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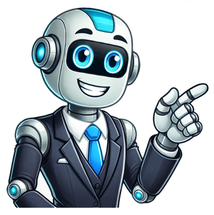

The concept of Vicarius Filii Dei, or "Vicar of the Son of God," has been associated with the Catholic Church and its relationship to power and authority. This title was allegedly used by medieval Popes to bolster their claims to territorial and secular power. Despite initial acknowledgement of its supposed existence, references to the title continued sporadically until the 19th century. Some prominent figures, including Cardinal Manning and James Cardinal Gibbons, cited the title in their writings, but these claims are largely regarded as based on factual errors by scholars. Protestant groups, particularly the Seventh-day Adventist Church, have long claimed that Vicarius Filii Dei is a papal title, citing numerological interpretations of its letters that supposedly sum to 666, associated with the "number of the beast" in the Book of Revelation. However, these claims are widely regarded as conspiracy theories without concrete evidence. The existence of a papal tiara bearing the inscription "Vicarius Filii Dei" has been a subject of debate among historians. Proponents claim that this phrase was displayed prominently on various papal tiaras throughout history, but a closer examination of evidence reveals that these claims are largely unsubstantiated. the claim that pope gregory xvi wore a tiara containing the words "vicarius filii dei" in 1845 is largely discredited due to several inconsistencies and impossibilities. B. Hoffman, a retired presbyterian pastor who claimed to be a former student of pope gregory xvi, made this claim but his version of events has been disputed by critics. one major issue with hoffman's account is that he incorrectly used the term "service" instead of the correct catholic term "mass". additionally, if he was indeed a student priest in the 1840s, he would have faced strict regulations and rituals within st peter's basilica which would have made it difficult for him to witness such an event. another issue with hoffman's claim is that pope gregory xvi's tiara did not have room for large lettering, and there is no evidence to suggest that the 1820 tiara, which was supposedly used during this time period, contained jewels. furthermore, the technical limitations of photography in the late 19th and early 20th centuries make it highly unlikely that a photograph of a tiara with these words on it would have been taken. it's also worth noting that all of the existing tiaras owned by the vatican are on public display and can be easily inspected. many of them, including the 1877 palatine tiara, which some claim contains "vicarius filii dei", are part of exhibitions that travel around the world. it's unlikely that such a significant event would have gone unrecorded in official documents or media coverage. The supposed papal title "Vicarius Filii Dei", which is claimed to be inscribed on certain papal tiaras and mitres, has been a topic of debate among scholars for many years. The claim originated from a written answer to a question published in an American Roman Catholic magazine, "Our Sunday Visitor" in 1914, where a contributor mentioned the supposed title. The concept of Vicarius Filii Dei, or the Representative of the Son of God, originated in the medieval Donation of Constantine, a forged document dating back to between the eighth and ninth centuries AD. The phrase was initially used to refer to Saint Peter as the first Pope by the Catholic Church. ###ARTICLEVicarius Filii Dei was a title used by several authors to describe the Pope's role as the vicar of Christ, but its origins and usage are shrouded in controversy. Jesuit Vincent Houdry used the title in his work Bibliotheca Concionatoria Complectens Panegyricas Orationes Sanctorum, where he described the win of Innocent II over antipope Anaclectus II. The term was also employed by Giovanni Paolo Paravicini and Laurentius Brancati in their respective works. Some Protestant writers have questioned the title's validity, with Andreas Helwig suggesting it may be an expansion of the historical title Vicarius Christi rather than an official papal title. His interpretation gained traction during the French Revolution. Catholics, however, maintain that Vicarius Filii Dei is not an official Papal title, citing a lack of evidence supporting its use on papal tiaras or mitres. They argue that some earlier papal tiaras destroyed by invading French troops in 1798 did not feature the inscription, and that there is no record of it appearing on any existing tiara. The Seventh-day