

## Chapter 8

### THE ULTIMATE COSMIC CONFLICT OF THE AGES

“And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.”

Apocalypse 12: 7-9

The ultimate conflict has been ongoing ever since the first battle was fought in Heaven. Actually this battle is one great continuous conflict between Good and Evil that has come down to us through the ages. This ultimate conflict of Good versus Evil is represented in an overall and encompassing term: God versus Satan – that is, Yahweh the Creator of all the Cosmos versus the adversary of all that is good. The ultimate conflict is represented in the singular term, Archangel Michael versus Lucifer – or, in the plural term, the Heavenly Hosts versus Hell’s Fallen Angels. So we have Heaven versus Hell.

The ultimate conflict between Good and Evil has taken on many forms throughout the ages from the far reaches of the heavens to the more earthly sphere of life. So therefore, the term varies to reflect the combatants involved but the ultimate conflict is still the same: the ongoing war between Good and Evil. So this great and underlying struggle continues on through the corridors of time beginning in the highest heavens but culminating in our region of the universe.

So it is we know it by its various descriptions: Elohim (Sons of God) versus the Nephilim (Sons of Perdition); the Woman (represented by the Adamic seed line, the human race) versus the Serpent (represented by the seed line of Cain, the Draconian or Serpent race); the “Children of Light” versus the “Children of Darkness”; Christ versus the Antichrist; the Virgin versus the Dragon; the Church versus the Beast; and the Saints versus the Rebels. No matter how it is represented it still reflects the underlying theme of Good versus Evil.

This great conflict is what Pope John Paul II was referring to when he was still a cardinal (see last chapter). "...the Church versus the anti-church; the Gospel versus the anti-Gospel..." For this conflict permeates all of life, all human endeavor and activity as it is all grounded in this central truth of the ages: it is either allied with Good or with Evil.

This conflict was spoken of and expressed in a different way by Pope Leo XIII in his Encyclical "Humanum Genus". He called it the "Two Kingdoms" and referred to Saint Augustine's "Two Loves and Two Cities". He explains, "the race of man, after its miserable fall from God, the Creator and Giver of heavenly gifts, 'through the envy of the devil', separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other for those things which are contrary to virtue and truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His only begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

"This twofold kingdom Saint Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects: and with a subtle brevity he expressed the efficient cause of each in these words: 'Two loves formed two cities; the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one.' At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons, and of warfare, although not always with equal ardor and assault."

As referred to above and elsewhere in this book, this ongoing "war in heaven" between the "two kingdoms" now includes this earth (and has, since the Garden of Eden) in a much greater way. The climax of this great battle is coming now in our time of the Apocalypse.

In order to understand what is truly happening and what is to happen in these “end times” regarding this conflict, we need to look at our past. The Hebrew terms, the “Bene Elohim” versus the “Nephilim” has been interpreted by historians as the “Sons of God” versus the “cast-down-Sons of God” or as the “Sons of Perdition“. The first represented order, the second, chaos. The account of this great ongoing battle is given in the Tanach and in the Vedas which tell of two great factions, that of light and that of darkness.

This ultimate conflict of the ages came to earth and surfaced in the Garden of Eden. The fall of man was accomplished through the beguiling of the Serpent. Few realize that this “story from Eden” is referring to an event that is to be taken literally not just in a spiritual sense. In other words, the Serpent was very real; that this creature in the Garden was of the serpent race that exists in the hidden recesses of the underground netherworld. Unfortunately this account described in Genesis has been spiritualized into a symbolic one; that the serpent which deceived Eve was simply a snake or that it was not a physical entity. Such is not the case.

The Serpent is described by both Anna Catherine Emmerich (which she saw in a vision) and by those who have researched the subject quite extensively, as being an actual creature that stood erect and upright, having arms and hands, intelligence of reasoning and speech. This creature, the Serpent of Genesis, is none other than the possessed member of the serpent race that inhabited the earth then as it still does today. The descriptions of Emmerich, historians, chroniclers, and other researchers along with eyewitness accounts all tally perfectly as to what this creature looks like.

In actuality there co-exist on and in this planet two races of beings: the human race and the serpent race. The serpent race, made up of various reptilian forms, inhabits the netherworld and has been seen by men at various times throughout the centuries. What is surfacing from the legends and lore of the past is running head on into modern eyewitness accounts and scientific evidence proving that such creatures do exist. The description of the “devil” as being a serpentine

entity or a winged dragon has more basis in fact than it does in legend as we will discover later on.

These varied forms of the serpent race have been seen and documented in investigations into New World Order activities. This includes the winged “locusts” of the Apocalypse which have both a biological explanation and technological one. (This we do not need to go into here – but keep this in mind as we go through the rest of this chapter. The meaning and underlying truth will come clear in the next section, specifically in the chapters: “The Secret Underground Government” and “The Ultimate Conflict Revisited”. This central truth: the ultimate conflict between Good and Evil is the underlying theme to this book and we will return to it again and again.)

In order for us to better understand this ultimate conflict between Good and Evil we need to explain more about the combatants engaged in this ongoing struggle.

## **THE NATURE AND THE EMPIRE OF THE ANGELS**

The subject of angels today has taken on new interest and a new significance for most people. Angels have suddenly become popular in the secular world. Frank Capra’s “It’s A Wonderful Life”, along with the television series, “Highway to Heaven“, give Hollywood’s view of angels which has had a great impact on how society understands the nature of angels. There have been many documentaries and magazine articles, books, etc. on angels as well. Much of this renewed interest in angels is good but some promotions of angels should be viewed with caution. The CBS television series “Touched by An Angel” certainly gives a false (and in some cases, a heretical) portrayal of angels. So it pays to be wary.

Angels are very important to humanity for it is through the angels that we are given the graces to grow in holiness thus drawing us closer to God, fulfilling our destiny. Angels pray for us, protect us and do innumerable tasks for us as our God-given companions, intercessors and mediators. Yet we fail to recognize their importance to us.

Angels are an integral part of nature and of course, the supernatural realms which support nature. These realms, supernatural or otherwise, cannot exist without God’s agents;

the angels and their power to sustain it. It has been said that to study nature is to study God for God is reflected in His creation which nature is. Nature is the living forces and energies that keep order and sustain life in the cosmos. The angelic beings of God impart His power of life into all existing creations through the forces of nature. Dionysius tells us, "...There is no single thing in the entire universe which is outside the almighty embrace and safekeeping of the divine power. For that which is absolutely without power has no existence or qualities and no place whatever in the universe." He furthermore states, "From this ever-flowing power men and animals and plants and the entire nature of the universe are filled..."

