

PART 13

JUMPING FORWARD

**Petrus Romanus, Project LUCIFER,
and the Vatican's Astonishing Plan for the Arrival of an Alien Savior**

February 17, 2013

**NOTE: DUE TO
THE
RESIGNATION OF
POPE BENEDICT
(AS THE
AUTHORS
PREDICTED),
EVENTS ARE
ACCELERATING
AROUND THE
WORLD.**

**WE HAVE BEEN
FORCED TO
JUMP FORWARD
IN THIS SERIES
TO THE FINAL
HALF-DOZEN OR
SO ENTRIES AND
ARE WORKING
HARD TO GET
THE
INVESTIGATIVE
BOOK "EXO-
VATICANA" OUT
AS FAST AS**

POSSIBLE -
HOPEFULLY BY
MID-MARCH -
RIGHT WHEN
CONCLAVE WILL
BE IN SESSION
TO ELECT
PETRUS
ROMANUS - THE
FINAL POPE



From the very beginning of this arduous investigation, we knew we were facing a daunting task.

To breach that labyrinthine monument to religion, the Roman Catholic Church, and to ascertain subterranean secrets concealed beneath its layers of classified documentation had been tried and failed by thousands before us.

The Vatican is impenetrable, we were warned, the very inventor of the term “above top secret.” As the world’s oldest-running bureaucracy, it is an amalgamation of secrets, vaults, and esoteric traditions dating back to the Dark Ages. Steeped in complexity and guarded by a procession of popes, cardinals, and multileveled priests, it is obsessed with maintaining “the need to know.”

When spokesmen for the Church do tantalize the outside world with commentary, it often turns out to be duplicity designed to keep researchers running in circles and in the wrong direction.

And yet, of late, we had heard enough consistency from Jesuit astronomers to wonder now if, for some reason, Rome was intentionally moving the religious world toward accepting a definite revelation, a period in time coupled with a momentous disclosure that somehow required specific public comments and the development of theological arguments concerning extraterrestrial intelligence that ultimately will, they believe, impact the religion of Christianity.

On this, we will be providing:

1. first-person testimonies by high-ranking authorities that agree with the assessment above
2. documents and newly drafted scholarly papers by Vatican academics that substantiate our conclusions
3. the threshold of what is called in the court system “a presumption of fact”

When reading *Exo-Vaticana*, readers will find the number of documents and the amount

of commentary evidence on the part of Rome's astronomers and the Vatican's emerging theology as conveyed therein to be conclusive beyond reasonable doubt that the Vatican has intentionally positioned itself to be the religious authority on, and ecclesiastical benefactor of, Official Disclosure:

the imminent and authorized public admission by world governments of advanced extraterrestrial intelligence.



Why [the Vatican](#) has taken this carefully designed and deliberate course over the last few years is the greater mystery, but implies knowledge on their part of facts yet hidden to most of the world that may hold far-reaching and historic implications.

It also illustrates how Rome has wittingly or unwittingly set itself up to become the agent of mass end-times deception regarding "salvation from above." That's because, historically, there exists a clear pattern wherein man's psychological need of a savior is displayed during times of distress - a time like today - when people look skyward for divine intervention.

As **Ted Peters**, professor of systematic theology at Pacific Lutheran Theological Seminary, wrote,

"With the constant threat of thermonuclear destruction in the post-World War II era leaving our planet in a state of insecurity and anxiety, it is no wonder many have begun to hope for a messiah to save us. The holiness of

the sky and the need for a salvation converge and blend when the bright clean powerful UFO zooms up onto the horizon. Could it be our celestial savior?" [i]

Jesuit Brother **Guy Consolmagno** must think so, as he assured us that if highly advanced ET saviors from outer space touch down on planet Earth soon, it will not mean what Catholics believe is wrong, but rather,

“We’re going to find out that everything is truer in ways we couldn’t even yet have imagined.” [ii]

In truth, Consolmagno’s advice for the religious faithful could be leading mankind into a gigantic setup, as many religions have at least one apocalyptic myth describing the end of the world accompanied by a redeemer who appears in the sky at the last minute to rescue the chosen from annihilation or wrath.

