

## The Origins of the New World Order in the Corruption of the Catholic Church

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By Bill White

The effort to create a one world government has been ongoing since early times. Assyria, Babylon, and Persia all attempted it. Macedonia gave the one world movement a religion and philosophy. Rome sought to extend its peace over Europe, Asia and Africa. But the modern push for a New World Order has its origins in an occult stream within medieval Catholicism- a stream which blossomed after the Renaissance into Rosicrucianism, Masonry, and radical Protestantism, and whose origins can be traced back to the Jewish Nesi of Narbonne. Taken even further back, this movement originates in the serpent cults of the civilization of the Great Mother, and my upcoming book, *Serpent's Blood: The Corruption of the Church by Jews and Occultists, 326-1096 AD*, will give this history in full. Here is a piece of it—and outline of how occultists and Jews used Catholicism to lay the seeds of democracy, communism and Zionism in the medieval world.

### The Jews of Septimania

Talmudic Jewry had two centers: one in Palestine, which governed the Jews of the Roman Empire, and one in Babylon, which governed the Jews of Persia. The Byzantines abolished the Palestinian Exilarchate, and so, the Babylonian Exilarch became the king of the Jews. As Islam conquered Persia and expanded west, the power of this Babylonian Rebbe spread too, encompassing all of the Mediterranean, southern France, and Spain.

In the late 7th century AD, there was a split in Jewry, as warring relatives battled to succeed as king of the Jews. One contender, Makhir, was forced to flee. He traveled west to the Spanish Pyrenees, landing in Narbonne, where he took the name Theodoric. This region was already a center of Judaism, occultism, and heretical Christianity. The occult, Orphic faith of Apollo and Dionysius had been here for almost two millennia. The heresy of Priscillian had found a base here. And, the Jews had made the Narbonne a center of the slave trade, in imitation of Marseilles, and would make it one of the few ports handling Frankish trade with the growing Islamic world.

These Jews were also allied with an occult strain within the Church. Catholicism had absorbed several pagan religions, particularly the Great Mother and Eternal Sun cults of late Rome, as well

as the Greek paganism of neo-Platonism. Dionysianism, part of the Mother and Son theologies, was particularly strong in France. France's St. Denis was the ancient god Christianized, and he became identified with the Biblical Dionysius the Aeropagite, the man to whom Catholic neo-Platonism was ascribed. Having absorbed the pre-Christian paganism of the Merovingians, in 578 AD, this Church went so far as to attempt a split with Rome.

Pepin the Short largely eradicated the southern French church, and most of these sees remained vacant until Pepin's great-grandson, Charlemagne, was able to finish the job of rebuilding them. This conflict- between an occult "Catholicism" allied with Narbonese Jewry, on the one hand, and an Imperial German Christianity based on the teachings of Christ, on the other- would define Medieval politics until the Renaissance.

After Charlemagne, during the reign of Louis the Pious, Jewish power in Carolingian France peaked. Louis was nearly completely under Jewish control. Whereas Charlemagne had banned usury, coining and slavery, Louis reintroduced all three, welcoming Jews to his Court and spurring an anti-Jewish rebellion from Bishop Agoband and Louis' sons in 830 AD. This rebellion initiated 70 years of civil war that would rend the Carolingian Empire into pieces. Makhir's descendants, including Bernard of Septimania and, later, William I, Duke of Aquitaine, carved up Barcelona, Aquitania and Septimania between them, allying with Boso, a royal relative who founded the kingdom of Provence.

As Louis' kingdom crumbled, French Dionysianism reached a peak after Hilduin, an advisor of Louis', received the neo-Platonic works of Dionysius the Aeropagite from the Byzantine Emperor, Michael the Stammerer, he produced his *Aeropagitica*, a biography of St. Denis that integrated the historical St. Dionysius with the Aeropagite and pagan god, forming a foundation for the later myth of the Holy Grail. And, as the neo-Platonic adaptation of Jewish angel and demon magic was brought into the Church, the Jews of the Narbonne were busily cobbling together the Kabbalah from Judaism, Orphic paganism, Hinduism and Rabbi Hillel's middot. In this atmosphere, William I would found the monastery of Cluny- a center of Catholic "Reform" that would draw the Church into this occult Jewish paganism.

