

What do you know about 'Vicarius Filii Dei'?

(bron: <https://www.quora.com/What-do-you-know-about-Vicarius-Filii-Dei>)

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A. INTRODUCTION:

- There are many titles of the Bishop of Rome used throughout history. One title that has been brought to question by Catholics and some Protestants is the use of the title “Vicarius Filii Dei” which means “Vicar of the Son of God”. The term “vicar” means “vicegerent” (“next in command”) to Christ, the Son of God. This being the case, the Bishops of Rome would be seen wearing a triple crown, which represents what Catholics believe to be the Pope’s authority as [1] “King of Heaven”, [2] “King of Earth”, & [3] “King of the Lower Regions” (L.Ferraris, “Prompta Bibliotheca Canonica Juridica Moralis Theologica,” (Rome, 1890), sanctioned by the Catholic Encyclopedia (Vol. VI, p. 48)). There are other slight variations of this title, but all of them essentially mean the same thing.
- **The point of this article dwells on the following issue:** Virtually all of the early Protestant reformers (including modern Seventh-Day Adventists) accused the office of the “Pope” as being the Antichrist power on Earth ([CLICK HERE for primary source quotes from Protestant reformers on the identity of the antichrist](#)). Many connected the title of “Vicarius Filii Dei” to the Pope from the gematrical reading that calculates to the number of “666” (as advised by the Apostle John in Revelation 13:18 which is a “number of a man”).

The earliest existing record (not necessarily the “first”) of a Protestant writer to attribute the title of “Vicarius Filii Dei”, which belongs to the Bishop of Rome, to the calculation of “666” was the man named Andreas Helwig in the year AD 1612. Uriah Smith, in 1866, was the first from his denomination to make the connection (Review 28:196, Nov. 20, 1866) which the prominent Adventist scholar J.N. Andrews adopted later in 1877.

Obviously, this view (that identifies the Papal office as the antichrist—which was adapted from the Historicist prophetic lens) did not originate in the 19th century NOR the Seventh-Day Adventist Church. I reiterate, virtually all of the great Protestant leaders (Luther, Calvin, Melancthon, etc.) among countless others during and past Luther's reformation movement all attributed the identity of the antichrist to the Papal authority, that is until the Jesuits of Rome developed their counter-theologies of [Preterism and Futurism](#) which was intended to [infiltrate](#) and replace the protestant lens of historicism. Futurism, through Jesuit manipulation of the Protestant movement, became known as [dispensationalism](#) for many Protestants (unknowing that this was Jesuit-influenced).

The way protestants like him calculated this number was through the method of “gematria” which is an ancient form of numerology that associates a name with a number totalled from its numerical characters in a certain language. This being the case, the Latin term “VICARIUS FILII DEI” was calculated to the sum of 666 using gematria of Roman numerals. Helwig in his work “Antichristus Romanus” took 15 different titles of the Pope in Hebrew, Greek, and Latin and calculated their gematrical equivalents in those languages which arrived at the number 666 mentioned in Revelation 13:17-18. Helwig preferred the title of “Vicarius Filii Dei”.

- While it is true that the apostles mostly used Aramaic and Greek, Latin was the official language of Rome, which ruled them at that time. The Romans used Latin almost everywhere

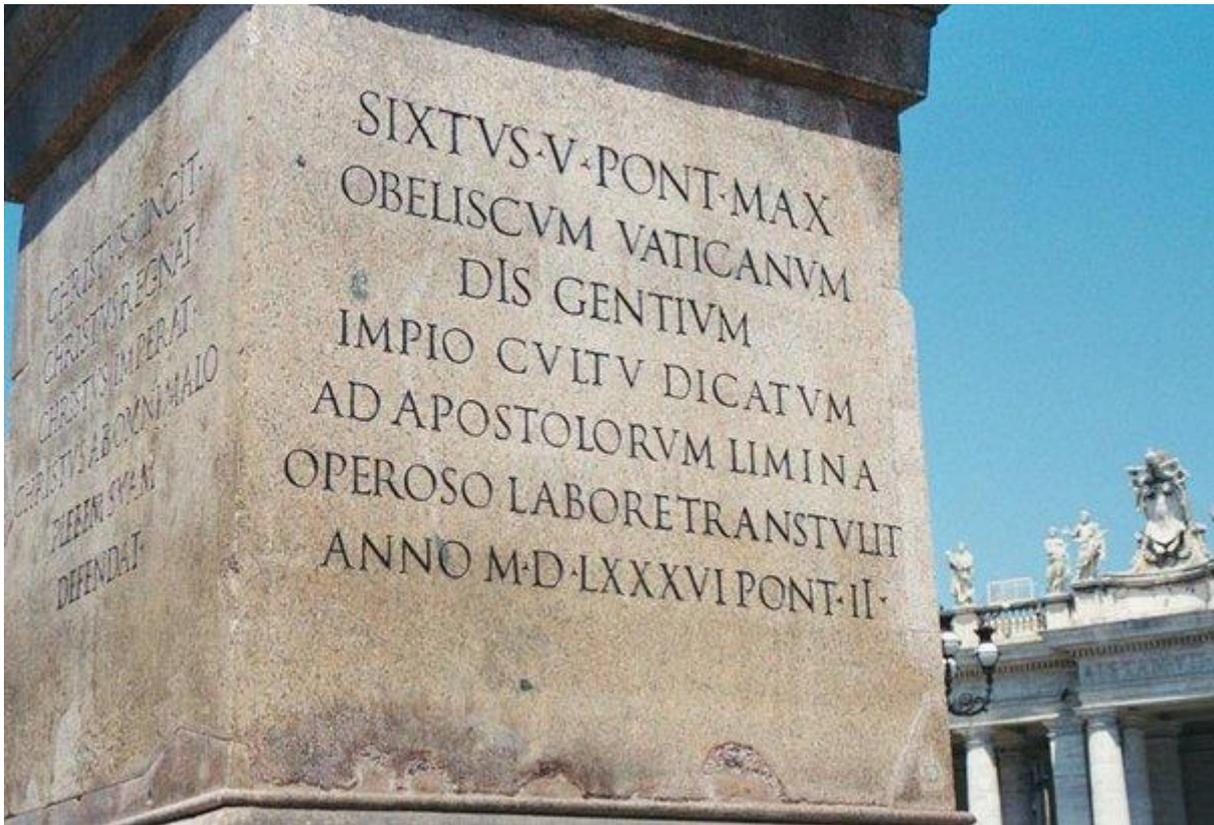
(i.e. their laws) and Latin has remained the official language of the Papacy even today. It is quite common for Bible writers to borrow foreign words and phrases belonging to the subjects of which they are speaking (John 19:20; Revelation 9:11; 16:16).

- **The Visual Calculation:**

VICARIVS FILII DEI

$5 + 1 + 100 + 1 + 5 = 112$; $1 + 50 + 1 + 1 = 53$; $500 + 1 = 501$; TOTAL = $112 + 53 + 501 = 666$

//Note: There are two forms of “v” developed in Latin, which were used for its ancestor “u” and its modern “v”. The letters “A”, “R”, “S”, “F” & “E” do not have values. The equivalence of the letters “u” and “v” for example can be seen in the Latin inscriptions on the bottom of the Obelisk of St. Peter's Square in Vatican City, Rome (Inscription: SIXTVS-V-PONT-MAX → Sixtus V, Pontifex Maximus).



- At the end of the day, the issue of this is not merely just an issue of any supposed ‘inscription’ or ‘use’ thereof that may identify itself as 666 in gematria but also the [1] meaning and [2] significance of the title itself and how the Papacy used it throughout history which will be laid out in the investigation below.

B. THE TITLE OF “VICARIUS FILII DEI”

- **I. THE DONATION OF “CONSTANTINE”**

AD 760 | The Papacy for centuries had used this [document](#) (the donation), as a way to justify their ownership and authority over most of the land of Italy to the Pope (the Papal States) and power over the Christian Church. It was considered to be an extremely important legal document from AD 760 even all the way into the 19th century. This forgery asserts that it

was Constantine, around AD 336 who gave them (the popes starting at Pope Sylvester) such a privilege. In reality, this document was forged by Catholics around AD 760 in order to justify their civil authority and sovereignty over Rome and her papal states.