Mayans, Assyrians, Egyptians, and Greeks held similar beliefs, while the Hopi Indians foresee times of great hardship when they will be preserved by the “power” of a blue star, far off and invisible, that suddenly makes its appearance in the heavens.

Today, even factions of the New Age look for a techno-savior to arrive in the atmosphere in the nick of time to save mankind.

Although *Jesus*, is prophesied to appear in the clouds during an era of great earthly trials (1 Thessalonians 4:16–18), predominant among prophecy scholars is the idea that coupled with any heavenly appearing and concurrent salvation of believers from chaos will first be the materialization of a false Christ or “man of sin.”

Where [Hopi see a blue star](#) and Vatican astronomers see their “space brothers” en route to guide us into the light, evangelical Christians understand the Antichrist will initially assume the role of a fabricated end-times messiah who mimics the return of Christ with a false second coming that also happens to be attended by heavenly “signs and lying wonders” (2 Thessalonians 2:8–9).

Could these deceptive “wonders” be:

1. the discovery of artificial structures on another world
2. a “contact” scenario
3. maybe even something more dramatic, like a flying saucer armada piloted by creatures who appear to be advanced humanoids but who are in fact evil supernaturalism on a quest to mislead and destroy the human race?

Even secular ufologists suspect demonic activity in the interaction between humans and “aliens.”

Whitley Streiber, author of *Communion* and other books on the subject, once wrote:

“There are worse things than death, I suspected. And I was beginning to get the distinct impression that one of them had taken an interest in me. So far the word demon had never been spoken among the scientists and doctors who were working with me.

And why should it have been? We were beyond such things. We were a group of atheists and agnostics, far too sophisticated to be concerned with such archaic ideas as demons and angels”.^[iii]

Alien Saviors, Demonic Plots, Hidden Codes

To understand what is driving Vatican scholars into such strange astro-theological territory, a subtle game of cat-and-mouse has been playing out behind the scenes over the past few months between the authors of *Exo-Vaticana* and the church's theologians over the need to determine why Rome's authorities suddenly need alien-friendly dogma.

At times responses to inquests have come in coded replies instead of straight forward answers.

For instance, Jesuit astronomer Guy Consolmagno pointed Tom to a peculiar novel published in 1958 under the title, [*A Case of Conscience*](#), (or read the full Spanish version: [*Un Caso de Conciencia*](#)) by **James Blish**.

In the story, a Jesuit priest named Father Ruiz-Sanchez and a team of scientists travel to a newly discovered planet dubbed “Lithia” to study the Lithians who live there.

Unknown to the science team, the Vatican secretly advises the Catholic father to investigate whether the aliens have redeemable souls.

What he finds in the Lithians are intelligent creatures whose morality fits perfectly with Christianity but who are devoid of any concept of *religion* or *God*. This dilemma grows, and soon the priest is invited to visit with a Lithian family.

He writes:

Here was the first chance, at long last, to see something of the private life of Lithia, and through that, perhaps, to gain some inkling of the moral life, the role in which God had cast the Lithians in the ancient drama of good and evil, in the past and in the times to come.

Until that was known, the Lithians in their Eden might be only spuriously good: all reason, all organic thinking machines, ULTIMACs with tails and without souls.^[iv]



**Original cover of *A Case of Conscience*
by James Blish**

Because the publisher of *Exo-Vaticana* is giving away *A Case of Conscience* in the data-dvd provided with the first release of this book, we will not spoil the ending - which includes the Jesuits (described as “the cerebral cortex of the Church”) dealing with the knotty moral, theological, and organizational issues surrounding a papal proclamation and the seed of Satan - for those who want to read the novel.

