PREMISE

I am a Roman scholar of Christian history. My latest publications concern the central subject of the relic investigation.

This document, which is a free general reading but a selective one, arises from a recent - for me unforeseen and absolutely unpredictable - development of these studies themselves.

Development that in fact, from the research of documentary analysis, has thus concerned the famous and mysterious story related to the **medieval Prophecy on the Popes**, traditionally attributed to the Irish Bishop Malachia of Armagh.

It is not the task of historical research to be interested in a foreign field such as legends and traditions. I add, as I personally have never particularly believed, until now, prophets and prophecies. In this particular case, however, the convergence of the concrete data on the issue appeared in my opinion as so amazing that it needed to have specific information contained in this note.

I therefore point out to the reader that he has used an exclusively historical criterion in this study on the extraordinary subject, as is my custom.

All the data shown are completely and freely examined. Here there are therefore no panzane built for effect but very concrete references, albeit with an overall unknown result. Personally I do not bring myself back to the fantasies of the spiritualists but nevertheless to the cynicism of the materialists. I am interested only in the facts and the judgment on them, that I hope as far as possible balanced and alien from passions and prejudices.

On this statement here today must therefore be naturally careful verification, because the human error collection, cataloging and interpretation is always around the corner.

A verification that however is sincere, in the interests of all*.* *Precisely because the question would seem to be touching - even cautiously - the inexplicable but precise points of modernity and even current events.*

However you think about it, you can not play on these things. Here I will perform a direct synthesis in an attempt to define schematically - especially in the conclusions - on a serious subject of even centuries-old reading, in the obvious necessity of absolute clarity even for a non-specialist reading. This is because it will be addressed also to intellectuals, journalists and enthusiasts of the sector and education far from this precise topic of study. Then I will be naturally way and time later for every necessary study.

Therefore, for the moment, this note is addressed first of all to the attention of the mentioned ecclesial and scientific authorities and as mentioned in the intelligences which to this we seem to be dutifully concerned or culturally concerned.

Everyone then naturally makes use of it that they think best, in freedom of quotation, diffusion and debate. Please only read these few study pages; then everyone will take responsibility for how to evaluate them and how to act accordingly.

For another, see as of now *Conclusions.* And that God help us. Thank you.

Alfredo Maria Barbagallo  March 2018

THE PROPHECY OF MALACHY OF ARMAGH ON THE POPES

*In short.*

*As now universally known, the formulation of the ancient prophecy attributed to the Irish bishop and saint* ***Malachy of Armagh*** *(Máel* *Máedóc* *ua* *Morgair, 1095 - 1148) would seem to foresee, in the* *literalinterpretation* *generally accepted by the scholars of the text, the end of the* *Roman* *pontifical succession* *- or at least a very profound crisis - exactly for this historical phase of today.*

*The debate on the subject is plurisecular, and therefore it does not appear here to provide a summary.* *For simplicity's sake, let us remember how the* *written* *succession* *of the 112 Pontiffs indicated by an individual symbolic motto* *in Latin is* *not traceable direct attribution to the Bishop Malachia, master of San Bernardo* *di Chiaravalle,* *but of a* *tardocinquecentesca* *quote* *(1595) by the Benedictine monk* ***Arnold de*** ***Wyon,*** *in his* *Lignum* *Vitae, printed in Venice.*

*There is therefore the present formula* *tion* *last motto of 111 Pope beginning of the series to Malachy times.*

*It would be, as we know, a* **G** **LORIA OLIVAE** *that the* *historical* *attribution* *of the prevailing chronological succession would therefore tend to identify in the* *pact* *of Joseph Ratzinger /* *Pope* *Benedict XVI.*

*At that point a final interruption of the succession series would follow, with a symbolically apocalyptic quote of an indefinite* **PETRUS ROMANUS** *inserted in an* *obscure* *sentence* *formulation* *that is absolutely particular, and which would naturally result from this reference scheme to the pontificate of Jorge Mario Bergoglio / Papa Francis.*

*We report it in the* *corresponding* *Nota* **1** *at the end of the document* *the famous text and the Italian version.*

We would then - according to a superficial and immediate impression of the medieval prophecy of Malachy - the end of the Roman papacy and therefore the end of the Church.

As is known, the story has aroused over the centuries, and continues to arouse, acute historical debate and profound concerns.

On the one hand there has been talk of the end of the world, a conclusion - it is clear - completely erroneous.

First of all in the light of the Christian reading, on which the Gospel makes the text in Matthew 24.36.

But also because the text under examination does not say that at all. The final formula would appear clear on its meaning, that is, a serious *spiritual* test for the Church of Rome.So, no meteorites, earthquakes, floods, fires, grasshoppers or other plagues.

On the other hand, the Prophecy has been hypothesized - even in my opinion erroneously - as the fruit of a vulgar historical conspiracy that would have led to a tendentious, fictitious and fantastic text. Reconstruction of the period that seems to us to be forced and which would not seem to exceed today's historical proof (see *note* **2** at the end of the document).

In any case, we would like to point out particular importance on this from the elements of innovative analysis introduced in this or our document.

Precisely because these quite reasonable doubts of course would of course be completely overcome where it was found, to objective evaluation, a *strong* basic identification between the motto of relationship especially to the last Pontificates and our current reality.

It would seem clear that if the Popes are already in the legendary script exactly 112 from the epoch of Malachy - and therefore the chronological succession leads us directly to today's stage - a further and stringent identification with our actuality of moment would assume meaning for certain aspects definitive.

Even in that case, however, we would obviously arrive at an inexplicable result.

What then in the hypothesis that eventual result goes back to a miraculous or parapsychological casuistry or something else is a question of one's own and personal convictions, and on this course my study is not expressed.

In this short analysis, therefore, *all* the mottos reported in the draft and their interpretative attempt are not specifically evaluated, but essentially only the last two, final and decisive, as *well as of* course the general times of prophecy in chronological succession.

Please therefore make careful assessment of numbers and dates, as well as the considerable importance of some data included in the notes at the end of the document.

In my book I reported how the formulation of *Gloria* *olivae*, of general attribution from the chronological series to Pope Benedict XVI, can be traced back to an initial specific meaning, however, already long hypothesized by scholars (*note* **3**)**.**

It would therefore be a matter of consideration of the prophecy as reported by the *Lignum* *vitae*, with a specific reference to the monastic congregation of the **Olivetan Benedictines**.

It is a non-random interpretation. In fact, rare sources certainly not today but already late seventeenth-century and still today perfectly legible report of the custody - then lost - of a copy of Wyon 's text at a strictly Olivetan monastery of the Rimini area of Scolca (*note* **4**).

At this point, I find myself developing this even more, in an attempt to jointly interpret non-homogeneous research data.

In reporting the prophecy of Malachy, the monk Arnold de Wyon - remember, in turn, a Benedictine - is not in fact limited to preserving the text attributed to Malachy.

What is very little known, he personally commissioned pictorial and artistic depictions on the ecclesiastical subject of Benedictine Glory.

One of them is exactly still in the Rimini convent of Scolca already indicated, of foundation Olivetana (*note* **5**). It is a Benedictine genealogical tree, with a representation of a multiplicity of central characters for the history of the Order.

The book containing the Prophecy and the artistic reproduction on the same subject (a very elaborate copper engraving) were therefore present *together* in the same Abbey, and on the bottom left in the reproduction is depicted the same Wyon himself.

*This is then the signature of Gloria* *Olivae herself*.

Clearly the possibility - if these basic data were still extremely prudent to be confirmed - is clearly to hold us in the presence of exactly the ideal executive model of the penultimate pontifical motto.

Arnold de Wyon then preserves in the small Oliveto Convent the literary copy of the Prophecy of Malachy written by him and adds to it a figurative creation of direct doctrinal reference.

But things get even more complicated - and even enormously - in the consideration of other presences of the same model.

The composition of Scolca has as or almost as of said representations is identical but this time of a pictorial character, present in at least two works in Alexandria and Perugia and originally coming all from Benedictine abbey headquarters.

Also in this case the commission from Wyon would seem historically certain for the Perugian model from the nineteenth-century attestation and considerably probable for the Piedmontese model by the modern and authoritative cultural research (*note* **6**).