Although discovered to be a shameful forgery once uncovered by a Vatican Librarian named Lorenza Valla (in AD 1440), the Catholic church tried to deliberately suppress Valla's uncovering work for 152 years (so much so that they placed Valla's work into the Index of Forbidden Books (*Index Librorum Prohibitorum* of 1559)). Even as late as 1580, the official edition of the *Corpus Juris* defended the supposed genuineness of the Donation.

Furthermore, this forged donation, which was not written by Constantine I, was used by 10 popes (starting with Pope Leo IX in AD 1054 who quoted a large portion of it to Michael Carularius—the patriarch of Constantinople) over the period of six hundred years to assert the Papacy's supposed ecclesiastical supremacy over all of the churches and to justify their ownership of land.

Not only did the 10 popes approve of this forgery, the Donation itself was incorporated into most of the medieval collections of Catholic canon law as a primary basis for papal authority which includes: [1] Anselm's, Cardinal Deusdedit's (c. 1087), and [2] Gratian's Decretum (c. 1148) which is also known as *Concordia Discordantium Canonum*.

Although the donation was proven to be a forgery, it is of no small matter that the solemn declaration of "papal infallibility" was approved by the Vatican I council on July 18, 1870, whereby all the public statements of the former and later popes were "infallible" and contained no error. Pope Leo IX's letter to Michael Carularius, the Patriarch of Constantinople, which the 1913 Catholic Encyclopedia (Vol. 5, p. 120) stated was an "official act" of the Papacy.

The doctrine of "Papal infallibility" was informally assumed by many popes prior to the year 1870. In 1870 the Vatican I Council formally defined it (Vatican Council, Session IV, Const. De Ecclesia Christi, Chapter iv). The doctrine of papal infallibility was also reaffirmed in the Vatican II Council. In fact, that council decreed, "*The Sacred Council, following closely in the footsteps of the First Vatican Council, with what that Council teaches and declares that ... this teaching about the institution, the perpetuity, the meaning about this institution, the perpetuity, the meaning and reasons for the sacred primacy of the Roman Pontiff and of his INFALLIBLE magisterium, this Sacred Council again proposes to be firmly believed by the faithful.*" (Source: Dogmatic Constitution, Lumen Gentium [Light to the Gentiles], of the Second Vatican Ecumenical Council, 1964)

The fact that it was a forgery and was heavily supportive to Roman Catholic interests tells us that this was written by Catholics to support the Papacy's assumption of great power in Italy on the premise that the Pope was the "Vicar of the Son of God" which is "Vicarius Filii Dei" in Latin. Even the title is theologically accurate in accordance with Roman Catholic theology.

Tying back to the main point of interest: Of course, the Catholic Church has issued brief public denials that the *INSCRIPTION* of the title "Vicarius Filii Dei" was present on the pope's mitre(s) and tiara(s), but they never deny that the title itself (except for Patrick Madrid—compare Madrid to Professor Quasten in Section B, part IX) is a historically accurate and

proper title for the Pope since it is theologically accurate to Catholic theology and used by its theologians.

This title, whether in its full Latin [e.g. "Vicarius Filii Dei"], the composite of Latin and Latinized-Greek [e.g. "Vicarius Christi"], or other variations is not contrary at all to Roman Catholic Theology. The Catholic Church prefers to use Latin.

Many of these denials are due to the Protestant's claim that the title of "Vicarius Filii Dei" is on the papal "tiara"; however, the important point is not that the inscription itself is actually on the papal tiara, but that it is the official title of the pope since it designates their official position. This title of "Vicarius Filii Dei" is known to be verbally declared (not necessarily inscribed) to the popes at their papal coronation (as Cardinal James Gibbons concedes—see details on this cardinal below), just as the chief executive of the United States government is called "President," without the necessity for him to wear that title on a hat or device.

- One wonders then, what is the meaning of "Vicar of the Son of God" which is "Vicarius Filii Dei"?:
 - According to Pope John Paul II, there is nothing wrong with the title of "Vicar of Christ" which is the same as "Vicar of the Son of God".
"Have no fear when people call me the 'VICAR OF CHRIST,' when they say to me 'Holy Father,' or 'Your Holiness,' or use titles similar to these, which seem even inimical to the Gospel."
(Source: Pope John Paul II, "Crossing the Threshold of Hope" (New York: Alfred A. Knoff. 1995): 6.)
 - The same Pope in the same book even went as far as to say, *"The leader of the Catholic church is defined by the faith as the VICAR OF JESUS CHRIST (and is accepted as such by believers). The Pope is considered the man on earth who 'TAKES THE PLACE' of the Second Person of the omnipotent God of the Trinity."* (Source: Pope John Paul II, "Crossing the Threshold of Hope", p. 3, 199) [Note: What is stated here is exactly what Bible prophecy points out about the Antichrist power based on the supporting fact that the term "Anti" actually means "instead of" or "in place of" in the original Greek.]
 - According to the canonized Saint and doctor of the Catholic Church (Latin: 'Doctor Ecclesiae Universalis'), Robert Bellarmine, the titles of the Pope are the same titles of the Second Head of the Trinity, who is Jesus Christ:
"All the names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope" (Source: St. Robert Bellarmine, "On the Authority of the Councils" [Note on Author: Bellarmine was an Italian Jesuit priest and a Cardinal of the Roman Catholic Church. He was canonized as a saint in 1930 by Pope Pius XI. He was also named a Doctor of the Church in 1931 (one of only 36). He was one of the most important figures in the Counter-Reformation. He supported the reform decrees of the Council of Trent.]
 - *"The Pope is NOT only the representative [Vicar] of Jesus Christ, but he is Jesus Christ Himself, hidden under [the] veil of flesh."* (Source: The Catholic National, July 1895)

- The Catholic Encyclopedia actually acknowledges that its purpose was to exalt the power and position of the pope which was highly probable to be written in Rome by Catholic priests (ecclesiastics):
“Many [majority] of the recent critical students of the document [the Donation of Constantine] locate its composition AT ROME and attribute the forgery to AN ECCLESIASTIC, their chief argument being an intrinsic one: This false document was composed in favor of the popes and of the Roman Church, therefore Rome itself must have had the chief interest in a forgery executed for a purpose so clearly expressed.” (Source: “Donation of Constantine”, Catholic Encyclopedia, 1913 edition). Some attribute the document to be forged by Greeks and the Franks but most believe it to be created in Rome.
- Historians back this up: *“If this phraseology [vicarius filii dei] had not been sanctified by long usage, it would not have been coined in this generation to express the relation of the pope to the POLITICAL and SOCIAL order; but it would not have been created in the first place it had not meant then what it says—‘RULER OF THE WORLD’—* (Source: Paul Hutchinson & Winfred E. Garrison, “20 Centuries of Christianity: A Concise History”, p. 120 (Harcourt, Brace and World, 1st edition, 1959).
- The Donation reads (as it is translated into English),
“As the blessed Peter is seen to have been constituted vicar of the Son of God on earth, so the Pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it.” (Source: Donation of Constantine, quoted in Christopher C. Coleman, The Treatise of Lorenza Valla on the Donation of Constantine, p. 13. Translated into English by Yale University Press, New Haven, Conn., p. 12)

This is the same excerpt from the original Latin, *“Sicut B. Petris om terris vicarius Filii Dei esse videtur constitutus, ita et Pontifices, qui ipsius principis apostolorum gerunt vices, principatus potestatem amplius quam terrena imperialis nostrae sereitatis mansuetudo habere videtur, concessam a nobis nostroque imperio obtineant.”* (Ibid: 13)

- In other parts of the Donation, the Pope is also called “Vicar to the Son of God here on Earth”. This is written originally as *“It et cuncto populo Romanae gloriae imperij subiacenti ut sicut in terris vicarius filii Dei esse videtur constitutus etiam et pontifices.”* (Source: The Latin Library, “Donation of Constantine”).
- The Catholic Encyclopedia states (13th Ed), “Donation of Constantine”, *“The first pope who used it [the Donation of Constantine] in an official act and relied upon it, was Leo IX. In a letter of 1054 to Michael Carularius, Patriarch of Constantinople, he cites the ‘Donatio’ to show that the Holy See possessed both an earthly and heavenly imperium, the royal priesthood... Urban II made use of it in 1091 to support his claims on the island of corsica. Later popes (Innocent III, Gregory IX, Innocent IV) took its authority for granted (Innocent III, Sermo de sancto Silvestro), and ecclesiastical writers often adduced its evidence in favor of the papacy. The medieval adversaries of the popes, on the other hand, never denied the validity of this appeal to the*

pretended donation of Constantine... The authenticity of the document, as already stated, was doubted by no one before the fifteenth century."