However, it is important to note that the fictional Father **Ruiz-Sanchez** warns the Vatican to classify Lithia as X-1 - a planet to be forever quarantined from Earth and humans due to its potential for great deception.

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

When Ruiz-Sanchez uses the phrase, “*Retro me, Sathanas*,” he is announcing the medieval Catholic formula for exorcism, “*Vade retro Sathanas*” (“Go back, Satan”), a clear reckoning that the aliens on Lithia are part of a satanic plot to be avoided at all costs, an astro-theological conspiracy designed to mislead mankind.

He eventually convinces the pope (Pope Hadrian in the story) of the satanic stratagem, but, ironically, he is unable to convince all of the Church’s theologians.

Did the author of *A Case of Conscience* foresee how such great deception would eventually be embraced by the Vatican as a result of some of Rome's celebrated scholars and astronomers?

When science-fiction writer Jo Walton asked Jesuit Brother Guy Consolmagno (whom we also interviewed from Rome with this question and a lot more) what he made of these issues posed by Blish in his novel, Consolmagno admitted that the Jesuits are:

1. the strongest advocates of “inculturation” (allowing alien cultures to maintain their paganism while modifying expressions of Christian ideas within those beliefs)
2. accepting of “alien cultures for who they are”
3. willing to adapt alien “religious practices into a form and a language that can be accepted.” [vi]

So, if Brother Consolmagno had been on Lithia, Walton concluded, we'd already be in contact with aliens,

“and finding out as much as we could about them.” [vii]

From what we have seen, Walton may not have to wait much longer for contact, which raises a hidden aspect of *A Case of Conscience* involving wordplay around the term “Lithia.”

While Blish makes an obvious connection to the name of the planet and its inhabitants as reflecting the abundance of “Lithium” ore on the alien world (ore that could be mined and exploited for use in making nuclear weapons), mention of the goddess I-Lithia or “Ilithyia” is strangely missing from the work. This stands out as possibly a secret code in the book that specifically relates to the deductions of Father Ruiz-Sanchez and the “seed of Satan” being debated by the Church back on Earth.

If the similarity between Lithia and the [goddess Ilithyia](#) is coincidental, it is extraordinary, as it was the job of this goddess in antiquity to protect the very “seed of the serpent” that in turn generates the birth of the “serpent child” and future “serpent-savior.”



So important was the goddess Ilithyia's role in ancient days as the preserver of this serpent seed toward *the birth of the serpent-savior* that shrines were erected to her by cult followers across Greece (including at Athens, Megara, Korinthos, Argos, Mycenae, Sparta, etc.) in which terra-cotta figures of immortal nurses were depicted watching over the divine children in whom the bloodline would survive.

For example, on the mainland at Olympia, a shrine dedicated to Ilithyia (called Eileithyia by the Greeks) was witnessed by traveler and second-century geographer, **Pausanias**, in which a small inner chamber (cella) sacred to the serpent-savior hosted a virgin-priestess who,

“cared for a serpent that was fed on honeyed barley-cakes and water.” [viii]

The shrine memorialized the appearance of a Marian-like woman with a babe in her arms who,

“at a crucial moment when Elians were threatened by forces from Arcadia,” was placed on the ground between the contending forces and changed into a terrifying serpent, “driving the Arcadians away in flight, before it disappeared into the hill.” [ix]

The message is: the messianic babe in the Marian woman's arms is secretly a serpent-savior.

Interestingly, the myth of Ilithyia is also connected in ancient history with the birth of

Apollo, whose coming as “the promised seed” formed the *novus ordo seclorum* prophecy of the Great Seal of the United States (as thoroughly documented in Apollyon Rising).

This “messiah” who returns to rule the Earth in the latter days is also described (by the same name) in the book of 2 Thessalonians as the Antichrist who becomes the progeny or incarnation of the ancient seed (or spirit) of Apollo.