Saint Thomas Aquinas tells us of the nature and empire of angels in the cosmos in a few simple words: "The entire corporeal world is governed by God through the angels. The angels are part of the universe in the sense that they do not constitute a universe on their own but are combined with the physical creation to form one, total world. This, at any rate, seems a likely inference from the relationship of creature to creature. For the total good of the universe consists of the inter-relationship of things and no part is complete and perfect in isolation from the whole."

The earth and its magnetic aura of energy sustain life processes as we go about our daily affairs. God has set angels in charge of keeping the orbs of life (such as earth) in balance and in harmony. The celestial worlds of the heavens are kept aglow by the auras of the angels. The rotation and orbit of galaxies, planets and comets are under their watchful care and guidance. If man upsets this balance and harmony (which he already has) he will have to pay the price. In fact, the bill is fast coming due as indicated in the Seven Seals of the Apocalypse.

Another aspect of angels, generally speaking, is that many of us have false notions of what angels are. As we shall see, many myths about angels will be shattered and other unknown relevant facts will be brought to light.

## ANGELIC LIGHT AND GLORY

The word angel means “messenger” but angels do far more than carry and transmit messages, especially the higher orders. There is far more to an angel than most realize. Angels are commonly called “minds”, “intelligences” by theologians and philosophers. Dionysius calls them “celestial intelligences”, “intellectual beings” or “supercelestial beings”. And as we have noted they are called in Hebrew Bene Elohim, or, the Sons of God.

These celestial beings of light do not have corporeal or material bodies of the same nature as we have. They do have an angelic soul of the same nature as ours only much more brilliant and glorious. On the question of bodies, angels are said by theologians not to possess one for they are spirits. The confusion on this question shows the lack of understanding on the most fundamental nature of both angels and man. The theologians themselves and the early Church Fathers such as Origen, Saint Jerome, etc. were not in full agreement. Some say angels have no bodies whether corporal, material or otherwise. Others admit to the angels having a subtle body of celestial or spiritual substance.

Science and theology have finally come together to reveal that angels do have a “light energy” body radiating a great brilliance. When they appear on earth their “energy body of light” condenses (becomes more dense) as it materializes. These “light energy” bodies of the angels are of the same “celestial substance” as the human soul but more brilliant and possessing more grace and power. The human soul with its “light energy” bodies and auras of light in essence reflect and exhibit the same characteristics as the angelic soul. (See the Appendix: “The Essence of the Soul“)

The angelic mind possesses much greater powers than the human mind, capable of seeing, hearing, and having powers of locomotion far beyond our ken. The angel moves by power and speed of thought in the force of his spirit, so that in one instant he is here and in the very next, he is there with no apparent

passing through intermediate space and with no time lapse whatsoever.

Man himself is capable of this also but not until his soul, his "light energy" body has been freed from his corporeal, material body at death or apparent death such as "clinical death", comas, etc. This has been proven by out of body experiences. Dr. Raymond A Moody reports that people who have such experiences have recalled being able to see and hear much more easily, to be able to move much more rapidly, almost instantaneously, regardless of distance, even through solid objects while in their spiritual body.

This type of movement in the spiritual body is akin to that of the angels. Consider the example of Daniel in Sacred Scripture. The prophet Daniel was in the lion's den in Babylon. The Lord sent an angel to Judea, some 600 miles west of Babylon to bring food for Daniel. Here is how the Bible records it:

**"Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl; and was going into the field, to carry it to the reapers.**

**"And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lion's den.**

**"And Habacuc said: Lord, I never saw Babylon, nor do I know the den.**

**"And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit.**

**"And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.**

**"And Daniel said: Thou hast remembered me O God, and thou hast not forsaken them that love Thee.**

**"And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place." (Daniel 14: 32-38)**

The words "in the force of his spirit" is clearly referring to how the angel moved; instantly!

Hildegard of Bingen (1098-1179), a Benedictine abbess, confirms this fast movement of the angels. She writes,  
"Angels

do not have wings as birds do, but fly many times as fast at the **same pace as human thoughts travel.**”

Angels receive their light and life from God, the Supreme Being, thus being called “living light” by Hildegard. According to Dionysius, the angels of the highest ranks (the Seraphim, the Cherubim and the Thrones) receive the light of God, the living fire, directly from God and pass it on to the lower ranks. This living fire forms “living creatures of fire” that literally burn with this “living fire” and illuminate with a living and loving light the great crucibles of creation.

The nature of this angelic fire that lights the heavens is described by Dionysius. “...This image of fire signifies the perfect conformity to God of the celestial intelligences. For the holy prophets frequently liken that which is super essential and formless to fire, which...possess many resemblances as in visible things to the divine reality. For the sensible fire is in some manner in everything, and pervades all things without mingling with them, and is exempt from all things and, although wholly bright, yet lies essentially hidden and unknown when not in contact with any substance on which it can exert its own energy. It is irresistible and invisible, having absolute rule over all things, bringing under its own power all things in which it subsists. It has transforming power, and imparts itself in some measure to everything near it. It revives all things by its revivifying heat, and illuminates them all with its resplendent brightness. It is insuperable and pure, possessing separative power, but itself changeless, uplifting, penetrative, high, not held back by any servile baseness, ever-moving, self-moved, moving other things. It comprehends, but is incomprehensible, unindigent, mysteriously increasing itself and showing forth its majesty according to the nature of the substance receiving it, powerful, mighty, invisibly present to all things...”

The properties of this “living fire” are very subtle, akin to the invisible auras of light around all living things. This living light and fire of both the angelic aura and the human aura proceed from God, the Source of this light, in waves or streams which radiate outward to all creation illuminating first the finer, more subtle and invisible planes of existence, and then the visible, material universe.

Hildegard of Bingen also speaks of God as the Source of the Angelic fire of life and love. “(God says) ‘I have created mirrors to look upon my face, to observe all of the never-ending wonders of my origins. I have prepared for myself these mirror beings to join in songs of praise. Through My Word, which without beginning was as is in me, I let a powerful light go forth in these innumerable hosts, the angels.’

“And God created light, invisible illumination which clings to the living, flying spheres: the angels.

“Oh you angels, whose beings streams out from your countenance. You alone glimpse the most internal power of creation which the Father’s Heart breathes. You see it as in a face.

“(The angels are) a light on which the spheres of life would depend.”

We note how Hildegard speaks of both the angels as spheres and as spheres on which life depends. This indicates their aura of light from the sphere of their souls is literally life giving.

Both the angelic and the human aura of light are the radiance from the angelic or human soul. The human soul, however, is dim and pales in comparison to the angelic soul which is at full brightness. Saint Thomas Aquinas says, “We humans have a dimness of intellectual light in our souls. But this light is at full strength in an angel who, as Dionysius says, is a pure and brilliant mirror.”