- The papacy's stubbornness to defend the authenticity of the Donation of Constantine came to an end in 1592 when Cardinal Cesare Baronius published "Annales Ecclesiastici" (1592) to which he admitted to the pious fraud. Despite this fact, the *Donation of Constantine* and the title of *Vicarius Filii Dei* continued to appear in Catholic Canon Law and other Catholic publications well into the 19th century.
- The Catholic Church boasts, "All dogmatic decrees of the pope, made with or without this general council, are infallible... Once made, no pope or council can reverse them... This is the Catholic principle, that the church cannot err in faith." (Source: "The Catholic World", June 1871, pp. 422-423).
- **The Heavy Significance of the Title:** In summary, the title of "Vicar of the Son of God" or "Vicarius Filii Dei" is very important to the Roman Catholic Church because it attempted to justify (like a badge) the authority of the Papacy to [1] Control the Christian world and church, [2] Control the kings of the earth, [3] Change God's laws, [4] Declare herself to be 'infallible', [5] Assert her pretended power over "heaven", "earth", and "the lower regions [hell; 'infernum']" (as evidence by the triple crown), [6] To assume the power to judge and to destroy those she deemed to be heretics. I reiterate the issue of this is not merely just an issue of any supposed 'inscription' or 'use' that may identify itself as 666 in gematria but the meaning and significance of the blasphemous title itself. Notice what these Catholic sources state about the supposed authority of the "Vicar" of Christ on Earth:

- **[1] Control the Christian World/Church**

"By the hand of the said Constantine. . by which Truth will be confirmed. . we do not follow learned Fables, but do manifest unto you the Power of Our Lord Jesus Christ [2 Pet. 1:16],. . Know ye that the same glorious Prince [Christ] in the aforesaid Privilege [Donation of Constantine], did. . Thus promulgate the special Dignity of the Roman church." (Source: Michael Geddes, LL.D., London, 1715, p.18-19).

- **[2] Control the governments of the world**

"The vicar of the incarnate Son of God, anointed high priest and supreme temporal ruler, (the Pope) sat in his tribunal impartially to judge between nation and nation, between people and prince, between sovereign and subject." (Source: Henry Edward Manning, "The Temporal Power of the Vicar of Jesus Christ" (1862): 46) [Note: This source is a Catholic functionary]

Pope Nicholas I (April 24, 858, to Nov. 13, 867), in a letter to the Byzantine Emperor Michael III over a controversy that arose between the Emperor and the Papal Holy See: *"Know, prince, that the vicars of Christ [the popes] are above the judgment of mortals; and that the most powerful sovereigns have no right to punish the crimes of popes, how enormous whosoever they may be. Your thoughts should be occupied by the efforts which they accomplish for the correction of the Church, without disquieting yourself about their actions; for no matter how scandalous or criminal may be the debaucheries*

of the pontiffs, you should obey them, for they are seated on the chair of St. Peter...Cease, then, to oppose our rights, and obey our orders, or else we will, in our turn, raise our power against yours, and will say to the nations, People, cease to bow your heads before your proud masters. Overthrow these impious sovereigns, these sacrilegious kings, who have arrogated to themselves the right of commanding men, and of taking away the liberty of their brethren. Fear, then, our wrath, and the thunders of our vengeance; for Jesus Christ has appointed us with his own mouth absolute judges of all men; and kings themselves are submitted to our authority. The power of the Church has been consecrated before your reign, and it will subsist after it" (Source: Louis Marrie de Cormenin, "A Complete History of the Popes of Rome", Vol. 1, 1851 ed., p. 243-244).

"Receive the tiara adorned with three crowns and know that thou art Father of Princes and Kings, Ruler of the World, Vicar of Our Savior Jesus Christ on earth, to him be the honor and glory forever and ever." (Source: Catholic World, Vol. 27, Issue 158, May 1878, The Coronation of Pope Leo XIII, p. 282)

▪ **[3] 'Change' the Laws of God**

"The Pope has the power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." (Source: Decretal, de Tranlatic Episcop. Cap.)

"The Pope has the authority and often exercised it, to dispense with the command of Christ." (Source: Ferraris' Ecclesiastical (Catholic) Dictionary)

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine law. The pope can modify divine law since his power is not of man, but of God, and he acts a vicegerent [Vicar] of God upon earth." (Source: Lucius Ferraris, "Prompta Bibliotheca", art. Papa, II, Vol. VI, p. 29.

"It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible." (Source: Peter R. Kraemer, Catholic Church Extension Society, USA (1975), Chicago, Illinois, "Under the blessing of the Pope Pius XI")

"Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day - Saturday - for Sunday, the first day? I answer yes. Did Christ change the day? I answer no!" (Source: "Faithfully yours, J. Card. Gibbons." James Cardinal Gibbons, Archbishop of Baltimore, Md. (1877-1921), in a signed letter)

▪ **[4] Declare 'infallibility' as a Vicar of God on Earth, who is also a priest himself (the Lateran Church)**

Referring to the powers and status of a Catholic priest:

“The priest holds the place of the Saviour [Jesus Christ] Himself, when, by saying, ‘Ego te absolvo’ he absolves from sin... To pardon a single sin requires all the omnipotence of God... But what only God can do by omnipotence, the priest can also do by saying ‘Ego te absolvo a peccatis tuis’ [I absolve you from your sin]... [Pope] Innocent III has written: ‘Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods.’ (Source: St. Alphonsus de Liguori, “Dignity and Duties of the Priest, p. 34–36. [Fun Fact: He so flattered the pope and priests that he was afterwards canonized as a saint in 1839 by Pope Gregory XVI which means that his writings are to be regarded as ‘infallible’.]

Pope Leo XIII declared, *“We [the popes] hold upon this earth the place of God Almighty,”* (Source: Pope Leo XIII, Apostolic Exhortation Praeclara Gratulationis Publicae (The Reunion of Christendom), dated June 20, 1894, trans. In The Great Encyclical Letters of Pope Leo XIII, para. 5, p. 304.

On April 30 of 1922, Pope Pius XI addressed a throng of cardinals, bishops, priests, nuns, boys, and girls (who had all fallen on their knees in reverence to the Pope), stating: *“You know that I am the Holy Father, the representative of God on the earth, the VICAR OF CHRIST, which means I am God on the earth.* (Source: Pope Pius XI, "The Bulwark" (October 1922), p.104)

- **[5] Assert power over ‘Heaven’, ‘Earth’, and Hell**

Ferraris declares the power and territory of the supposed Vicar of Christ, *“The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, AND the VICAR OF GOD. The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities...He is likewise the DIVINE MONARCH and SUPREME EMPEROR and KING OF KINGS... Hence the Pope is crowned with a triple crown, as [1] King of Heaven and [2] of Earth and of [3] the Lower Regions.”* (Source: "Ferraris' Ecclesiastical Dictionary" (Catholic) Article, Pope.]

