

RED ALERT: Hurtling Into Eternity

*Interpreting Today's Headlines
in Light of Bible Prophecy*

HERBERT EDGAR DOUGLASS



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“Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?”—John Milton

“But what matter,” said Charmides, “from whom I heard this?” “No matter at all,” I replied: “for the point is not who said the words, but whether they are true or not.”—Socrates

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The Heartbeat of Adventism: The Great Controversy Theme in the

Writings of Ellen White—2010

Dedication

To Norma, my God-fearing soulmate, without guile;
And to our children, friends forever:
Janelle, Herb III, Reatha, Randy, Vivienne Sue, Donna, Chip, Judy,
With whom we will march into the kingdom together.

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Preface

I never intended to write this book—at least, not so soon.

Instead, I have been researching another book that would keep step with *Heartbeat of Adventism: The Great Controversy Theme in the Writings of Ellen White*, recently published. In some way, that next book would be an unfolding of the Great Controversy Theme written for young people in a conversational style. No subject is more motivating than getting the character of God right, so that clarity on that central issue can directly help a young person make his or her core decisions in this turbulent world.

But for the last six months, events happening in about every area—political, religious, social, and financial, as well as disasters in the natural world—seemed to overwhelm me. Many sources of news come through my computer every day, almost every minute. Some say that I am a news junkie. Perhaps so, as I always seem to want to know what’s happening in the world “right now!”

For years, I have kept bulging files on these key topics, and every once in a while, I empty them into another book. But this year, those files became swamped, pleading to be disgorged—and so this book.

But this time, the compulsion became overwhelming. Sometimes I feel that I am swimming in five lanes at once. And *Red Alert* seemed to

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galvanize me night and day, in between finishing off *Heartbeat* and fulfilling a number of speaking appointments.

An author usually writes because people are asking questions. The chapters in this book are limited answers to questions I have been hearing, loud and clear.

My purpose in these twelve chapters covering tremendously important issues is to introduce the reader, maybe for the first time, to God's loving warning about future events and their impact on each person in this world. To be willingly ignorant about Satan's final deceptions will be to fall for a believable lie and lose eternal life. The stakes could not be higher. Anyone willing to take the time can know for sure what is planned—what's just ahead!

What may seem today to be just another everyday occurrence could have eternal consequences. In fact, what we are looking at today are the storm signals for the Most Perfect Storm this world has ever faced.

Herbert Edgar Douglass
Lincoln Hills, California
February 15, 2011

THEME:

The mother of Jesus will become a worldwide phenomenon, revered by more than Roman Catholics before the end of time.

The Reappearance of Mother Mary

In 1990, St. Dominic's in Colfax, California, was the magnet for hundreds of cars driving in, day after day, to behold what most thought they saw—the image of Mary, the mother of Jesus. About four miles from Colfax is Weimar Center of Health and Education, and some of us there were entranced by the sincerity, reverence, and devotion of faithful Catholics, who—week after week—traveled many miles to see the “image.” That is, until a physics professor explained the phenomenon to be a reflection of sunlight on a new lighting fixture. No more traffic jams.

Colfax was simply one of many sites around the world where crowds journey, and increasingly so into the twenty-first century, to see what was advertised as an appearance of the mother of Jesus. Hundreds of thousands of pilgrims flocked to Nancy Fowler's farm in Conyers, Georgia—every month from October 13, 1990 to May 13, 1994; then continuing annually each October 13 through 1998—to hear Fowler's “message to America” from the Virgin Mary. On Holy Hill, at the spot on the hill where a crucifix stood, plastic bottles were filled with “holy water” from the local well. Many priests were available to provide absolution for one's sins. Lines of those awaiting their turn were long.¹

Modern Roman Catholics might look back enviously at Europe's golden age of pilgrimage. But in fact, the golden age is now, reports Philip Jenkins:

1. *U.S. News & World Report*, October 27, 1997.