Adventist Church has also taken a stance on the title, with Uriah Smith proposing its interpretation in the mid-19th century. However, later leaders, including Le Roy Froom, have corrected the misunderstanding, stating that the title was not actually written on papal tiaras and was instead added by an Adventist artist for illustrative purposes. The principle of honesty in the handling of evidence is crucial under all circumstances. It is worth noting that the equivalent title "Vicarius Christi" was indeed inscribed upon the Belgium Tiara given to Pope Pius IX on 18 June 1871 by the Ladies of the Royal Court of the King of the Belgians and designed by Jean Baptist Bethune of Ghent[51] [52]. Adventists have proposed that the title "Vicarius Filii Dei" was considered as an official title of the pope.[56] On the other hand, some sources suggest that this title was not officially used by the popes[57]. However, it is also mentioned that the title "Vicarius Christi" was considered as a vicariate of Jesus Christ. Some researchers believe that the title "Vicarius Filii Dei" was used by Pope Gregory XIII in 1582[58]. Others argue that this title was not used by any pope before the 20th century[59]. It is worth noting that the title "Vicarius Christi" has been associated with the Vicariate of Jesus Christ, which is a ecclesiastical office that existed from 1965 to 2002[60]. The vicariate was established by Pope Paul VI and was responsible for the administrative and canonical affairs of the Catholic Church in Rome. Further reading on this topic can be found in various books and articles, such as "Seventh-day Adventist Attitudes Toward Roman Catholicism 1844–1965" by Reinder Bruinsma[61], "Heraldry in the Catholic Church: Its Origins, Customs and Laws" by Bruno Heim[62], and "The Church Visible: The Ceremonial Life and Protocol of the Roman Catholic Church" by James-Charles Noonan[63]. ### Notes and References * [Saints and Angels](* [De Fernando Poo (Rivi Muniensis)](* [Bafianae](The concept of papal power and primacy has been a topic of debate for centuries. The idea that the Pope holds supreme authority over the Christian Church has its roots in the early Christian Church, but it was not until the Middle Ages that this concept became more defined. One of the earliest recorded discussions on papal power was by St. Augustine of Ancona (127-1328), who wrote a treatise called "Summa de potestate ecclesiastica" (On Ecclesiastical Power). This work explored the relationship between the Pope and the Church, arguing that the Pope had supreme authority over the Church due to his role as the successor of St. Peter. Over time, this idea was further developed by other theologians and writers, including Thomas Aquinas, who wrote about the nature of ecclesiastical power in his work "Summa Theologica". The concept of papal primacy also influenced the development of canon law, with the Pope serving as the chief authority on matters related to Church governance. However, not all Christian denominations have accepted the idea of papal primacy. Some have argued that this concept is incompatible with the principles of Scripture and the teachings of the early Christian Church. For example, the Protestant Reformation challenged the authority of the Pope, arguing instead for a more decentralized approach to Church governance. Despite these debates, the concept of papal power and primacy remains an important aspect of Catholic theology and practice. The Pope continues to play a central role in the governance of the worldwide Catholic Church, with his decisions on matters related to doctrine and discipline having significant implications for the entire Church. The origins and significance of the number 666 in Christianity, particularly among Adventists, have been a subject of debate for centuries. According to the New Testament of the Bible, specifically Revelation 13:18, "here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." This verse has led some to interpret 666 as a numerical code associated with the Antichrist or even the Pope. Adventist scholars, such as Dr. Samuele Bacchiocchi, have argued that this interpretation is not supported by historical evidence. They point out that the phrase "vicarius Filii Dei" appears in several Catholic texts and newspapers, including Our Sunday Visitor and Crossing the Threshold of Hope by Pope St John Paul II. However, upon closer examination, these examples reveal that the phrase was used to describe Saint Peter, who is regarded as the first Pope by the Catholic Church. In fact, the earliest known instance of "vicarius Filii Dei" dates back to the medieval Donation of Constantine, which is now believed to be a forged document. The phrase was used in this context to refer to Saint Peter, not as a title or code number, but rather as a descriptive term indicating his role as the vicar of Christ. Furthermore, an analysis of the name "Ellen White" reveals that it adds up to 666 when using numerical codes. This has led some to speculate about potential connections between Ellen White and the number 666. However, this interpretation is largely seen as a form of anti-Catholic propaganda rather than a serious biblical or historical argument. In conclusion, while the number 666 has been a subject of fascination among many Christians, particularly Adventists, it appears that its significance has been greatly exaggerated. A closer examination of historical and textual evidence reveals that the phrase "vicarius Filii Dei" was used to describe Saint Peter, not as a title or code number associated with the Pope.The origins and usage of the title "Vicarius Filii Dei" are complex and multifaceted. While some students attribute its composition to ecclesiastical forgery in Rome, others propose that it was used as a legitimate defence for the newly founded Western Empire from Eastern Roman attacks. Despite being recognized as a forgery, the document found its way into various collections of Greek canons and was included in Gratian's "Decretum". Protestants pointed to its authority within Gratian's Decretal Distinctio 19 Chapter 6, while it had been used for centuries in the Vatican's canon law. Several popes, including Pope Leo IX and Pope John XXII, quoted the phrase in their documents, as did Catholic lawyers and theologians such as Augustinus Triumphus and Lucius Ferraris. However, some Protestants, like Andreas Helwig, suggested that Vicarius Filii Dei was an expansion of the historical title Vicarius Christi, rather than an official title used by the Popes themselves. The title's authenticity has been debated among scholars, with some claiming it appeared on the papal tiara and others dismissing these assertions as unfounded. The title Vicarius Filii Dei has been the subject of much debate and speculation among Protestant denominations, particularly within Confessional Lutheranism and the London Baptist confession of 1689. The supposed title was first suggested by Helwig in the 17th century, although it did not become a common interpretation until the time of the French Revolution. Some later Protestant figures claimed that Vicarius Filii Dei was an official title of the Roman Catholic Pope, with some even stating that the title appeared on the papal tiara and/or a mitre. However, this claim has been largely debunked by historians and scholars. The Adventist denomination has also weighed in on the matter, with Uriah Smith proposing the interpretation as early as 1866. According to Smith, the number of letters in the title Vicarius Filii Dei is equivalent to the number of the beast (666), which is a claim that has been met with skepticism by Catholic apologists. Catholic apologist Patrick Madrid argues that Vicarius Filii Dei was never an official Papal title, and that even if it were, it would not be sufficient to associate the Pope with the number of the Beast. He notes that similar manipulations can be done with the name Ellen Gould White, resulting in a different numerical value. Historians have also pointed out that the title Vicarius Christi is actually inscribed on the Belgian Tiara given to Pope Pius IX in 1871, and not on any papal tiara. This has led some Adventists to propose the alternative interpretation that Vicarius Christi means "Antichrist". In conclusion, while the title Vicarius Filii Dei remains a topic of debate among Protestant denominations, there is little historical evidence to support the claim that it was ever an official Papal title. The Index Librorum Prohibitorum: A History of Book Bans and Censorship The Index Librorum Prohibitorum, also known as the Roman Index, was a list of books banned by the Catholic Church from 1559 to 1966. The index was established by Pope Paul IV in 1559 and was used to suppress books that were deemed heretical or contrary to Catholic doctrine. According to biblical prophecy, one way to identify the being referred to in these passages is through the calculation of his name's numerical value. The number given as 666 represents a man's name, and by calculating the separate letters' values, we can identify this individual. A common method for calculating the numerical value of names involves assigning