- **[6] To Judge and Destroy ‘heretics’**

“The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the VICAR OF GOD...He is likewise, the divine monarch and supreme emperor, and king of kings...So that if it were possible that angels might ERR IN THE FAITH, or might THINK CONTRARY TO THE FAITH, they could BE JUDGED and excommunicated by the Pope.” (Source: Ferraris Ecclesiastical Dictionary)

The Papacy even assumes the doctrine of “divine right” to confiscate property (but not limited to) for the glory of her Church, *“The Church may by divine right confiscate the property of heretics, imprison their person, and condemn them to flames. In our age, the right to inflict the severest*

penalties, even death, belongs to the church. There is no graver offense than heresy, therefore it must be rooted out." (Source: Public Ecclesiastical, Vol. 2, p. 142)

- **II. COUNCIL OF FLORENCE**

- AD 1439 | In the summer of 1439, the Council of Florence approved of the title "Vicar of Christ", when they blasphemously stated, "*We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world and that the Roman Pontiff himself is the successor of the blessed Peter, prince of the apostles, and the true VICAR OF CHRIST; the head of the whole church, and the father and doctor of all Christians; and that to him, in the blessed Peter, was given, by our Lord Jesus Christ, full power to feed, rule, govern the universal church, as is contained also in the acts of the ecumenical councils, and in the sacred canons.*" (Source: Council of Florence, Session XXV, July 1439, Definitio, in J.D. Mansi, ed., Sacrorum conciliorum [Holy Councils], Vol. 31, Col. 1031 [translated from the original Latin]).

- **III. CANONIST F. LUCIUS FERRARIS**

- AD 1781 & 1890 | F. Lucius Ferraris, in his book, "[Prompta Bibliotheca, Canonica, Juridica, Moralis, Theologica](#)" (1890, Italy, Vol. 6, p. 43) stated in its original Latin, "*Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices eius successores in terris principatus potestatem amplius, quam terrence imperialis noatrae serenitatis mansuetudo habere videtur (emphasis added)*".

The earlier 1853 edition of Vol. 5 actually carries the blessing of Pope Gregory XVI ("Sanctissimi D. N. Gregorii XVI").

If translated into English, it reads, "*As the blessed Peter was constituted Vicar of the Son of God on earth, so it is seen that the Pontiffs, [and] his successors, hold for us and our empire the power of a supremacy on the earth greater than the clemency of our earthly imperial serenity.*"

According to the Catholic Encyclopedia (1913), this book "Prompta Bibliotheca" is a "*veritable encyclopedia of religious knowledge...and will ever remain a precious mine of information...to be quoted frequently as an authoritative Catholic source.*"

cius (Innocentii VI) *phrygium ornamentum imperiale instar galeae circulo aureo concinnatum imponunt*. Circa ea quae de triplici Papae regno, deque potestate in sanctos angelos, quorum ipse sit maior, auctor recenset, consulendi sunt theologi. Quae enim ex iurisconsultis ipse refert, eruditus theologis suspecta, et quandoque etiam ridicula habentur. Capiti enim, ac visibili Ecclesiae principi, non alii sane quam visibiles subditi, fideles scilicet homines designari videntur, atque in hoc tantum solvendi ligandique potestatem exercet, eos scilicet regendo, absolvendo vel per censuras ligando dum vivunt, et per indulgentias iuvando vita functos.

RESPONSIO AUCTORIS.

Mirandum, quod theologus noster sic parvipendat iurisconsultos; ut quae ipsi tradiderint, eruditus theologis suspecta, et quandoque etiam ridicula haberi pronuntiet! Nonne classici iurisconsulti sunt etiam saepe eruditi theologi? Talis certe fuit celeberrimus Paulus Rubeus, qui in cit. adnotat. ad dec. 2, part. 3 recent. Sac. Rom. Rotae, innumeros allegat pro suis conclusionibus theologos, ac in multis etiam SS. Patres. Et si talis non fuisset, sacrum illud supremum tribunal nequaquam permisisset quod suis decisionibus adnecterentur Rubei eruditissimae adnotationes. Legant itaque eruditi omnes dictas sapientissimi iurisconsulti adnotationes ad dec. 2, part. 3 Sac. Rom. Rotae recentior., et iudicium ferant.

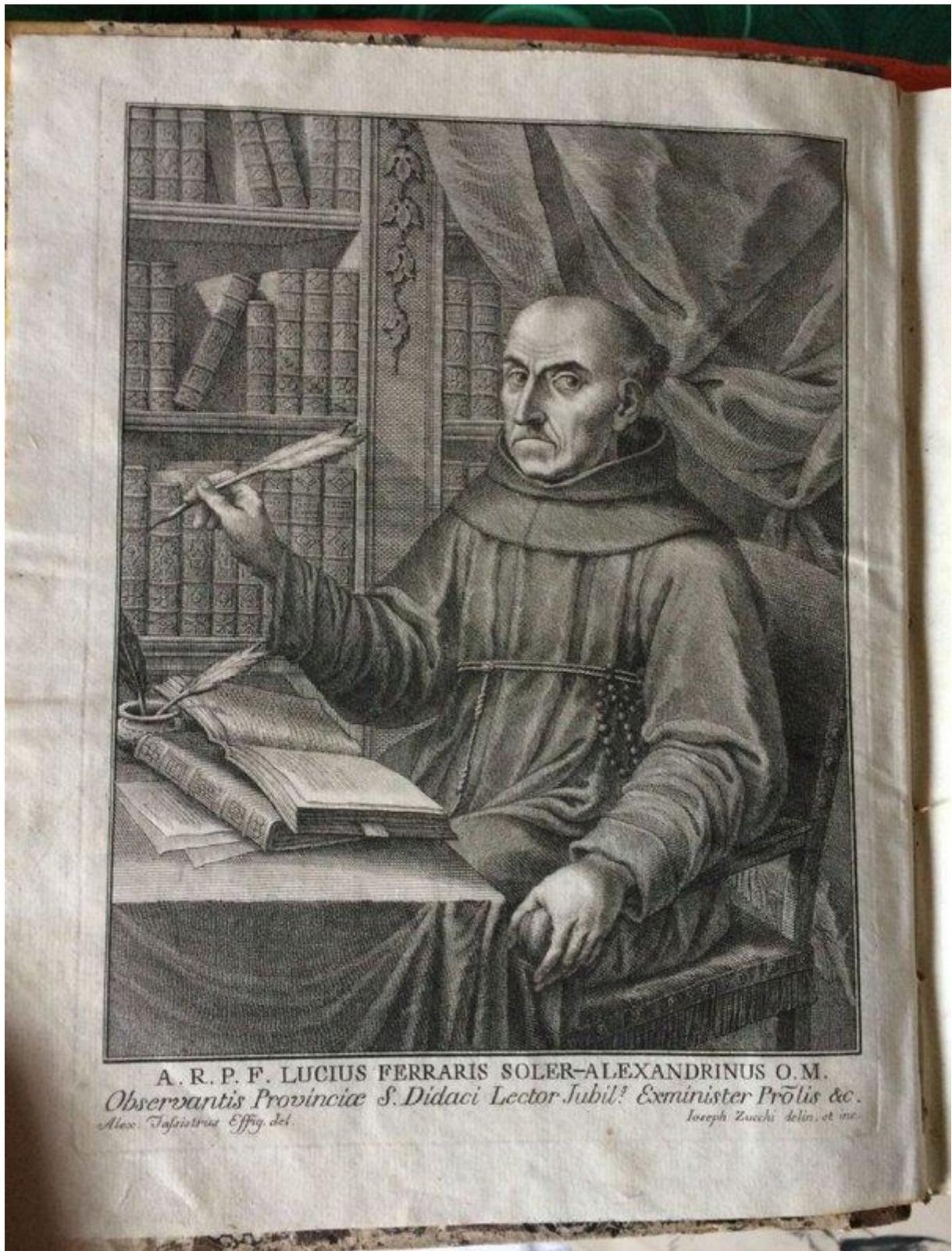
- ¹⁴ Imo Romani Pontificis excellentia et potestas, nedum est circa coelestia, terrestria et infernalis, sed etiam super Angelos, quorum ipse maior est; cit. adnotat. 1, ad dec. 2, part. 3
- ¹⁵ Rotae Romanae recent., § 5, n. 24. Ita ut, si foret possibile, quod Angeli errarent in fide, vel contra fidem sentirent, per Papam iudicari et excommunicari possent; cit. adnot. 1 ad decis. 2 Rotae Romanae recent., § 5, num. 24. Hinc in materiis fidei ad eum, tanquam ad solem intendere debemus. Ita in cit. Sac. Rot. Rom. in Compend. redact., § 3, in secund. adnot. ad decis. 2, § 5, n. 32.
- ¹⁶ Tanta enim est dignitas et potestatis, ut faciat unum et idem tribunal cum Christo, ut per textum in c. *Quanto* 3 de translatione Episcopi, tenent passim doctores adducti in cit. adnot. 1, n. 68, ad dec. 2, p. 3 Rotae
- ¹⁷ recent. Adeo ut quidquid facit Papa, ab ore Dei videatur procedere, ut post plurimos doctores, ratiocinatur Rota in Forosempronien. et Eugubina, seu Nullius, *Emphyteusis* 16 Iunij 1636 coram Coccino, § *Hinc inferendo*, vers. *Ita ut, quod fit a Papa, ab ore Dei videtur procedere*; cit. adnot. 1 ad decis. 2, § 5, n. 31, part. 3 Rotae recent.

fidelium princeps, regum omnium rex maximus, plenitudinem potestatis continens, cui terreni simul ac coelestis imperii gubernacula ab omnipotente Deo credita sunt, prout clare habetur in can. *Omnes* 1, dist. 22, ibi: *Qui* (scilicet Christus) *aeternae vitae clavifero terreni simul et coelestis imperii iura commisit*; et in extravagant. Ioannis XXII, cap. *Si fratrum*, unic., Ne sede vacante aliquid innovetur, et in alia celebri extravagant. Bonifacii VIII, cap. *Unam sanctam catholicam* de Maiorit. et obed., inter communes.