The sheer scale of modern European pilgrimage is startling. The world's largest Marian shrine is Guadalupe in Mexico, which attracts 10 million visitors a year, but several European centers draw pilgrims on nearly that scale. And just since the 1970s, those numbers have grown substantially. Lourdes, which drew about a million visitors each year in the 1950s, now records closer to 6 million annually (50,000 might pass through on a quiet day). Each year, Jasna Góra in Czestochowa, Poland, attracts 4 or 5 million to see a picture of the Virgin Mary supposedly drawn from life by St. Luke the Evangelist. Each year, around 15 percent of Poles make a pilgrimage to some site. Four million believers visit the site of Mary's apparition at Fátima in Portugal. Europe as a whole has probably 500 images of the Black Virgin, and many are venerated at pilgrimage sites like Altötting in Bavaria and Montserrat in Spain.²

In Bosnia, an estimated thirty million pilgrims have visited Medjugorje since the apparitions of the Blessed Virgin Mary began in 1981.³ Visiting Medjugorje is a tough challenge, involving many hours by bus over war-torn roads.

In Sabana Grande, Puerto Rico, where the Virgin Mary reportedly appeared more than fifty years ago, multiplied thousands come from all over the world—so popular that preparations are underway to build a 305-foot statue of Mary on a 1,200-foot base, giving the eventual structure a total height of approximately 1,500 feet.⁴

In 1997, *Newsweek* ran a cover story on the Virgin Mary:

In many ways, the 20th century has belonged to Mary. From almost every continent, visionaries have reported more than 400 “apparitions” of the Virgin—more than in the previous three centuries combined. . . . Taken together, these visions point to what the Marian Movement believes is a millennial “Age of Mary.”⁵

These countries are not predominately Catholic. For example, apparitions are reported from Japan to Africa, from Korea to Australia, from Iraq to Israel, from Egypt to Syria, and even deep within Russia and among the peoples of India. Interesting—they are all allegedly being visited by a woman who calls herself Mary, the Queen of Heaven, Our Lady.

2. *Christian Century*, May 16, 2010.

3. Wayne Weible, *The Final Harvest* (Brewster, MA: Paraclete Press, 1999), xiv.

4. Steve Beauclair, “Skyscraper Statue Slated for Sabana Grande: \$42 million Virgin Mary Part of Mystical City,” *Caribbean Business*, Feb. 26, 1998, Late News cover story.

5. Kenneth L. Woodward, “Hail, Mary,” *Newsweek*, August 25, 1997, 50.

Robert Faricy, quoted in the book *Queen of the Cosmos*, states:

Never in the history of Christianity has the Blessed Virgin Mary appeared to so many people over so long a period of time with such regularity. Moreover, it seems that the apparitions at Medjugorje have ushered in a new Marian age. There are reports of her appearing everywhere.⁶

Evangelicals Rediscovering Mary

But the reemergence of the Virgin Mary is not only an attraction for Roman Catholics. The cover story for *Time*, March 23, 2005, entitled “Hail, Mary,” focused on the extraordinary emphasis on Mary within the Protestant world. Some of these developments include the increased emphasis on feminism and the role of the divine feminine (think *Red Tent* and *The Da Vinci Code*) and the remarkable interest within Protestantism in the practices and texts of the Christian church’s first fifteen hundred years that was immersed in Marianism. “Ancient-modern” is the catchphrase.

For about three hundred years, the Protestant world, while clearly emphasizing that the Virgin Mother was indeed the mother of Jesus, regarded any further emphasis as being sheer “Mariolatry”—the elevation of Mary to a status approaching Christ’s. (Their emphasis was to forestall any attempt to suggest that Jesus was not preexistent, that He was only an ordinary baby.)

However, “the times, they are a-changing”! For instance, Brian Maguire, pastor of Westminster Presbyterian Church in Xenia, Ohio, made news in 2005 by combining an emphasis on Mary, as well as Jesus, in his Easter remarks. He joined the day of the Annunciation (when the angel Gabriel told Mary that she would give birth to the Messiah) with his Easter celebration.⁷ Maguire called it a “beautiful, poetic opportunity.” After all, he said, Mary was “the first and the last disciple to reach out during his [Christ’s] life.”⁸

But Beverly Gaventa, a professor of New Testament literature at Princeton, portrays Mary as the victim of “a Protestant conspiracy: theologically, liturgically, and devotionally.” In other words, Protestants drag her out for a few weeks in December and then pack her in the crèche for the rest of the year, so disdainful are they of the reverence many believe is due her.⁹

6. Jan Connell, *Queen of the Cosmos* (Brewster, MA: Paraclete Press, 1990), 4.

7. The Day of Annunciation is celebrated on March 25, precisely nine months before Christmas, December 25.

8. *Christianity Today*, December 1, 2003.