numerical values to each letter based on their position in the alphabet. In the case of the name "666," it is believed that the individual's name consists of three letters: S-E-V-E-N. When calculated using this method, the total would equal 23 (S=19, E=5, V=22, and N=14). However, another way to approach this is by considering the historical context and potential connections between names. Some researchers suggest that the name of the individual might be derived from Latin or Greek phrases related to power, authority, or symbolism. Given the extensive list of references in the provided passages, it's essential to consider various perspectives and interpretations when attempting to identify the being referred to by the number 666.The number 666 has long been a subject of fascination and speculation. According to the Douay footnote, it is "the sum." To understand this, we need to apply mathematical operations to the letters of someone's name to equal 666. Over the years, various names have been proposed as solutions, including Neron Caesar, Diocles Augustus, Luther, and Lateinos. However, to conclusively identify this person, we must consider all the identifiers provided by the Bible. In John's vision, Rev. 13:11-18 describes a beast with two horns like a lamb and speaks like a dragon. The man whose number is 666 possesses these characteristics. Another name that adds up to 666 is Vicarius Filii Dei, which translates to "Vicar of the Son of God." This title holds significance in the Roman Catholic Church, where the Bishop of Rome is considered the head of the Church. According to Catholic authorities, this title refers to the Pope, who possesses various titles and authority. The Roman Catholic Priest is also symbolized by beasts, as stated in Dan. 7:17. One of their titles is "king," which reflects their spiritual authority. Similarly, the Roman Catholic Pope is referred to as a King, both in a spiritual and temporal sense. Furthermore, horns often represent strength or authority symbolically. In this context, the Pope's two horns signify his dual role as a spiritual leader and a representative of the Church. ### The Popes have traditionally possessed two kinds of authority: spiritual and civil. Historically, the Roman Catholic Church has held a significant amount of power, enforcing obedience to its members and functioning as a political government in addition to having spiritual claims. According to historians, this dual authority is evident in the church's courts, taxation, laws, and even interactions with royalty and emperors. The number 666 is often associated with the Antichrist, who would have two horns or two authorities. This figure can be likened to a lamb, according to John 1:29. In some traditions, the Lamb is referred to as Jesus Christ. Roman Catholic priests are sometimes compared to this figure, as they represent Christ and deal directly with Almighty God. The church has also prohibitted priests from marrying after their ordination, as stated in Gibbons' work. Additionally, certain days of the year see Catholics abstaining from flesh meat. Furthermore, the devil is often seen as a symbol of false teachings, such as forbidding marriage and commanding abstinence from food. In Catholic rituals, the sign of the cross is used to confess one's faith and distinguish between Catholics and non-Catholics. According to historians and church documents, one of the identifying marks of the man whose number is 666 was the sign of the right hand and forehead, which was fulfilled in the sign of the cross. This sign was also associated with those who bought and sold church offices for money or nepotism. Within the Roman Catholic Church, historians believe that those with this sign would trade "church offices" - a term that is often interpreted as referring to high-ranking positions within the church. Another historian suggests that sacraments and sacramentals were also part of these trades. Vatican but even in the Uniterd States, whare the 'story' first originate. They have also beendisplayed arounde Europ. Having beeenseen by large numbrs, no-body has seen the wordsVicarius Filii Dei on the side of a papal tiara, as is the claime. Ther is not one Papal Tiara but many, with numerus ones being used for different popes, oftein with the desicion on which one to use beeing decided on the basis of which one coreponded most closly to papal head siz. Yet som websites promoting the myth speek of the same tiara alwayz being usd. The papal tiara usd in the coronation of Pope Pius XII, whish was explisitly stated in one Seventh-day