Furthermore, there is seen a relationship between the nature and form of the human soul and the angelic soul as a sphere of light. This in turn can be related to apparitions of the Blessed Virgin Mary, Queen of Angels, whose appearance is in a sphere of light. This has been seen at La Salette, Fatima, Necedah, and others. (Examples of this are given in “Apparitions: A Threefold Study: The Phenomena” on page 22 of MARIAN APPARITIONS AND APOCALYPTIC RESEARCH. See also the Appendix: “The Essence of the Soul“.)

In the study of the soul one can gain greater insight as to the angelic nature. The soul has what Saint Teresa of Avila calls “the seven mansions”, the seven auric light bodies made up of the pure energy of the “living fire” and the light of God.

As recounted in "The Essence of the Soul", the inner or upper energy bodies of the soul take on a more human form. This is confirmed in research of out of body experiences. An example of this: a man who was awaiting surgery in a hospital saw a light in the form of a globe appear near the ceiling. The patient had "a feeling of complete peace and utter relaxation. I could see a hand reach down for me from the light, and the light said, 'Come with me. I want to show you something.'" So immediately he grabbed the hand with his and felt himself "being drawn up" and out of his body. He took on the same form as the globe of light. Again in his testimony, the patient reports that "this spiritual form didn't have a shape like a body. It was more or less circular..." (LIFE AFTER LIFE by Raymond A. Moody, Jr. MD, pp 97-98)

Whether in such cases as the example cited above or in apparitions of a deceased person, or of Marian apparitions; one can certainly state with Raymond Bayless that "the factual nature of apparitions is solidly established and beyond all reasonable doubt." The "burden of proof" he says, lies on "those who would deny it." (APPARITIONS AND SURVIVAL OF DEATH by Raymond Bayless, p 21)

It can clearly be seen from the study of several types of phenomena: apparitions, the human aura, illumination of the soul in the lives of the saints, and out of body experiences; all confirm the nature of the soul as we have heretofore described. In addition, it shows the human soul's relationship to the nature of the angelic soul.

As stated in our study of the nature of Marian Apparitions, "It would appear that the Holy Virgin descends in a luminous globe of light, condensing sometimes cloud-like at the site of apparition. This light emanates and radiates from Her own being as a celestial aura." (MARIAN APPARITIONS AND APOCALYPTIC RESEARCH, p 28) And so it is with the angels of God and as in the case of the apparitions in which Our Lady has been seen to appear in and disappear, "condense or melt" into this light. So it is with the angels who appear to man on earth so that theologians affirm "assume the form of a human body", etc. This assumption of the form of the human body is really the angel manifesting in its lower or outer "light bodies" or what Saint Teresa calls the "seven mansions of the

soul". These lower "light bodies" of human form can then "condense, melt" or otherwise be absorbed into the inner or higher "light energy bodies" or mansions of the soul. (This is what caused Hildegard of Bingen to write: "Humans cannot see angels in their true form. Because of these altering forms, humans are unable to see an unalterable spirit.")

Angels can travel at the speed of thought. Angels also communicate with each other at the speed of thought. But more goes on than mere transfer of thought. Father Pascal Parente tells us, "Saint Thomas holds that the Angels talk to each other by a mere act of the will, opening their minds and revealing whatever ideas they wish to convey to others of the same nature as themselves. This Angelic language, or conversation, is called illumination." (BEYOND SPACE by Rev. Pascal Parente, p 32)

This angelic illumination is an exchange of ideas, concepts, feelings and knowledge of God and creation between individual angels and between angels of different ranks and duties. "By opening his mind in light" says Father Parente, "an Angel is able to reveal not only his thought but also his affections, his desires, his joy, his gratitude, his happiness. Such manifestations are immensely more perfect, more beautiful and convincing than any corresponding human expression. They are a blessed irradiation of whatever sentiment is being expressed." (Ibid, p 34)

An irradiation is an emission of light, in this case intellectual light. A thought is irradiated or emitted from the mind as a ray of light which in turn is picked up by another mind. A perfect example of this is told by a woman who had an out of body experience. "I could see people all around, and I could understand what they were saying. I didn't hear them, audibly, like I'm hearing you. It was more like knowing what they were thinking, exactly what they were thinking, but only in my mind, not in their actual vocabulary. I would catch it the second before they opened their mouths to speak." (As quoted in LIFE AFTER LIFE by Raymond A. Moody, Jr. MD, p 50)

This is thought transference without words, not as vocalized physically, but as irradiated from the mind itself. This, as Father Parente tells us, is illumination, the language of the angels.

As to the power of the angels, Dionysius writes, “The plenitude of the infinite power of God in harmonious rhythmic measure fills all things....From it are the God-like powers of the angelic orders; from it they have their unchangeable being and all their intellectual and immortal perpetual activities; and their own stability and unfailing aspiration to the good they have received from that infinitely good power which itself imparts to them their power and their being and their perpetual aspiration to Being, and the power to aspire to that ceaseless power.

“From this ever-flowing power men and animals and plants and the entire nature of the universe are filled; it disposes unified natures to mutual harmony and communion and gives to each individual thing the power to be according to its own particular reason and form, distinct from and unmingled with others.” Furthermore, Dionysius says this power keeps individual angels inviolate, the heavens luminous, the starry galaxies in perfect form and order, and all life in harmony and balance. “The name wind given to the angels denotes their swift operations and their almost immediate impenetration of everything and a transmitting power in all realms, reaching from the above to the below, and from the depths to the heights...”

The angels whose intelligence is godlike according to Saint Thomas Aquinas, comprehends things instantaneously, have power and strength inconceivable, and are truly glorious light beings. These bright spheres, the Angelic Hosts of Heaven, may be called pure and lustrous mirrors reflecting the infinite perfections of God.

Thus it is the great power and light of the angels irradiated from the Supreme Triune Being that keeps the heavens with its galaxies and solar systems in perfect harmonious order. The spheres of the heavens rotate and revolve in a divine pattern ordained by God Himself having seven heavens (seven levels – other sources say 12) and 12 gates (12 portals). In this state the heavens declare the handiwork of God through the creative powers of the angels.