### The Post-Roman Papacy

Rome fell in the fifth century AD. First, the Ostrogoths invaded, dominating the entire Italian peninsula. Byzantium launched a counter attack in the early sixth century, driving the Ostrogoths back. Then, the Lombards invaded, conquering all of Italy but the major cities, leaving places like Ravenna, Venice and Naples in Byzantine hands. But, the rise of Islam in the seventh century and the siege of Constantinople in the eight shook these surviving cities loose, making them practically independent.

These invasions and the political division they left behind spurred factionalism in Rome. Often, an invader, like the Lombards, would simply remove the sitting Pope and install a new one, more to their liking. The Lombards were a fractious people, though. They founded 35 duchies, including the duchies of Lucca (Tuscany) and Friuli (or Forum Julii), and their king exercised direct control over the northern 33. The duchies of Spoleto and Benevento were de facto independent, and it took a strong king to hold the northern 33 together. The infighting between the Dukes for the kingship allowed a Byzantine faction to assert itself against Lombard power at Rome.

The limited temporal power of the Pope led to a frequent conflict with the Patriarch of Constantinople, who was closer to the Emperor, and with the Archbishop of Ravenna, prelate of the nominal seat of Byzantine power in Italy. Once Lombard power had somewhat receded, the Byzantine emperor did not hesitate to arrest and remove Popes who differed with him on theological points. This left the Papacy somewhat insecure but, lacking some other power who could protect them, the Popes remained tied to the East.

From 717 to 718 AD, Arab armies besieged Constantinople. The sitting Byzantine dynasty was extinguished, and the general Leo the Isaurian seized the purple. Leo defeated the armies of Islam, but realized there was something to the allegations that Christianity had become too pagan. The integration of pagan cults and philosophy into the Church had led to idol worship and the worship of the icons and images of "saints" that were often pagan gods. The result was the iconoclasm controversy, in which Leo barred the worship of images, and began feuding with the Popes.

The near collapse of Byzantine power met the rise of Carolingian power in France. Pepin and Charles Martel were waging war at this time against the heretical forces in southern France, Jewish, Muslim, Berber, and occult Catholic, and placing the French Church on a new foundation. Once Charles' son, the future king Pepin I, solidified control of his realm, France was poised to replace Byzantium as defender of the faith.

This substitution of the French king for the Byzantine emperor as protector of the Papacy occurred in 751 and 754, when Popes Zachary and Stephen III formally deposed the last Merovingian king and blessed Pippin I's rule. This relationship grew exponentially stronger under Charlemagne; a devout German Christian who waged war on all fronts to expand what he felt was the true faith of Christ.

Charlemagne cemented his role by invading Lombardy and annexing it after defeating its king, Desiderius, Charlemagne's father-in-law, who threatened Rome. Northern Italy became a part of

the Germano-Frankish Empire, and Charlemagne now shared a border with the recently recognized Papal States. When the Byzantines ordered Pope Leo II deposed, his tongue torn and his eyes gouged out, Leo sought Charlemagne's protection and, in 800 AD, anointed Charlemagne Holy Roman Emperor.

The brief peace of Charlemagne came apart as his grandsons, Lothar I of Italy and Lorraine, Charles II the Bald, and Louis the German, fought their father, Louis I, and each other for the Empire. This fighting continued for generations, and factions were set free at Rome. Muslims sacked the city in 848, the surviving duchies of Italy went to war, Ravenna became an independent force, and Popes came to be chosen by riot.

By the end of the ninth century, Charlemagne's Empire was in pieces and temporal factions were competing for the "Kingdom of Italy"- what were once the northern 33 duchies- while battling the Duke of Spoleto and each other for the title of Emperor of Holy Rome. In the West was the House of Provence, formed by the marriage of Boso's son, Louis III of Provence, with the daughter of Lothar II, great-grandson of Charlemagne. In the East were the Berengars, Dukes of Friuli, also married into the Carolingian line. Allied with Provence were the Dukes of Tuscany and Welfs of Bavaria, and from this faction would come the "Bad Popes"- occultist anti-priests in Catholic guise.

### The Bad Popes

Occultist paganism entered Charlemagne's line when Judith Welf married Louis the Pious. A "sorceress," she practiced dark rites "dedicated to the devil," often in an alliance with her Jewish lover, Bernard of Septimania. These dark rites were likely linked to the head cult of ancient Bavaria, where warriors would turn their enemies' skulls into drinking cups, and became blended with the ecstatic Dionysianism of the Great Mother cult, in which the initiated held orgies and practiced the homophagia- the eating of their enemies' raw flesh and warm blood. As Solomonic magic metastasized into Jewish Kabbalah, the occult Catholicism that resulted from the blending these religions with that of Christ came to target the Holy See.