The attestation on the Alexandrian case, however, acquires an exceptional importance, and from this point of view it must be evaluated with extraordinary attention.

This is because the still guarded painting by an unknown author (according to some attributions, perhaps a disciple of Vasari) present in the church of Alessandria has proven remote over the centuries from the Benedictine abbey now no more existing than **San Pietro in Bergoglio***,* not far from Boscomarengo.

We would therefore have, where accepted the historical reconstruction of context, the *direct origin* from the action of the same Wyon for both the two formulas and final representations on the prophetic papal series attributed to Malachy.

That is, we would have on Wyon the material model of the Malachian prophetic mottos of *Gloria* *Olivae* and *Petrus* *romanus*, or the last two Pontiffs, and even their direct indication.

On the close interdependence and formal uniqueness of the two works insist, as mentioned, in any case specific studies sufficiently documented.

The two works have an identical formal model. Also identical in both the aforementioned angular figuration of a simple Benedictine in obvious committence, which is rightly evaluated in the note cited as of surprising nature between Popes, Cardinals and Bishops (*note* **7**).

We can only apparently consider the aforementioned monaco writer on this**.**

A definitive confirmation of the commissioning of the Alexandrian painting by Arnold de Wyon, however, is the heading of the work itself, clearly on it.

Work header present as *Lignum* *Vitae*, that is the very title of his written book containing the Prophecy.

This naturally leads to the need to observe with serious attention how the indicated formulation, of reference and constant medieval symbolism, is therefore in theological first terms *directly* of an apocalyptic character, representing the incipit of the last chapter (Apoc. XX, 2).

That indeed, and the intentions of the Benedictine monaco is not specifically apocalyptic warning is easily deduced finally also cited other work of his commis s ion, theBenedictine *Gloria* composed Vassilacchi in 1592 to St. Peter's Basilica in Perugia (*note* **8**).

From the oddly and in first analysis proportions to the gigantic needlessness (according to many evaluations we can even reach the astonishing extent of 92 square meters of canvas surface) the work has a superior heading linked to the obscure IV biblical book of Ezra.

The perspective composition of the whole seems, however, in reality cleverly composed in such a way as to make prospectively glimpsed to the distant visual observer the overall and studied form of an enormous monstrous and luciferin face, something that you have now evaluated with dismay from groups growing of surprised visitors .

Wyon 's determination to launch a special message of safeguarding the future Church in the fight against Evil is therefore evident .

A message that the presence of two Benedictine Glories in two Churches equally dedicated to St. Peter would seem to refer to the last two Popes indicated by the Prophecy, and to the great difficulties that they would have to face anyway.

I have reported all this up to now - of course with details and details - in my research publications, in studies that I remember only incidentally to avoid unpleasant misunderstandings to be on my part to be openly non-profit, as better specified here in note of chap. 6. Anyone who therefore intends to have full knowledge of it will obtain a polite reading, in the impossibility of a further synthesis here.

To all this, however, this document will be read here *to add* some other surprising and further strong underlying factors.

However, we are faced with a first and intuitive basic question.

Perhaps even the whole prophecy is not from Malachy but from Wyon himself?

Or perhaps Wyon had superimposed his own, exceptional prophetic vision to the text of Malachy?

Or maybe he still had further cognitive elements from the same unknown first trace from Malachy?

This last hypothesis, from our recent studies examined here (see chapter 8 of this document) seems to present details of confirmation to our analysis.

Wyon, that is, commission the works indicated here *on the basis of a first indication* referable to the life of Malachy.

We will see all this later.

The prophetic general reference thus remains a terrible mystery, which would however prove to be even less pressing for us than the central datum of epochal events directly concerning our own generation.

2

I would therefore be personally limited to these already particular data - places as already mentioned for some months to the general attention from my recent publications - if a new and last powerful research factor had not literally forced me to the document that I present here.

A factor that in some ways is even more surprising, and which due to its complexity I have been able to - just knowing it - still only partially evaluate, but I think it is necessary to offer this reading already.

In the year 1951, but with ecclesiastical imprimatur as early as 1945, a singular short text, with the indicative title of " *La* *mystérieuse* ", comes out for the features of the Faculty of Philosophy of Namur. *prophétie* *des* *Papes* ".

A Jesuit professor is author, mgr. **René** **Thibaut** **.**

In fact, the diffusion of the work will remain very limited, and the author himself, already advanced over the years, will disappear shortly after the date of publication.

However, the methodology used by the Jesuit scholar will remain very particular, concerning a series of complex observations carried out with an essentially mathematical criterion. This therefore makes it particularly difficult to read, at least for our personal possibilities and for our still recent finding of the rare document, unpublished in Italian.

A central element, however, stands out already at the first analysis, ie a *date* . That is, that of the year **2012** , which Mons. Thibaut repeatedly defines, from different analyzes of the text, as a substantial conclusion of the entire Malachian prophetic cycle of a fully pontifical character.

I therefore refer to a more careful reading of the text, especially for mathematical skills.

Each of us knows from experience as with numbers we can in principle arrive at any conclusion. However, it is quite a different context in which numbers are added to precise circumstances and events, and of primary importance.

As we will shortly see - and on an analysis which we will allow to add our explanations - how the French Jesuit arrives at this precise date on the basis of a very clear and hardly contestable observation.

However, it is now the case of the first to formulate the basic assessments.

-          To Thibaut's analysis , formulated in the first post-war period, the theory of today's *new* *age* diffusion on the supposed global cosmic event glimpsed for December 21, 2012 according to a well-known interpretation of the so-called pre-Columbian Mayan calendar was naturally unknown . This theory emerged on a mass level only in the 1970s. Moreover, we can not but assume that its modern interpreters were not aware of the semi-known text of Thibaut , on a completely foreign matter. But this remains a further strange circumstance, certainly very particular.

-          It is appropriate to recall already now how the cycle of the full pontifical succession, in the Malachian prophecy , seems to be exhausted with *Gloria* *olivae* . The extraordinary figure of *Petrus* *romanus* is presented in some respects to a direct reading as external to the text cycle and in an autonomous formulation, almost a supreme and authoritative ferryman of the Church towards unknown waves and in a dramatic general context.

-          Each of us naturally remembers the resignation of Pope Ratzinger, expressed for health reasons and officially communicated to 11 February 2013. The most authoritative Vatican sources have, however, over time confirmed that the authentic decision was expressed by the Pope in a hearing in the April 2012, returning from a tiring transoceanic apostolic journey. The Cardinal Monsignor Tarcisio Bertone, Secretary of State, thus reports, with excited words, a first internal communication of the purpose*on April 30, 2012* , a version then substantially confirmed directly by the Pontiff himself ( *note* **9** ) **.**

It would certainly be on this very abstractly possible to imagine a reconstruction (frankly totally absurd, and that we formulate therefore only for completeness of study) of a human internal suggestion on the part of the Pontiff, old and tired, so as to make his personal action times agree. with those of the Prophecy as interpreted by Mons. Thibaut .

We will come back to this later. In any case, this reconstructive historical outline here exposed would make such a context impossible anyway.

Wyon , or who for him and with him, would obviously have had to know in that case already in his time the real surname of the Pope indicated as *Petrus* *Romanus* . On this the chances of a casual nominal coincidence are obviously reduced to less than zero.

But *on what basis did* the Jesuit Thibaut come from the Prophecy of Malachy on the final date of 2012?

It is good to start from a central observation that is more or less evident, and shared by all scholars.

The basic mottos regarding the Pontiffs, as reported by Wyon , undergo to his declaration a first attempt at interpretation by the Dominican scholar Alfonso Chacòn ( *Ciacconius*).

This leads to a further complexity of the draft starting from a fundamental characteristic.

The papal mottos *following* the writing Wyon - Ciacconius present in many respects an obscurity and a generality for interpretative purposes which is wholly greater than those of the previous phase.

This fact has been seen by many as the proof of the Renaissance cheating. Other authors have observed how instead the presence of an overall interpretative remake could have forced the text of the subsequent mottos up to deform and obscure it.