## THE ANGEL HIERARCHY: SONS OF GOD

Angels are known by various names including Maleakh (Messenger), Melis (Mediators), Mesareth (Ministers), Ebhedh (Servants), Ir (Watcher), Sabha (Host of Army), Qadhos (Holy Ones) and Benay Elohim (Sons of God). Sometimes they are referred to as just Elohim (Gods), meaning they are godlike in nature and share in His divinity. Father Parente points out that the angels are referred to in this way in the Psalms. “This is exactly how the Vulgate and other ancient versions, like the Septuagint, understood it. When the Angels are called gods, the word must be taken in a sense similar to that whereby saints and prophets are called gods: ‘I have said: You are gods and all of you the sons of the Most High’. Our Divine Savior fully approves this expression, in the sense of a just man and saint being a partaker of the divine nature, adding that ‘the Scripture cannot be broken.’” (BEYOND SPACE by Rev. Pascal Parente, p 65)

The angels, the Sons of God, are the most pure spirits and closest in the “image and likeness of the Creator” and therefore “they are deified” says Father Parente. For this is the reason it says in Genesis: “And God said: Let us make man to **our** image and likeness...” (Genesis 1:26) Here we can see the angels as Sons of God (Benay Elohim) exercised their creative powers in partaking in the creative power of God (Elohim). (Note: Angels do not create on their own but only partake in God’s creative powers. Also angels have warned man and “were always very careful in preventing man from offering sacrifices and devine worship to them.” BEYOND SPACE by Rev. Pascal P. Parente, p64). We reiterate that angels are godlike and thus share in these divine creative powers of God, the Supreme Being.

The angels are divided into three great hierarchies or orders consisting of three choirs each. The first hierarchy consists of three choirs: the Seraphim, the Cherubim and the Thrones. The second or middle hierarchy consists of the Dominations (or Dominions), the Virtues and the Powers. The third or lowest rank of hierarchy consists of the Principalities, the Archangels and the Angels. These hierarchies govern together all of God’s creation throughout the vast cosmos keeping the universe, the galaxies and the solar systems with

their stars and planets in order and in balance. They direct all celestial activities in all seven (or twelve) levels of Heaven.

Dionysius tells us the first order of hierarchy is “administered by the most transcendent natures, since it occupies a most exalted place than all the others, being immediately present with God; and because of its nearness to it are brought the first revelations and perfections of God before the rest. Therefore they are named ‘the glowing ones’ (the Seraphim); ‘streams of wisdom’ (The Cherubim); ‘thrones’ in illustration of their divine nature.”

The second order or celestial hierarchy of angels receives the radiance and wisdom of the first order and channels it with godlike lordship and authority to the dominions within the celestial worlds under their care.

The third order administers the edicts and guidelines from above with princely powers to all the celestial worlds of the lower heavens. They are the angels closest and most involved with the lives and affairs of humanity.

Each of the nine choirs of angels has a specific duty or mission ordained by God to fulfill.

### **THE SERAPHIM**

The word “Seraphim” comes from the Hebrew word *seraph*, which means “to burn”. “Seraphim” is the plural of “Seraph”. “Seraphim” then means “the burning ones”. Seraphim are depicted or seen in vision (as in Sacred Scripture) with six wings and four faces surrounding the Throne of God singing the praise, “Holy, Holy, Holy!”

Their duties are seen as constantly singing the praise of God and of a loving, purifying action. The Seraphim have four faces and are said to control the four celestial winds.

Dionysius says of the Seraphim: “The name Seraphim clearly indicates their ceaseless and eternal revolution about divine principles, their heat and keenness, the exuberance of their intense, perpetual tireless activity, and their elevative and energetic assimilation of those below, kindling them and firing them to their own heat, and wholly purifying them by a burning and all-consuming flame; and by the unhidden, unquenchable, changeless, radiant and enlightening power, dispelling, and destroying the shadows of darkness.”

## **THE CHERUBIM**

The name Cherubim comes from the singular word Kerubh and seems to denote protection and wisdom. They appear as heavenly custodians and are seen to be both living thrones and living chariots of God. “And He (God) ascended upon the Cherubim, and He flew, He flew upon the wings of the winds.” (Psalms 17:11) The Cherubim as living chariots were even made more elaborate in the visions of Ezechieel.

Saint Gregory the Great defines the Cherubim as “the plenitude of knowledge”. He further notes “these sublime hosts are called so, Cherubim, because they are filled with a knowledge which is most perfect since they are allowed to behold the Glory of God most closely.” This has likened them to sublime innocence.

Unfortunately the Cherubim have been wrongly depicted as baby Cherubs. Mathew Fox has said, “Do not be deceived by the bare-bottomed Cherubs with which the Baroque era has filled our imaginations.” (THE PHYSICS OF ANGELS by Mathew Fox and Rupert Sheldrake, p 2)

When angels appear in the Scripture or at Marian apparition sites, their first words invariably are “Don’t be afraid.” Angels, the Cherubim included, are truly awesome, noble beings of great wisdom and power.

The Cherubim have four wings and four faces. Dionysius says, “The name Cherubim denotes their power and knowing and beholding God, their receptivity to the highest gift of light, their contemplation of the beauty of the Godhead in its first manifestation, and that they are filled by participation in divine wisdom, and bounteously outpour to those below them from their own fount of wisdom.”

## **THE THRONES**

Not too much is known about the Thrones. Thrones (the “many-eyed ones”) reside in the Fourth Heaven. Steadfastness is a prominent characteristic of the Thrones who, according to Dionysius, “dwell in the fullest power, immovably and perfectly established in the most High.” It is through the Thrones that God brings justice to bear upon all creation.

## **THE DOMINATIONS OR DOMINIONS**

The words domination and dominion come from the Latin words, “dominos” (to rule) and “dominus” (lord, master). Dionysius tells us “they are true lords, perpetually aspiring to true lordship, and to the source of lordship...” They fashion all below them to true lords like themselves and “wholly give themselves to that true authority, forever one with the godlike source of lordship.”

Thus the Dominations or Dominions, the leading choir of the second order of the angels, have sovereign godlike authority as lords governing the vast dominions of the heavens. It is these angels, Sons of God, who are often spoken of in Sacred Scripture as “the Lord” or as the “Angel of the Lord”. Their emblems of authority are the scepter and the orb.

## **THE VIRTUES**

These angels assist the Dominions with their angelic excellence of strength, courage and worth to fix with valor the workings of celestial government. They are the chief bestowers of grace and valor. The name of the holy Virtues signifies an “unshakable virility welling forth into all their godlike energies” Dionysius says. They ascend to the “super essential” source of virtue and fashion it and deepen it, then bestow it to all those below them.

## **THE POWERS**

(Potentates, authorities, dynamis) The principal task of the Powers in assisting the Dominations is to impose the order of the celestial worlds. According to Philo Judaeus, there are six classifications of the highest powers: divine logos, creative power, sovereign power, mercy, legislation, and punitive power. The Powers guard against the work of demons or the fallen angels (many of whom originally defected from this choir).

The Powers are co-equal with the Dominations and the Virtues. They beneficently beget order and power to all below them and lead them to the source of all power, the Triune Godhead.

## **THE PRINCIPALITIES**

The Principalities are the first and leading choir of the third and last hierarchy of angels. Their office denotes the highest of principles (from princeps, the first in order and time) and their chief role is in the principalities or celestial sovereign territories (worlds) of the heavens. It is this choir's duty to protect the one true religion of God and to watch over the leaders of mankind. Because of this the Hebrews called them Elohim.