Sponsored by both Provence and the Dukes of Tuscany- the old Lombard Duchy of Lucca- this faith spread with Boso's and Louis' alliance into all of Lorraine and old Lotharingia- the middle kingdom divided between Germany and France in 870. Seeking control of the Church, it became ruthless and violent. Popes were assassinated and elections tainted to pave a pathway for the "Bad" papacy.

One of the last practitioners of German Christianity was Pope Formosus, "the Good Looking,"

who had been exiled to France in 870, driven out by occultists, but who returned in 891 as Pontiff. The election of Formosus enraged the Dionysians, who devoted the next two decades to degrading and defiling him.

Formosus died in 896, and was succeeded by Boniface VI, a twice degraded monk of the Cluniac faction known for the immorality with which he pursued his hidden faith. Boniface VI died that year, and was replaced by the mad Pope Stephen VII. Stephen VII exhumed Formosus' body and tried his corpse in the "Cadaver Synod." The Basilica of St. Peter collapsed, chaos reigned in Rome, and Stephen VII was deposed and strangled. Two more popes, Romanus and Theodore II, tried to rehabilitate Formosus in 897, but both were assassinated within days or months. This civil war for the Papacy lasted for six years. The truer Christians- John IX, Benedict IV and Leo V tried to cling to power, while the emergent leader of the occultists, the future Pope Sergius III, assassinated, deposed and removed each in turn. The result was Sergius' ascension, and the start of a fundamental formation of Catholic religion.

Theophylact had been a Papal Treasurer, and he used the chaos of German-Frankish Imperial collapse and the civil war in the church to seize temporal power in Rome. Calling himself Duke, Consul, and Senator of Rome at different times, he was dominated by his wife, Theodora, who ruled with him as co-Senator.

Sergius III was a pagan Pope described by contemporaries as "malicious, ferocious, and unclean." He was first elected in 897 as a rival to John IX, and was defeated militarily when he tried to seize the See. A Cluniac monk who had joined in the cruelty of the mad Stephen VII, and who had sat in judgment on Formosus' corpse in the Cadaver Synod, Sergius had taken refuge in Tuscany until he could return to Rome, triumphant, in 904. On arrival, Sergius, a pedophile, drew Theophylact's 14-year old daughter Marozia, into an orgy and impregnated her.

Marozia herself was raised by Theophylact and Theodora in a household of depravity. Theophylact and Theodora routinely sexually exploited, abused and tortured others, placing cruelty on display. Sergius' successor, Pope John X, was an example. When John tried to break free of his lover, Theodora's power, he was forced to watch his brother, Peter, Count of Orle, mutilated and murdered in front of him, and, then, was himself killed. With scenes like these ritual murders routinely practiced around her, Marozia herself became cruel. She murdered her parents, seized power, and continued the demonic rites. Seeking a Pope to play consort to her priestess, she elevated Leo VI and Stephen VIII, and then killed them when they rebuked her. Eventually, she brought the Papacy into the family, raising her bastard son by Sergius, John XI, to the pontificate.

Marozia was a black widow. She murdered her first husband, Alberich I, Duke of Spoleto, with

her parents. Her second husband, Guido, Duke of Tuscany, went the same way eight years later. Her third husband, Hugo of Provence, she had anointed Emperor by John XI.

Hugo and Marozia were both initiated, and took up residence among the dead in the Tomb of the Emperor Hadrian- now the Papal Castle of St. Angelo. One evening, during a Dionysiac revel, her son by her first husband, Alberich II, Duke of Spoleto, became revolted and bolted from the room, calling together a mob to put an end to his mother's and step-father's evil. Marozia and Hugo were lynched, and Alberich took power in Rome.

But Alberich did not stay long out of evil's clutches. Seduced by the Cluniacs, he married Hugo's daughter and was drawn into the darkness around the House of Provence. Three more Popes were appointed- Stephen IX, Martin III, and Agapitus III. Stephen IX was uncooperative, and Alberich II reverted to form, cutting off Stephen's eyes, nose, lips, tongue, and hands before killing him. Martin and Agapitus served. And, then, the period of the "Bad Popes" reached its culmination in 955, when Alberich's bastard son, John XII, took power in 955.