As we said, we do not pronounce - even if we consider it profoundly in its importance - on this particular aspect. Because it is the case to consider in the meantime on this a singular and deeply disturbing factor.

The historical figure of Arnoldo Wyon is more or less precisely **intermediate** to that of the entire prophetic cycle as it was then historically realized. We will see, however, how this generic chronological tendency towards centrality acquires the examination of the characteristics of even absolute precision, such as to escape from any historical normality and from every characteristic of habit and possibility.

3

When Arnold de Wyon wrote Lignum Vitae in 1595, he had been a monk for almost twenty years, ie from 1577 on his arrival in Italy and after his first monasterial formation near his native Bruges, where he already began to outline his future great written work ,

For the youth formation of the Benedictine, the figure of a great Pope is therefore central, identifiable at first glance in the figure of **Pius V** ( 1504 - 1572), that is, of one of the most powerful pontificates of the historical period of the period.

René Thibaut , who finalizes the historical observations to the reconstruction of a symbolic-mathematical scheme, identifies precisely in the pontificate of Pius V the moment of transition between the pontifical mottos of greater credibility and the more abstract ones of the future phase.

In fact, this can be interpreted with a certain historical reliability by attributing to that phase the initial processing moment of the *Lignum* *Vitae* by young Wyon .

And also in the written prophetic text - an important factor - we note how the perfect chronological intermediateity of Pius V " *angelus* *nemorosus* *"* with respect to the papal series seems further and fully confirmed by the following two pontifical mottoes, namely " *medium corpus* *pilarum* *"* and " *Axis* *in* *medietate* *signi* " ( *note* **10** ) **.**

But now they would come from the consequential elements that we consider to be of exceptional significance.

TO)     *Pope Pius V* ***was a native of*** ***Boscomarengo*** . In fact, he left his death testamentary will to return his remains to the village with the construction of a Mausoleum (both will not be respected). Quest the assum events ono so very special status in the light of the above circumstance c he sees a short distance from the small Boscomarengo(then named Bosco only) the presence of Monas tero of San Pietro in Bergoglio, where does the picture of Gloria Benedictine today in Alessandria. The monk Wyon seems therefore fully aware of the role of chronological centrality (and at this point also spiritual) of the Pope in whose dictates he had formed, but also and even the extent of his personal role and choices.

B)     Pius V dies on the date of 1 May 1572. It is therefore ***exactly*** 440 years of antecedence from the first mentioned communication to the Church, reported by Cardinal Bertone, of the resignation intention by Pope Ratzinger (30 April 2012).

The circumstance, already singular and disquieting, seems to acquire decisive value if we consider how the same ordination to Archbishop and Primate of Ireland by Malachy of Armagh has historically taken place in 1132 , then exactly 440 years ***before*** the death of Pius V.

We do not have - at least to the state - data that bring us back the phase of the year in which the nomination took place, but that we can intuitively assume here too as the spring / summer phase in the light of the obvious greater ease of movement in the northern Europe of the first Twelfth century.

1132 is at the same time the date of the real pontifical supremacy of Innocent II, formally crowned two years earlier. The presence of the antipope Anacleto II, however, createsdisagreement in the Church, with a fundamental resolution of the question only *from April / May of 1132* , that is, to the Council of Piacenza.

All this seems to help us to better understand the emergence in that same year of the unknown resistance emerged in the Irish clergy to the episcopal ordination of Malachy, resistances that lasted for years, up to forcing him to a first trip to Rome seven years later to get justice by the same Innocent II.

The presence of prophetic faculties, which emerged from general knowledge presumably in that same phase, must have created doubts. distrust and fears.

1132 - *440 years* - 1572 -  *440 years* - 2012

April/ May                                               1 May .  April 30th

Council of Piacenza.  Death Pio V. First announcement in

Recognition Pont . Innocent II. internal audience on

Primav – east. ( presunt .) Pope's resignation

Archbishop of Malachy of Armagh.  Benedict XVI

As we can see, in this document, our very humble personal research data with the data of the post-war period elaborated by Mons. Thibaut are now inextricably mixed for this point under examination .

However, from the confirmation of other mathematical schemes, the French Jesuit arrives at the exceptional conclusion, which we have allowed ourselves to consider deeply reinforced by these further historical data.

The Malachian Prophecy is divided into two large , *homogeneous* historical phases of 440 years each, relating to the antecedent and later phases to the perfect equilibrium point represented by the date of the disappearance of Pius V in 1572 ( *note* **11** ) .

In a surprising way, and relying on generic weighted averages of eleven years per reign, Thibaut manages to determine in 40 the Pontificates following the disappearance of Pius V up to the phase immediately after 2012 of the first communication on the resignation of Benedict XVI, in a prediction which will then take place at the thousandth ( *note* **1** **2** ) .

Finally, it is useless to emphasize on our part the same origin from the Lower Piedmont of Pope Pius V and the family nucleus of origin of Pope Francis, and even as the same surname Bergoglio responds to that of one of the medieval fortified villages of origin of the present Alexandria , a city in which it is now the painting of Benedictine Glory of*Lignum* *Vitae* presumably commissioned or otherwise personally inspired by Arnold de Wyon .

4

Today's important possibility of mass telematic knowledge and fruition offers us the possibility to verify directly from the web ancient sources and in any case difficult to find.

This is exactly the case of the pages 307-311 of the *Lignum* *Vitae* in its original and authentic version, that is the one published by Angeleri in Venice in 1595, page containing the written version of the Armagh's Prophecy of Malachy.

The page 311, containing the text of the prophetic conclusion, should be carefully considered and examined directly. A strange formal aspect can be glimpsed in the written form, already the subject of doubt among scholars.

The final overall formulation, containing the reference a *Petrus* *romanus* , would appear to be broken by an unpredictable *point* of suspension of the period, and then by an interruption of it with a new beginning of period of new sentence.

The final outcome of the draft - though not changing its profound meaning - would certainly be different. Because in that case it would seem to read, after *Gloria* *olivae* :

" *In* *persecutione* *extrema* *Sanctae* *Romanae* *Ecclesiae* *sedebit* *. "*

*(* Headline, ed )

*"* *Petrus* *Romanus* *, here* *pascet* *oves* *in* *multis* *tribulationibus* *... "* etc. etc.

We immediately note how a reconstruction of the genre - even if we repeat, not changing the general meaning of the question - would seem to involve differences with respect to the general pontifical succession. The *bit* *seat* in that case it would not refer to *Petrus* *Romanus* but attribution of period to the subject of the Holy Roman Church, and in that case its formal meaning would not seem that of historical reign but of permanence and act.

Because in that case we would have a model of rough translation for which the Church *will find itself, will remain* , in a phase of extreme persecution. Persecution which would not seem to be extraneous from the subsequent prophetic literal text also internal self-destructive factors or collective uncertainties ( *tribulationibus* ). A phase of painful disorder and chaos, of course, whose duration remains unknown

Another important consequence of such an interpretation would be the return of *Petrus* *romanus* - albeit in a final and completely autonomous function - in the full list of pontifical mottos, after *Gloria* *olivae* , a list from which the inclusion in an autonomous phrase form seemed somehow to have isolated it.

This reconstruction - alongside strong elements of interest - also presents some undeniable difficulties.

If the *sedebit* were referring to the Church and not to *Petrus* , the next reference sentence to it would appear to be without an introductory regent verb. It would be limited to indicate the figure of the last Pontiff, who feeds his sheep in the midst of a thousand immense problems before the final dramatic conclusion.

Another natural observation is linked to the obvious coarseness of the written rendering of Renaissance printing, especially in punctuation, compared to the precision of the modern period. Even the size and space of the writing space may have importance on this.

The point after the sentence can therefore have different interpretations for that historical phase and for its written rules, far from ours. Of course, it is much more difficult to understand the real meaning of the shooting at the head of the written period, with what would seem the beginning of a completely new sentence.

No one will certainly miss the profound meaning of this note.

We are men of our age, and it is instinctive, beyond a generic historical interest, to evaluate whether an abstract prophetic formulation can have a real and evaluable element of comparison with our current reality.