According to Dionysius they are the princely rulers who lead all others in a princely fashion to the Prince of all.

### **THE ARCHANGELS**

This choir of angels assists the principalities in governing separate worlds and nations within the principality itself. The term Archangel implies leadership.

The name, archangel, is used both to mean a specific choir of angels, those of the lowest hierarchy; and is also used in a second generic sense meaning all those angels above all choirs of angels. The term, archangel, used in this sense, means those who are the leading angels over all the hierarchies of angels or to those who have specific roles of leadership within the hierarchies.

Thus, when we speak of Saint Michael, Gabriel or Raphael as Archangels, we do not mean they come from the choir of Archangels, but are Archangels – leaders of all the Heavenly Hosts or angelic armies. Archangel Michael is from the choir of Seraphim, Archangels Gabriel and Raphael are from the choir of Cherubim. The seven great Archangels around the Throne of God are, according to Dionysius, Michael, Gabriel, Raphael, Uriel, Chamuel, Iophiel and Zadkiel. Gregory the Great agrees except for the last three who he says are Simiel, Orifiel and Zachariel.

The Archangel choir itself involves governing and is the closest, along with the choir of Angels, in dealing with the affairs of man.

The term “arch” has significance for it denotes the arch of the heavens, the lower, closer, regions of the heavens. (“Arch” from the Greek, “Archein” meaning beginning rule) Thus the Archangels are closely involved in directing the destiny of man.

## THE ANGELS

This is the lowest choir of the last hierarchy and the one closely involved with the mundane affairs of humanity. These angels act as guides, messengers, servants and protectors of individual people. Each person has a guardian angel from conception to eternity. These angels assist in presenting our prayers, good works and desires to God and to Mary, Queen of Angels.

Some saints are able to see and converse with their guardian angels. Some persons, because of their duty and mission in life, are given more than one guardian angel to assist them. There are guardian angels of religious orders, parishes and nations. These latter guardian angels are often from a higher order of angels such as the Principalities, Virtues or Powers, etc.

The Guardian Angel is very important to the individual Christian and to Christianity as a whole for Angels are watching over us at all times. We are reminded of this fact in a Necedah revelation: *“THE ANGEL IS WATCHING ALL OF ...YOU! Your angel...that is with you, they are watching you; your daily activities are reported to Thy Lord and God in heaven. Remember, your Guardian Angel is always with you and keeps a very good tally, or total of your daily activities.”* (Necedah, Dec 11, 1970)

## THE FALLEN ANGELS: THE SONS OF PERDITION

The vast vaults of the celestial heavens shine with glory and splendor and are the true home of the angelic hosts. However, there is a region described as being to the north, having been left empty. Concerning this darkness, Hildegard of Bingen tells us God said, “I, Who am at home in all the ends of the world, revealed my work in the East, the South and the West. But the fourth quarter of the North I left empty; neither sun nor moon shines there. For this reason in this place, away from all worldly structures, is hell, which has neither a roof above nor a floor below. Here it is where pure gloom reigns, but this gloom simultaneously stands in service to all of the lights of my fame. How namely could light be recognized if not through the darkness? And how would one know the gloom if

not through the radiating splendor of my servants of light? If this were not so, then my power would not be perfect, but not all of my wondrous deeds could be described.”

In the beginning, in the act of creation, light was separated from darkness. Rupert Sheldrake, PhD, states, “...This is the very nature of light as we understand it. Light involves a polarity, light and darkness.” (THE PHYSICS OF ANGELS by Mathew Fox and Rupert Sheldrake, p 151)

This darkness is actually of two kinds: one is the blackness of space itself; a cold blackness which serves as a backdrop to the starry light of the celestial angelic worlds. This type of darkness is not evil as such, but is a counterpart to the light of the heavens.

However, within this darkness of the North quarter of the heavens is the abyss, the bottomless pit, the very cold darkness from which there is no escape. This is where hell (Hades) is, the fathomless, vast region which has several entrances but no exits. These entrances can be likened to the black holes found in the universe which have gravity so powerful that everything drawn into them, even light itself, will never return.

It is into this abyss that the rebellious angels, Lucifer and his followers, were banished. Lucifer was the first angel created by God, an angel of great glory and knowledge. Hildegard of Bingen reveals, “In the first angel God drew all of the beauty in the works of His omnipotence. God decorated him as a heaven and as an entire world with all of the stars and the beauty of verdure and all types of glittering stones. And he called him - Lucifer, light-bearer, because he carried the light from Him who alone is eternal.

“This one, though he must have perceived that he only had to serve God with his beautiful ornamentation, separated himself from God’s love and went towards the darkness, in which he began to speak to himself: ‘What majestic thing it would be if I could act according to my own will and perform deeds which I have seen only God do?’ His supporters agreed with him and called out: ‘Yes, we want to place the throne of our master in the North against the all-highest.’

“Pride germinated in the first angel as he looked upon his own radiance, and in his conceit he no longer comprehended the source of this light. And so he spoke to himself, ‘I want to

be master and I do not want anyone over me.’ Instead, his majesty slipped away and was forfeited so he became the prince of hell.”

God gave the angels a free will to choose to serve God, the Source of light and life, or to serve self. Consequently, Lucifer, through an overwrought pride which became arrogance, rebelled. He and his followers knew full well what the consequences were but did not realize the full extent and extending circumstances that would result and proceed from such a decision.

All the angels were under a probationary period, a test; and approximately a third of them rebelled through the sin of pride (arrogance), which resulted in envy and self-centered despair. Thus they become the sons of perdition, that is, sons of destruction, infernal spirits, creating their hell within the north quarter of heaven, the great abyss.

Archangel Michael, whose name means “Who is like God”, a Seraphim, challenged Lucifer, a Cherubim, and “there was a great battle in heaven.” Michael and his angels fought Lucifer and his cohorts and cast them out into the abyss. Hildegard of Bingen gives us further insight.

“Because Lucifer with his followers proudly scorned to recognize God, the blazing radiance with the power of God had adorned him died within him. He himself destroyed the beauty within him, the recognition of which should have served him to the good. And greedily he stretched himself towards evil which pulled him into its abyss. In this way the eternal majesty was extinguished for him and he plummeted into perpetual corruption. The remaining stars also became black like extinguished coals. With their seducer they were disrobed of the majestic radiance. They extinguished in gloomy perdition, deprived of every light of bliss, as coals which lack the spark of fire.

“And forthwith a whirlwind drove them out and hunted them from the South to the North, behind him who sat on the throne. They plummeted into the abyss and you will see none of them again.