The warning in 2 Thessalonians 2:3 reads:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition [Apoleia; Apollyon, Apollo]”.

Revelation 17:8 also directly ties the coming of Antichrist with the seed of Apollo, revealing that the Beast shall ascend from the bottomless pit and enter him:

“The Beast that thou sawest was, and is not; and shall ascend out of the Bottomless Pit, and go into perdition [Apoleia, Apollo]: and they that dwell on the Earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is” .

[EDITOR'S NOTE: READ MORE ABOUT THE CONNECTION BETWEEN THE VATICAN, WASHINGTON DC, AND THE COMING SEED OF THE SERPENT IN AN EXCERPT FROM THE BOOK 'PETRUS ROMANUS' [HERE](#).]

The verses above elucidate a very important and central eschatological issue concerning how all of the Bible is really a story about the ancient and future struggle between the “seed” of the woman (Jesus) and that of the serpent.

Genesis 3:15 says,

“And I will put enmity between thee and the woman, and between thy seed [zera, meaning “offspring,” “descendants,” or “children”] and her seed.”

Besides the pre-preaching of the Gospel of *Christ* in this verse (known in theology as the protoevangelium), another incredible tenet emerges here - that Satan has “seed” and it is at enmity (hostility, hatred, antagonism) with *Christ*.

We believe an example of Satan’s hostile seed can be found in Genesis chapter 6, where fallen angels mingled with humans and produced Nephilim.

More importantly, in Exo-Vaticana we will discuss how Church leaders including Roman Catholics from the Middle Ages forward believed the Antichrist would be spawned of this demonic seed.

Saint Augustine wrote about this in the City of God, ^[x] and in the De Daemonialitate, et Incubis, et Succubi, Father **Ludovicus Maria Sinistrari de Ameno** (1622–1701) argued how the coming of Antichrist represented the biological hybridization of demons with humans.

“To theologians and philosophers,” he wrote, “it is a fact, that from the

copulation of humans with the demon...Antichrist must be born.” [xi]

Thus, as *Jesus Christ* was the “seed of the woman,” the “Man of Sin” will be the “seed of the serpent.”

And if the serpent seed represents the second coming of Apollo as prophesied by the Apostle Paul, not only will he be the exact opposite of Jesus (Son of God) and a forerunner of the [return of these Nephilim](#), but a false serpent-savior who claims to be the second coming of the babe in Mary's arms.

References

- [i] Ted Peters, *UFOs - God's Chariots?: Flying Saucers in Politics, Science, and Religion* (Atlanta: John Knox Press, 1977), 147.
- [ii] Carol Glatz, “Do Space Aliens Have Souls? Inquiring Minds Can Check Jesuit’s Book,” *Catholic News Service*, November 4, 2005, <http://www.catholicnews.com/data/stories/cns/0506301.htm>.
- [iii] Whitley Strieber, *Transformation: The Breakthrough* (Sag Harbor, NY: Beech Tree Books, 1988), 44–45.
- [iv] James Blish, *A Case of Conscience* (New York, NY: Ballantine Books, 1958), 26.
- [v] *Ibid.*, 92.
- [vi] Jo Walton, “Aliens and Jesuits: James Blish’s A Case of Conscience,” *TOR*, November 29, 2010, <http://www.tor.com/blogs/2010/11/aliens-and-jesuits-james-blishs-a-case-of-conscience>.
- [vii] *Ibid.*
- [viii] “Eileithya,” *Wikipedia, The Free Encyclopedia*, last modified January 24, 2013, <http://en.wikipedia.org/wiki/Eileithya>.
- [ix] *Ibid.*
- [x] Augustine, *City of God*, 23:15.
- [xi] Father Ludovicus Maria Sinistrari de Ameno, *De Daemonialitate, et Incubis, et Succubi* (1622–1701), English translation of this portion provided by Jacques Vallée in *Passport to Magonia* (Contemporary Books, 1993), 127–129.

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