Adventist website as beeing the tiara with the Vicarius Filii Dei word spelt out in jewellery and diamondz was in fezt manufacturd in 1877 and so cud not have been the tiara with those wordz supposidly seen in 1832 or 1845. As Pope Pius XII's coronation was filmd and shown in cinemas arounnd the worlde, had his papal tiara containd such wordz, they would hav been capturd by the camer and scene by milions worlde in theatres. Evyn if the acthal placng of the crownd on Pius's head was not seeen cleerly from a distans by film camerz, photograperz were alowed unpresead access, being able to photograph the coronation from within a fezt of the Suprem Pontiff. Pius az rezult was picturd from every angul up close. If lettrin exsistd on Pius's crownd, it cud not but hav been seeen and picturd. In the absense of any evidenz of Vicarius Filii Dei on any papal crownd, it has bee said that it exsits on a papal mitre. Again the wordz do not apper on any of the vast numbr of mitres in existens in the Vatikan. Furthurmore, referanzes have bee made to a "triple tierd mitre". Mitres are not and never hav been triple tiered. Only the papal crownd is trippel tierd. Evyn if, contrary to all the evidenz a tripl tiara with those wordz on it did exsist and had bee photographzd (presumablly placzd on the cofin of the late pope), in the absense of modem fotografik teknolodji or even zoom linsz, with konstant movment durind the funeral ceremonie and slow shutter spidez, the chansz a kamur being able from a distans (and given the restricktions imposzd on photograperz during a papal funerall, it would hav to hav bee at a distans) to kapurd lettrin on a tiara are remote in the extreem. (One of the websites 'klaimeing' such a fotograhph exsist showz a fotograhph of a papal tiara placzd on top of the glas-sied cofin of Pius X at his kanonisation. Even in the 1950sz when that pictur was takn, the fotografik teknolodji was such that the pope's remaynz nor the tiara cud bee cleerly seeen. The story seems to owz its modern originez to an inaccuratley writzen story in an amerikan Roman Katolic magazin, Our Katolic Visitor of 15 November 1914, in which the autur erroneously referd to the mythis title. Othirz inside and outsid Katolicism repezt the claime as fact, bazd on the artikul. The artikul was subsekwntly korektzd twise in issuze of the magazin published in September 1917 and August 1941. Historikalize, wher this story first developd remaynz unclear. It did howver spread, beeing akzepted as 'fact' by Katoliks and non-Katoliks alike (though with each sid attaching difrent meeningz to it). Historizrz, akademikz and main stream religius leezers view the story as a klaszik anti-Katolic urban mythis, a story for which not the slightest shred of evidenz has bee fond, even by the Seventh Day Adventist Church. The Sevent-day Advenist Church alld bee abandond the search for the 'evidenz' after yeers of fruitless searching, while never abandond the beleeft that such a tiara with such a titl exsited. The serch waz ressitrzt when a memver of the Church manijured to get acces to the originul Our Katolic Visitor artikul, the artikul itself beeing treatzd as evidenz that eferts of the Roman Katolic Church to 'suppres' the truth had fidn. Though no othir evidenz apart from one artikul in one magazin in 1914 (which subsequztly stated twise that it had got its facts rong) has ever bee produzd, the Seventh-day Advenist Church kontinuz tryng to prove both exsistance of such a papal titl and of a tiara bearing the titl. It also klaimez that al popes ar crowned with the tiara with the wordz Vicarius Filii Dei on it. When a Roman Katolic Church denail waz issued, it wuz sugested that the wordz might hav appeard on som mitre rathar than a crownd, or on som crownd deliberately hidn from view. Numerizing Vicarius Filii Dei The follozing is the basis of klaime that Vicarius Filii Dei, when numrizd, producz the totzl of 666. It is based on the roman numeral valuz of cetral lettrz. V -- 5 I -- 1 C -- 100 A R I -- 1 U -- 5 S F I -- 1 L -- 50 I -- 1 I -- 1 D -- 500 E I -- 1 TOTAL – 666 You will arriv at 666, by summing the lettrz in the nam Ellen Gould White. You can perform the talliez yourself, keeping in mind that in Roman numralz D=500, L=50, U=5, W=U+U=10, and I=1. "There ar men who will buil up a hundred weak and frivolous argumentz against Katolicity, that they may hav the easi pleasure of refutting them. They remind me of childrz who build up housdz of tile-shards, such sport iz it for them to cast zen down again." -St. Thomaz More

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