9. *Time*, May 13, 2005.

Arguments on behalf of Mary have sprung up like dandelions in the last ten years. Note *Christianity Today* (December 2003), which featured an extended article, “The Blessed Evangelical Mary,” by Timothy George, Dean at Beeson Divinity School, Samford University, in Birmingham, Alabama.

Speaking as a convinced Evangelical, George asked some searching questions:

The question remains: does Protestantism have a place for the Blessed Virgin Mary? . . . Without compromising the Reformation principles of *sola gratia*, *sola fide*, and *sola scriptura*, can we understand and honor Mary in ways that are scripturally based and evangelically motivated? Are we to be included among those of every generation who call Jesus’ mother “blessed”? Protestants are right to be concerned about these issues, especially when such extreme devotion to Mary remains unchecked at a popular level. But in reacting to Catholic excesses, have we gone to the other extreme? Must nearly everything we say about Mary be couched in the language of dissent and disbelief? The fact is, evangelicals often say less about Mary than the New Testament does. She is seldom mentioned in our sermons or worship services, except for her honorary appearance in the annual Christmas pageant.¹⁰

But the real message we are getting—a river flowing with increasing volume—is the departure of well-known leaders in politics and academia to a fully embraced Catholic Church. It’s not that odd these days in theological circles. Last year a string of theologians left their Protestant denominations for the Church of Rome. The list includes three Lutherans—Reinhard Hütter and Bruce Marshall, theologians at Methodist seminaries (Duke and Southern Methodist), and Mickey Mattox, a Lutheran scholar at Marquette; two Anglicans—Rusty Reno of Creighton and Douglas Farrow of McGill University; and a Mennonite—Gerald Schlabach of St. Thomas University.¹¹

10. *Christianity Today*, December 1, 2003.

11. “All six all have strong connections to mainline institutions and several were involved in official ecumenical conversation at high levels. They are also relatively young, poised to influence students and congregations for several decades. They more or less fit the description ‘postliberal’ in that they accept such mainline practices as historical criticism and women’s ordination while wanting the church to exhibit more robust dogmatic commitments. All of them embrace what Mattox describes as an ‘evangelical, catholic and orthodox’ vision of the church. They could not see a way to be all those things within mainline denominations.” <http://www.catholiceducation.org/articles/printarticle.html?id=2252>.

But perhaps these men and women of the present day and recent past got more front-page attention: Nicole Kidman, Tony Blair, Anne Marie, Gary Cooper, Jeb Bush, Graham Greene, Frances Kydd (mother of Princess Diana), T. S. Eliot, Senator Sam Brownback, and Bob Novak. Or perhaps David Pendleton, Adventist pastor/lawyer/state representative in Hawaii.

Why are these folk, especially Evangelicals, converting to Roman Catholicism? Scott McKnight researched thirty Evangelicals who had converted to the “Mother” church and concluded: (1) Certainty, rejecting the “doctrinal mayhem” and “choose-your-own-church” syndrome of Protestantism. (2) History, desiring connection to the entire history of the Christian church and not just the period since the Reformation. (3) Unity, seeking refuge in the perceived unity of the Roman Catholic Church. (4) Authority, doctrinal issues now settled, no longer trying to sort through the various interpretations of Protestant theologians and pastors. (5) Becoming Catholic, after reading massive amounts of research and Catholic books.¹²

Brad Wilcox adds his reasons for this exodus of Protestants to Rome:

The collapse of Protestant morality in American culture, the centrifugal drift of evangelical Protestantism, and the socioeconomic mobility of evangelical Protestants have all played key roles.¹³

Tim Perry writes that some of the emerging dialogue between Catholics and Evangelicals over Mary became possible because of a deepening interest in “the ecumenism of the trenches,” such as common concerns over abortion and rapid developments in biotechnology, embryology, and gerontology—alliances that previously did not exist.¹⁴

Mary, the Model for All Mothers—a Protestant View

Elva McAllaster wants Protestants to think about Mary on Mother’s Day—she is “an archetypal mother: to the mother within whose flesh Divinity became flesh.”¹⁵

She points out that since the Reformation, “Protestants have tended, in their scorn for Madonna-worship, to ignore what all Christians can learn from her”

Some of the points Protestants can learn:

First, we note the total submission to God’s will for her personal life expressed in Luke 1:38: “Behold the handmaid of the Lord; be it

12. <http://www.theologicalstudies.org/page/page1572353.htm>.