Congruunt ulterius quo ad Papae summam auctoritatem et potestatem textus Iuris Caesarei, nempe in l. *Reddentes honorem* Cod. de summa Trinitate et fide catholica; l. *Bene a Zenone* Cod. de quadrienni Praescriptione; l. *Omnes dies* Cod. de Feriis, et authent. de Monachis, § *Si vero relinquens*; authent. de ecclesiastic. titul., § 1, collat. 9, cum similibus.

Non minus summam Papae auctoritatem et potestatem extollunt rescripta et dogmata variorum aliorum imperatorum, nempe Valentiniani, Othonis, Caroli Magni, Constantini, etc., quae ex eorum constitutionibus refert Gratianus in c. *In memoriam* 3, dist. 19, ibi: *Per legatos apostolicam interpellat sublimitatem, ut potissimum sua sancta legatione dignetur decernere*, etc.; et in summario expresse dicitur: *Tolerandum est iugum, quod a Sancta Sede imponitur, licet intolerabile videatur*; can. *Valentinianus* 3, dist. 63, ibi: *Nos, qui gubernamus imperium, Pontificibus sincere capita nostra submittimus*; c. *Tibi domino Ioanni Papae* 33, ead. dist. 63, ibi: *Sanctam Romanam Ecclesiam, et te rectorem ipsius exaltabo*; can. *Constantinus* 14, dist. 96, ibi: *Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices eius successores in terris principatus potestatem amplius, quam terrenae imperialis nostrae serenitatis mansuetudo habere videtur*.

Magis magisque supremam Papae auctoritatem potestatemque extollunt plurimi Sacri canones, et ibi canonistae communiter et signanter in c. *Cleros* 1, can. *In novo* 2, et can. *Quamvis universae* 3, dist. 21, can. *Non nos* 1, et can. *Si Papa* 6, dist. 40, c. *Si inimicus* 1, dist. 94, can. *In scripturis* 8, can. *Qui dubitet* 9, can. *Duo sunt* 10, et can. *Si Imperator* 11, dist. 96, can. *Auctoritatem* 2, can. *Alius* 3, can. *Nos sanctorum* 4, can. *Iuratos* 5, caus. 15, qu. 6, can. *Si quis suadente* 29, caus. 17, qu. 4, cap. *Venerabilem* 34 de Election., cap. *Solitae* 6 de Maiorit. et obed., cap. *Quanto* 3, et cap. *Licet in tantum* 4 de translation. Episcop., cap. *Cum ex eo* 14 de Poenit. et remission., cap. *Novit* 13 de Iudiciis, cap. *De usuris* 13 Qui *III* dist. Iudicial.



- **IV. CARDINAL HENRY EDWARD MANNING**

- AD 1862 | The prolific defender of Catholicism—Cardinal H.E. Manning—stated, “The highest power in the world, the VICAR of the incarnate Son of God...sat in this tribunal...So in like manner they say now, See this Catholic Church, this Church of God, feeble and weak, rejected even the nations called Catholic. There is Catholic France,

and Catholic Germany, and Catholic Italy giving up this exploded figment of temporal power of the Vicar of Jesus Christ. And so, because the Church seems weak, and the VICAR of the Son of God is renewing the Passion of this Master upon earth, therefore we are scandalized, therefore we turn out faces from him." (Source: "The Temporal Power of the Vicar of Jesus Christ", 2nd ed., London: Burns and Lambert, 1862, p. 46, 140-141.)

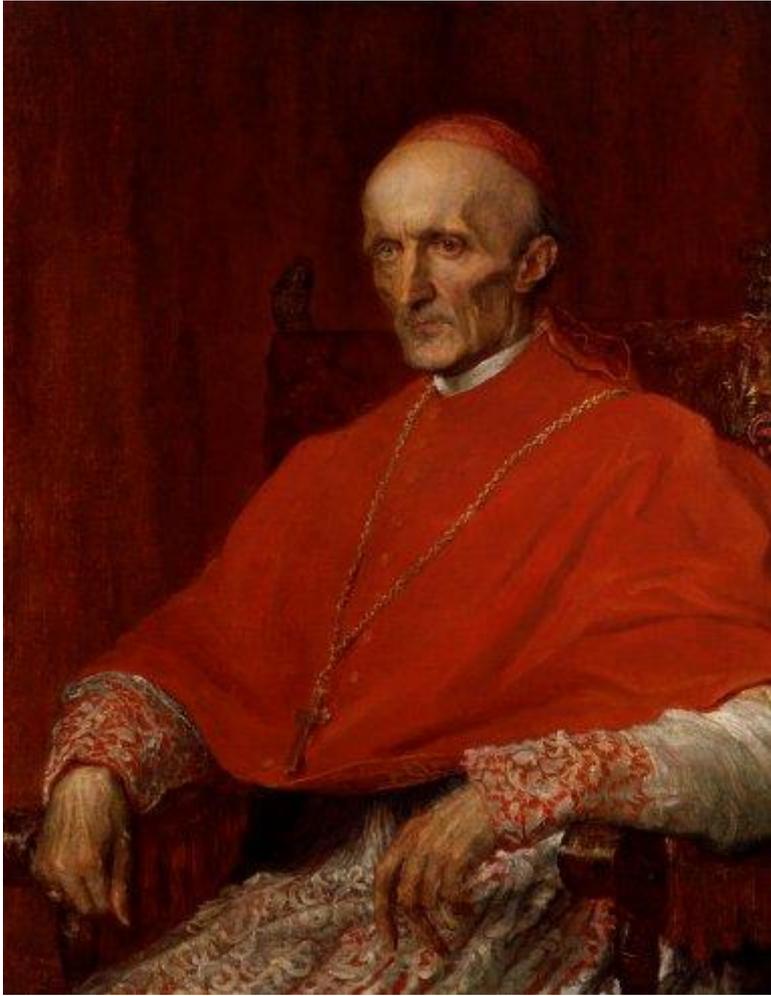
Although Manning is writing in English, the Latin for "Vicar of the Son of God" is still "Vicarius Filii Dei" which is exactly how they titled the Bishop of Rome as far back as AD 760 in the "Donation of Constantine". Again, this title is not theologically inaccurate according to Catholic Theology. Rome frequently asserts that the authority of the Pope is essentially equal to that of God because of that very title.

Ferraris boasted, *"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws... Petrus de Ancharano [d. 1416] very clearly asserts this in Consil. 373, no. 3 verso: The Pope can modify divine law, since his power is not of man, but of God and he acts in the place of God upon earth, with the fullest power of binding and loosing his sheep."* (Source: L. Ferraris, "Papa," art 2, in his Prompta Bibliotheca [Handy Library], Vol. 6, Venice: Gaspar Storti 1772, p. 29 [translated from the original Latin].

Ferraris had concluded, *"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions ['inferiorum', the burning regions]."* (Source: Ibid, p. 26).