Born Octavian, John XII was steeped in pagan mysticism, and was widely known to "worship the Devil." His contemporaries claimed he "invoked Jupiter and Venus" in strange rites. Really, he summoned Dionysius, Attis and Cybele. John XII castrated Cardinals who opposed him, in the ancient manner of sacrifice to the Mother Goddess. He opened a brothel in the Vatican for orgies. And, he changed Catholic ritual, beginning the Papal practice of taking a new name upon ascension to the Holy See. This practice was an integration of the pagan rite of ritual death and initiatic rebirth, the conquest of death, into Catholic ritual.

This ascension of initiatic mystery religion to Papal supremacy had been possible by the weakness of Germany and the emptiness of the true Imperial throne. In 919, Henry the Fowler, Duke of Saxony, had been able to reunite Eastern Carolingian Empire and take the title of Emperor, but he refused to be anointed by Popes as corrupt as those in Rome. It was Henry's son, Otto I the Great, who decided to change things. He reorganized the German Church as a national Church under the Emperor, and, then, in 963, conquered Rome, deposed John XII, and restored the German Christianity of Charlemagne.

Here, most accounts end the story of the Bad Popes- but the story was just beginning. Half a century later, three of Marozia's descendents waged war again to seize the Vatican- and succeeded. From their evil, cruelty and perversion came a new Church, and the roots of democracy, communism and Zionism.

The Investiture Crisis and the New World Order

Until the 11th century, bishops were appointed by national monarchs, not by the Pope. In the English kingdoms, local kings, and, later, the king of England, appointed his bishops and the Arch bishop of Canterbury and York. In France, the reforms that began with Pepin the Short left the king of France in charge of his Episcopal sees. And, in Germany, the Ottos, Emperors of Holy Rome, used the appointment of bishops to consolidate national control. Initially, the German dukes- of Saxony, Swabia, Franconia, Bavaria, Thuringia, Friesland, Carinthia, and Upper and Lower Lorraine- rivaled the Emperor. But, once their lands were transferred to the German Church, under Imperial bishops, their temporal power was curbed sufficiently to allow a single German kingdom and Holy Roman Empire to emerge.

Once the German Emperor, at the head of this nascent Reichskirche, had established his authority in Rome, the Jewish-aligned occultists of Tuscany and Lorraine made the diminution of the Emperor top priority. Their solution was, not-so-surprisingly, similar to the means by which the United Nations and modern Zionists are trying to impose the New World Order.

The occultists' goal was to create a single Christendom, united under the Pope, in which temporal powers were relegated to the function of administrators. The means for achieving this goal was to empower smaller territorial units, duchies and baronies and earldoms, against their immediate masters, the kings and emperors, and make them immediately answerable to the Pope. This is the same way in which, in Europe today, the macro-states which entered the twentieth century have been broken into the micro-states which have been swept into the European Union and United Nations- Bretton Woods framework. It is also similar to the infamous Yinon plan for the Middle East, in which macro-states, like Egypt and Syria are to be broken into micro-states more easily dominated by the Zionists in Palestine. Today, so-called minorities call for succession in the name of democracy and national determination. In the 11th century, this process led to the Investiture Crisis.

Having learned from the disgrace and horror with which the Bad Popes had veiled the Papacy, the movement for global Papal Empire veiled itself in the mantle of a "reform" of the Church. The Emperor's German Christian appointees were referred to as "lay" clergy and the appointment of the non-initiated to holy office was said to be the source of the Church's corruption. However, the exact opposite was true. It was the Jewish idea of the professional priesthood, and the "professional" and initiated occultist clergy of Cluny, which poisoned the Vatican.

The Otto's, I, II and III, controlled the Papacy until Otto III's death in 1002 AD, though trouble began in 997, when the Anti-Pope John XVI began a struggle to depose Otto III's cousin, Pope Gregory V. Philosophical successors of the Ottos continued in power in Rome until 1012 AD, despite a disputed succession to the Imperial throne. Then, in 1012 AD, John XII's son, Marozia's

great grandson, took power as Pope Benedict VIII. His brother, John XIX, succeeded Benedict, and their nephew, Benedict IX, followed. The same evils which had seized Rome a century before returned. Orgies returned to Hadrian's tomb. Enemies were tortured and murdered. Christ again left the Catholic Church, while Dionysius and Cybele took his place.