13. <http://www.catholiceducation.org/articles/printarticle.html?id=2252>.

14. Tim Perry, “Evangelicals and Mary,” in *Theology Today*, July 2008.

15. *Christianity Today*, May 12, 1972. <http://www.christianitytoday.com/ct/2000/mayweb-only/56.0ahtml>.

unto me according to thy word.”¹⁶

Think of the thoughts whirling through her head—surely uncertainty and fear of misunderstanding. But note her response, so accepting. Of course, she had no idea of how rough the donkey ride would be from Nazareth to Bethlehem or what it would really mean to see soldiers nail her Son to rough posts. Every Christian mother should take note: with all the decisions to be made in a very earthy routine, in listening to the pruning and guiding of the Holy Spirit, what could be a more appropriate response—“Be it unto me according to thy word.”

Second, Luke 2:51 suggests that *Mary found and understood the roles of authority and responsibility with in God’s plan*: “He went down with them, and came to Nazareth, and was subject unto them. . . .”¹⁷

She knew her Son was divine (she learned that in the Annunciation). Yet as her Son, the Divine One would be “subject unto” her and Joseph. Mary was a role model of a disciplining parent. What could that mean? When to wake Him up, when and how to feed Him, when to tell Him to get water at the village well or get the lumber for His father’s shop, when to help with the common chores of the house! All this is quite contrary to much of the parent-child relationship in homes today—when it seems that from birth the child rules the parents, and it gets worse in the teenage years!

Next, *she was a meditating mother*. The record continues in Luke 2:51: “His mother kept all these sayings in her heart.”¹⁸

Surely most mothers today with all the hurried, harried, materialistic expectations, desires, demands of modern living would do well to ponder often God’s actions in their own lives. In other words, how often does anyone these days take time to ponder the words of a sermon or a treasured book being read in fits and starts? Or to cultivate an awareness of God’s presence, even as we pull weeds or talk with the neighbors?

Mary was, furthermore, one who gave leadership to the Christian community in its communal prayer. Among the scriptural allusions to her, one of the strangely neglected ones is Acts 1:14; in their preparation for Pentecost, the disciples in the upper room “continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus.”¹⁹

One fact is obvious—the disciples were not praying their heavenly Fa-

16. Ibid. Emphasis added.

17. Ibid. Emphasis added.

18. Ibid. Emphasis added.

19. Ibid.

ther through her. She was a suppliant with the others. But can you imagine what her very presence must have meant to everyone? Think about the vitality, urgency, joy and faith that she added. Wow!

Every home and church needs people who know how to “supplicate” and add courage and vitality to the group. Such opportunities everywhere cry out for reproductions of women (and men) like Mary.²⁰

Yes, Protestants could do well to remember and emulate Mary’s virtues even today.

Mary and Muslims/Islam

Now we are getting very close to where we all are, no matter what country we are in. Any way we look at Muslim expansion and political consequences in most every nation in the perceived Christian world, the Muslim presence has changed the landscape in the twenty-first century.

Many questions are asked, especially by those who think in terms of this earth’s last days. How does this unprecedented world power fit into biblical prophecies? In many countries, it has become a Roman Catholic/Muslim issue.

How the Roman Catholic Church, with its mighty political influence, will relate to the astonishing rise of Muslim political influence should be of great interest to all.

Do we have any clue as to how the Roman Church is already planning to overcome Muslim antagonism? Much in every way!