To restate, Pope Leo XIII, pompously stated, *"We [the pope] hold upon this earth the place of God Almighty."* (Source: Pope Leo XIII, Encyclical Letter, "The Reunion of Christendom," dated June 20, 1894, translated in The Great Encyclical Letters of Pope Leo XIII, New York: Benziger, 1903, p. 304). In this encyclical, the pope capitalized all pronouns referring to himself and to God.

- In Cardinal Manning's 1862 edition of the book, "[The Temporal Power of the Vicar of Jesus Christ](#)" (London: Burns & Lambert), he employs the use of "Vicar of Son of God" twice on p. 231-232. The same title is "Vicarius Filii Dei" in Latin.



instinct of the mystical body, that, when its head was aimed at, the whole episcopate should surround him in defence. Now perhaps in no former age has the universal consciousness of the body in the sufferings of its head so manifested itself. The age of Cisalpinism, and Gallicanism, and Josephism is past. The unity of life by which the whole body lives in its head, and the universality of the head, by which, as by a real presence every where, the Holy See pervades all the provinces of the Catholic unity, has grown to be an instinct and a sense, vivid, powerful, and all-pervading, twice manifested in these last years by acts without any example in the history of the Church,—once in the unanimous voice of the episcopate on the Immaculate Conception,* and again on the temporal sovereignty of the Vicar of Jesus Christ.†

Lastly, the only other point upon which I shall speak is this. We have already seen how the powers and glories of the Holy See have been progressively unfolding; how the time of St. Gregory I. was a period of apostolical missions, converting the nations to the faith; how the time of St. Leo III. was a period

* See the response of the Episcopate, in eleven volumes, under the title, *Pareri sulla Dignazione dogmatica, &c.*

† See the collection entitled *Lo Sovranità Temporale*, of which five volumes have already appeared, distributed according to the languages. Nine hundred Bishops have laid their witness and their homage at the feet of Pius IX.

of creating the Christian world; how the time of St. Gregory VII. was a period of purifying the sanctuary of the Church; and how the time of Alexander III. was a period of royalty of government and of ecclesiastical order, when the divine power of the Church directed, by a firm and sacred authority, the civil powers of the world within the sphere of the law of God and of obedience to the faith. Now I observe these powers of the Holy See have been always rising, always culminating. The temporal power in the hands of St. Gregory I. was a fatherly and patriarchal rule over nations not as yet reduced to civil order. In the hands of St. Leo III. it became a power of creating empires. In the hands of St. Gregory VII. it was a scourge to chasten them. In the hands of Alexander III. it was a dynasty, ruling supremely, in the name of God, over the powers of the world. And now in these later times the temporal sovereignty has become a law of the conscience, an axiom of the reason. Through long contests and denials it has passed into the consciences, intellects, and hearts of men. Like the great dogmas of the Church, through controversy it has reached its analysis and expression. It stands by the side of the Immaculate Conception, a theological certainty, if not a definition. So that I may say there never was a time when the temporal power of the Vicar of the Son of God, though assailed as we see it, was more firmly rooted through-

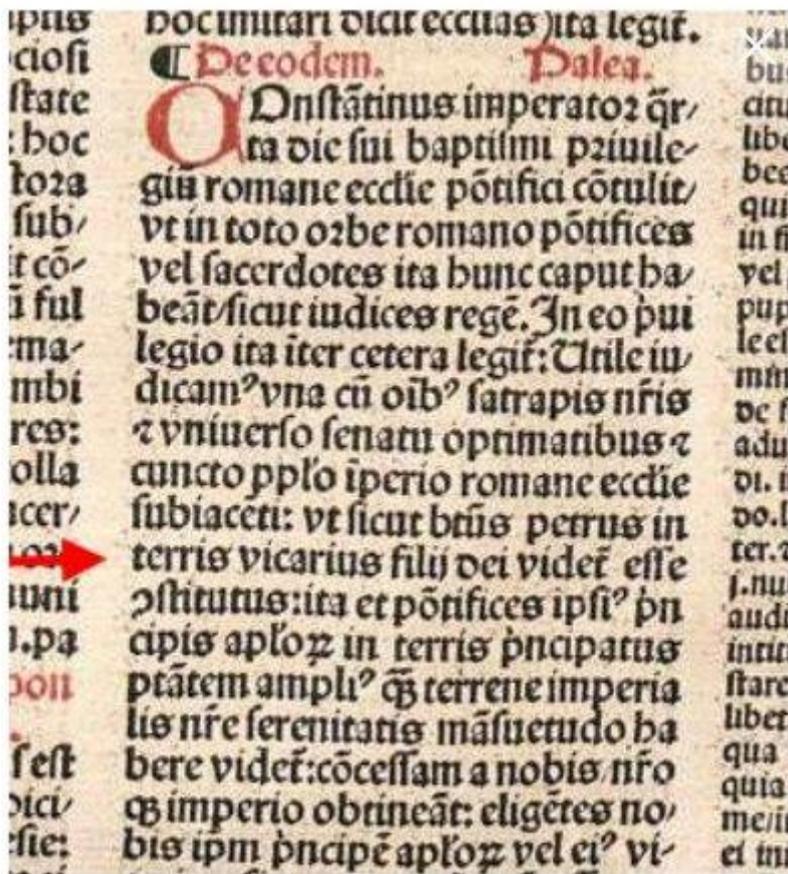
• V. THE DECRETUM OF GRATIAN

- The decretum reads, "*Beatus Petrus in terris Vicarius Filii Dei videtur esse constitutus.*" — "Decretum Gratiani," prima pars, dist. Xcvi. Translated into English this would read: "*Blessed Peter is seen to have been constituted vicar of the Son of God on the earth.*" (Source: "Decretum of Gratian," part 1, div. 96, column 472 [first published at Bologna about 1148, and reprinted in 1555. Translation by Christopher B. Coleman, Ph. D, in "The Treatise of Lorenzo Valla on the Donation of Constantine," p. 13. New Haven: Yale University Press, 1922]. Even the revised editions of Gratian's Decretum state the same.
- The Catholic Encyclopedia says of Gratian: "*He is the true founder of the science of canon law.*" (Source: Catholic Encyclopedia, Vol. VI, art. "Gratian," p. 730).

The fourth volume of this same encyclopedia, also states, "*The 'Decretum' of Gratian was considered in the middle of the twelfth century as a corpus juris canonici [the canon law of the Catholic Church], i.e. a code of the ecclesiastical law then in force.*" (Ibid: Vol. IV, art. "Decretals," p. 671).

- Furthermore, in "*Corpus Juris Canonici Emendatum et Notis Illustratum Gregorii XIII. Pont. Max.,*" "*Lvgdvn, MDCXXII*" or "*the Canon Law of Pope Gregory XIII, of 1622,*" with the Pope's own "Preface," in which he assures is without error, states

the same: “*Beatus Petrus in terris Vicarius Filii Dei esse videtur constitutus.*” (Source: Corpus Juris Canonici Emendatum et Notis Illustratum Gregorii XIII. Pont. Max., Lvgdvn., MDCXXII, col. 295).

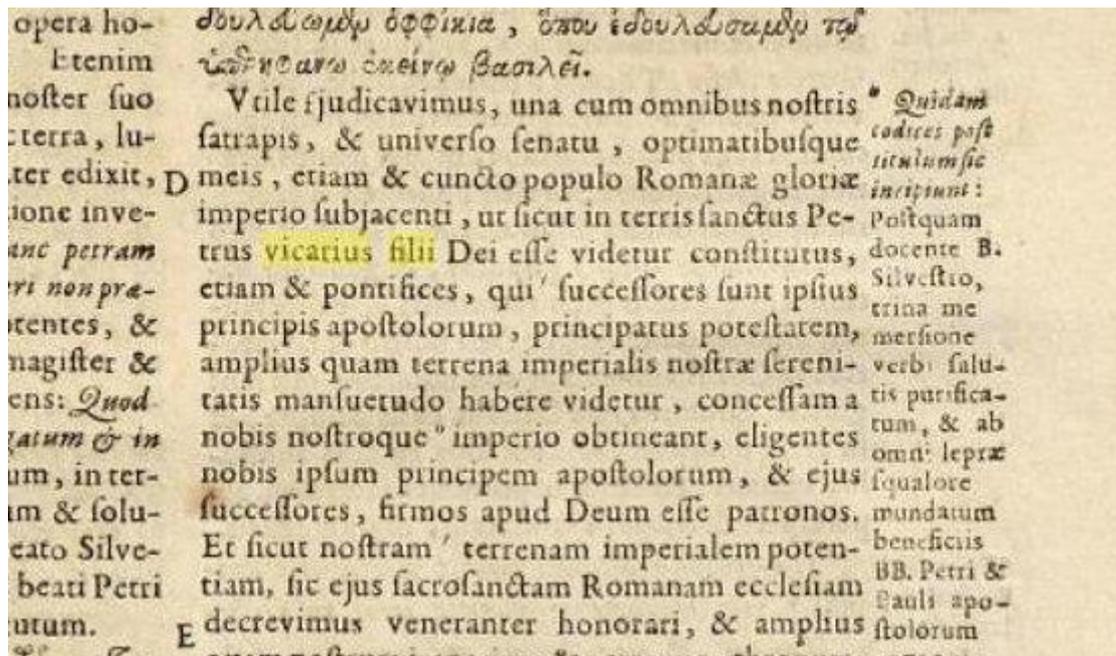


//Above: Excerpt from Gratian's Decretum (1512)