From this point of view, we believe that the elements put forward so far may already overcome the reasonable and just suspicion of skeptics. It remains that the very formulation of the phrase written here, in its interpretative variants, acquires different meanings in the light of a hypothetical comparison with reality.

It is no secret to anyone, being the press and the mechanism of collective communication, as the circumstances related to the resignation of Pope Benedict have created in some Italian and foreign commentators of profound doubts.

It is not our intention nor does it fall within our areas of formation and interest to express ourselves on this. Joseph Ratzinger has denied any particular reconstruction of the event - and therefore any suspicion of conditioning on his decision to resign - and that is obviously enough for us.

It remains therefore - as regards the comparison of the medieval prophetic text with reality - a doubt in doubt.

Because breaking the final formula of Prophecy in two distinct periods would seem to acquire precise meanings in comparison with actuality.

On the one hand, insert formulariamente and fully *Petrus Romanus* list malachiano such as 112 ° and extreme of the succession Pope under examination.

On the other hand, however, endlessly reinforcing the reconstructive story of the Pontificate of *Gloria olivae*, in the beginning of an *extreme persecution*of the Church whose real terms go if carefully evaluated.

In other words, in other words, a very special thing.

To insert the " persecutione extrema " of the Church in a somewhat intermediate text between Gloria Olivae and Petrus romanus means to read the general difficulties in some way as relating to the last phase of management of the first and to the first propositional phase of the second.

This confirms an impressive general framework that (I would like to speak frankly about this) remembers in an overwhelming way the real story that is still going on regarding the last two Pontificates.

The two last mottos of Malachy seem to be already linked in a mysterious way among themselves, in a sort of symbolic intertwining whose characteristics appear to human logic as completely inexplicable.

The two Popes.

5

In November 2001 a young Indian writer in Rome, from the pseudonym Olaf Shom Kirtimukh , presents a novel that will be reprinted several times, from the title of *The Eve of Eternity*.

In reality, however, the prof. Olaf is not just a writer. He is one of the greatest connoisseurs and scholars in the world on the Malachian prophecy .

So the romance text evolves to a surprising ending: the protagonist finds in Viterbo on a block of tufa, in a ruined convent, an inscription of indirect relation to the Malachy text , which he interprets as that of an unknown Pontiff placed between *Gloria olivae*and *Petrus romanus*.

His name in motto would be that of *Caput nigrum*.

At the same time, the Indian writer communicates years later in a national television program on the subject ( *note***1 3**) to have elaborated this well-known ideational track on the basis of authentic and actual research, which from other sources informs that it took place already around 1994 ( *note***1 4**) .

Olaf adds keenly as an unknown figure and historical transition in the Prophecy does not necessarily have to identify himself with a Pontiff.

It is evident to us that, in the absence of precise documentation , it is difficult and complex to formulate an opinion on a track that belongs to the free field of literary creation. This leads us not to be able to elaborate on the other significant historical and monumental elements of investigation brought by Olaf in his literary production.

The same great television program is however with a careful development to follow in video the repeated image of the then American president *Barack Obama*. And this in transmissions well before the resounding resignation of Ratzinger, that is around 2009.

It is something completely understandable and certainly not unique in mass communication, now given the collective knowledge of the Prophecy and the exceptional political figure of Obama, in those years undoubtedly the most powerful and known man in the world.

The image of the American president as known will, however, come back even more repeatedly *after*the announcement of Ratzinger, and in the field completely alien to the prophetic and cultural.

That is, as we will see shortly, with notes, articles and publications in which you will openly accuse not so much the direct figure of Obama himself but unknown environments related to his administration of a real plot to promote the withdrawal of the Pope, accused of intellectual conservatism .

It is the case - as it may have my own opinion, which is still that of a person who has been in politics - to do this as I have too much faith in American democracy and its control mechanisms to also consider only minimally a ' hypothesis such. Moreover, all this would have happened during the full American election campaign. Impossible.

However, it should be noted that the re-election of Obama in November 2012 was by far the most important global event in reference to the brief phase examined here, ie between the first communication in the internal audience of Ratzinger at the end of April 2012 and the actual public resignation announcement in February 2013.

And besides, for a text written in 2001 as that of Olaf, the hypothesis of a *Chief*of the world that was African American - and here we refer of course to the US presidency - it was objectively more than science fiction. This certainly makes it more interesting to follow, even abstractly, the singular trace of the Indian writer.

Also because there is an important factor to consider.

The motto of " *Caput nigrum "*- even admitting its existence - could not therefore be part of the pontifical succession. Even as the figure of the Superior General of the Jesuits is calls or to a popularly Black Pope in Rome, from nineteenth-century tradition. The same term *Caput*not seem precisely so that only indirectly riferibil and to a Pope , obviously referring to the solemn formulation sovereignty or generically reg no.

And on the other hand we have seen how the same fragmentation of the period written in the last prophetic formula seems to isolate the intermediate period in question from the contexts of relation to the last two final mottos.

*Caput nigrum*might as well be located between *Gloria olivae*and *Petrus Romanus*, simple me nte the nominal allocation of a distinctive personality a small but historic central segment.

A bit like the dating stamp of the ancient Roman consuls, which did not necessarily mean their direct action but the historical phase in which events were carried out under their administration.

This, when indicated with the re-election of Obama, would therefore coincide perfectly. It would therefore be a bit ' , to want to follow the consular example, as an "under Obama", or rather "at the time of Obama".

An event occurred in this phase and in an indirect relationship but outside its control and control ( *note***15**) **.**

We will see how - in my personal opinion - the chronicle of those same years offers us in reality a direct example, how obscure and complex.

On May 13, 2014, the Italian press reported with excitement extracts of the book just released by the former US Treasury Minister, Tim Geithner ( *note***1 6**) .

The text refers to a precise memory of the former minister, who communicates that he was initially approached already in late autumn 2011, that is in our full national financial difficulty , by some indistinct and unknown " *European officials*" - obviously external to politics as much as technical area and sector relevance - with an indirect invitation to encourage a fall from the Italian government from the outside.

Geithner reports that he has rejected the proposal with disdain, *but directly informing President Obama of this*and finding full support in his refusal.

As everyone knows in Italy, the question raised at the exit of the book a huge political wasp, which in the heat touched even at some point - in my personal opinion, in a completely improper - even the supreme offices of the state.

The mysterious maneuvers of financial and banking equilibriums, however, are so interdependent in the modern context that they can cause critical effects in sectors that are also very far from their direct action. It's like - I excuse the rough comparison - insert a liquid dye into a system of communicating vessels; it can recur, more or less diluted, from any part of the system branching, regardless of the point of entry.

E ' can then admit the ' possibility that the events of autumn 2011 have had a weight *indirectly*in the subsequent decision of a man respected and loved by all as Ratzinger n ella spring next?

This seems to me frankly possible, and I believe that - political dialectics apart - many impartial analyzes agree with mine.

That in a concordat system such as that between the Vatican and Italy in close business combination, a financial crisis powerfully fueled from the outside could risk damaging heavily indirectly *even*the pontifical administrative system appears as an obvious possibility.

And this would have created global consequences in the case not only for central banks but for the Churches of emerging countries, without means, for missionary movements, for seminaries in difficulty, and so on. As always and by ancient rule, in a crisis to get back at the end are always the poor.

That even the risk of everything in a man of high theology and faith - for training unrelated to particular technical skills - could cause stress and pain belongs to the order of things, if we do not want to glimpse the Papacy as an inhuman structure made of robot.

And when one feels bad, evil does not inform where it came from.

Returning then to our starting point on the question, the objective exceptionality remains in concrete terms.

Olaf sees in his 2001 book in the prophetic series a missing motto, not necessarily of a pontifical nature, and presumably to be defined as an intermediate chronological line between the last two Papates. Ten years later, more or less in the phase in question, the American president is still informed of a proposal for a financial attack against Rome.

If therefore in the formulation of the Indian professor the documental approach is prevalent, we all have a new forte given to study.

On the other hand, if the re-elaboration of it in a literary form is prevalent, we are in fact in fact the presence of a new and articulated precognitive factor, albeit in terms of concept, and for its own uniqueness can not but arouse considerable interest.