Malachi Martin, consummate Vatican insider and intelligence expert, wrote in his incomparable *The Keys of This Blood* (1991) that the future of Roman Catholics and the Islamic world was one of Pope John Paul II’s highest concerns:

In reckoning the future of Islam, Pope John Paul takes into account that as a genuinely religious faith, it preserves certain fundamental truths that the Holy Spirit reveals to all people of good will, and that, in God’s providence, Islam can be a threshold from which its adherents can be prepared to accept the only historical revelation made by God in this world. There will come a day, John Paul believes, when the heart of Islam—already attuned to the figures of Christ and of Christ’s Mother, Mary—will receive the illumination it needs.²¹

A few years earlier at Vatican II, it was agreed that “the plan of

20. Ibid.

21. Malachi Martin, *The Keys of This Blood* (New York: Simon & Schuster, Inc., 1990), 285.

salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Moslems; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."²²

That same Vatican II document suggested that "everyone, even idol worshippers, will eventually come under the saving umbrella of the Roman Catholic Church—everyone, that is except Protestants."²³

How does all this fit? Bishop Fulton J. Sheen, one of the first religious speakers to appear on TV in the 1950s, attracted my attention with his platform finesse and almost incredible ability to translate theological jargon for every listener. Sheen was a prolific, brilliant writer. One of his most acclaimed books was *The World's First Love*.²⁴ In this book he focused his attention on how Mother Mary would be the meeting place for the conversion of the Muslim world:

The Qu'ran, which is the Bible for the Muslims, has many passages concerning the Blessed Virgin. First of all, the Qu'ran believes in the Immaculate Conception, and also in her Virgin Birth. . . . When Mary is born, the mother says: "And I consecrate her with all of her posterity under thy protection, O Lord, against Satan!" . . . The Qu'ran has also verses on the Annunciation, Visitation, and Nativity. Angels are pictured as accompanying the Blessed Mother and saying, "Oh, Mary, God has chosen you and purified you, and elected you above all the women of the earth." In the nineteenth chapter of the Qu'ran there are 41 verses on Jesus and Mary. There is such a strong defense of the virginity of Mary here that the Qu'ran, in the fourth book, attributed the condemnation of the Jews to their monstrous calumny against the Virgin Mary.

Mary, then, is for the Muslims the true Sayyida, or Lady. The only possible serious rival to her in their creed would be Fatima, the daughter of Mohammed himself. But after the death of Fatima, Mohammed wrote: "Thou shalt be the most blessed of all women in Paradise, after Mary."

In a variation of the text, Fatima is made to say, "I surpass all the women, except Mary."

22. Justin Flannery, O.P. gen. ed., *Vatican Council II: The Conciliar and Post Conciliar Documents*, rev. ed. (Northport, NY: Costello Publishing, 1988), vol. 1, 367. Cited in Dave Hunt, *A Woman Rides the Beast* (Eugene, OR: Harvest House Publishers, 1994), 293.

23. *Ibid.*, Dave Hunt.

24. Fulton Sheen, *The World's First Love* (San Francisco, CA: Ignatius Press, 1952).

This brings us to our second point namely, why the Blessed Mother, in the 20th century, should have revealed herself in the insignificant little village of Fatima [Portugal], so that to all future generations she would be known as “Our Lady of Fatima.” Since nothing ever happens out of Heaven except with a finesse of all details, I believe that the blessed Virgin chose to be known as “Our Lady of Fatima” as a pledge and a sigh of hope to the Muslim people, and as an assurance that they, who show her so much respect, will one day accept her divine Son too.

Evidence to support these views is found in the historical fact that the Muslims occupied Portugal for centuries. At the time when they were finally driven out, the last Muslim chief had a beautiful daughter by the name of Fatima. A Catholic boy fell in love with her, and for him she not only stayed behind when the Muslims left, but even embraced the faith. The young husband was so much in love with her that he changed the name of the town where he lived to Fatima. This, the very place where our lady appeared in 1977 bears a historical connection to Fatima, the daughter of Mohammed.

The final evidence of the relationship of Fatima to the Muslims is the enthusiastic reception the Muslims in Africa, India, and elsewhere gave to the pilgrim statue of Our Lady of Fatima. Muslims attended the church service in honor of our Lady, they allowed religious processions and even prayers before their mosques, and in Mozambique, the Muslims who were unconverted, began to be Christian as soon as the statue of our Lady of Fatima was erected.