- VI. JESUIT PHILIPPE LABBE

- Philippe Labbe, a distinguished Jesuit writer wrote in his book, “[Sacrosancta concilia ad regiam editionem exacta](#)” (France: Imprentis Societatis typographicae librorum ecclesiasticorum, ed. 1671, Vol. 1, p. 1534) uses the exact title, “Vicarius Filii Dei”.





- VII. OUR SUNDAY VISITOR

- MICROFILM EVIDENCE

- *“The title of the Pope of Rome is Vicarius Filii Dei. This is inscribed on his mitre; and if you take the letters of his title (printed large) and add them together they come to 666...add these together and the total will be 666.”* (Source: Our Sunday Visitor, November 15, 1914, p. 3)
 - *“What are the letters supposed to be in the Pope’s crown, and what do they signify, if anything? The letters inscribed in the Pope’s mitre are these: Vicarius Filii Dei, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is the visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title ‘Vicar of Christ’. ‘Enemies of the Papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ’s spiritual kingdom, in Christ’s stead, is not a whit more malicious than laying claim to the authority to teach in Christ’s name. And this every Christian minister does.”* (Source: Answers to Readers’ Questions, Our Sunday Visitor, April 18, 1915, 13th question under “Bureau of Information,” p. 3).

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

After the death of a man's wife, would the laws of the Church permit him to marry his deceased wife's sister, who is at present tenderly caring for his children, and whom he loves for the sacrifice she is making, without any

personal or private nature are best answered by one's confessor.

Please explain the letters on the picture of "Our Lady of Perpetual Help."

The first two letters near the face of the Divine Child are Greek

circumstances to be taken into consideration, these matrimonial cases should always be referred to the local pastor.

Please publish the address of the Benedictine Monastery of Monks in Indiana.

St. Meinrad's Abbey, St. Meinrad, Indiana.

What relation is my mother's cousin to me?

Second cousin.

Why does my letter not appear in your columns? I have waited six or seven weeks, thinking you published all letters in rotation, but I saw some letters in your last issue dated later than my own. So I have come to the conclusion that all this "Readers Speak to Readers" dope is just an invention of your own. If you don't want to publish my letter, please return it. I can get some other paper to publish it.

It would be impossible for us to publish all the letters and communications sent to our office for publication. Many of them would be of local interest, but of no general interest. We endeavor to please our readers in as far as this is possible. The letters which appear in our "Readers Speak to Readers" column are not fabricated in our office, but are sent in by the persons whose name and address they bear.

I asked a question months ago and wanted a personal answer. I enclosed a two-cent stamp for return, but as yet have received no answer.

It would be impossible for us to answer questions by personal letter. Questions of a purely per-

A good Catholic will obey the laws of the state enacted for the maintenance and support of our Public School system.

What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?

The letters inscribed in the Pope's mitre are these: **Vicarius Fili Dei**, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title "Vicar of Christ."

Enemies of the papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ's spiritual kingdom, in Christ's stead, is not a whit more malicious than laying claim to the authority to teach in Christ's name. And this every Christian minister does.

A Worried Inquirer—There is no reason for doubting your worthiness.

Worried Wife—Have confidence that your prayers to the Sacred Heart will be answered.

L. W.—1. Yes. 2. No. 3. It is not necessary.

Let this be the slogan of every reader! **200,000** by May God!

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The "truth" of the situation, the little bit of school news, statistics and figures. The result of the census is ———, but of the changed conditions in a ————, and



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//Above: Page 3 from "Our Sunday Visitor" (April 18, 1915), 13th question under "Bureau of Information,"

○ **FIRST CATHOLIC DENIALS**

- Later, when Roman Catholic authorities discovered that Protestants were making use of the foregoing statements to identify the Papacy with the antichristian power of Revelation 13:18, they attempted to repudiate the contents of their former article. But that article was not written by some contributor to their paper; it appeared in the "Bureau of Information," for which the editorial staff was responsible. And on page two of that paper appeared sanctions for the editor from Pope Pius X, dated May 17, 1914; from the Apostolic Delegate, John Bonzano, dated April 27, 1913; and from J. H. Alerding, Bishop of Fort Wayne, Ind., dated March 29, 1912. If statements made under such high authorities are not trustworthy, we would respectfully ask if their present denials are any more so?

To one versed in Catholic teaching and practice, there is nothing uncommon in such denials, where the interest of the Church is at stake. Cardinal Baudrillart's quotation on pages 64 and 245 of this book ["Facts of Faith"] shows that some Catholic authors "ask permission from the Church to ignore or even deny" some historical facts, which they "dare not" face; and we read in "History of the Jesuits," by Andrew Steinmetz, Vol. 1, p. 13, that their accredited histories in common use, 'with permission of authority,' [are] veiling the subject with painful dexterity." — London: 1848.

We shall here refer to one other similar denial. In the Roman Catholic paper, Shepherd of the Valley, there appeared an article by the editor, in which he stated: If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, as at present understood, will be at an end." A Protestant lecturer, who made use of this quotation, was bitterly arraigned in a double-column front-page article in the Catholic Standard and Times for his false statements regarding Catholics; for, it pointed out, if he had finished the quotation with the words which followed, "so say our enemies," it would have reversed its meaning. The incident would have passed off at the expense of the Protestant lecturer, had not the Western Watchman of July 24, 1913, continued the quotation still further, declaring: "The whole quotation should read: 'If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, m at present understood, will be at an end. So say our enemies; so say we.'" - Quoted in "Protestant Magazine," October, 1913, p 474.

Why those who tried to deny their former statements should leave out the words, "so say we," is very evident [more on [Papacy VS US](#)]. But what can we think of those who publicly deny facts to screen their church from unfavorable public opinions, unless they act from the motive that "the end justifies the means," and that "heretics " have no moral right to facts which they would misuse. (See also pages 64 and 65 of this book.)

We shall therefore continue to believe that the editors of Our Sunday Visitor, in its issue of April 18, 1915, page three, were perfectly honest and well informed on the subject, and that the later denials are of the same class as those mentioned above.

Our Sunday Visitor in the aforementioned quotation makes use of Vicarius Filii Dei and "Vicar of Christ" as synonymous terms, and Cardinal Manning does the same in his book, "Temporal Power of the Pope." It cannot, therefore, be maintained, as some do, that Vicarius Christi is the only mode of spelling used as the title of the pope, although the shorter rendering is used more often for brevity's sake. In fact Vicarius Christi is composite in its origin, Vicarius being Latin, while Christi is Latinized from the Greek. It would hardly seem probable that learned Romanists would adopt such a composite title to the exclusion of the pure, dignified, Latin title, Vicarius Filii Dei, which has been in use among them for centuries [see quote above from Paul Hutchinson's & Winfred E. Garrison's, "20 Centuries of Christianity: A Concise History", p. 120 (Harcourt, Brace and World, 1st edition, 1959)].