“The wind’s bride of godlessness whirled the angels of evil high because they wanted to elevate themselves above God and bring God down through their pride. It blew them into the

bitterness of black corruption. It tore them away from the South and the good and pulled them backwards into the past. For God, who rules over everything, they are no more.”

Since that time Lucifer has been referred to as “the Dragon“ or “Satan“ and his followers as demons or devils. Actually not only Lucifer, but Asteroth (once a Seraph), Belial (once of the Virtues), and Beelzebub (once a Seraph) are also equated with Satan, for Satan means “adversary”. These adversaries, the fallen angels, came from every choir of angels.

## **HUMANITY AND THE ANGELIC PLAN**

It was Gregory the Great’s view that mankind was created to replace the fallen legions of angels. Hildegard of Bingen agrees. “At this time God formed another life form. He sunk this life into bodies and had it elevate itself. And that is the humans. Now God gives them the place and the honor of the lost angels so that the humans could complete the praise which the angels did not want to do... Upon the peak of bliss humanity should chime along with the heavenly spirits’ song of praise. These spirits constantly glorify God with their burning devotion. When humanity joins in they should bring to fulfillment that which the fallen angel has ruined through his arrogance.”

Humanity has a very close relationship with the angels. We are a human community with the angels. God gave the same splendor and glory that the fallen angels had yielded to Adam and his race. Hildegard states, “God breathed into humans a spirit life: and so living humans became flesh and blood. Thereupon God gave humans the society of the angels with their praise and their services.” So it is that man has a soul that is likened to the spirit of an angel for we are very much related to the angels being “made just a little lower than the angels.”

The glory of light which radiates from the souls of Adam and Eve before the Fall are described in the revelations of Anne Catherine Emmerich. “They were like two unspeakably noble and beautiful children, perfectly luminous and clothed with beams of light as with a veil. From Adam’s mouth I saw issue a broad stream of glittering light and upon his forehead was an

expression of great majesty. Around his mouth played a sunbeam, but there was none around Eve's. I saw Adam's heart very much the same as in men of the present day, but his breast was surrounded by rays of light. In the middle of his heart, I saw a sparkling halo of glory. In it was a tiny figure as if holding something in its hand. I think it symbolized the Third Person of the Godhead. From the hands and feet of Adam and Eve shot rays of light. Their hair fell in five glittering tresses, two from the temples, two behind the ears and one from the back of the head...

"The glittering beams on Adam's head denoted his abundant fruitfulness, his glory, his connection with other radiations. And all this shining beauty is restored in glorified souls and bodies. Our hair is the ruined, the extinct glory; and as is this hair of ours to rays of light, so is our present flesh to that of Adam before the Fall. The sunbeams around Adam's mouth bore reference to a holy posterity from God, which, had it not been for the Fall, would have been effectuated by the spoken word." (THE LIFE OF JESUS CHRIST AND BIBLICAL REVELATIONS, "Adam and Eve", pp 8 & 9)

The fact that man was to replace the fallen angels, being elevated to the supernatural order was enough to cause the intense hatred of Satan (Lucifer and the fallen angels). Thus Satan deceived and seduced Adam and Eve in the Garden of Eden. However, God promised that they and their offspring would be redeemed by the Son of God incarnated through the overshadowing of the Holy Ghost over the Blessed Virgin Mary. Knowing this, Satan (Lucifer) plotted to destroy man even to the point of plotting the death of Jesus Christ through the Serpent seed line Cain. (It should be noted that Lucifer's first major attempt to overcome Christ was his attempt to seduce the Son of God during the 40 days Jesus Christ spent in the desert. Failing this, Lucifer specifically plotted Christ's crucifixion and death through the Pharisees.)

At the time of Christ and during the early centuries thereafter, Lucifer, through the One World Plan of Solomon and through the efforts of the Pharisees, sought to control all of mankind and what he believed. Though the greatest effort was to suppress and stamp-out the new fledgling one true religion known as Christianity, great effort was also put into

controlling and deceiving those who still clung to the old Mosaic Law. This old Mosaic Law too had to be subverted and replaced.

In this regard Vicomte Leon de Poncins enlightens us. He states that though “some Jews have still remained faithful to tradition and the Torah (in which the Mosaic Law or Pentateuch is codified), the majority have long since abandoned it in favor of the Talmud, a collection of commentaries on the Law compiled by the Pharisees and Rabbis between the second and the fifth century A.D. Many have become completely agnostic.”

Leon de Poncins then quotes H.W. Steel’s “the Hapsburg Monarchy” as saying about the two Jewish Mishna codes, the Palestine and the Babylonian: “Both codes were called ‘Talmud’...While the Palestine Talmud played an insignificant part in the subsequent life of Jewry, the Babylonian Talmud was regarded as a national possession. It has remained ‘The Book’ for Orthodox Jewry. It replaced the Torah as the fountain of all wisdom and as the guide in every detail of daily life. The Talmud, despite its character as a commentary upon a commentary upon a Law of uncertain origin, has not only preserved the Jewish Nation but has imbued it with a Pharisee spirit and separated it, perhaps forever, from the main stream of human culture.” (as quoted in JUDAISM AND THE VATICAN by Vicomte Leon de Poncins, pp 53 & 54)

Though they remained separate, this Pharisee spirit infiltrated Christianity early on. These Talmudic Pharisee forces attacked Christianity both from within and without. Christianity was under continuous persecutions in the effort of Satan to destroy it. Even in the later centuries, the eighth through the tenth, the Serpent’s forces in the form of the Barbarians and especially the Mongols attacked Christianity on its Northern and Southern European borders.

Despite the attacks, Christianity grew and flourished through the Middle Ages: the eleventh, twelfth and the thirteenth centuries, and were especially of a high and noble culture in the thirteenth. This high point of Christian culture encompassed most all of Europe. There was an underlying Christian sense of unity that bound all together. This sense of unity was due a great deal to the Latin Mass and the Western

Patriarchy of which the head was the Bishop of Rome, the Pope, Sovereign Pontiff of all Catholic Christendom.

There was also a distinction of class, a sense of “blood”, nobility that sprang from ones ancestry. This Catholic Christian society and subsequent civilization was static but stable with a solid economy, a high art form and a grand social moral custom and etiquette. This great code of Christian moral ethics and traditions gave true life to the soul of Christian Europe. Some of this Christian code lasted down through subsequent centuries, if only in part.

However, during the later Middle Ages, particularly the fourteenth and fifteenth centuries, the Protestant Revolt destroyed this Christian code and unity for at least a part of European Christendom. Infiltration from within caused the Protestant Revolt. The so-called Reformation, led mainly by Martin Luther, John Calvin and others in Germany, France and England, was just that: a re-forming of Christianity; a remaking of it along Protestant philosophies. Thus Christianity became divided and transformed Europe into Catholic and Protestant sectors.