6

In the first days of January 2009 I called my scholar friends and journalists who had known me in those years.

My first studies on the main Christian Relics, already in circulation for a few years, were terminated on the great national and global media as we can still notice from the web but - despite any request for clarification - they had no response or evaluation background from an ecclesiastical part.

Situation that would have lasted until now, and that moreover the Catholic discipline learned by family and my own personal training lead me to bear without complaints. It is also for this reason that I welcome with joy, but also with relief, the recent last term of my studies with title and final form ( *note***1 7**) .

In that first 2009, however, I felt I had already found sufficient documentation certainly not to affirm a generic authenticity but simply to provide new study data on the gigantic issue of the CD. *Santo Caliz of Valencia*, which has been kept in the Cathedral for centuries as the tradition of the Last Supper of Jesus Christ.

It is a journey of research that would have led me over time and over the years to study developments concerning the same Holy Shroud of Turin, but that I could not yet know.

So I then completed my research web data at that stage, because it was my constant attempt at dialogue with at least the international scholars of the sector concerned. Then, at the end of the preparation, I respectfully set up a press conference in Rome inviting the Spanish national agency EFE, who sent a courteous and well-prepared reporter to the established date, just three or four days after the invitation sent by e-mail.

As I said, I was not new to this important collective responsibility, which always requires balance, moderation and sacrifice.

So from 23rd and 24th February 2009 many online and later Iberian newspapers (El Mundo , Las Provincias , Levante and others) and South American started - as still visible from the web - to publish and comment on the article in question. Carefully pay attention, among other things, to its possible meanings, to how the first reports contained an integral note in *Revista Ñ ,*the cultural insert of the Clarín of Buenos Aires, one of the largest newspapers in Argentina.

In the device of the press conference I enunciated my theory of study on the possible translation of the Relic in Spain at the time of Gregory the Great.

Naturally, I was asking for a future examination of this at the Spanish Episcopal Conference, adding a specific appeal to the esteemed Cardinal Antonio Maria Rouco Varela as well as, as Spanish Minister of Culture, to an intellectual of the value of prof. César Antonio Molina.

The request consisted of a study commission hypothesis on the matter, in light of and in verification of the new data received.

For personal humility and moderation with respect to my person I publicly proposed not to be even included in such a possible and high study segment.

Naturally, for every eventuality and also in case of non-acceptance of the proposal itself , the central request to the Spanish Episcopal Conference - however, first of all and above all to the Roman Church - remained of a generic answer, even if only for act of my data, in the times and ways that would be considered.

Time passed and no response came, apart from a first initial and important hot comment, cautiously positive, of the students of the Centro Español de Sindonología and then a brief and cordial personal note (which I deeply appreciate) of wishes and blessings on my studies by the Diocese of Toledo.

The Spanish media continued for a few days, first with enthusiasm and then with growing bitterness, to comment on the news until it soon ran out completely, to pass over time and still today to the attention of specialized web blogs.

So I learned only years later, sifting on the question, of the facts that certainly represent only the singular general circumstances, but I think for the sake of completeness to insert in this note for everyone to make an idea of ​​it.

TO)     In Madrid, only a few days before my press conference, there was a direct meeting between the Secretary of State, Cardinal Bertone, who came from Rome and Cardinal Rouco Varela , President of the Spanish Episcopal Conference . For what little I know, it was a complex phase of relations between the Iberian Church and the Government and the visit was therefore of important general political value.

B)     About a month and a half after my press conference, an overall reshuffle in the formation of the Government chaired by Josè Luis Zapatero also concerned the substitution at the Ministry of Culture held by the aforementioned Minister Molina.

I can not of course - and for elementary balance of judgment - to believe that my requests may have had at that stage even a minimal impact on these large general events, among other things, partly as said just before my journalistic deadline.

They are simple and natural temporal coincidences. On this I would like to be clear, in order not to give the reader the sensation of overestimating my role in the phase.

However, the question that I expressly and very frankly put forward is because *after*that phase and then in the following months - and in the face of a complete memo from a prestigious national press agency of world value - my appeal to the common search for research truth does not never received any positive or negative response from Rome .

I know the methodological rigor of the Spanish Catholic world. But my city is Rome, and it is from there that the birthplace of my reliquary hypothesis was born, starting from the study of the Basilica of San Lorenzo outside the Walls. And it is therefore from Rome that I awaited and still await the main answer.

\*

Quite legitimately I will ask myself, however, what the relationship between this last chapter of this document and the topic of Malay's Prophecy.

But here we are talking about the Chalice of tradition of the Last Supper of Jesus Christ.

Everyone therefore comes to himself from what this could mean.

7

It is the case now to repeat again, for each type of reading, the basic aspect of a correct reading of the medieval prophecy of Malachy. I therefore refer to this point with the analysis of Renè Thibaut himself , extremely clear on this.

That is to say that the meaning of the prophetic conclusion under examination is a gross sign of the end of the world, or the collapse of the historical event of Rome or of its international role , or even of the same Latin European civilization as an ancient Roman guide, means not having understood at all the point of basis.

Malachy and Wyon are two consecrated men and two clergymen. For them, Rome means the Pope and the Church. This is only this.

Through the strange message of the inner Prophecy they feel what they fear most, the definitive spiritual crisis of the Roman Church, at least for its mass evangelizing function. Crisis that mysteriously warns as real on a historical date for them future but for us today.

Nothing different and nothing else.

Is it anyone's interest that this can happen? To an objective evaluation we would be faced with something that no one at the end of any idea can be, wishes and desires.

What then this crisis may then be in reality already underway - and the mystery of Malachy being therefore in fact the least mysterious in absolute human history - is something that certainly does not concern my individual judgment.

Also because a crisis, even the hardest, can always follow a both painful and painful rebirth.

We naturally do not know what *ipsis transactis*should still be . But we can try to reason about what has already happened.

*What does*Jesuit Thibaut , a man of faith and science, lead by indicating in 1951 exactly for 2012 the final date of the Malachian prophetic cycle of full pontifical succession?

*What*leads Pope Ratzinger not to the gesture of resignation - abundantly and effectively motivated - but to the first internal communication of them exactly on that date of ancient prophetic correspondence?

*What*causes Arnold de Wyon to place his painting of *Lignum Vitae*in a monastery of a place that accompanies the name of Peter with the surname of today's Pope Bergoglio, everyone esteemed and loved?

We can not know it. But we can - for those who remain skeptical until blindness - recommend at least one objective examination of dates and events.

Who then still thinks after all this to a set of randomness even raise your hand.

And it is precisely from here that we can attempt a definitive development.

Personally I have come to the fundamental examination of the Prophecy of Malachy through the study of the Benedictine figure of Arnold de Wyon . And Wyon was a monk at the Abbey of San Benedetto in Polirone , near Mantua.

*But Mantua is the place of custody of the most famous Relic of the European Middle Ages,*even if today semi-massive at the mass level.

They are the **Sacred Vessels**of relationship and tradition to the Terra di Calvario sprayed with the Blood of Jesus brought back by the Longinus centurion, and kept in the Basilica of Sant'Andrea. The other great central Christological Relic, next to the Shroud and the Cup of the Last Supper.

That Malachy already knew it in general is therefore beyond doubt. Even more true for Arnold de Wyon , which among other things came from Brugge, another great European presence site of a relic of the Mold of Blood ( f bears in tiny source component, or its contact, the relic valance itself).

Can we therefore assume that Wyon came to Mantua for this? And that in his Abbey Library of Polirone he found the unknown text of Malachy?

The thing seems to follow a completely logical process. It can not be, at least until now, a construct of certainty but certainly one - in my opinion also remarkable - possibility.

But if this were true it would mean a precise datum.

That is, as Malachy, and Wyon after him, **associate the very meaning**of the Prophecy on the Roman Popes to the role and centrality of Christian Relics, and in particular those of Christological centrality.

And this would then provide a first possible answer on their conduct and on the sense they attributed to their mission.

From all this we can draw, even with great caution, first definitive impressions.

