

Understanding the Birth Certificate Bond

By Anna Von Reitz



The Church Government sets aside an amount of gold equal to your birth weight to fund the Cestui Que Vie Trust as an Insurance Trust attached to YOUR NAME for each Municipal citizen.

This becomes a debt that you owe to the Pope --- a bond represented by the Birth Certificate Bond.

Unless this is paid back, with interest, you are considered a debtor to the Pope and a Municipal citizen.

People who misunderstand this think that the bond is a source of wealth for them instead of being an insurance debt.

This insurance is what underwrites what most of us think of as "social insurance" and what we are paying back when we pay FICA taxes and other taxes that underwrite Public Assistance and Social Security, etc.

Most of us never contribute enough through these taxes to pay off the bond and many contribute far less than they receive in terms of payments for medical care, old age pension payments, etc.

And, of course, the value of this bond which is based on the value of gold goes up and down over time, depending on the market conditions and value of gold.

All these taxes that we pay for things like Unemployment Insurance and Social Security are "our bit" toward paying the cost of these and similar programs that are initially and fundamentally funded by the Church and/or enable us to pay for our needs without using the Church's bond.

Anyway, this bond is the underpinning that insures basic social decency for the very young and the old in western societies. This is the base source of the money used to pay medical bills and care bills for the indigent and abandoned, the orphans and the elderly.

The need for this is imposed by our lifecycle, which requires that for a number of years we are helpless and dependent as babies and children at the beginning of our life, and which again requires a number of years of diminishing activity and productivity at the end of life.

Not everyone is blessed with good and stable parents who are willing and able to support us. Not everyone reaches old age with enough money to live out their lives in some degree of comfort.

So, as part of the Church's overall mission and its obligation to the Commonwealth system (receiving land and tax exemptions and other favors from the government in exchange for caring for the helpless), the social care costs of Municipal citizens have been largely funded by the Church, but the assistance has been delivered by national governments for the past several decades.

Those national governments have -- in their turn -- taxed us to make payments back to the Church on the "social care bond" we individually owe the Pope and to pick up the slack for those who never contribute back a dime and yet need assistance. These same governments have, understandably, pushed everyone to accept Municipal citizenship so that everyone would be covered by this umbrella.

The gold for this has been earned over centuries by the Church through its Commonwealth and other work-investment activities, and donated by wealthy Catholics for the common good, but maintained as a trust by the Church so that, hopefully, the principal of the trust could be maintained and the value of the trust could keep up with the demands of expanding population growth.

These benefits were not restricted to Catholics, but rather, extended to anyone who accepted Municipal citizenship and its responsibilities.

When you review the history of the Roman Catholic Church and the Commonwealth System that grew up between the Church and the European Monarchies and the whole effort toward "social justice" and "common decency" over the past several hundred years, it is self-evident that the Church and the Governments worked together to create this system of "social insurance" and used it to build hospitals and social insurance programs that are far more humane than the workhouses and orphanages that preceded them.

It's also apparent that these programs have been abused and their administration by secular governments has often been corrupt, nonsensical, and wasteful; indeed, for far too many, social welfare has become a way of life. As a result, the taxation imposed to pay back the bond has become more and more oppressive, so that we literally have a "robbing Peter to pay Paul" situation in which people who are at least trying to pull their own weight are being beset by tax collectors and having their property confiscated to

pay for people who are self-destructing (addicts) and scamming (welfare Moms) and otherwise, siphoning funds and other resources.

At the same time, much crime and abuse of children and elders has begun to creep into the infrastructure of the social welfare system as a result of all this payola and corruption and lack of motivation on the part of the governments to administer and oversee these "private partnership" agreements correctly.

There is evidence of orphans and neglected children left adrift in the Foster Care System being sold into various kinds of slavery on black markets, and more than adequate evidence of elder abuse, too. The recent flu pandemic "exercise" saw the mass murder of nursing home patients throughout the western world.

We are all left with the unpleasant reality that despite good intentions, the social welfare programming isn't working, and on top of all that, we find that a great many people have been subjected to unconscionable and non-consensual foreign citizenship obligations in exchange for these benefits; and, when individuals have resisted the presumptions attached to this unconscionable Municipal citizenship, they have been attacked by private tax collectors (IRS) and been demeaned as tax cheats, jailed, and had their property confiscated.

When held to account for this, the Church has answered, "but this is a gift" and argued that it has not required the return of this investment and that Municipal citizenship is voluntary, etc., and that the Church only "wishes" for people to voluntarily contribute to the social good, etc., which is at stark odds with the relative secrecy with which the Municipal citizenship obligations have been imposed and the lack of Public Notice and actual understanding of the participants in the social welfare scheme, and also at odds with the draconian enforcement tactics of the IRS.

One is reminded not only of robbing Peter to pay Paul, but the craziness of "killing for Jesus".

The national governments have shirked any responsibility of disclosure and taken advantage of the Church's largesse, and together, wittingly or unwittingly, the members of the US CONGRESS and their EU counterparts, have run the largest peonage scheme in history -- all in the name of "the Greater Good", which has amounted to throwing money at social problems that require far more oversight and understanding and true compassion.

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