Though John Calvin and Martin Luther were key leaders in the Protestant Revolt, Thomas Cromwell was the creative force behind the English Reformation. Hilaire Belloc states in his “Characters of the Reformation”, “He (Thomas Cromwell) is the true creator of the English Reformation, and therefore of the general catastrophe which overwhelmed the secure and ancient civilization of Christendom.” Hilaire further adds that it was Cromwell “who undertook the destruction of the English monasteries.” Clearly, it was Cromwell who was the power behind the throne. (By this we mean, the throne of King Henry VIII.)

However, Cromwell’s power came from something far deeper and pervasive. To discover the REAL POWER behind all thrones (governments), at work behind the scenes, we need to look deeper into the misty corridors of history. We need to take another brief look at the real driving force, the Pharisees, the Jewish Cabala, and the “Traditions of the Elders“. Who were these shadowy figures of history? To get a basic understanding of this we ask the reader to consult our previous work,

MARIAN                      APPARITIONS                      AND  
APOCALYPTIC

RESEARCH, (See: “The Serpent“, p 168-179). It will help you understand what is to follow here.

The Jewish Elders of later centuries are known as the Learned Elders of Zion who include the Council of Wisemen, the “Grand Masters of Zionism”. In Christ’s day they were known as the “Elders” or Pharisees. The “Tradition of the Elders” is simply the oral tradition of the Elders, that is, the Babylonian code mentioned earlier. Christ condemned the Tradition of the Elders when He said to the Pharisees, **“Full well ye reject the commandment of God, that ye may keep your own tradition...”** (Mark 7:13) This is further explained by researcher Frank Perida: “Jesus called the Pharisees’ belief in the Tradition of the Elders, ‘commandments of men not of God’. He indicated by that, that this Tradition was something the Pharisees made up.” Christ said this had made the “word of God of no effect through your (Pharisee) tradition...” (Mark 7:13)

Now we come down to the secret Cabala of the Pharisee-Zionists.

“This Tradition was written down in the Third Century A.D. and called the Babylonian Talmud. This Babylonian Talmud is the basis of modern day Judaism. A portion of the Tradition was not written down at the time the Talmud was written, but was passed on orally by the Rabbis and called the Cabala. This oral part of the Talmud was written down in the thirteenth century and contains two parts, the Sepher Yetzirah and the Zohar, which makes up the Cabala.” (THE UNHOLY ALLIANCE by Frank Perida, p 1)

(As to the true identity of the Jews and the “Jewish Question” – see the above reference to our previous work.)

This Cabalistic plot of the Serpent which became known as Judaism, traces its descent down through the ages from Solomon (the originator of the modern plan for world conquest) through the Pharisees in Biblical times to the Zionist Freemasons of the later centuries. (Christ condemned the Pharisees (Matthew 23, Mark 7, and Luke 11) and the Church condemned Freemasonry (Canon Law 2335).)

The ultimate conflict of the ages was in full swing when Christianity was born. The followers of Moses became Christians and the Pharisees became modern day Zionist Yids

steeped in the false religion of Judaism. Thus we have the ultimate conflict represented again in another way: The one true religion, Catholic Christianity versus the major false religion of the Serpent, Judaism. These Cabalistic Serpent Jews (not Orthodox Jews) have anonymously created other organizations and groups through the ages from which they attack Christianity from within and without. This Cabalistic Jewish “fifth column” specifically targeted the Catholic Church to weaken it and destroy its unity of Faith.

Now we return to the subject of the Reformation and the REAL POWER behind it. “HUMANISM, embodying Jewish principles was developed by the Jews to enlist the aid of non-Jews in the attempt to split up the Christian Church and thus its power. This attack climaxed in the Reformation. John Reuchlin (1455-1522) was regarded as the main precursor of the Reformation. John Reuchlin had been subverted by the Jews through his study of the Jewish Cabala under the Jews, Jacob Loans and Obadiah of Sforza and had embraced the Jewish principles of Humanism. Jewish influence had infiltrated the Catholic Church, corrupted it and prepared the ground for the Reformation. Martin Luther was also encouraged by Jews and although he wanted to revise some of the tenets of the Church, he did not want to break it up. However, this was taken out of his hands and Protestantism was born and the Christian Church was split. Luther found out about the Jews in later life and he attacked the Jews vigorously in his book, ‘The Jews and their Lies’.

“Protestant England became the haven for the European Jews from Catholic Europe. Cromwell was violently anti-Catholic; and the Cabalistic Rabbi of Amsterdam, Manasseh Ben Israel, addressed a petition to Cromwell for the readmission of the Jews to England. Manasseh Ben Israel pointed out to Cromwell that there would be rewards for Cromwell and England if he would help the Jews. Cromwell entertained the same superstitions about the Chosen People myth that the Jews did and worked to allow the Jews into England. In 1664 the Jews were formally granted free permission to live in England and practice their religion.” (Ibid, pp 2-3)

Manasseh Ben Israel “suggested that actually Jews and the Anglo Saxons of England should join together against Catholic Europe and work for the day when the Throne of England would rule the world with the help of the Jews. This was the beginning of the UNHOLY-ALLIANCE between the Jews and the rulers of England to destroy Catholic power and control the world.” (Ibid, p 3) They still work from that financial power-base today located in the city of London.

Frank Perida goes on to explain, “The English government cooperated with the Jews in their attempt to conquer Catholic Europe because they saw it as a way to control Europe, while the Jews saw it as a way to attack and try to destroy Christianity by eliminating the Christian royalty of Europe.” (Ibid, p 3)

Europe (and the Christian Church) was now divided – part Catholic and part Protestant. But Catholicism was still the strongest of the two, so France (called the “Eldest Daughter” of the Church) was the next target. France was targeted because “...Phillip the Fair had expelled the Jews from France in 1306. He also declared the Christians free of all debt owing the Jewish usurers. He executed the Jewish leader Jacques De Molay for which the Jews never forgave France.” (Ibid, p 3)

Freemasonry was developed from the Cabala and it became the main vehicle to infiltrate, corrupt and conquer the Catholic Church and the Royal Monarchies that made up Catholic Christendom. Therefore France was the main obstacle in the way for the conquest of Europe and the Church. Mr. Perida explains further:

“Freemasonry was organized in Protestant England in 1717 with the express purpose of conquering Catholic Europe and especially France. Freemasonry spread to France from England in 1730. The Jewish bankers financed Freemasonry and Illuminism. The plan was then developed by the Jews for the French Revolution under the Masonic battle cry of LIBERTY, EQUALITY, FRATERNITY. Jewish corruption in the court of the King of France set the stage for the revolution and thus Christianity was defeated in France by the Jews using Masonry as its front to enlist the masses of people in its cause.” (Ibid, p 4)

France, the “Eldest Daughter of the Church”, was a prime target and the fate of France seems to be the fate of the Catholic Church. Consider the words of Our Lord, Jesus Christ, which He gave to Sister Lucy of Fatima in August, 1931 in Rianjo, Spain – a very stern warning to the Hierarchy: *“Make it known to My ministers; given that they follow the example of the King of France in delaying the execution of My Command, they will follow him into misfortune.”*

Francis Alban explains the meaning, “Our Lord is referring to the misfortune of King Louis XVI, who was the third king to reject Our Lord’s plan given through St. Margaret Mary for the consecration of France to the Sacred Heart. Having failed to effect the consecration, Louis XVI was guillotined in 1793, by the French revolutionaries. Through Sister Lucy, Our Lord admonished the Pope and the bishops about the fate which awaits those who refuse to carry out the Divinely mandated consecration of a nation.” (FATIMA PRIEST by Francis Alban, pp 150 & 151.)