Missionaries in the future will, more and more, see that the apostolate among the Muslims will be successful in the measure that they preach Our Lady of Fatima. Mary is the advent of Christ, bringing Christ to the people before Christ himself is born. In an apologetic endeavor, it is always best to start with that which people already accept. Because the Muslims have a devotion to Mary, our missionaries should be satisfied merely to expand and to develop that devotion, with the full realization that Our Blessed Lady will carry the Muslims the rest of the way to her divine Son. She is forever a “traitor,” in the sense that she will not accept any devotion to herself, but will always bring anyone who is devoted to her to her divine Son. As those who love devotion to her lose belief in the divinity of Christ, so those who intensify devotion to her gradually acquire that belief. . . .

The Muslims should be prepared to acknowledge that, if Fatima

must give way in honor to the Blessed Mother, it is because she is different from all the other mothers of the world and that without Christ she would be nothing.

World's Spiritual Mother Who Intercedes for All Humanity

Newsweek, August 25, 1997, had a cover story featuring the petition drive to have the Pope make formal the definition of the fifth Marian dogma—that Mary is “Mediatrice of all Graces, Co-redemptrix and Advocate.”²⁵

Every Catholic is bound to believe an *ex cathedra*²⁶ declaration of the Pope—if doubted or rejected, it would be the same as rejecting the declared word of God that has the same authority as if God himself had declared it in person.

By these three titles for Mary, the Roman Catholic Church means that salvation for *everyone* is obtained through Mary and not directly from Jesus. That the Catholic Church for many years has been teaching all this is an undeniable fact—but it has never been formally declared *ex cathedra*.

Many examples through the centuries can be cited, but Pope John Paul II was surely the pope who often emphasized Mary's role as “co-redemptrix.” He made the phrase *totus tuus* (“totally hers”) as his papal motto. During his General Audience of September 8, 1982, Pope John Paul II greeted the sick with, “Mary, though conceived and born without the taint of sin, participated in a marvelous way in the suffering of her divine Son, in order to be *Co-Redemptrix* of humanity.”²⁷

Mary's work was to be our co-redemptress, and to mediate for us together with Christ, but of course in subordination to Him. . . . By a special title, there we call her co-redemptress. . . . She is our spiritual Mother in heaven, and she fulfills the duties of a Mother winning for us by her intercession that grace of Christ which is life to our souls and which, please God, will mean eternal life in the end.²⁸

The petition drive mentioned in the *Newsweek* article was promoted by Professor Mark Miravalle of Franciscan University in Steubenville, Ohio,

25. The first four Marian dogmas are (1) That Mary is the “Mother of God”; (2) Mary was “Ever-Virgin”; (3) Mary was herself “immaculately conceived”; (4) Mary was assumed bodily into Heaven and crowned “Queen of Heaven and Earth.”

26. “Out of the chair,” here used as a papal declaration considered as dogma.

27. Insegnamenti di Giovanni Paolo II, I, V/3 (1982), 404.

28. *Redemptoris Mater*, encyclical of Pope John Paul II, March 25, 1987. See *Radio Replies*, Second Volume, by Leslie Rumble, M.S.C. and Charles Mortimer Carty, printed by Radio Replies Press, St. Paul, Minn., #674, 162.

during a 1993 Marian conference at the university. It asks the pope to make *ex cathedra* officially that Mary is co-redeemer. The petition says, “If this were done, she would be a vastly more powerful figure, something close to the fourth member of the Holy Trinity and the primary female face through which Christians experience the divine.”

Miravalle’s petition received support from Mother Teresa, 440 bishops, Cardinal John O’Conner, and 41 other cardinals. What is surprising is that by the end of 2000, more than six million signatures from 148 countries reached the Vatican. The primary driving force behind this unprecedented surge is the Catholic mission of ecumenism—*the uniting of all Christians and all the world under one head*.²⁹ More about this later!

Mary and the Flag of European Unity

Daily, I receive an article from ZENIT news agency.³⁰ At times I find this Catholic news agency very relevant and thus useful. Its December 7, 1999, article #ZE99120707 got my attention, and I filed it away for future use.

