always eminent Freemasons, carried **three Bees** for their Arms, but to avoid the Imputation of the Egyptian Idolatry of worshipping a Bee, Clodovaeus, their first Christian King, called them **Lilies, or Flower-de-Luces**, in which, notwithstanding the small Change made for Disguise Sake, there is still the exact Figure of a Bee.”*

Bees and Fleur-de-lis 666 symbolism is embedded throughout the Vatican, in both the artwork and the architectural designs.

Bees “...construct their honeycomb from thousands of perfectly symmetrical **hexagons**, and in turn, this structure contains the many secrets of the **Flower of Life** and of **the six-pointed star or hexagram**.”

The Element Encyclopedia of Secret Signs and Symbols, art. “Bee”

You can also find this 666 Fleur-de-lis symbolism in some of the papal coat of arms. Pope Paul VI coat of arms blatantly shows it.



So we see, that the blasphemous claims and the various blasphemous titles used by the papal beast system are not only boldly stated in Rome’s very own writings and official documents, but that they even portray it in their symbolism and their designs and architecture.

There are many more connections than space will not permit examination of here, so perhaps the best way to conclude this article is with God’s call in Revelation 18:4.

***“And I heard another voice from heaven, saying,
Come out of her, my people, that ye be not partakers of her sins,
and that ye receive not of her plagues.”***