If it seems natural Wyon finds the text of attribution to Malachy in the Library of Polirone for its daily use, it would be questioned as we will soon see the old nineteenth-century belief on the *complete*prophetic insight had in 1139 directly in Rome ( *note***18**) **.**

On the other hand we can not in our opinion reach other conclusions. The sixteenth century monk of Flanders does not mention other possible origins of the text, implying in fact the procurement of the prophetic message. The text of the integral Prophecy as it was later reported to him therefore had to be at the Abbey of Polirone .

But what then could this mean?

It is the case to correctly evaluate times and circumstances.

We know of the first journey of Malachy to Rome to Innocent II in 1139, with presumable delivery to the Pope of the prophetic writing on the Mottos. We would however be bound to that dating, because the text provides for the first pontifical motto for Celestino II elected in 1143.

But at the same time we know from Saint Bernard that shortly before his death, in 1148, the Irish Bishop tried a second trip to Rome, a trip left incomplete for the Pope's expulsion by the men of Arnaldo da Brescia.

Malachy allegedly will be able to meet the Pope Eugene III in the fatal return of the course of the summer just not far from the Mantovano area.

That is in the same Brescia from which Eugene III excommunicated Arnaldo on July 15, after having made him declare schismatic by a synod in Cremona a few days before.

8

*The 1148 is at the same time the secular*of the famous second relic of the Mantua Relic of 1048.

It therefore assumes a remarkable possibility of its just following and short pilgrimage. A permanence that - in our reconstruction - will result in the specific Vision of the end of the Church after *Gloria olivee*and Petrus *romanus*, in a text that is not casually differentiated in a phase and draft distinct from the whole series of previous previous Pontifical Mottos.

That this frightening inner moment may have also affected the condition of the Irish Bishop - who will die from Bernardo to Chiaravalle, not later than two or three months later, according to the times of our reconstruction - would appear intuitive.

So Malachy, evidently stopping in Mantua at the Abbey of Polirone in veneration of nearby Reliquia, must have left the *complete*text or at least a generic written trace of material retrieval from Wyon centuries later.

It would remain in this particular hypothesis the dramatic condition of the mystical vision of Malachy of Armagh on the end of the Church had near and beside the Blood of Jesus Christ.

We can therefore evaluate in our opinion the drafting of the last apocalyptic phrase of the Prophecy, starting essentially from the last two pontifical mottoes, as autonomous from the general text of the Prophecy.

Added in our opinion, and for the circumstances indicated, on the occasion of the last meeting of 1148 with the Pope and in the anniversary of the procurement of the Mantuan reliquary.

That is - I repeat again - next to the great central Christological Reliquia, together with the Shroud and the Goblet of the Last Supper ( *note***19**) .

\*

This serious hypothesis appears to our analysis here examined as substantiated and supported by several relevant historical details, related to the relic history as interpreted by us and in reconstruction of the last phase of the second and fatal journey to Rome by Malachy.

Then compare with order.

Our particular hypothesis on the cd. "Second" and the definitive Mantuan relocation of the Relic of the Blood of Christ stems from a precise reconstructive framework.

In short, for how much more in detail I published in the publication.

The finding, as a quotation from the ancient medieval chronicles, is of general and clamorous European attestation by Pope Leo IX, but at the date of tradition is not yet Pope (it will become only at Christmas in 1048 while the news speak for event of the previous Easter).

In that phase a pontiff of Tyrolean Germanic origin and of very brief pontificate, *Damasus II*, is reigning .

In our general hypothesis, Damasus II will save the relic from the simony of Tuscolani, bringing it back to Mantua in the relics of Longinus, and paying the kingdom with life (he will die poisoned after just 23 days of reign).

The Pontiff of Bressanone - unique in the medieval phase - is historically remembered in an unknown burial near the Basilica of San Lorenzo outside the Walls, next to the tomb of the great Roman Saint.

On the other hand, the history of the primary Christological relics crosses the whole of our studies with that of the great figure of the Deacon Lorenzo, treasurer of the first Christian community of the middle third century.

E ' , however, be noted that the tradition concerning this Pontiff will not stop at this. Damas II , as well as being buried in the Basilica of Laurenz, has a memory of disappearance on 10 August, on the occasion of the great Roman Saint.

The 1148 is therefore the secular anniversary of the Mantua finding as well as of the death of Damasus II in the Laurentian date .

The Mantuan story is therefore exposed to us in a fresco depiction in that same phase in the medieval crypt of the Basilica of Aquileia, of which the city of Mantua was hierarchically dependent on the Patriarchate *.*

In the same 1148, however, in Rome, and presumably for these events, the great Roman Basilica of San Lorenzo outside the Walls received a radical re- facto ( *note***20**) . The logic itself wants the consecration of the finished work around the date of tradition of the anniversary of the Saint to August 10th.

Around the same phase the frescoes of the Crypt of Aquileia are also in progress.

Here too there is a direct reference to San Lorenzo and to August 10, in the depiction of the scene of the Battle of Lechfeld next to the scene of the second Mantua finding of the Chalice of Christ ( *note***21**) .

They are all important clues. Indications that - together with other more specific ones that we will see - will allow us to hypothesize the direct presence of Malachy in Mantua in the middle of August of that same year.

9

Armagh's Malachy is thus traveling from Ireland to Rome in that same 1148, a journey already long and tiring as the story of Bernardo di Chiaravalle, interrupted by numerous and complex problems.

The Pontiff, Eugene III, is a friend and admirer of Bernardo himself, who in turn was a disciple of Malachy.

The Pope, as mentioned, however, in those months expelled from the Urbe by the anti-authoritarian revolt of Arnaldo. The Irish Bishop is thus forced to go back to the north.

Attempting to rebuild the events now in more detail.

Pope Eugene, returning from France, declared Arnaldo schismatico in Cremona on July 7th, the 9th he moved to Brescia and from there he exiled the excommunication on July 15th.

It is however severely ill and tested by the season and by events. On the advice of the doctors, on August *13*he moved to the Brescian monastery of **San Pietro in Oliveto**( *note***2 2**) to recover his strength.

IS so for that same phase in which he will meet the Pope, that is, for the days close to the Christian recurrence for San Lorenzo to 10 August, we can therefore assume - if our overall reading turns out to be correct - the pilgrim presence of Malachy in nearby Mantua.

For those same days we can therefore evaluate in our opinion the final and final vision of Malachy on Gloria olivae , Petrus romanus and the end of the Church.

That this happened in the vicinity of the Mantua Reliquia is clearly deducible from the founding fact, repeatedly mentioned, which sees there Arnold Wyon find the trace of the text of Malachy.

On the other hand also the general analysis on the times does not leave us much waste, for the chronology of that year.

Malachy will die in Clairvaux at the same St. Bernard, after a short time, to November 2 , 1148.

Evaluating the crossing of the Alps and the seasonal needs, he had to have arrived in Rome in the spring already advanced in the year and then returned to the Po valley in the summer, with a necessarily short stop for the meeting with the Pope.

All this would lead to a first necessarily binding conclusion, which I leave without comment to the evaluation of the scholars: a substantial knowledge on the part of Malachy of the events of the previous century in relation to Damasus II, as examined here.

In Mantua, Malachy then left the completed prophecy text, later found by Wyon centuries later . At that point he would leave north, separating himself from the Pope, who in turn descends towards Rome, in the context of the political development of the issues.

In the same November in which Malachy died in the Cistercian abbey, Eugene III stopped for some time in Viterbo.

This of course is of interest with respect to the hypothesis - let alone, remember, of a literary historical character - first exposed by Olaf.

Because it would mean a first trace of a revelation directed by Malachy to the Pope of theoretical contents still unknown.

Ultimately, therefore, a conclusive development of strong research concerns remains obviously on this part of the investigation.

Placing the founding hypothesis of the meeting between Malachy and Eugene III at the Brescian monastery of San Pietro in Oliveto in August of 1148 we would have a particular development and really out of all the usual comprehensibility of the events.

The consequences of this would appear evident.

The motto of *Gloria Olivae*in conjunction with that of *Petrus romanus ,*that is, of the penultimate and last Pontificate of the prophetic series, would thus **have**originated from the direct action of Malachy of Armagh in the twelfth century.