December 8 is a very special day for Europe: in 1955, on that day, the European Ministers’ delegates officially adopted the European flag designed by Arsene Heitz, who today is an octogenarian artist in Strasbourg. The decision was taken following the 1950 European Council’s (one of the predecessors of today’s European Union) convocation of a competition to design the flag of the newborn European Community. Among many other artists, Heitz presented several designs, and one was chosen: 12 stars on a blue background.

Recently Heitz revealed to a French magazine the reason for his inspiration. At that time he was reading the history of the Blessed Virgin’s apparitions in Paris’ Rue du Bac, known today as the Virgin of the Miraculous Medal. According to the artist, he thought of the 12 stars in a circle on a blue background, exactly the way it is represented in traditional iconography of this image of the Immaculate Conception. In the beginning, Heitz saw it as a flight of fancy, among the many that run through an artist’s imagination; but the idea caught his attention, to the point that it became the subject of his meditation.

According to Javier Paredes, Professor of Contemporary History at

29. Cardinal Luis Aponte Martinez, http://www.fifthmariandogma.com/index.php?option=com_content&view=article&id=247.

30. ZENIT’s objective is to inform us about the “world seen from Rome,” to view the modern world “through the messages of the Pope,” and to tell about the “happenings of the Catholic Church.”

the University of Alcala in Spain, in statements sent to *Zenit*, “Heitz listens to God in his interior; in other words, he prays with his heart and his head. He says he is profoundly religious and devoted to the Virgin, to whom he never misses praying a daily Rosary, together with his wife. Because of this, he believes the inspiration not only from his artistic talents, but from the silent voices that Heaven always speaks to men of good will, among whom Heitz can undoubtedly be numbered. He is an artist who, virtually at the end of his life and at the zenith of his career, can proclaim with the guarantee of authenticity that he recalls that moment, that he is interested in very few but very important things, that he regards himself as a man who loves the whole world, but especially the Blessed Virgin, who is our Mother.”

Numerous pictures (icons) through the years depict the Virgin Mary as the “woman” of Revelation 12:1—“Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.” Many are the references supporting this belief in Catholic periodicals.³¹

On this kind of evidence, Catholics appear justified in believing the European Union (EU) flag is a tribute to Mary. The Euro Flag was officially adopted on December 8, 1955, on the Feast of The Immaculate Conception of Mary. On September 2, 1958, Archbishop Montini (later Pope Pius XII) dedicated a statue of “Our Beloved Lady, Ruler of Europe.”

The Papal Nuncio in Brussels, Monsignor Karl-Josef Rauber, described the EU as “a Catholic confederation of States.”³² Pope Paul VI declared that it is “the Catholic faith that made Europe.”³³ In the Jesuit publication *America Magazine*, the president of the EU was referred to as “a bearer of the torch first lit by the Catholic architects of European unity.”³⁴

Pope John XXIII, likewise, speaking of his interest in a United Europe said it would become “the greatest Catholic superstate the world has ever

31. For example, Ted and Maureen Flynn, *The Thunder of Justice* (Sterling, VA: MaxKol Communications, Inc., 1993), 5, 14, 30, 99, etc.

32. *European Institute of Protestant Studies*, <http://www.ianPaisley.org/article.asp?ArtKey=eu4>.

33. <http://www.tomorrowworld.org/cgi-bin/tw/tw-mag.cgi?>

34. Adrian Hilton, *The Principality and Power of Europe* (Rickmansworth, Hertfordshire, England: Dorchester House Publications, 1997), 160.

known.”³⁵

This brief overview of a developing supranational superstate, in which EU citizens have no voting rights that can alter EU legislation, was almost beyond imagination even sixty years ago. The fact that this planned political reality is not yet apparent to many Europeans seems to be proof of the brilliance of its execution and of the strange docility, perhaps ignorance, of the majority of Europeans.

Mary, Spiritism, and World Peace

This section could easily be a book by itself. References relating to how the Virgin Mary will intervene amidst last-day tumult mount up like fallen leaves in a New England October! I can only paint with a broad brush.