This revival of occultism was only possible while Emperor Conrad II, founder of the Salian dynasty, was battling his duchies and consolidating power. When his son, Henry III the Black, rose to power, the traditional remedy was used. Henry III twice seized Rome, and twice forced Benedict to step down. But, each time, Benedict placed a sycophant on the throne, waited for Henry to leave, then deposed his sycophant and restored himself to power. The second time, Henry III lost patience. He took Rome a third time, removed Benedict IX for good, and installed his own line of candidates.

This struggle could have gone on forever- and, indeed, it lasted another 200 years- but the balance of powers shifted in Italy again. The Normans- a group of Vikings aligned with Jewish banking and slaving interests based in Rouen and Trier- invaded Southern Italy in 1016. By 1060, they had consolidated their power and were at the gates of Rome. As France had presented a counterweight to Byzantium, the Normans gave Rome a temporal protector which could stand against Imperial Germany. Allied with the Marozian and Cluniac Catholics, and the emerging Jewish banking houses which were about to force their way into England under William I, the first global conspiracy against Germany had taken form.

This world situation came to a head under Emperor Henry IV. Nicholas II, the first Pope allied with the Normans, imposed the "reform" of Papal election by cardinal priests, assuring that the initiated selected the initiated. This "reformed" faction then elected a series of Popes- Alexander II, Gregory VIII, better known as Hildebrand, Victor III, and Urban II- who opposed the German Popes, Honorius and Clement III.

Declaring "cursed be he that keepeth back his sword from blood." Hildebrand began the Gregorian "reforms," ending priestly marriage to encourage Dionysiac homosexuality, and allied with Matilda, Duchess of Tuscany, Welf IV of Bavaria, the Dukes of Upper and Lower Lorraine, and various pretenders to the Imperial throne, while Henry responded by attempt to depose Hildebrand at the Diet of Worms raising a series of anti-popes. Henry IV was unable to take Rome, though, and was eventually forced to capitulate to Hildebrand at the castle of Matilda of Tuscany at Canossa.

It was the beginning of the end of the German Christian power.



## Democracy, Communism, Zionism

The conflict between Church and Emperor continued until the 13th century, when the Guelph (Welf)- Ghibelline crisis was settled in favor of the Pope, and struggle for national sovereignty became one between France and Rome. However, the victory of the occult Popes over German Christianity in the 11th century was beginning of the modern political movements which have culminated in democracy, communism and Zionism.

Urban II, a Cluniac monk, initiated the modern Zionist movement when he called for a Crusade against Islam in Palestine in 1096. Allied with another occultist movement- separate from southern French Dionysianism- which blossomed into the Knights Templar, Urban II's successful push to create a kingdom of Jerusalem was made in conjunction with the same forces whose heirs would conquer Palestine in 1948.

Meanwhile, in England, the Church initiated the democratic movement by spurring the series of revolts against King John that culminated in the Magna Carta of 1215. This conflict between the Church and the Plantagenets began when the Pope backed Thomas Becket against Henry II, and peaked when it urged the northern English earls to revolt against John's rule. In Germany, the push had been for the vassal duchies to revolt against the Emperor. In England, the Church took up the mantra of the "rights" of the nobility against the king, a notion which in time led to the creation of Parliament. In neither case was there a sincere concern about abstract notions of feudal or civil rights—there was merely a strategy of divide and conquer. By lending moral authority to smaller political entities, the Church prevented a truly national state from emerging.

Within this movement of the Church occult ideologies such as that of the Holy Grail were nurtured. The Great Mother Cybele was revived in the mysticism of Peter Abelard, for instance, and his adoration of Mary Magdalene. This in turn informed the cult of courtly love and the chivalric myths which seized Europe for two centuries. Eventually this movement would combine with the Solomonic Neo-Platonism of the Medicis to form Masonry, Rosicrucianism, and the occultism of the Reformation and Enlightenment. These movements, of course, allied with Kabbalism to give us the French, and in time, the Bolshevik Revolutions.

So while Catholicism often portrays itself as a Traditionalist counterpoint to modernism, the Catholic church incubated much of the evil that defines the modern world. When one sees "Catholic workers" and so-called priests and nuns sitting half a step outside the Bolshevik camp, or pedophile priests defiling their faith while the Pope endorses homosexuality and abortion, one sees the continuing influence of this paganism within the faith.