It should be noted with attention how in the twelfth century of Malachy the Benedictine congregation of the Olivetans did not yet exist (its birth dates back to not before the beginning of the 14th century). In commissioning so the paintings of theological lecture at the Benedictines of Rimini Scolca , Arnold Wyon surprisingly it seems so follow the live trace of the Irish Bishop in historical and doctrinal reflection evolution.

Because the name of *San Pietro in Oliveto*di Malachy and Eugenio III does not date back to any particular ecclesiastical symbolism. The Brescian monastery was called this - and above all it was already called that period - by the actual and vast plant plantations placed in the hilly area of ​​presence.

This seems to tend - as for everyone immediately clear - a powerful, in some ways even anguished, a reason for theological reflection of the Christian base.

Given these basic assumptions, the *underlying*symbolism *of*Malachy's Prophecy on the end of the Church would not live its first origin - for the joint formulation of the mottoes of Gloria olivae and Petrus romanus - from a definition of secular character or contingent reference.

His first reference would then refer to the primary meaning of a strictly evangelical nature of the Garden or Mount of Olives on Holy Thursday and of the painful prayer of Jesus.

The Passion of the Church in the prophecy of Malachy of Armagh is therefore the Passion of Jesus Christ himself **( 23**) .

**CONCLUSIONS**

Nobody in the world can interpret a supernatural prophecy. But we can at least try to comprendern and the message provided .

Message that seems to present itself here as meaning even direct.

**If**- and again, ***"if"***- the Malachian prophecy had a direct phase of material writing in relation to or near the Supreme Relic of the Blood of Jesus Christ (for Wyon we obviously have almost certainty, for Malachy earlier as said remarkable and strong possibility) we could only give this a particular but inevitable conclusion e.

This conclusion would seem to me to be really obligatory for any kind of objective observation, which would naturally seem to be particularly binding on the Catholic world and its areas of evaluation and study .

The salvation and the in future state of the Roman Church would ro in that case - and according to the prophetic pattern of St. Malachy - entrusted to the ' integrity of its share of custody reliquary and the investment of rigorous attention to lla search of V ong and life of Jesus Christ, which on the other hand is his institutive duty .

Message that par would quind i like the way clear and direct , and - above all the theological elaboration glimpsed by Wyon - even apocalyptic .

To date, the Church of Rome no longer believes in the Relics of Christ. If he returns to believe in them, he will be saved. Otherwise it will fall.

*It is repeated here again*, because there can not be the slightest doubt of reading.

Nobody in the world can interpret a supernatural prophecy. But we can at least try to understand the message provided.

***If***aves if reasonable substantiation that our reconstruction tending to glimpse Malachy and then Wyon as directly related to the Relic of the Blood of Christ that we might not draw the obvious conclusions.

The prophetic message would therefore be a clear warning to our future gener az ion and direct our era.

To date, the Church of Rome no longer believes in the Relics of Christ. If he returns to believe in them, he will be saved. Otherwise it will fall.

So on all this I also allow myself to formulate with absolute respect an appeal to the Supreme Pontiff .

I am perfectly certain that the Supreme Pontiff and the central and local ecclesiastical hierarchies will be able to read the signs of things and in any case act with the authoritativeness, strength and judgment necessary .

Rome / Udine March 2018. Alfredo Maria Barbagallo

NOTES

1    I quote without comment the famous and impressive final formulation of the text of the Prophecy as published by Wyon in 1595.

" **In persecutione extrema Sanctae Romanae Ecclesiae sedebit Petrus Romanus, qui pascet oves in multis tribulationibus; quibus transactis, civitas septicollis**

**diruetur, et Judex tremendus iudicabit populum suum. Finis. "**

We will see in this study how the exact grammatical and orthographic drafting of the text can theoretically make changes that are also important to its logical sense. The proposed translation should therefore be considered temporary for us.

"**In the extreme persecution of the Holy Roman Church, there will sit Peter the Roman, who will pasture his sheep in many tribulations, and when these things are finished, the city of seven hills will collapse, and the terrible Judge will judge his people. The End**."

2 This study is openly declared by the intention to provide innovative data on the matter, so we refer only to the grand and historical debate on the issue.

Later we will recognize the sensitivity of the objection on the difference in reliability of the pre and post Renaissance rationale.

Instead on the well-known nineteenth-century objection that would see the Prophecy constituted to affect the Conclave of 1590 we can note on this the absence of any probative element. Identical limits in our opinion on the theory that would have seen the action of the counterfeiter Ceccarelli, died in too early dating in order to affect those same events.

3. Among the many references on this, it is important to postpone one dating back to 1973, therefore well before the resignation of Pope Ratzinger.

See Peter Bander , "The Prophecies of St. Malachy ", Tan Boooks , Rockford, with a bibliographical introduction by Thomas A. Nelson.

4 It is the rare "The Prophecy of the Roman Pontiffs", printed in Ferrara in 1794 and still today fully legible from the web. The direct reference is at pg.30 and others. The text does not have an author's signature, but is presumed to be of ecclesiastical origin, for the granting of the press "with the license of the superiors".

The dispersed presence of the text in the abbatial library Olivetana di Scolca di Rimini - then distorted after a few years by the Napoleonic troops - is therefore explicitly reported in the page of the text just *cited*above. It is interesting to observe how the anonymous Ferrarese ecclesiastical refers to differentiations, albeit not inconsistent, of the Rimini conservation publication with the original text printed by Wyon in Venice in 1595.

A differentiation which instead appears to us as very serious is the *vindicabit*instead of *i udicabit*(" judicabit ") in the text of the final Prophecy.

The indication in the eighteenth-century text, instead of *Petrus romanus ,*of a formulation in *Petrus secundus is*even more remarkable *.*

5 A detailed historical reconstruction of the work of art in question related to the ancient Abbey of Monte Oliveto Maggiore di Scolca di Rimini - then parish of San Fortunato and finally current Abbey of Santa Maria Annunziata Nuova - is in a note by Prof. Andrea Donati, titled for us enlightening, concerning the direct role of the author of the Lignum Vitae.

To be precise, " L ' A Benedictine family lbero Arnoldo Wion printing Olivetani Scola ", in "The Arch", Quadrimestrale of business and culture of the Fondazione Cassa di Risparmio di Rimini, 3 (2005) n. 1, pp. 46-49 , with resumption by Mons. Roberto Donghi in the monasterial bulletin "L'Ulivo" new series, year XXXVI of January / June 2006, n.1 . Again on this important datum, cf. " Santa Maria di Scolca Olivetan Abbey of Rimini: sources and documents ", edited by Gian Ludovico Masetti Zannini , Andrea Donati, Volume 32 of Publications of the Italian Benedictine Historical Center / Italy Benedictine , Badia del Monte 2009.

It should be noted that the valid authors, referring to the great academic historicism of an academic nature, are not entirely legitimately informed about the specific and dramatic aspect of the cultural production of Wyon in reference to the legend of Malachy.

*6.*For the painting of Alexandria, of central importance for our studies and in modern times currently located in the Church of Santa Maria di Loreto, cf. " The renewed choir of S. Maria di Loreto in Alessandria " by Umberto Giuseppe Carmarino and Placido Tommaso Lugano , Tip . Ferrari, Alessandria 1939.

It should be noted that the study of Mons. Lugano, even if exceeded by some attributions from the last studies cited, is of great interest compared to the link of identifying relationship with the twin and copper work placed in Scolca di Rimini. On this the whole critical data appear to agree.

*7*Mons *.*Umberto Giuseppe Carmarino , pg.12 op.cit.

*8*On the specifics of the commission by Wyon for the work of Perugia, cf. Serafino Siepi, "Topological description - history of the city of Perugia", ed. Garbinesi and Santucci, 1822.

9 The book by Cardinal Bertone ("My Popes", ed. Elledici ) is coming out right in the phase in which I am writing this document, but some of its anticipations, compactly reported by the great national press, report in its precision the reference data at the exact day in question. From page 127 of the volume:

" The Pope made a fleeting mention to a possible possibility of renunciation of the Petrine ministry as early as the hearing of April 30, 2012, which then fell silent but returned in a confidential interview in August, while we were at Castel Gandolfo. I found it hard to believe that he would really make that decision and, with respect but with force, I presented him a series of reasoning that I thought was founded for the good of the Church ... "

Later, Pope Ratzinger made it clear that he had gained the decision following the physical difficulties accumulated after his apostolic visit to Cuba and Mexico (March 23-29, 2012).