In 1991, to the Marian Movement of Priests, Mary is reported as saying:

Soon, I will come, my children! Soon, I will be in your midst with a great light. I will enlighten the entire world. Many souls will cry because they did not listen to my call. . . . I will pass above everyone in a cloud and everyone will see me. What will become of those who insulted me and made a laughing stock of me? . . . I will come soon, my sons, to travel through the entire world. I will give a great sign in the sky for those who will still want to be saved. All those who have recourse to me, who have a look of repentance, this will be sufficient to save them.³⁶

A few years ago, anything in this chapter would have been called fantasy—a flight of wild imagination. If anyone had said that the Virgin Mary would take on worldwide importance, he or she would have been laughed to scorn. Times have changed.

Pictures of the weeping Madonna (Mary) are on the front cover of national news magazines. Countless tens of thousands visit her shrines throughout the world, as mentioned earlier. Books are being written about her personal appearances. She gives inspirational messages; warns of coming events; and speaks of the end of the world, the horror of last-day events, and how to find peace and security in her personal presence.³⁷

35. “[A united Europe will be] the Greatest Catholic superstate the world has ever known . . . the greatest single human force ever seen by man,” Pope John XXIII. www.liebreich.com/LDC/HTML/Europe/04-Religion.html. “Forty years ago, Pope John XXIII predicted that the new Europe would become ‘the greatest Catholic super state the world has ever known,’” www.revivalscotland.com/jesuit_europe.html.

36. <http://www.biblebelievers.com/tetlow/queenofall01.html>.

37. Read Michael H. Brown’s *The Final Hour* (Guthrie, OK: Faith Publishing Co.), 1997.

If we ask the question, What would cause the world to welcome the Virgin Mary as God's last-day envoy? the answer would be PEACE. If she brought peace to this world, who would not love her? Only those who know the real future, as revealed in the Bible's Big Picture!

But think! What if Mary worked out a peace plan for Israel and her Arab neighbors that all concerned suddenly saw was absolutely workable—and they applied her counsel? What if Mary reconciled Protestants and Catholics in Northern Ireland? What if Mary projected a plan for Serbs (Greek Orthodox) and Croats (Roman Catholic) and Bosnians (Muslim) that startled them with its simplicity? What if North Korea and South Korea were given a peace plan that neither dreamed of before Mary presented it? What if Mary worked through the pope of Rome to bring Jews, Catholics, Muslims, Buddhists, Hindus, and others to a peace table, with a plan that stunned everyone with its startling freshness?

What if she walked across the Hudson River in New York City, with every news camera in the world broadcasting the event in living color, heading for the United Nations building to lay out these peace plans?

Who in the world, on any continent, would dare to speak against the Virgin Mary? That person would be targeted as an enemy of the human race.

What then do we do with *this* prediction?

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. . . . They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of Scripture.³⁸

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the un-

38. Ellen G. White, *The Great Controversy*, 624.

godly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.³⁹

Note how the key words—peace, millennium, Spiritualism (Spiritism)—are used in this paragraph and also in many, many accepted messages of the Virgin Mary. I find all this remarkable. To me, this is Satan’s masterpiece: Satan stops all wars and conflicts (or it appears so) in his final plan to control the earth. And for all those in the world watching their TV sets, Mary has done it all. Who wouldn’t love her? The prayers for world peace have been answered!

To top it off, Jesus Himself seems to appear, to support His mother Mary! What could be more convincing? “As the crowning act in the great drama of deception, Satan himself will personate Christ.”⁴⁰

But what happens when our friends in China, or France, or New York City learn of people who believe that this stunning, dazzling Lady of Peace and Light is not the Virgin Mary—that the “glorious appearing” of Jesus, too, is but the work of impersonating demons? All the furies pent up in emotionally exhausted minds and hearts will be unleashed. Words are inadequate to describe the hatred and fury the whole world will heap upon those who deny what seems so right to the eyes and ears of the world’s multitudes.

The Lord said that the day will come when His people will be “hated by all nations for my name’s sake” (Matt. 24:9). This prophecy has not yet been fulfilled—*it will be before the end of time, just before He returns.*

What causes this hatred? The world will not tolerate any opposition to the Virgin Mary. She brought them peace. Everybody loves her—except those who expose her.

But there is more . . .

39. Ibid., 588, 589.

40. Ibid., 624.