Of late, Catholic apologists have argued that the "name of the beast" in Revelation 13:17, 18 is a personal name of a single individual, such as Nero, and not the official title of a series of men, as that of the popes would be. But this would be entirely out of harmony with the context, for how could one man make war with God's people, and overcome them in every country, so that he would have power "over all kindreds, and tongues, and nations"? Revelation 13:7. Then, too, that power was to continue forty and two months (v. 5), which those apologists claim to be literal. But how could one man accomplish such a world task in forty-two literal months?

[While on the case of Nero, let's jump to the case of Antiochus Epiphanes: "*The profanation of the temple [in Jerusalem] by Antiochus IV Epiphanes lasted for three years to the day, [see 1 Maccabees. 1:54,59;4:52], which makes only 1080 days, and falls far short of the supposed 1150 days, not so speak of 2300 days.*" (Gerhard F. Hasel, "The Little Horn, in The Sanctuary and the Atonement", p. 196)]

These forty-two months are twelve hundred and sixty prophetic days (Revelation 11:2, 3), and in prophecy a day stands for a year (Ezekiel 4:6). (Even Catholics acknowledge that a day in prophecy stands for a year. See note under Daniel 9:24-27 in the Douay [Jesuit] Bible. Father Reaves says: "The prophet's weeks are, by all interpreters of the Holy Scriptures, understood to include years for days." — "Bible History," p. 345) The forty-two months, or twelve hundred and sixty days, of Revelation 13:5 are therefore twelve hundred and sixty years, during which this power was to continue. But would not that period be quite a long time for one man to live? This attempt made by Roman apologists to screen the Papacy from being detected as the antichristian power of Revelation 13 appears too shallow to be seriously asserted by men who have made a thorough study of Bible

prophecy.

(Source: quoted from Christian Edwardson, "Facts of Faith", section "Catholic Authorities")

- It is also to note that Catholicism (in particular: Jesuitism) teaches the doctrine of "mental reservation" (*mentalis restrictio*), or of "mental equivocation" which developed from the special branch of *casuistry* during the late Middle Ages and the Renaissance. This doctrine of "mental reservation" is a form of deception which is not an outright lie. This doctrine of reservation, traditionally, is closely linked with the concept of equivocation which allows the speaker to employ double meanings of anything to tell the literal truth while concealing a deeper or hidden meaning. Ultimately, this doctrine allows for a justification of a lie, as a means to a "greater" end. The Jesuits employed this type of ethics for obvious reasons. With fickle ethics like this, it is no wonder the Vatican was hesitant and apprehensive to Valla's (the Vatican Librarian) work exposing the supposed genuineness of the "Donation of Constantine."
 - *"A false statement knowingly made to one who has not a right to the truth will not be a lie."* (Source: Catholic Encyclopedia, Vol. 9 p. 471)
 - *"Mental reservation involved truths 'expressed partly in speech and partly in mind,' relying upon the idea that God hears what is in one's mind while human beings hear only what one speaks"* (Source: Martin de Azpilcueta, 16th-century Spanish Theologian)
 - *"We are also under an obligation to keep secrets faithfully, and sometimes the easiest way of fulfilling that duty is to say what is false, or to tell a lie."* (Source: Catholic Encyclopedia, Vol. 10, p. 195)
 - *"When mental reservation is permissible it is lawful to corroborate one's utterance by a solemn oath, if there be an adequate cause."* (Source: Catholic Encyclopedia, Vol. 11, p. 696)

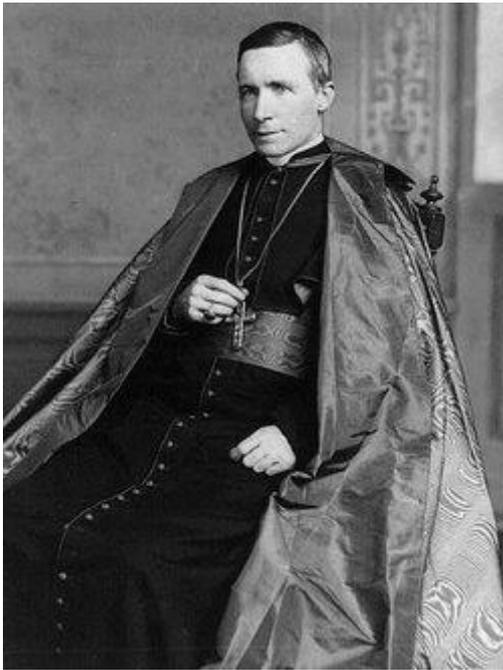
- **VIII. CARDINAL JAMES GIBBONS**

- **Mr. H. S. Weaver, of Baltimore, Md., wrote to James Cardinal Gibbons on January 18, 1904, inquiring:**
"Does the inscription, 'Vicarius Filii Dei,' appear on the crown or mitre of the pope, or has it at any time in the past appeared on the crowns or mitres of any of the popes?"

"Yours sincerely, (Signed) "H. S. Weaver."
- **Cardinal Gibbons responded through his secretary, as follows:**

"Baltimore, Md., Jan. 26, 1904.
"Mr. H. S. Weaver.
"Dear Sir:
"In reply to yours of 18th inst., I beg to say that I can not say with certainty that the words, Vicarius Filii Dei, are on the pope's tiara. But the words are used by the cardinal who imposes the tiara at the coronation of a pope. Yours truly, (Signed)
"Wm. T. Russell, Secretary."

- *“On past occasions, at the coronation of the Popes, the presiding cardinal archdeacon, as he placed the crown upon the head of the new pope declared, ‘Vicarius Filii Dei’ - Vicar of the Son of God”* (Source: Cardinal James Gibbons, Baltimore, USA, 1904).
- As already mentioned, the verbal declaration of the title “Vicarius Filii Dei” is enough to prove that the title was an official title of the Bishop of Rome, and not necessarily that it might or might not have been inscribed on the coronated pope’s mitre or tiara.



- **IX. CATHOLIC UNIVERSITY OF AMERICA**

- Catholic Professor Johannes Quasten, a world-leading authority on Catholic Church history and author of a four-volume reference set on Patrology, admitted, *“The title VICARIUS FILII DEI, as well as the title VICARIUS CHRISTI, is very common as the title of the Pope.”* (Source: Prof. Johannes Quasten, in an official handwritten letterhead of the Catholic University of America, Washington D.C.)



C. SUMMARY:

1. The title of “Vicarius Filii Dei” or “VICARIVS FILII DEI” is a historically used and recognized title for the Bishop of Rome which defines his Temporal authority over Church and State, on the basis of its first usage in the forged Donation of Constantine which in-turn was written by Roman Catholic priests in order to justify the Temporal Power of the pope. Any reasonable scholar cannot see how any consistent Catholic can deny the authenticity of this title without denying the great power and infallibility of the pope that devout Catholics believe him to possess.
2. While the number “666” is the number which indicates the “number of the beast” which is also the number of a man (Revelation 13:18), it is not the only criteria that define the Antichrist power on earth given by the prophet Daniel and the apostle John. The other criteria which point to the seat of the Bishop of Rome as the Antichrist power, which all the Reformers claimed him to be, are also to be considered to be fair to one particular entity accused of such a heinous title.

Even so, Pope Gregory the Great, long before Luther’s great protests, was the first to attribute the term “antichrist” to his own seat using his own definition of the term instead of the original Greek (Greek: “Anti” (Αντί) means “instead of”, see Strong’s [concordance](#)). Pope Gregory the Great wrote to Emperor Mauritius, *“Moreover, I say confidently that anyone calling himself universal priest, or desires to be so-called, shows himself, by this self-exaltation, to be the forerunner to the ANTICHRIST because by this DISPLAY OF PRIDE he sets himself superior to others...”* (Source: Pope Gregory the Great (540-604 AD), in a letter to the Emperor Mauritius, [Book VII, Letter 33](#)).

With the pope’s title, befitting the gematrical number of “666”, his office also fits all the criteria that identify the Antichrist power in Daniel and Revelation which strengthens the argument ten-fold. People who claim the number to be attributed to other things like a computer from Brussels ignore the other characteristics that identify the antichrist. No other power persecuted the saints of God for 1260 years, claim to be God, or claim the power to forgive sins which are all attributes of the Antichrist. These “other attributes” are discussed [here](#).