With France taken over, Catholic European Royalty was for the most part under the control of the Serpent and no longer under the control of the One True Religion. Though other Catholic countries such as Italy and Russia, etc. still had to be dealt with and conquered, the Masonic-Zionists were now in a much better position to accomplish such a feat. However the main target has always been the Catholic Church and its infiltration and destruction was engaged in – in earnest as we have seen in previous chapters.

England and the greater part of Europe were under the control of the Serpent (especially England, the center of control), but they lost control of America during the war for Independence. Ironic as it may seem, the same year America won its independence was the same year that the Illuminati under Adam Weisaupt was born. So we have come full circle for it is the Illuminati through Freemasonry and Communism that gained control of America (from subversion within); of Russia (by subversion and revolution) and other countries of Christendom as well. At last, but certainly not least, the Catholic Church, the Mother Church to all these formerly Catholic Christian nations was, after centuries of infiltration from within, nothing but the hollow shell that Adam Weisaupt

said it would be.

So now looking back over the ultimate conflict between Good and Evil; the True Church of Christ versus the Synagogue of Satan, it is but the ancient Biblical conflict between the Sons of God versus the “Cast-down Sons of God”, the Sons of Perdition brought down to earth. Its purpose is to test the Adamic race. How would man fare? Would he strive towards that which is noble and good or would he succumb to wiles of Satan? For the most part the Christian Church, Christian culture, and Christian civilization have been attacked and subverted from within for the purpose of defeating God’s Plan for Man.

However, there is a True Remnant (or remnants) of the Church which still clings to God’s Plan. This Plan is best represented by the twelve constellations of stars that revolve about the “Greater Heaven“, the “Holy of Holies“ wherein God Himself resides and reigns. This Heavenly Constellation Kingdom is the model for man’s kingdom or society on earth. The twelve part pattern with its thirteenth part being the central nucleus, around which the others revolve, is Heaven’s plan brought to earth at the beginning of civilization.

The celestial government in the Courts of Heaven is contained within the “Heaven of heavens” wherein the great Divine Presence resides. Around this Great Heaven of the Triune God revolve the twelve angelic spheres or heavens with their twelve gates. This divine pattern has been replicated in the governments of man upon earth starting with the thirteen Tribal Nations of Israel (Levi camped in the center, having the Ark of the Covenant and the Tabernacle of the Testimony, encircled by the other twelve); Church government with the Pope and the twelve heads of the twelve sacred congregations; and even the thirteen colonies of America (Maryland, named after the Blessed Virgin Mary and also the most Catholic colony – and the other twelve Protestant Christian colonies).

It is this twelve part pattern that Satan has sought to destroy first in the heavens and then on earth. The North quarter of Heaven which is our region of the universe is where Satan and the fallen angels reside. Whether fully realizing it or not, this is what Father Dickman’s comment refers to regarding the Necedah apparitions. He stated, “My sincere

conviction is that our Blessed Mother has been trying to save the Church and the world from a possible **devil ruled universe.**” Its not only possible but serious research has proved it to be a definite fact. Indeed it is a devil ruled universe in our North sector of the heavens. This sector will be restored and the heavenly pattern completed when man is sanctified in the New Era. He will then take the place of Lucifer and his fallen angels who will be driven into the abyss by Archangel Michael.

As man fulfills his spiritual destiny in following God’s Divine Plan of government, he will someday be sanctified and raised to the angelic order. In doing so, he will replace that which was lost in the beginning and bring to perfection (the twelve part-pattern) of the Divine Family of God.

The role of the remnants of the Catholic Church (Christ’s Pilgrim Church on earth) is very important and significant. These remnants of the Church will be unified and transformed from a Pilgrim Church on this earth (and in this present age) into a messianic kingdom in the Coming New Era of Peace on earth. (The fate of the corrupted institutional false-catholic Roman church of the Antichrist will be the fiery-destruction as prophesied by Saint John Bosco and others.)

Many of the canon laws (man’s law), customs, and rubrics of the Church will be changed; the Church will be transformed into a kingdom and things will be vastly different. It will be even more so than when Christ came and first established His Pilgrim Church on earth. Just as the Pilgrim Church’s laws, customs, and rubrics were based on, but quite different from, the old law or true religion that went before it, so it will be again, but even more so – for now it will be transformed into a messianic kingdom of Christ. (For one thing: Christ’s Presence will no longer be sacramentally imprisoned within the Tabernacle but will be found in the hearts of men everywhere. For the Divine Will will be practiced throughout the world.)

Concerning this messianic kingdom the Catechism of the Catholic Church teaches: “Though already present in His Church, Christ’s reign is nevertheless yet to be fulfilled ‘with power and great glory’ (Luke 21:27; cf. Matt. 25:31) by the king’s return to earth. This reign is still under attack by the

evil powers, even though they have been defeated definitively by Christ's Passover. Until every thing is subject to Him, 'until there be realized new heavens and a new earth in which justice dwells, the Pilgrim Church in her sacraments and institutions, which belong to this present age, carries the mark of this world (the present heavens and earth: cf. 2 Peter 3:7), which will pass, and she herself takes her place among the creatures which groan and travail yet and await the revelation of the Sons of God.' That is why Christians pray, above all in the Eucharist, to hasten Christ's return by saying to him: Marantha! 'Our Lord Come.'

"Before his Ascension Christ affirmed that the hour had not yet come for the glorious establishment of the messianic kingdom awaited by Israel which, according to the prophets, was to bring all men the definitive order of justice, love and peace."

We are now at the threshold of the "abomination of desolation" within the Roman Catholic Church and the setting up of the "Man of Sin" within its interior. The establishment of the Seat of the Antichrist will lead to the final destruction of the institutional Church on earth. After the fiery Chastisement will come the transformation of the Pilgrim Church remnants into the messianic kingdom of the New Era.