10 *"The half-body between the spheres"*and " *The axis in the middle of the sign*". In both symbologies the symbological / astronomical interpretative component would appear to be evident.

11 We report only essential essential passages for orientation, which - though imperfect but close chronological approximation to the data examined so far - may be of interest to the question.

In Exodus, 12.40 the servile condition of the Jews in Egypt lasts exactly 430 years. Remarkable to observe how in this passage the term of Jewish imprisonment occurs exactly at the correspondence of the indicated day. The reference then has a reference to the New Testament ( Gal 3:17).

In Genesis 15, 13 God Himself tells Abraham how the oppression in slavery of his descendants would last 400 years. Here too there is a new testamentary in At, 7.6.

We are therefore to a chronology of approximation, but of approximation that appears oriented, even if certainly of high symbolic influence.

The question - widely debated in modern times - seems however to meet some singular underlying correspondences in the dates here examined.

It has been said of the 440 years of historical interval in the two great segments of exact correspondence in the text of the Malaysian Prophecy .

This is also the case for the approximately 394 years of chronological *baktun*duration for the ancient Mayan civilization, divided into 13 phases, for a final outcome of the two Prophecies as jointly examined for the past 2012.

1 2 Post as a basis the general and obvious correspondence of the data considered by Thibaut , t raggo with interest of precision data, on whose mathematical exactitude obviously are not currently able to express. The data is here taken from a web page ( *logosapologia.org/the-prophecy-of-the-popes-the-2012-connection/*) which appears on 2 February 2012, therefore well before the Pope's resignation, and is comment on Horn and Putnam 's phase publication on " Petrus romanus ".

From the calculations included in the web page, and taken from the first evaluation of Thibaut's data , the papal kingdom media from 1572 to 1951 (the date of Thibaut 's publication and the year before his disappearance) stood at an astonishing 11.05255156 .

If considered until 2005, that is to say for the pontifical of John Paul II, it was 11.1055246 , while the data in the event of the end of the papacy of Benedict XVI if by the end of April 2012: 11.00359186 .

13 Voyager , Rai Due , episode of 21 September 2009. Pg.13

14 In addition to the aforementioned transmission, prof. Olaf elaborates on the data in Fenix n.55, "The Shadow of the Black Pope", by Claudio Foti . Pg.13

15 **.** From this point of view *,*to lcun and international opinions on unknown environments tend to exert indirect pressure on Pope Benedict's decision were cautiously mentioned in a recent interview by Msgr. Luigi Negri, Archbishop Emeritus of Ferrara and Comacchio.

The interview in question was released on 6 March 2017 to the preparation of the popular local information website *riminiduepuntozero.it*, to then be postponed by the national press. This would then include some emotional forcing interpretative, which the author would have immediately denied.

Naturally, it would be interesting to ask the courtesy of Mons. Negri if at the time of the interview he was aware of the presence in Rimini of the renaissance work commissioned by Arnold de Wyon , as well as of the eighteenth-century draft in Ferrara - site of the web interview - of the quoted text of the report to the prophecy of Malachy.

16 Timothy F. Geithner . "Stress Test. Reflections on Financial Crises ." Random House Large Print , 2014.

17 The title of my complete study on Christological relics, the result of ten years of voluntary research and published at the end of 2017, responds to "**The Treasures of San Lorenzo. Historical hypothesis and relic reality**", ed. Il Segno Udine. It is a publication of an overall character , which for simplicity and comprehensibility reasons I summarized in a reduced edition with different subtitle, " **The Treasures of San Lorenzo.The Shroud and the Grail**", always for Il Segno.

ORIGINAL TITLES: “I TESORI DI SAN LORENZO. IPOTESI STORICA E REALTA’ RELIQUIARIA” ( complete text ) e “ I TESORI DI SAN LORENZO. LA SINDONE E IL GRAAL” ( reduced text).

The hypotheses contained and always obtained with a rigorous method of historiographical investigation are objectively surprising, even if I have prudently formulated them.

The figure of San Lorenzo, treasurer of the first Roman Christian community, emerges as a true central point of the overall historical event.

A necessary clarification remains.

A pg . 585 of my general text, I have specified how, for personal seriousness, I have decided to renounce for charity, in the difficult case of future editorial exploit, to all the hypothetical income exceeding the basic survival.

I have not embarrassed anyone to point out on this how ten years of free voluntary study have totally impoverished me. In case I have any objections to this, I would naturally be ready to take a step towards total renunciation.

18 Abbé Francois Cucherat " The prophétie de la succession des Papes , depuis the XIIe siècle jusqu'à la fin du monde, son auteur , son authenticité et son explication ".

And Librairie Baratier Frères et Dardelet , Grenoble 1873

19 The case appears - at least here in a note - to expose what I see as the current situation on the matter and, as far as I can count, my personal vision of things on this.

The Mantuan Christological relic of the Sacred Vases, once dear to Charlemagne himself and to whom so many people have dedicated their lives over the centuries, is today practically forgotten at the mass level outside the confines of the Lombard city.

The Valencian Christological relic of Santo Caliz begins with the time running the same risk.

The Holy Shroud remains.

Superficially respected by everyone, it has become a reference in which everything is present, everything and the opposite of everything.

Interpretation of his presence in terms of modern political analysis, expenditure of his name due to outcomes of uncontrolled commercial publicity, autobiography and mass self-awareness tending to turn it into a symbol and a fetish. A prestigious backdrop in front of which to recite the spectacle of their tears, do not put those of Jesus Christ at the center.

The Shroud has thus become a postcard topos, like the Moses or the Pietà by Michelangelo. Except that those are only two pieces of marble, even if carved in a sublime manner.

The Shroud instead is a Relic.

Author's note

20 A marble inscription in the area of ​​the Ciborium recalls for 1148 the end of the works of total recalculation of the Roman basilica basilica structure, signed by the marble workers Giovanni, Pietro, Angelo and Sasso.

In reality, the complex intervention of the period saw the raising of the Pelagian basilica construction of the sixth century as a presbytery.

It should be noted that for our studies those works become the basis for the retrieval and relocation of the dispersed epigraphic marble stele mystically signaling the Blood of Christ.

On this AM Barbagallo, op. cit.

21 The frescoes of the medieval crypt of the Basilica of Aquileia, in the so-called Velario area, dating back to the mid-12th century. about, they see to our clear opinion in a representation the scene of the cd. "Second finding" Mantuan of the Blood of Christ, occurred in 1048.

The side scene would appear, however, according to our model of interpretation, the representation of the gigantic battle of Lechfeld won by Otto the Great against the Hungarians, a battle historically dated to the date of August 10, 955.

22 The subject is dealt with in numerous citations of historicist copyright. The well-known nineteenth-century treatise by Giovanni de Castro on " Arnaldo da Brescia and the Roman revolution of the twelfth century " by Giovanni De Castro is still valid as a basic text , for the point in question a p g . 421 .

23 The monk Wyon in the late sixteenth century would then be limited to placing a trace evidently deducible from Malachy, referring to two sacred ecclesial places of reference.

The exceptional question, however, is obviously not frameable in these precise terms. If the Church of Scolca di Rimini is a reference to the Olivetan Benedictines, it is as mentioned to note that this congregation did not exist at the time of Malachy.

While the Alexandrian reference to San Pietro in Bergoglio, obviously linked to the image of the current Pontiff, remains obviously completely unknown.

Wyon then in fact splits into two segments the name of the Brescian monastery of San Pietro in Oliveto, in which we assume the final meeting between Malachy and Pope Eugene III may have taken place.

And then commissions in Alexandria and Rimini, the city geograficam and nte equidistant from Mantua, two works of art supremely symbolic character.

The Belgian monk thus carries out a classical operation of Renaissance thought, dividing names and spaces into a conceptual unity typical of medieval thought in Malachy .